

The **INTERCESSOR**

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

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What About World Situations?

by Norman Grubb

We apply the principle of positive faith towards every man. Let me see every man as he really is: a human spirit who has his being in God, but like the rest of us, has been caught up in seeking to find himself in the mistaken ways of self-fulfilment apart from God. So every man is a deluded self, but in his delusion is quite certain that he is on a right track.

If that is true of my attitudes to individuals, it also makes all the difference in my attitudes to my fellow humans in the mass, in all our various subdivisions: races, nations, governments: or in our more regional groupings into organizations of every persuasion, companies, unions, societies, political parties.

I find my normal reactions to be negatively critical, suspicious and tending to see the worst in them. Now is this my right attitude? We know that most are plainly geared to the one end of making the best of this fallen world for our own self-interests. A few may seek to give God His place in their affairs: the majority are materialistic, self-centered, or even aggressively atheistic. That does not mean that there are not believing Christians in their ranks where there is freedom of religious faith. There are

those who have a special calling to bring all they can of God and the gospel into human society and participate in political or social organizations. Thank God there are such; but we know it can only be patchwork in a world which still “lieth in

Love must sometimes
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demanding, appear to
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and dignity. Only love can
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of its total detachment from
self-interest.

the wicked one.” We know that the only ultimate restoration is in the personal return of our Lord Jesus Christ and in “the new heaven and new earth wherein dwelleth righteousness.” But whether personally involved or not, how am I to view or be related to human organizations on the local, national or international level?

Now how does God look on the affairs of nations? The prophet

Habakkuk, in an agony over the horror of the godless Assyrians being God’s cruel scourge on backsliding Israel, came through to a glorious vision. He saw not only the inevitable judgement there must be on all sin, but also a greater fact: that God “is of purer eyes than to behold evil.” As a consequence he had the tremendous revelation, quoted three

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times over in the New Testament, that “the just shall live by his faith,” by seeing through to how God sees it all and what He is doing. But what does it mean that God is of purer eyes than to behold evil, and that the pure in heart see God, and to the pure all things are pure?

We know, by the message of the whole Bible and especially the Old

We see menacing powers like communism, or brutally authoritarian governments, or dishonest and greedy business firms, or unjustified labor strikes (though there have been many justified ones), or attempts to outlaw religion, or the blatant contempt for moral standards and the new permissive society, we see all as God’s purposed ways of bringing humanity to an end of itself. We praise God for each. While God is not responsible for man going his rebellious ways, He has it all in hand to issue in “the good pleasure of His goodness,” so we praise Him.

Testament prophets, that there must be the wrath and judgement of God on evil. God could be God in no other way. The opposite to God must have its opposite effects of corruption, the curse and hell. “God is angry with the wicked every day,” angry for their sakes, both for what they do to others and to themselves. So all history bears witness to God’s judge-

ment on all nations, for all are infected with the virus of evil. God does bless and prosper in measure where there is evidence of some of the “righteousness which exalteth a nation.” He has preserved some order and freedom in the world by law-abiding, and sometimes to some extent God-fearing nations. He preserved some freedom in the world through the British Empire despite its gross exploitation of the weaker, which had now come under rightful judgement; and He is doing the same today through the United States, which does show some care and concern for freedom and for helping the less privileged. Yet Reinhold Niebuhr was right as a modern prophet who persisted in his message that all nations and governments are under judgement, and the ultimate hope is only in the return of Christ.

But if this is true, as we know it is, is there not another way in which we can view God’s judgements? Paul said it in Romans 11:32, that God has shut all up in unbelief, which means that He meant us to swallow our bitter pill. But why? To judge, condemn, destroy? No, “that He might have mercy on all.” Beautiful statement! So Habakkuk’s “Thou art of purer eyes than to behold evil” can be interpreted as meaning that God sees through. He does not see evil just as evil with all its consequences. He sees His misguided human family learning vital lessons by their mishandling of themselves, and by these means (which is another way of saying participating in the wrath of God), being pressed into the search for the release to be only found in Christ. So God does not “see evil” as something ultimately destructive, but redemptive. He “sees” it only as the reverse side of those opposites we have

talked about, which, when put back where it belongs, disappears, as poison is swallowed up by its antidote, sickness by health, etc. It isn't ultimately real. Only the positive has ultimate and eternal reality (though by their free choice, the Bible makes plain, men can remain eternally in the negative of hell).

So we do the same. We see menacing powers like communism, or brutally authoritarian governments, or dishonest and greedy business firms, or unjustified labor strikes (though there have been many justified ones), or attempts to outlaw religion, or the blatant contempt for moral standards and the new permissive society, we see all as God's purposed ways of bringing humanity to an end of itself. We praise God for each. While God is not responsible for man going his rebellious ways, He has it all in hand to issue in "the good pleasure of His goodness," so we praise Him. Glory to God! He that sitteth in the heavens laughs, so we laugh too! We can never do that if we see evil with the normal human outlook; but we can and do when instead of seeing the evil with the normal human outlook; but we can and do when instead of seeing the evil, we see God in His perfection, and there has never been anything but perfection to the single eye which sees only Him in everything.

For long some of us have said, "Don't be all stirred up about communism." It is God's appointment just as much as the Assyrians were the rod of His anger, or Nebuchadnezzar His servant. Praise Him, and watch. And haven't we seen under the banner of atheistic materialism the farce of a supposed brotherhood of man by brutal suppression of freedom? For while it has claimed to condemn our admitted bour-

geois selfishness, it could only replace it by its own form of proletarian selfishness, imposed by force. Fallen self cannot change self. And what has it resulted in as a reaction? A tremendous upsurge of renewed faith, a great wave of spiritual revival, the most widespread in the history of the church. And the same through the drug and free-sex obsessions which have so captured youth. Never before in history has there been a youth-led uprising of Jesus people, so that the Name

In face of the worst of which we can conceive or is already happening, we turn our face away from its frightening appearance and we say, "That is not what is real to us."

What we see is God only, always determining what appears like evil for new resurrections, and He already has the resurrection which will appear in due time, and we laugh that laugh of faith!

which was held in contempt or as a curse word is held high in honor by thousands of youth today.

So we are taking an uncompromising line which covers any possible world event, however deeply disturbing or frightening—wars, revolutions, political dictatorships, or internal upsets in the national economy, or what often weigh more heavily on us—forebodings for the future. In face of the worst of which we can conceive or is already happening, we turn our face away from its frightening

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!

appearance and we say, "That is not what is real to us." What we see is God only, always determining what appears like evil for new resurrections, and He already has the resurrection which will appear in due time, and we laugh that laugh of faith!

