

The INTERCESSOR

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

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That Soul-Spirit Understanding

by Norman Grubb

In this short and concise chapter from Yes, I Am, Norman delineates between soul and spirit: between “the surges of the waves (soul emotions) and the unmoved calm center (spirit).” Such an understanding frees us from false condemnation over our thoughts and feelings and gives us the “green light” to live fully as Christ in our forms.

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

more works, for He is the worker. But that type of working is resting. The key to entering into God’s rest and continuing in it is by a revelation nowhere else so clearly stated in the Bible. It is in knowing the difference between soul and spirit (4:12).

The Key—Discerning Soul and Spirit

We already have seen that the human spirit is the basic self. Soul and body are the means by which we express ourself and live a fully active life. So as long as we confuse what we are in our inner spirit-self with the ways in which we express ourself by our outer soul and body, we are in trouble.

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

asunder of soul and spirit.” (4:12.)

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

In This Issue

That Soul-Spirit Understanding.....	1
Editor’s Note	3
How Does Soul Differ From Spirit?.....	4
Faith Notes	9
Quick Down, Quick Up	10
Bible Evidence	
From Soul Feelings to Spirit Reality	12
Our Human Makeup	13
What about Temptation?.....	14
Body, Soul, Spirit	
Crossword.....	16
Audio Review	18
Quotes from Faith Creates a Reality.....	19
Zerubbabel Free Streaming Audio.....	20
The Bookshelf	21
Walk not after the flesh... ..	22
Words to Live By... ..	22

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God's Spirit by us—can express ourselves.

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

So our danger and problem—till we are awakened to it—is in mistaking the surges of the waves (soul emotions) for

So our danger and problem—till we are awakened to it—is in mistaking the surges of the waves (soul emotions) for the unmoved and calm center (spirit). We get into trouble when we mistake the variable emotions of the soul for our still spirit-center.

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

tents, our spirit—fixed purpose; thoughts, our soul—varied opinions about the intents.

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

Even so, it is easy, outwardly, to be strongly drawn by some desire of the heart and seem to be helpless against it. But in my spirit-center, where God is, I know my real desire is His will, and He keeps His firm hold on me. A friend recently wrote regarding a strong desire for a certain thing: “...but in this I felt myself kept. This keeping made me angry at times, because I wanted to have my own way and I knew I could not. I knew it could never be because that wasn't what the real me wanted.” Outward and inward desire: the workings of soul and spirit.

Our Spirit Union

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

more like hell and yet be in heaven.

So we see ourselves in our spirit-center, where we and He are one in spirit, and all things are ours in Him. Soul and body are our wonderful means of endless spirit expression. And having grasped, by the revelation of the Word, the distinction between soul and spirit, I do not fear my soul and body...and still less do I foolishly wish I were without their disturbing reactions. No, I thankfully see myself as a whole person, God's whole person. He has equipped me with these fascinating means for living out my full life as a whole self with Himself, in all my life's activities. Because they are wholly His, I will put no limits on the liberated use of my soul and body. At the same time, I totally enjoy the fact that He has me safely in hand, even with the surges of the

negatives temporarily flooding in. Spirit wins its battles over soul and body diversions, being "kept by the power of God"; and we, "having all sufficiency in all things, abound unto every good work."

—Yes, I Am

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.

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!

BODY - House for soul and spirit

"Do you not know that your body is the temple of the Holy Spirit who lives within you?" (1 Cor. 6:19).

SOUL - Emotions and reason

1. Emotions:

- A. Where I feel things: hate, fear, jealousy, lust, shame, etc.
- B. Love: *phileo* - brotherly love; *eros* - sexual love.

2. Reason:

- A. Ideas
- B. Where I reason or think things out

SPIRIT - Desire, will and mind

- 1. Desire: God's *agape* love. "For God so loved the world that He gave His only begotten Son" (John 3:16); "Love your enemies" (Luke 6:27).
- 2. Will: Choices made here. Sin has its roots here. "Not as I will but as Thou wilt" (Mt. 26:39).
- 3. Mind: My spirit knowing. "What man knoweth the things of a man, save the spirit of a man which is in him?" (1 Cor. 2:11).