Thank God, we know that "in all our afflictions He is afflicted," and it is through Jesus that the world has learned compassion. Hospitals, homes for the aged, food for the starving, child care, the missionary ministry of healing and education in backward countries, are only a few of the ways by which the love which flowed from the Incarnation and Calvary has widened to a great river. These are also like lights in the dark places of human affairs: but we all await the only Great Light—the coming of the Lord, when at last the heart of God will be satisfied, and ours also, in swords being beaten into ploughshares, the wolf lying down with the lamb, and the earth filled with the knowledge of the Lord like the waters cover the sea.

And we do the same with those kind of news shocks we get daily as they touch us on the raw through the radio and newspapers, and which put a load on our spirits: the floods and earthquakes, the road accidents, the murders, muggings and robberies, the crowded jails, the steam of human tragedy. How can we praise God in these and for these?

But while our hearts are torn by tragedy and sufferings, and our hands will help where they can, we still see through and praise, even though we appear heartless in doing so; for we dare to see love's purpose to every incident, and with the eye of faith, God meaning

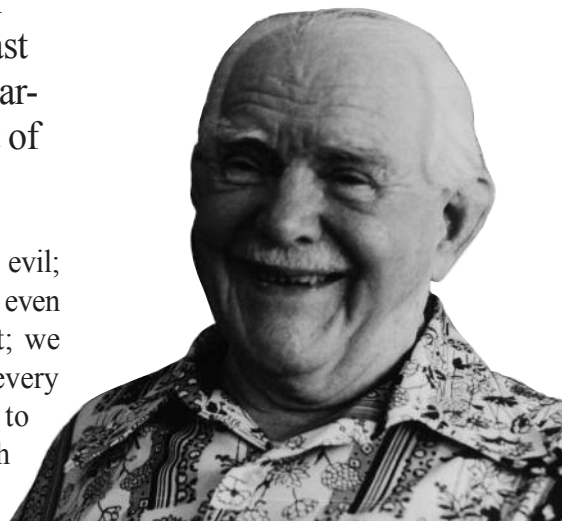
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for good what man has meant for evil; therefore we do not see the evil, and even increase it by our believing in it; we refuse to see it as evil. We take every opportunity not only to minister to suffering bodies, but to share with the bitter hearts, (which is the true

suffering) the only true balm, the assurance of God's love and His perfect ways. And if we cannot share it, we can and do boldly praise God here and now for what seems nothing but horror, and so contribute our share in the Spirit by at least ourselves exchanging the garment of praise for the spirit of heaviness. ■

—Who Am I?

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 Zerubbabel Book Ministry. Norman P. Grubb entered the Kingdom at 98 years of age.



Luke 2:10-11



"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.



For unto you is born this day in the city of David a Saviour, which is Christ the Lord."


Editor's Note

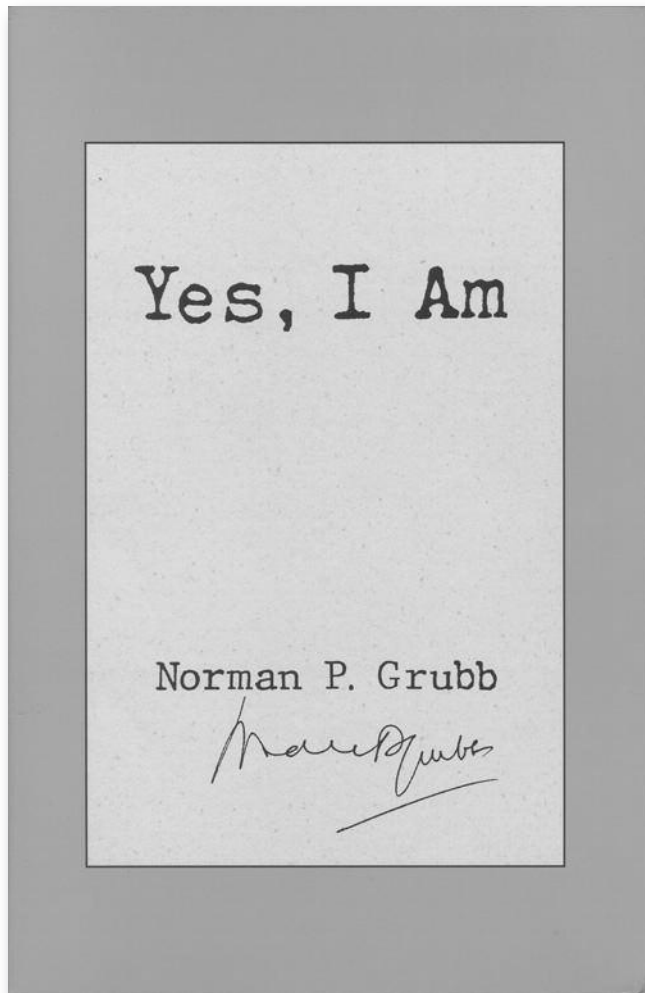
This Christmas issue of *The Intercessor* focuses on love—a much confused and misunderstood concept. We have included several articles we trust will bring clarity to our readers on this topic. How crucial it is for each of us to understand that love is not a thing,

nor a feeling, nor something we can work up in ourselves. Instead, the Bible plainly tells us that love is a Person—God Himself (1 John 4:7). As born again believers we are merely the vessels containing and expressing that love. At this time of year especially, we celebrate and thank God that He chose to express His love by sending to earth His Son and foreordaining that He

should die for us (“Greater love hath no man...”). He was made sin for us and He rose again from sin and death that we might be set free from our old sin master (Satan’s spirit of self-for-self) to find union with God who *is* love. And so we become expressors of that other-love, which is really God Himself. What good tidings of great joy indeed! Merry Christmas to you all!

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Only Two Alternatives— Which?

In the following excerpt, Norman explains how God became eternally fixed as a Lover-Father, and thus we can have assurance that everything He brings into our life “is always perfect love with a perfect outcome.”

This brings us straight to the one and only total choice of our desire and knowledge—which totally controls all lesser choices of life. It is *the* choice between ultimate opposites; and remember, our choice always enslaves us and we become that choice. That one fundamental, total choice is between the only two alternatives a living self can and must make. I am made of love—and to love. I must and do love myself. I must satisfy myself. I must fulfill myself. In what direction—one of only two—shall my love by free choice, in which I become so fixed that I am its slave, take me? It can be by my fulfilling my self-love in self-getting, and “to hell with the interests of others!”; or, by my fulfilling my self-love by self-giving, meeting others’ needs, and, if necessary, “going to hell for them.” When fixed in one or the other of these two, every lesser choice is but a temporary reflection of my one major fixed choice, to which I am a slave.

The most striking revelation in the Bible, almost incidentally recorded, is that the One Person in the universe, our living God Himself, has made the equivalent of that eternal choice. (Of course there is no such thing in Him as a choice in time, such as we make, but we have to use human terms.) This is when the remark is slipped in twice (in Titus 1:2 and Hebrews 6:18) that *God cannot lie*; not *did* not nor *does* not, but *can* not. For a lie is one obvious form of self-seeking. A liar is seeking his own ends, no matter

what the adverse effect on his neighbor. And the Bible says God cannot do that. In other words, He cannot be a self-getter, a self-seeker. Thus there has been that determined choice (to use human terms) by the one conscious Self of the universe. *Of course* there has been—for a self is only a conscious self by confronting the alternatives: truth or lie, self-getting or self-giving. And “cannot” means that a self is only a self by its necessary choice, and this is the fundamental total choice. So we have this marvelous revelation: that the One beyond all knowing, in order to be a manifested self-conscious Self, had to make the fundamental choice and, as it were, made it. This self-loving Being (for we read, “For Thy pleasure we are and were created”)¹ is eternally fixed as the self-giving Self of the universe. He is the God for others. His self-enjoyment is in self-giving. As John writes, “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.”² That alone is the meaning of John’s supreme word, “God is love”; and that has its basis in, as it were, an eternal choice that He would not be the alternative, the self-getting God. As that great inner seer Jacob Boehme writes: “There is a cross in the heart of the Deity, not just of Jesus Christ, whereby He has eternally died to being a God for self.” That is why He is the *safe* God of the universe, because He is the Lover-

Father and can be nothing else. That is why we can learn to have a positive outlook on a world of very negative appearances; for we know those are only temporary surface conditions, like barnacles on a ship, like ripples on the surface of a large, transparent lake; and we become those who live by “seeing through”—now, in this present time, seeing His perfect creation, the kingdom of heaven, shining through the surface disturbances. That is why *the only sin is unbelief*, questioning the kind of person God is. We may say we can’t account for this horror or that tragedy, but we must never say, “What kind of a God are You to permit that?” We can only say, if we are not to have a cloud over our spirits: “What You do or determine is always perfect love with a perfect outcome.”

And so we see the corollary that, if this universe has its safe foundation in its Lover-Father, it must necessarily also be owned, managed and developed by safe sons—lover-sons. And this is why we are so carefully investigating how we are to be “real persons,” experiencing our fixedness as safe lover-sons, and walking confidently in that fixity—now, in this thoroughly unfixed and confused world. And once again, there is a total answer.

—Yes, I Am

¹ Revelation 4:11: “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

² 1 John 4:10

Bible Bedrock

“Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.”

– 1 John 4:17 (New King James Version)

Jesus lived His human life, as the archetypal man, by the Father dwelling in Him (John 14:10)¹—which was a startling surprise to His disciples who, in their separated human outlook, expected an external revelation when they asked Him to show them the Father. And He went on to say that this was why He had come as redeemer, so that God the Spirit who was in Him would be God the Spirit in an inner unity with all who receive Him. And that was Pentecost—not the outward manifestations, which were but a means; but the end, an inner fixed consciousness of their union with Him.

Christ within. The Holy Spirit within. God dwelling in us—then in that realized union

through free choice, in Christ’s cross and resurrection, the human spirit of self-centeredness is united to the divine Spirit of self-giving. “Dead to sin and alive unto God,”² man becomes a human expression of God who is love—a perfectly normal man in his perfectly normal environment with his normal human reactions and human weaknesses, yet with God’s strength made perfect in weakness.

But God as the Person can only be a person through persons, so that in this living union in Christ, as He is limitless love so we are love in endless variety of expression, for “as He is, so are we in this world.” ■

—*Once Caught, No Escape*

¹ John 14:10: “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

² Romans 6:11: “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

You Are a Container

By Norman Grubb

When I was in the British army in World War I, God very plainly called me, though I'd planned another career, to join a little independent missionary group just starting in Africa.

I wasn't there very long before I deeply felt my inadequacy.

It wasn't that I was lukewarm for Jesus Christ; it wasn't that I had turned away from Him to some other interest. I was a servant of His, and my whole interest was set on introducing my brother Africans to Him.

The inadequacy I felt in myself first of all was the need of love. I deeply felt, when I got among them, that I just didn't have that love which bridges the gap. With that went the need of faith—and with that a need of power. All of these were linked together.

Response to the Christian message in Central Africa, like the United States, appears to be quite large. But I soon found there was much more profession than possession. I began saying to myself, *Are we bringing the Africans anything really worthwhile? Are we just bringing a code of ethics? Or a liturgy, or historic faith? Have we got something genuinely transforming to transmit to others?*

Then I made the question personal, "Have I?"

As I asked these questions, I discovered that when your ministry is disturbed, it tends also to disturb your personal life. I found myself, as my wife well knew, irritable

at home in a way I hadn't previously been irritable—and I was critical of others, to cover my own failures.

As I doubted, asked questions, and searched the Bible for some kind of an answer to my inadequacies, I found some amazing answers. Some of them have shaken me considerably. They have changed my whole viewpoint—and my experience.

I can't call them revelations, because they are based on *the* revelation, witnessed to by the Spirit.

To begin with, my attitude was that God should improve me.

Well, I'm a servant of Jesus Christ, I thought. I've been redeemed by His grace, I belong to Him. I must ask God to make me a better servant of Jesus Christ.

I thought He should channel in some love into my heart, some faith, some power,

some holiness—and improve me.

I had to learn sharply that self-improvement is both a sin and an impossibility. It came as a considerable shock.

But though my idea of how God should answer my problem was completely wrong, my sense of inadequacy was good. It sent me to the Bible. And my first discovery came as I read one famous verse in the book of First John: "God is love."¹

Suddenly the *is* stuck out. What dawned on me went



something like this: It doesn't say God *has* love, but God *is* love. If somebody *has* a thing, it isn't he himself. It's something just attached to him, as if you've got a coat on or something in your pocket. You just have it, and you can share it. But the Bible doesn't say God *has* love, but rather God *is* love.

I Could Never Love!

Love, therefore, must not be a thing I can have. Love is exclusively a person—a Divine Person. *God* is love. Therefore, there is no other pure, self-giving love in the universe beyond Deity Himself. Love is exclusively a characteristic of one Person only—and that is not Norman Grubb.

That was a deflation for me. I had thought I could have love imparted to me, channeled into me, and I'd be more loving. But I suddenly found God saying, "You'll never have one iota of love. *I* am love, and that's the end of it."