Editor's Note

As we continue our systematic study of our Total Truth message, we come to perhaps the single most important topic related to practical daily living—understanding the difference between soul and spirit. It is through the confusion of soul and spirit that Satan is able to continue his operation in the life of the believer. And it is through discernment of soul and spirit that the believer is able to avoid Satan's sin trap and by faith, have Christ live out *His* life as Paul so boldly describes in Galatians 2:20. Read on to learn more about this revolutionary life-changing truth.

How Does *Soul* Differ From *Spirit*?

By Norman Grubb

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

When the writer to the Hebrews wrote about there being a “rest to the people of God,” he defined it as being a ceasing from our own works. Not from work, of course: that is an impossibility; but from works proceeding from self-effort. In other words sharing God’s rest does not mean ceasing *from* work, any more than our ever-active God ceases, but resting *in* our

work. Work which has rest at its center is work from adequacy; work which has strain at its center (the kind we are most accustomed to) is work from inadequacy. If you go to a store to buy ten dollars worth of goods with only one dollar in your pocket, you buy from strain: if you go with twenty, you buy from rest!

If our activities are dependent on our own resources, we work from strain; if upon His, we work from rest. That is also the “second rest” Jesus spoke of in Matt. 11:28-30. He worked from rest, He was so evidently relaxed. Why? Because in lowliness of heart He thoroughly knew His human nothingness,

and therefore could also know His indwelling Father’s allness; and being meek of heart, He knew how to abide in His Father in times of stress, rather than rushing off to handle situations His own way. So He now says to us: “You are in my service, so learn the secret of rest in work from Me, learn the meaning of meekness and lowliness of heart. If you do that, you will rest, not only in your spirits from the past burden of your sins and their dominion over you, but also in your souls from the emotional stresses of daily living (ye shall find rest unto your souls); and then you will be able to prove what now seems a paradox as I say it: ‘My yoke is easy and my burden is light,’ when the normal experience is that a yoke is hard to pull and a burden heavy to carry.” God gave me that word personally thirty years ago when I had to take up responsibility in the mission to which I belong. “Watch,” He said to me. “Whenever your yoke is hard to pull, or your burden heavy to carry, you are off beam. Get on beam again!” I have found that an excellent barometer!

Discerning Between Soul and Spirit

Now the Hebrews writer takes this further when he distinctly connects the experience of this rest

with ability to discern between soul and spirit (Heb. 4:9-12); and my experience is that a great many of God’s people are confused and frustrated, and live in a great deal of false condemnation, because they have not learned this distinction. Modern psychology has invented its own vocabulary for what it considers are the subdivisions of the human personality, such as the subconscious, the id, the super-ego, and so on. But God gave us His own definition and analysis centuries ago, and that will never be bettered.

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

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

Spirit: The Real Self

The first essential is a clear recognition of the

that know ourselves: “What man knoweth the things of a man, save the spirit of man which is in him?” When I say, “I myself,” the I is the spirit, the ego which can look out from within, as it were, and knows myself, the rest of me (soul and body). The dying Savior on the cross commended His spirit (His true self) into His Father’s hands. The saints awaiting the physical resurrection are spoken of as “spirits of

are the issues of life.” The human spirit is love, self-love through the false union in the Fall; and when joined to Christ by grace, God’s selfless love expressed through the human love-faculty.

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

The third faculty of the spirit is the will, where the choices are made under the direction of heart (love) and mind (knowledge). At this point the spirit (the ego) moves into action, expressed through soul and body. The will is the arbiter of our destiny. If the choice is for God (such choosing being the compulsions of grace), then the will of the divine Spirit takes over in

our spirits, and God with His good, perfect and acceptable will works in us to will and do of His good pleasure. The will of the Spirit issues in the activities of soul and body, the willing motivates the doing; but it is now God’s will through our wills.

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

Soul: Emotions and Reason

Now we reach the important point. In what does the soul differ from the spirit? It is the means by which the invisible spirit expresses itself. God, the invisible Spirit, reveals Himself through the Son, “the express image of His person,” “the image of the invisible God,” “the brightness of His glory.” This relationship of Son to Father can help us to understand the relationship of soul to spirit. Thought, word and deed are another trinity, in which the word clothes the thought and gives expression to it. In this same way the soul is the emotions or affections by which love is expressed, the feelings, warm or cold, pleasant or unpleasant. The spirit is mind, the knower. The soul is the reasoning faculty by which the mind can explain its knowledge: “be ready always

In what does the soul differ from the spirit? It is the means by which the invisible spirit expresses itself. God, the invisible Spirit, reveals Himself through the Son, “the express image of His person,” “the image of the invisible God,” “the brightness of His glory.”

human spirit as the real self, the ego within us. Soul and body are the clothing or means of expression of the spirit. “God is spirit,” said Jesus. God is the primal Self of all selves, the I AM, therefore self is spirit: and God is called in this same letter “the Father of spirits,” the human ego made in His image. The human spirit is sometimes described as that part of us which can know God. But it is more than that. It is the essential ego, my human “I am.” The Bible tells us that it is our spirits

just men made perfect,” for the true self is spirit.