Love is a Person; only one Person—and that's not I, and that's not you. *God* is love and, therefore, love is *God* loving.

That set a new trend of thought going. I began to relate this to my other need—of power. And I suddenly found a verse in the first chapter of 1 Corinthians where it says that Christ is the power of God. Not Christ *has* the power, but He *is* the power.

Once again, I had thought power was something which was given to me, and thus I'd be a powerful servant of Jesus Christ. I suddenly found that power, also, is a Person. And that Person is not I but is exclusively Christ, who is God; it doesn't matter whether you speak of Father, Son, or Holy Spirit, He is God.

Then I came to the one thing every Christian claims to have. Every believing Christian accepts the fact that he has eternal life. He takes it that he has a life which will

go on forever in heaven. ("The gift of God is eternal life through Jesus Christ our Lord.")

But I suddenly found that eternal life is not something I can ever have—for Jesus did not say, "I *have* the life to give you"—but "I *am* the life."

Once again I had found that something I had thought I had—eternal life—is one Person only, and that's not I. Jesus Christ is that "eternal life."

But where did I fit into all this?

Finally I came to a statement which gathered all together and finished off my investigations by its absoluteness. The verse was Colossians 3:11, where it says of believers in Christ that "Christ is all, and in all." Christ *is* all, not Christ *has* all

And if Christ is all, what's left for me? Not much by my mathematics!

I had thought I was somebody, and has something or could get something. I found God had taken the lot. Christ is all.

Then I got the link. Christ is all *and in all*.

Then I saw for the first time that the only reason for the existence of the entire creation is to contain the Creator! Not to *be* something, but to *contain someone*. ■

—Taken from "The Key To Everything," by Norman Grubb, published by CLC Publications, Copyright 1960 and available at www.clcpublications.com.

What is Love?

By Norman Grubb

If the whole universe is One Person, and what we produce is what we are, what kind of person is He? For the universe must be a representation of its author. Of course we know the answer, but how fundamentally important. John gives it. Jesus made that three-worded statement, "God is spirit." John makes the three-worded statement, "God is love."¹ That is all that need be said. "Is," not "has." If He is love, then He is nothing but love; and Paul said love fulfills all laws of the universe.

And what is love? In a word, love is for others. If I love, my interest and involvement is to meet the other person's need, no matter what happens to me in the course of it. And this is our God of the universe. He is love. He exists for His universe, not His universe for Him. If His universe is fulfilled, He is fulfilled. If it is happy and harmonious, He is happy. That is why He is safe as God. In all human history, because we are self-interested, not other-interested, all those who have power over others turn it to their own advantage. It is they for him, not he for them. That has been the curse of dictators, kings, rulers, tyrants, yes and capitalism—turning what they control to their own advantage. But God is love. It is not the universe for His convenience, but He for it. His pleasure is when we are pleased and satisfied. The final title given Him in the Bible is "The Lamb," in the book of Revelation. It comes no less than twenty-seven times. "The Lamb on the throne": "The Lamb is the light thereof": "The marriage supper of the Lamb": "Follow the Lamb whithersoever He goeth." Why Lamb? It seems curious to liken Almighty God to a helpless lamb; in worldly terms ridiculous. But what is the character of a lamb in the pasture? Helpless availability. You can do what you like with it. If it conveniences you to kill it, kill it. If to eat it, eat it. And this is the nature of God, only that He is deliberately, and not helplessly, available. He is love; if therefore to kill Him meets our need, kill Him. If to eat Him, eat Him. Which is precisely what He is in human history, the Lamb slain for us at Calvary. The Lamb eaten by us in His body and blood, as symbolized in the Lord's supper.

—*Who Am I?*

¹ 1 John 4:8: "He that loveth not knoweth not God; for God is love."

God *Is* Love

By Norman Grubb

Struggling with the daily challenges of life as a missionary in Africa, Norman describes the glorious revelation that came to him through the simple Scripture: "God is love." (1 John 4:8).

Still under that old, false idea of being an independent self who could and should be improved as a servant of Christ, I had begun to seek for more love that I might identify myself with my brother Africans. I looked for more faith and power, and more deliverance from the normal pressures of the flesh and critical attitudes towards my fellow workers. The surprise I got, which put me on this right track, came when that simple word "God is love" became new to me. I did not then know that God is all in all, as I do now, and I really thought that God *had* love rather than *is* love, and He could therefore give me a share. But when the Spirit opened my eyes to the fact that God is love, then I suddenly saw that love is not some emotion which I might feel and express, but love is a person—in fact the Person, when it is God who is love. It was as if He was saying to me, "You've got it all wrong. Love is not something I have and can pass to you. I am that love!" That left me with a question: "Then is there none for me?" And the same query struck me concerning the power for which I was asking—for I became aware of the scripture which says, "Christ, the power of God" (1 Cor. 1:24). So power, also, is not a thing but a person—the Person—and there is no "special kind" of power which can somehow be *communicated* to us. So again my question, "Well, what about me in my need?"

That conditioned me for the opposite end of this revelation. I saw it by the scripture which says "Christ is all, and in all" (Col. 3:11). "Christ is *all*"—that was staggering enough. But then, "and *in* all." So I saw that I, as a human, was not to "become something better." I was not to *become*, but to *contain*. That was it! Obviously, if the one I contained was Christ, and He is all, all I needed was to know Him in me as "the all."

—Yes, I Am

DISCIPLES TO APOSTLES

By Norman Grubb

We no longer regard our lives from the aspect of our own convenience, or pleasant or unpleasant situations or relationships, not even our physical well-being. This is the outcome of what was settled within us on our discipleship (learning) level. Jesus had to speak of that in drastic terms to awaken us from any comfortable tendencies to drift along with the tide. He had to say it shockingly: “If any man...hate not his father, mother, wife, children, brethren, sisters, yea, and his own life also, he cannot be My disciple” (Luke 14:26). Hold hard! What can that mean? How could Jesus say that? He said it like that to shock us into thinking it through. It seems so wrong, and even ridiculous, that we are forced to ask, What did He mean? It can’t mean that! But when we do think it through, we see that all that ever motivated us in our unsaved days was self-love. Our love of others was really only to satisfy our self-love. *My* father, *my* mother, *my* wife, *my* children. The “my” was the real thing to us, not the “them.” The *me*, *my*, *mine* is all I had. And it is “me”—not the loved ones—that I hate when I come to Christ. Then when I have come, and He to me, the miracle is that the *me*, *my*, *mine* is changed to *you* and *yours*. I am now a you-lover, not a me-lover. And now I have the kinsmen all back—to love them, rather than to be loved by them.

But wait a minute—something has happened! Though we do have them back to love and serve them, an inner cutoff has taken place in which we really love *only One* and are joined to One, and our loves for others are secondary expressions of our one love. It is no loner God first and oth-

ers second. No, it is God only, and all others we love as forms of Him. There is a detaching here which will certainly bring opposition, and maybe persecution, from some loved ones who feel—and rightly so—that they are replaced in the center of our hearts by our Eternal Lover. But during our disciple days, let’s be careful. Again, it is not by works: it’s not that we “try” to cut ourselves off from anything or anybody. No! *He* does the cutting off, and all He does is always beautiful; and, of course, it does not result in less concern for our loved ones but in more total concern for them to become the total people they really will be in Christ once they come to know Him, though meanwhile our attitude may appear to them as hate or neglect. Neither do we cut ourselves off from the normal way in which God provides our material security, by our jobs or investments. But in His own way *He* does an inner cutting off, by which we know *Him* as our true source of supply. Even if our employment or financial securities are taken from us, we only praise Him because He is giving us our chance of proving His faithfulness according to His Matthew 6:31-33¹ word about taking no anxious thought about food or clothing, but rather, “seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.”

Taken from: *Yes, I Am*

¹ Matthew 6:31-33: “Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Faith Notes

"Stop fussing about your human self, where you fail and where you need improvement. Drop that whole false idea. Vessels don't improve, they just contain. Now turn your attention away from what you are as a vessel—or think you should be. With a single eye, turn your full attention on Me, the One the vessel contains."

—Yes, I Am

"Whatever happens, we say, 'All right, God, You sent this. It may tear me apart to say so, but I say so.' From there the next step is easier: 'God, this has some purpose outside of me to meet the need of others. Just show me what.'"

—The Spontaneous You

"I suddenly saw that love is not some emotion which I might feel and express, but love is a person—in fact the Person, when it is God who is love."

—Yes, I Am

"'Dead to sin and alive unto God,' man becomes a human expression of God who is love: a perfectly normal man in his perfectly normal environment with his normal human reactions and human weaknesses, yet God's strength so made perfect in weakness that it is not we living, but He by us; just as the branch is a normal expression of the life of the tree of which it is a member."

—Once Caught, No Escape

One person appeals to us, one doesn't. One we naturally like, one we dislike. Then we feel condemned. Should I not also like that one? Liking is a soul response, loving a spirit response. I love one whom I don't like. He does not appeal to me, I say; but God loves him, and God loves him in and through me. In taking that position, I have moved back, without condemnation, from soul to spirit.

—God Unlimited

The Original Christmas

Intercessor contributor and art teacher Dacia Trethewey shares these fun and unique illustrations as part of this refresher of key biblical events.

Isaiah 7:14

...the Lord himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (God with us).

Luke 1:26, 31

...the angel Gabriel was sent by God to a virgin (Mary, betrothed to a man whose name was Joseph).... And the angel said "Behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus."



Matthew 1:20

...an angel of the Lord appeared to him in a dream, saying "Joseph, son of David do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit."

Micah 5:2

But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be ruler in Israel....



Luke 2:1-4

...a decree went out from Caesar Augustus that all the world should be registered...everyone to his own city...into Judea, to Bethlehem, because he [Joseph] was of the house and lineage of David...to be registered with Mary, his betrothed wife, who was with child.



Luke 2:6-7

...while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.



Luke 2:8-16

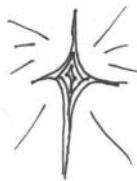
Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. ...an angel stood before them, and the glory of the Lord shone around them....and said, "This will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger. And they came with haste and found Mary and Joseph, and the Babe lying in a manger."

**Luke 2:25-32**

God had promised Simeon, a righteous and devout man, that he would not die before he had seen the Lord's Christ. When Joseph and Mary brought in the Child Jesus, to do for Him according to the custom of the law, he [Simeon] took Him up in his arms and blessed God and said: "Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel."

**Luke 2:36-38**

There was also a prophetess, Anna, who was a widow of about eight-four years, who did not depart from the temple, but served God with fastings and prayers night and day. And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem.

**Matthew 2:1-2, 11**

...wise men from the East came to Jerusalem, saying "Where is He who has been born King of the Jews: For we have seen His star in the East and have come to worship Him." And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.



“JUST ME” AND RELATIONSHIPS

By Page Prewitt

“This is the message he has given us to announce to you: God is light and there is no darkness in him at all. So we are lying if we say we have fellowship with God but go on living in spiritual darkness. We are not living in the truth. But if we live in the light like He is in the light, we have fellowship with each other and the blood of Jesus Christ cleanses us from all sin.”

– 1 John 1:5-8

One troubling issue that comes up among Christians is the prevalence of sinful ill-will and cruelty amid people whom the Bible says are one spirit in Christ. I’m talking about the mean words and actions that one Christian says and does against another without remorse. How can we say we are born of the same spirit—born-again children of the One whose name is “love”—and treat each other with disdain, indifference, or outright cruelty? What is the source of this evil in the body of Christ?

Satan has a heyday with Christian relationships because most Christians believe his lie that people are independently self-operated. The Bible calls this satanic lie unbelief and it is very clear on the fact that all unbelief is sin. This unbelief about ourselves and about each other gives Satan the freedom to perpetrate his wickedness in the body of Christ.

As born-again persons in union with Jesus Christ, we’re always making one of two choices. Everything in life hangs on which choice we make because this choice controls all our lesser choices. We can choose to accept that we are vessels indwelt by Jesus Christ and by this choice let Him live His life through us. If, on the other hand, we choose to embrace Satan’s lie that we are independent self-operated selves, Satan gains control of our members (soul-body) and thereby uses us to do his wicked deeds.

How Unbelief Affects Relationships

Here is an example of how unbelief caused problems between one particular friend and me. I would say or do something and he would seethe with scorn and resentment. (He would never confront me with what I had done to set him off. Instead he would either rage against me internally or about me to someone else.) The truth that he professed to believe finally caught him. He had to apply it to me and answer the question, “Is this stuff that’s bothering me about Page, Christ or Satan?”

The problem was that he didn’t want to call it Christ because it irritated him so badly, but he couldn’t call it Satan because he could not find any Biblical sin in what I was doing. He tried to get himself over his severe upset with me by saying I was Christ in my form. This seldom took him over; however, because for the most part he was merely giving lip service to the

truth [was not speaking from a place of faith]. Of course without faith, problems only become greater because as the Bible says, “Everything not of faith is sin.”¹ This was always my friend’s experience. As this happened, he’d give up and say, “Well, that’s just Page—that’s just the way she is.”