The self, the human spirit, has three basic faculties—heart, mind and will. The word heart, a term often used in the Bible, is borrowed by analogy from the fact that the heart is the physical center of the body. It indicates that love is the center. God being love, that which He fathered in His own image is compounded of love. Love is the fountainhead of the ego. “Keep thy heart with all diligence, for out of it

to give an answer to every man that asketh you a reason of the hope that is in you," there is soul explaining spirit.

Now unless we have a clear differentiation between the properties of these two, we can get into a great deal of trouble, because the soul is the intermediary between ourselves and the world; and it not only channels the spirit to the world, but has the reflex activity of channeling the world back to the spirit. Emotion and

Why do I feel cold, dry, far from God? Something is wrong. Why do I dislike this person, or resent this happening? I am wrong with God somewhere.

Soul-Reactions are Variable

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

Soul is variable, spirit invariable. In my spirit joined to His Spirit, I live with an unchanging and unchangeable Christ, and am myself equally unchanging by faith. I am not my soul feelings. I am spirit.

reason are wide open, not only to our spirits, but to the world around. Our emotions, therefore, can be very variable. We may like this, or dislike that. This may appeal to us, that repel us—either things or people. We may feel exalted at one moment or abased at another; dry at one time, fresh at another; fervent or apathetic; bold or fearful; compassionate or indifferent. If, therefore, we confuse soul with spirit, we quickly fall into false condemnation. Why are my feelings so variable?

spirit. But if we had not sensitive souls, we could not be affected by the cross current of human living; we should not be humans. We are to be affected by them, but not governed by them, just as He was "touched with the feeling of our infirmities."

We must be discerning. Many of our soul-emotions are illusory. We are allowing ourselves to be influenced by external appearances. We feel spiritually cold, dead, apathetic, hard, dry. We feel we need inner revival. No

we don't. All we need is not to be fooled by our souls! The well of living water has not stopped springing up within us, the living bread in our spirits has not gone stale, the fire of the Spirit (with whom we have been baptized at our regeneration) has not burned low. Look within where you and He really are, spirit with Spirit. There is no change. Don't be fooled by the color of your clothing—your soul feelings. You and He in you have not changed.

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

There are many soul-reactions which we are

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

Will: An Aspect of Spirit

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

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

Recently a lady was talking with me, greatly distressed because she had

the Lord’s way is always perfect, all came clear.

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

But variety means con-

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lost her husband. She loved and served the Lord, but she said she could not accept this blow from His hands, and was rebellious. When the difference between soul and spirit had been explained to her, and that her feelings of distress and unwillingness to accept were just normal, but were not the real self in her; and that she could honestly tell the Lord what she felt, but that, in spite of it, she could affirm against her feelings that

trast without contradiction. Colors vary, we say clash, but all combine in the amazing spectrum of colour beauty. Music the same. There are disharmonies, but all compose the one great harmony of sound. And so with individuals. One person appeals to us, one doesn’t. One we naturally like, one we dislike. Then we feel condemned. Should I not also like that one? Liking is a soul response, loving a spirit response. I love one whom I don’t like. He

does not appeal to me, I say; but God loves him, and God loves him in and through me. In taking that position, I have moved back, without condemnation, from soul to spirit.

Reason: A Faculty of Soul

Just as through our emotions we express love, so through our reasons we express knowledge; and reasons vary, as emotions do. Through the reasoning faculty of the soul we can explain to others what we know, and others explain to us. I cannot know what you know. That is beyond my reach—in your spirit. What you know is peculiarly your own, part of yourself. You cannot share that. But you can give me explanations of your knowledge, which I can in turn discuss with you, and it may be that I too will come to know for myself.