This whole problem boils down to the sin of independent seeing. In other words, my friend was seeing me as a person who was self-operated and was not in union with Christ. And, as happens when we fall for the lie, all sorts of resentments are stirred up inside. So when he looked at me and thought, “Well, there she goes again,” he experienced the turmoil that sin always causes on our insides. It may begin as a very small thing, but we know that the Bible says—“a little leaven leavens the whole lump.”²

So that’s why it is imperative for us to learn to recognize the lie of “That’s just the way I am” or “That’s just the way she is.” This lie causes 99% of the turmoil and discord that we experience in all our relationships and contacts with people [family members, friends, co-workers, etc.]

It finally dawned on me what was happening when my friend would suddenly, for no apparent reason, look at me and behave toward me in a very negative way. It was obvious that he had fallen for the temptation to see me as a just me and he would say to himself “there she goes again.”

Applying the Truth

When this would happen I did not look at him and think, “Well, that’s just him, he never has gotten along with me.” I knew that his seeing was taken over and

Satan was doing his seeing through my friend.

At these times it was my privilege and responsibility to speak to him about what he was doing. My goal was for him to see that his unbelief [sin] had him trapped, and in order to be set free, he must confess his sin and repent of it. This was not my idea; it is pure Biblical truth. The Bible makes it very clear that this is the only way to return to walking in God’s light.

To summarize, God has given us, as His created persons, the unblemished, unrigged capacity to make choices. But the only choice we can make—the only thing that we’re free to choose—is to believe or not to believe what God has said about Himself and our relationship to Him: we as believers are joined to Him—one Spirit [1 Cor. 5:17]³, and He lives in us to live His life through us [Gal. 2:20]⁴. Satan uses the lie of our being independent of God and therefore self-operated selves to tempt us and get us to fall for this lie so he can once again boss us, but now from his outer place. (Remember Satan got kicked out when Christ entered our spirits when we became born again.) But the great news is that we are not under the power of Satan with no way out but to choose his lie as he tempts us downward, and we are free to choose to go God’s faith way as He loves us and tempts us upward. ■

“Be ye transformed by the renewing of your mind.”
—Romans 12:2

1 Romans 14:23: “And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.”

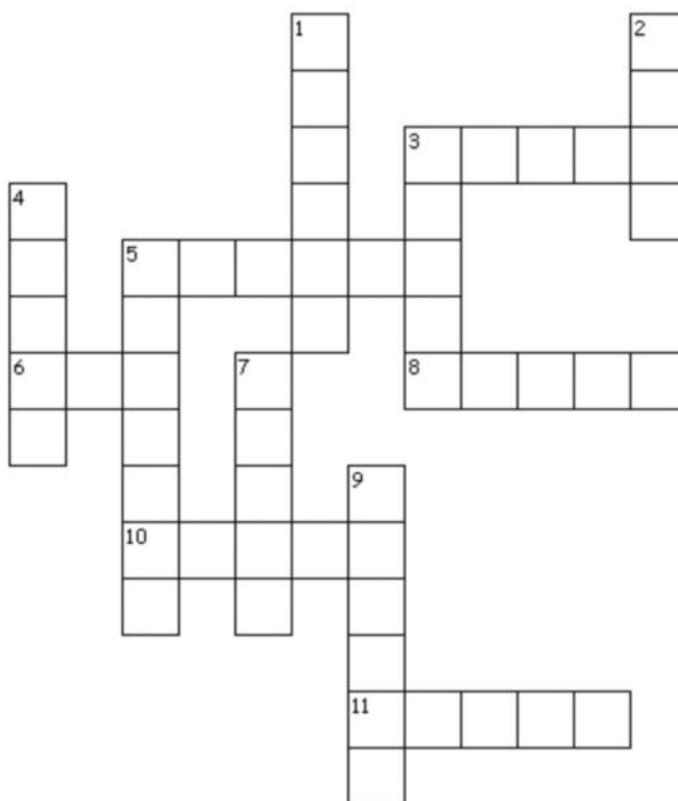
2 Galatians 5:9: “A little leaven leaveneth the whole lump.”

3 1 Corinthians 6:17: “But he that is joined unto the Lord is one spirit.”

4 Galatians 2:20: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

GOD'S GIFT TO US— HIS SON

Most of us have cherished the wonderful account of the birth of Christ in Luke and Matthew from a young age, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." In this puzzle are verses that we may not hear as often at Christmas time, but that celebrate God's gift to us in His Son, Jesus Christ.



ACROSS

3. How wonderful it is to see God's plan in Galatians 4:4-5, "But when the fulness of the time was come, God sent forth his Son, made of a _____, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."
5. Titus 3:3-7 tells of our need and God's supply, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our _____ toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life."
6. How great is this truth in 1 John 5:11, "And this is the record, that God hath given to us eternal life, and this life is in his _____."
8. In Romans 6:23 is the truth, "For the wages of sin is _____; but the gift of God is eternal life through Jesus Christ our Lord."
10. Jesus's coming to earth is foretold in Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be _____ in Israel; whose goings forth have been from of old, from everlasting."
11. Philippians 2:8-10 praises the Son, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the _____. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,"

DOWN

1. Isaiah 7:14 proclaims, "Therefore the Lord himself shall give you a sign; Behold, a _____ shall conceive, and bear a son, and shall call his name Immanuel."
2. We rejoice as we read Zechariah 9:9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy _____ cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."
3. John 3:16 tells of God's love and gift, "For God so loved the _____, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
4. John 1:14 tells us, "And the Word was made _____, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."
5. Paul's humble admission in 1 Timothy 1:15-16 is true for us as well, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save _____; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."
7. The prophet spoke of the King to come in Isaiah 9:6, "For unto us a _____ is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."
9. We are told in Acts 5:31 exactly what Christ came to be and do, "Him hath God exalted with his right hand to be a _____ and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Can We Take It?

By Norman Grubb

This article begins with one of the most familiar statements of all Scripture: "God is love." We are commanded to love one another. These are truths mankind recognizes as the pinnacle of human existence, and all of the world's religions and philosophies have tried to chart a path to attain this ideal. Norman details the impossibility of all man-made attempts to reach this goal, and the futility of the deceit of self-reliance inherited at the Fall. Only God is love, and it is only through our union with Him that "He is the love in and through us."

God is love. John said that twice in that passage of his first letter, and it sets the final bounds to human destiny. If a man loves, that is the evidence of his union with God. If a man loves his brother, the invisible God is made visible in that act. That is the last word that can be said—for time and eternity.