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

One of the best illustrations of that was the father

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

From Soul-Doubt to Spirit-Faith

It is not wrong for the reasoning faculty of the soul to question and doubt, any more than it is wrong for the emotions to have their varied reactions. In fact the soul reactions are the means of stirring the spirit into action. I have already pointed out that doubt and uncertainty are

the seedplot of faith, for we can never ultimately prove anything. That is what puts passion into faith. Coming to certain conclusions in heart and mind, we deliberately believe what we cannot prove. Faith is heart and mind committal. The only certainty possible to faith is the certainty of faith.

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

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

But we don't live in the reasonings of our souls. We move back to where we really are—in our spirits. There, in the place where eternal decisions are made, we affirm what we know and are—by faith. Where reason has helped to clarify and confirm, we are strengthened and thankful, and are more ready to share those reasons with others. Where reason raises questions, we are always willing to consider and learn and adjust; but we never permit it to cross the bridge which is forbidden to it, the bridge of revelation from the Other Side, which has become the bridge of faith, the bridge which is nothing to do with rational concepts, but is a Living Person. In that sense opposing reasons are also our friends, because they only serve to stiffen the sinews of faith. "Whether He be a sinner or no, I know not: but one thing I know, that, whereas I was blind, now I see."

Our souls, therefore, whether in the emotions or reason, are the agents of our spirits, our real selves. They express Him who is the indwelling Spirit in our spirits: whether in the old life, the spirit of error; or in the new, the Spirit of truth. This means that, when it was the spirit of self-love in the old life, what our

souls felt or thought in their selfish reactions was largely allowed to govern our spirits: if we didn't like a thing, we didn't like it, and so forth. But in the new life, when our souls channel in world impressions, our likes and dis-

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

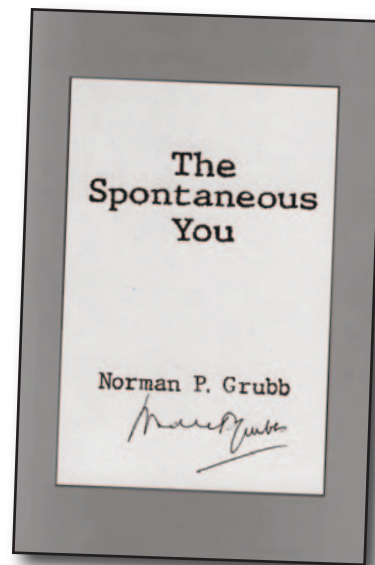
—God Unlimited

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In *The Spontaneous You* Norman explores man's fundamental questions: What is life? How do we live it? Why do we live it? and passes on the liberating answer to living free in the midst of frustrating circumstances. We can drive with confidence, as it were, the automobile of our daily living—and with zest and pleasure find the purpose in it, not for ourselves, but for others.



It is Norman's view that man's ultimate questions are not answered by external religious forms and the dogmas of a distant Deity. The answer is found within, not without—Christ in you, the hope of glory.

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Faith Notes

HE is the joy, peace, power, all. He is that whether we feel it or not. Keep occupied in affirming Him by faith, even though I feel as heavy as lead or as weak as water, or as disturbed as a windstorm. Keep believing Him in these conditions. Whether and when they change is His business. If we have Him, we have all.

—God Unlimited

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.

—Who Am I?

By inner union, Christ is our real self. So what do we now do? We tell the law it is no good its shouting at us, because we can't fulfill it, were never meant to; but we contain the One who can and does.

—Who Am I?

We simply dare to affirm that He is what He is in us by grace, or becomes so at this moment, and dare to believe that He will change what needs changing. It is nothing to do with what we see or feel about it; faith is not in our reactions, but in Him and His word as fact.

—God Unlimited

We just do our daily job, enter into our daily conversations, etc., totally forgetting that it is He in us by us—but it is only He, all the time. So we don't have to have special prayer times to "remind ourselves," though we love any chances we have for our secret inner-love tryst with Him. Nor do we have to come to the end of a busy day and condemn ourselves for not having thought more of Him. If we do that, He tells us not to be so foolish...for our doings and talkings were His all the time."

—Yes, I Am

Quick Down, Quick Up

By Norman Grubb

I do not always leap upwards in faith under my pressures. I sometimes jump down. That is when I sin. My human reactions, though negative, are not sin. They become sin when I follow them through negatively: my dislike for a person, instead of being replaced by God's love, continues unchecked as hate; I fear, and, instead of exchanging fear for faith, I take flight and run away from God's will: a feeling of impatience or resentment is expressed in the angry word or lost temper, instead of being swallowed up by God's patience or quiet acceptance of His way. Anger is right when expressing genuine concern for others: it is wrong when, as so often, it is to compensate my own hurt feelings. Pride is expressed in magnifying Christ ("making my boast in the Lord," as the Bible calls it) or it can be in making much of myself.

Though even at this spot we have to beware of the bondage of false condemnation. We are real selves as well as it being Christ in us: therefore, we do have pleasure as well as giving Him pleasure: we do have motives as well as being motivated by Him. If a person thanks me because something I have said has made Christ more real to him, I have no necessity every time to stop him short and say, "Give the thanks to God." In thanking me, he really means as a channel, and I as a channel am rightly also pleased that I have been a channel for Him. I must not accuse myself of pride because I do feel pleased.

Equally, when my main motive in some action has been believing it to be God's will, yet I discern also that I had a personal motive of the gain or enjoyment I also get from it, I must not therefore condemn myself. As a real self, I have my pleasure, my motives, my sense of personal gain in a thing. The point is that that is not my main motive. God's will, God's work, and God's

glory is my main objective; as it is He by me, I too anticipate pleasure, satisfaction and gain from it.

This is how it is with God Himself. Years ago I began to justify my conscious egoism by discovering that the Bible said of God that "for thy pleasure they are and were created," and of Jesus Christ that "for the joy set before Him He endured the cross." "Then God does things for selfish reasons," I said, "the same as I do." Of course, I had missed the point which I saw later, when my own self-centredness had been exchanged for God-centredness. I saw that true living is when the purpose is for others, and the secondary effect is the pleasure or gain I have from it. False living is when my pleasure or gain is primary and the purposes of my living incidental. This is true in all life's activities, such as the simple difference between eating to live (and incidentally getting pleasure out of it), and living to eat!

God's pleasure, Christ's joy are an outcome of His giving Himself, not pleasing Himself. True pleasure is when my self-pleasing is fulfilled in self-giving, and my self-love finds full satisfaction in other-love. There is total self-fulfilment. Self exists to be fulfilled, whether God's self or ours.

There is self-sufficiency and a consciousness that we can be what we should be and do what we should do. But, as Jesus said, we find ourselves by losing ourselves in God's love activities, and the reflex effect of such living is the pleasure, gain and satisfaction it brings us. Paul said it: "As dying and behold we live": "As poor yet making many rich": and yet finally returning its rich treasures on us who, though having nothing, yet find we possess all things.

God's everlasting joy "and the good pleasure" He finds in His will, and

all the outpoured adoration seen by John around the throne in the Book of the Revelation is the response to Him, Father, Son and Spirit, of a creation which has its being in His self-giving love, and a redemption which was Himself in His precious blood going to final limits in redeeming His enemies by dying for them.

We, the redeemed, though we do not live a life of continued sinning, do commit sins, usually sudden and unpremeditated. What then do we do? We have not broken relationship with God, but have interrupted fellowship from our side of the relationship. We have asserted our freedom by acting as if we were not one with Him; but were once again our independent selves and going our own way. Just because we are one with Him, we are guilty and know it.

The way back is as simple and plain as on our first coming to God. If there is quick sinning, there is quick cleansing. It has to start at the point of my personal freedom, where I went wrong, and I must express that freedom in honest confession. That is all I can do about it, but that I must do, and that means my brokenness. It may involve confession to man or restitution, but it certainly means admission to God of my sin. When I do that, it is as if God says to me, "Yes, you sinned, and honest confession and repentance were necessary. But as for the sin, I settled the whole sin question 2,000 years ago in the atoning death of my Son. Through him sins are no more. I have forgotten them. You can forget them."

At this point we have to be careful not to add a second sin to the first. The first was the sin itself, the second and greater is if I don't believe at once that what God has cleansed, He has cleansed. Not to believe in the efficacy of the blood of Christ is a worse sin than the first, for unbelief, Jesus said, is the only real sin (John 16:9).