Love is selflessness. The last rung of the ladder of attainment has been climbed. God is total disinterestedness in what might be to His own advantage. When it speaks of Him vindicating His own righteousness, giving pre-eminence to His own glory, that is not because of what He gets out of it; it is because only in the sharing of His perfections can His creatures attain theirs. It is for their sakes, for the universe of His creation, that He maintains the inviolability of His Throne. Love must sometimes be wrathful, appear self-

interested and demanding, appear to maintain its own rights and dignity. Only love can safely do that, just because of its total detachment from self-interest. Can we imagine a Being whose sole occupation for the ages of the ages is to carry the burdens and provide for the needs of others, and when those burdens and needs add up to those of the whole creation? And when the only human race we know of, made to be His peculiar treasure, hates Him, rejects Him, takes all and gives nothing, not even thanks, and often

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denies His existence? And His answer is to set to work to win them back by giving His life for them!

The summit of revelation is that God has predestined man to be just that. And man knows it. Whether by this devious pathway or that, almost every philosophy and religion that has emanated from the mind of man ends up on the plateau of love. We might say that mankind has finally settled that one point—that brotherly love is the goal. Neither logic nor intuition nor revelation can offer an alternative. That could well be called the light that lighteth

every man that cometh into the world. But pure disinterestedness? Total absorption in the needs of others? Service to others as a debt eternally owed to and eternally claimed by my neighbor? The command, "Be ye also perfect as your Heavenly Father is perfect"? Can that be possible in human experience in this life or the next? No in one way, and yes in another.

An Impossibility

The "No" way, in which it cannot be, is the path of delusion trodden by frustrated millions through history, the theme of a thousand religions, the pious aspiration but never realization of moralist, philosopher, idealist—and the butt of the cynic and pessimist.

It is mankind's subtlest self-hypnotism. We can love, we can be friendly, kind, co-operative, they say. Give us time and self-discipline and we can attain to perfect love. Are not we commanded in the Bible to love God and one another? Do not the churches exhort us to imitate Christ—"Be like Jesus all day long"? Do they not spur us on to climb the heights of good resolutions by an admixture of prayer and self-effort? The highest philosophers, returning from their explorations of the good life, tell us we ought, therefore we can.

The roots of self-reliance are so deep in us all, so undiscovered, that only by the hard knocks of experience do we discover our vast error. This mountain of perfect love

has no route to its summit! It is inaccessible, unclimbed and unclimbable

Paul makes a revealing comment in Romans 5, as we have previously pointed out, which nicely exposes the eternal and impassable gulf between human and divine love: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us...when we were enemies, we were reconciled to God by the death of His Son." There is a limit beyond which human love cannot go—the limit of self-interest and human approval. We might even die for someone or some cause commendable enough, but it must be commendable to us.

But pure disinterested love, unconditional, unrelated to the deservingness of the recipient, is divine. Jesus implied it when He said that man's greatest love was to die for his friends: but (as Paul said) God for His enemies. John said the same when defining love as "not that we loved God, but that He loved us." We cannot love god, no man ever has or ever will love God: only divine love can love Him: for perfect love in the totality of its self-giving is so fearful, so devastating to anything less than perfect love, so offensive to self-interested love, that man can never love God, though he may often imagine and say he does.

That is the "No" way. Perfect love cannot be obtained that way, despite the pathetic fact that the world through its centuries of its history has tried to proclaim that it could and does: and that is true, not only of human philosophy from Plato onwards, and of all non-Christian religions; it is also tragically true of the

perversions of the gospel by "the works of the law" which Paul and John and the other apostles had to combat even in New Testament days. It is seen in the mixture of self-effort and grace through the writings of many of the Fathers: it found the fullest of perverted expression in the good-works Pelagian teaching of Rome, until the fallacy was so gloriously exposed and combated by Luther: yet only to have returned again in multitudinous subtle forms from the Protestant pulpits. A masterpiece of clarification on the subject is in the

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book *Agape and Eros* by Anders Nygren.

The Only Way

The "Yes" way, however, by which such perfect love can be attained is made plain in the scriptures, and has been preserved in purity of teaching and experience by "the little flock" through the history of the church. Of course it has. God has never left Himself without a witness. I have already given the grounds of it in the revelation of the Trinity: the Three-in-One. Here is divine, uncreated, spontaneous, unconditional, undeserved love. But here is the only such love in the uni-

verse for time and eternity. He only is love. That is the point at issue. Not half of one percent of admixture is possible. Human love—the love of the independent self apart from God—is the crippled growth of a monstrous birth. It is the use of the love-faculty for self-interested ends, instead of it being the means of the radiation of the selfless love of God; for, once again, its birth was when the first created being, Lucifer, refused to fulfill the only purpose of his creation and be the container and manifester of Him who is selfless love. Cutting himself off from

union with the Three-in-One, it was inevitable that his created love faculty turned in on itself to be occupied by self-love. This immediately became its fixed nature. It could not be otherwise. Every outlook and instinct from henceforth was permeated with self-interest. Selfless love was an eternal impossibility to him: and when Adam received the satanic spirit into his spirit by partaking of the tree of disobedience, it became equally and eternally impossible for any human being

born of Adam to express anything but self-love. No matter what heights of idealism or religion were aimed at, the basis would always be self-love, for creature love can never rise above its source any more than water can, and can never change itself into uncreated love. Eros is of an eternally different quality from agape, and never merely a variation in quantity.

But now we see the glorious end-purposes of God. They are that we humans are an eternal expression of the divine, by the fact that He who is love has joined Himself eternally to us and us to Him, in Christ. He is love within and through us.

But that means that we re-deemed people are paddling in the muddy shallows when we are so constantly concerned with what benefits we receive from him. It indicates the accursed admixture of this Eros and Agape. It means that we in our human selves are seeking something for ourselves, blessing, guidance, power, holiness, cleansing. The very seeking is a form of self-effort, of eros. Whereas the real truth is that He has found us, made us His dwelling place, and lives His own life in us.

What then is a totally committed Christian? He has ceased to be his own—neither people, possessions, nor life is his. All he has is Jesus. And what kind of person is Jesus? Unconditional love. Life's occupation, life's absorption, is expressing the love of Jesus in our world. Nothing one iota less. To me to live is Christ—all things counted refuse that I may win Christ (not by effort but by faith that He is what He is in me): and that means the life He will live out in me will be a participation in His power, His vicarious sufferings, and His death for sinners and enemies.

That is this life—Christ formed in us—no question about uncertainty of consecration or doubts about His permanent indwelling: no pursuit of personal revival, refreshment, renewal: but the clear recognition of this unchanging Other Person of love who has begun to live His eternal life of self-giving love through us. This has become our adventure for eternity, the upspringing well and

the outpouring rivers.

See the way John takes us to the summit of living in his first letter. He tells that he is going to lay bare to us the meaning of eternal life, which is Jesus Christ—and its implications for us who are joined to Him. He leaves no room for second-rate standards. He says we are to walk in the light as He is in the light, to walk as He walked, be righteous as He is righteous, purify ourselves as He is pure; for as He is, so are we in this world! This is

Here is divine, uncreated, spontaneous, unconditional, undeserved love. But here is the only such love in the universe for time and eternity. He only is love. That is the point at issue. Not half of one percent of admixture is possible. Human love—the love of the independent self apart from God—is the crippled growth of a monstrous birth. It is the use of the love-faculty for self-interested ends, instead of it being the means of the radiation of the selfless love of God;

no gospel of standing, but not state! Of imputed but not actual righteousness! Of reckoning but not reality!

Then how can it be? Nothing could be simpler. Keeping His commandments is a consequence of being in Him, and a proof of His love perfected in us: ceasing from sin is due to abiding in Him: loving the brethren is the same as saying that God dwells in us. That whole passage of 3:7-21 cannot be matched in the Bible in its presentation of the nature of God and the

new man. It even surpasses 1 Cor. 13 in that a cause is more fundamental than its effects. A re-deemed man must love his brethren. Why? Because being born of God he is born of love. God within is his new nature. God's love is no idle phantasy, for it is plain for all to see in the gift of His only begotten Son to give us life at the price of His own, and Himself pay the penalty of the wrongs done against Himself. This kind of love, reaching out to save the whole

world, is the way He now loves others through us, and its manifestation in our love for each other is the only way God is seen by men. What could say more plainly that other-love, self-giving love is not of mere man, but God in a man? And be it noted that this passage which completes and consummates the declaration of the whole letter—that God who is light reveals to us in plainest outline God who is love—is saying not one word to us about His loving us for our comfort and benefit. It is saying that if the marvelous union-relationship is a fact, if we dwell in Him and He in us, then He cannot but live His own

quality of life in us—of love, truth and holiness. Let us see then that we live that life, and there is no difficulty at all: for we live by faith, and faith is the recognition of the fact of a Christ who conquered the world and the devil, and that the Conqueror is within us.

—God Unlimited

Health and Healing

by Norman Grubb

We are too body-minded instead of being Spirit-minded. At a meeting which is opened for requests for prayer, almost always two thirds of them center round the body.

But suppose we apply our same principle of matter or Spirit believing to our bodies. We say that what we are believing in is real to us and we are contributing to its reality. Well, while we believe in our body condition, is that not what many say today, including many in the medical profession—that a lot of our ill-health is the product of our minds, our believing in sickness? The word psychosomatic is an in-word for today. Now refer that to my immediate “sick” condition. I am hurting, so I am surely tempted to believe that my sickness is the reality. So it is on the physical level. But now,

as in all these other ways, we have talked about, we transfer our believing to who we really are, human spirits in union with the Divine Spirit, and consequently perfect in Him and in His perfect life. We simply are in the perfection of eternal life, for “by one offering He hath perfected forever them that are sanctified”; and to this fact we attach our believing, and not to our body condition; and say so with the expressed word of faith. We are in perfect health *in Him*, or we should rather say in perfect life in Him, for health and sickness are part of that divided outlook through the Fall. This is the essential. This is the victory—to see ourselves perfect in Him, and say so with praise, when our bodily condition is obviously imperfect. This means reality to us is spirit, our human spirits

in His Spirit. We have our sick physical condition, and it is having its obvious effects on us and we are taking any available remedies for it; but we keep maintaining that that is not who we really are or where we really are. We really are in life “in Him.”

This also means that we are accepting for the present moment that we have a bodily condition of sickness, and that this is His present deliberate will for us. He “determined” this for us. He “gave” us this messenger of Satan to buffet us, if we use Paul’s word. So we praise Him for it, as well as in it. It is when we do that, we can settle our believings in Him instead of our bodies. That is a dying in Christ to flesh-believing and a rising to Spirit-believing.

—Who Am I?

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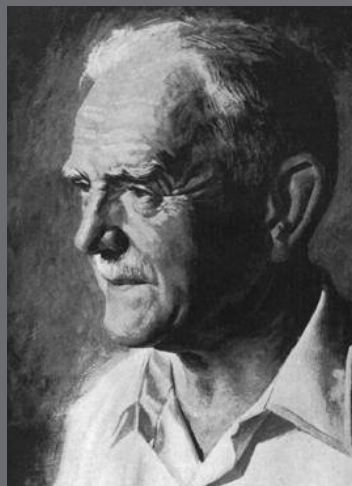
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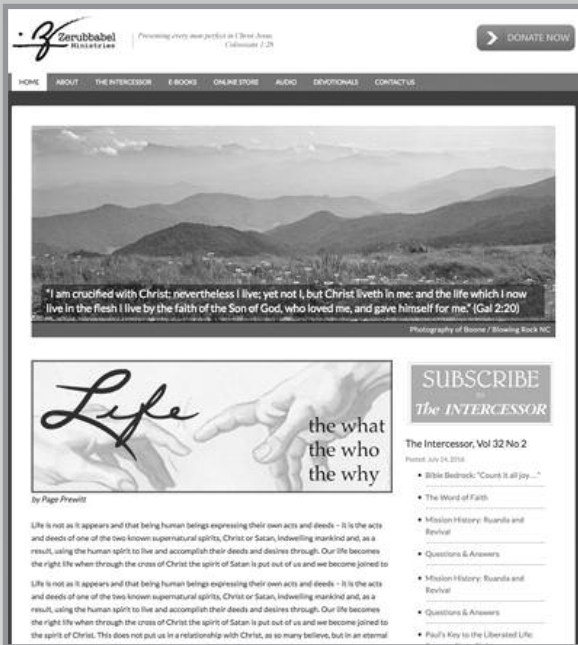
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For God so loved the world, that he gave
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lieveth in him should not perish, but have
everlasting life.

– John 3:16
(King James Version)

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“I find that there is one central obedience in the Bible. It is mentioned in the last verse but one of the Roman letter—‘the obedience of faith.’ We have been far more used to hearing about works-obedience: ‘You’ll get there by Bible reading, by prayer, by church attendance, by varied activities’; and so we’ve missed out on this one, central ‘obedience of faith.’ But accede to *it* and all the other obediences will fit in and follow naturally. And this is the easy one. It is simply saying what the Spirit through the Word tells us to accept as facts about Christ, *and believing them.*”

Taken from: *Yes, I Am*
by Norman Grubb

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