Some are also troubled by the repetition of sins in their lives. How can they be delivered from doing it again and again? The answer is that Christian living is not in the past or the future, but only in the present. The Bible word is "walk," continually used in the New Testament. Walk is present tense and can only be a step at a time; and the walk is with a Person, with Jesus. Therefore we do not find deliverance by looking to the past or future for some fool-proof formula; but forgetting our search for deliverance, we become occupied by the simple walk with the Deliverer. Put it this way, as some African Chris-

tians said: "Leave the past under the blood, leave the future with God, and get walking!" Live in the present. Again—if we sin, take the way of repentance and get cleansed. Don't sin what the Africans call the second sin, which is not believing the immediate efficacy of the precious blood, for unbelief is the worst sin of all. Praise and thank, whatever one may feel, for praise is the verbal demonstration of faith.

Don't then be concerned about constant repetitions of the same sin. Deliverance from repeated acts of sin is not to be had by looking at the sin or at myself, and wondering how repetition can be avoided; it is by the daring look to Jesus, and the leaving of the problem of repetition to Him. The past is no longer there through Christ, the future is not my business; so if at this moment you are walking with Jesus, be thankful. If and when the sudden fall comes, get in the clear again with God, and walk on—looking neither to past nor future. Walking with Him is the way ("I am the way"), and we are much less likely to be tripped up in such a simple single-eyed walk than if we are tense about the past or future and holding on to some supposed formula of deliverance.

Even if we are bound by a habit, or even if we are not willing to be delivered from a habit, the deliverance or the change of will to make us willing can never come by our attention being centered on the habit; but only again by a daring leap of faith which affirms that God is our deliverer and that He is the one who makes us "will and do after His good pleasure," therefore we take it by faith that this has happened here and now, though we feel no difference, and we boldly walk out on the settled fact.

Sin, indeed, is not the real problem, but the guilt that follows, which condemns and binds us. This, again we say, is Satan's secret weapon. He will trip us up by some subtle temptation. Having got us down, his real purpose is to keep us down by the pouring on of condemnation. We must, therefore, know how, when tripped, to get up quickly, to get standing again in the armour of God and keep walking. Faith is the means. Faith which is action, and by which we boldly thank God that the sin is no more. We may go on feeling guilty or stained, but we turn our attention away from the feelings and we replace them by faith. We replace guilt by praise, and walk on with Him as before. ■

—*The Spontaneous You*

BIBLIE EVIDENCE

From Soul Feelings to Spirit Reality

Here are some Biblical examples of moving from the temporary thoughts and feelings in our soul to the spiritual truth about God and who He is, and Who He is in us as believers. This truly is the key to everything—the answer to every problem. When we know the difference between soul and spirit and apply this truth “in the thick of it,” *counting* on God’s true, unchanging word only, in the face of temporary, variable feelings, Christ is free

to express His attributes as we affirm them through us. He IS love when we feel only hate, He IS strong when we feel weak, He IS courage when we feel fear, He IS peace when we feel disturbed, He IS whole and complete, lacking nothing, when we feel empty and worthless. Fill in your own feeling and God’s opposite attribute lived out through you and praise God!

Psalm 13:1-6

How long, Lord? Will you forget me forever?
How long will you hide your face from me?
How long must I wrestle with my thoughts
and day after day have sorrow in my heart?
How long will my enemy triumph over me?
Look on me and answer, Lord my God.
Give light to my eyes, or I will sleep in death,
and my enemy will say, “I have overcome him,”
and my foes will rejoice when I fall.

**But I trust in your unfailing love;
my heart rejoices in your salvation.
I will sing the Lord’s praise,
for he has been good to me.**

Lamentations 3:1-26

I am the man who has seen affliction
by the rod of the Lord’s wrath.
He has driven me away and made me walk
in darkness rather than light;
indeed, he has turned his hand against me
again and again, all day long.
He has made my skin and my flesh grow old

and has broken my bones.
He has besieged me and surrounded me
with bitterness and hardship.
He has made me dwell in darkness
like those long dead.
He has walled me in so I cannot escape;
he has weighed me down with chains.
Even when I call out or cry for help,
he shuts out my prayer.
He has barred my way with blocks of stone;
he has made my paths crooked.
Like a bear lying in wait,
like a lion in hiding,
he dragged me from the path and mangled me
and left me without help.
He drew his bow
and made me the target for his arrows.
He pierced my heart
with arrows from his quiver.
I became the laughingstock of all my people;
they mock me in song all day long.
He has filled me with bitter herbs
and given me gall to drink.
He has broken my teeth with gravel;
he has trampled me in the dust.
I have been deprived of peace;

I have forgotten what prosperity is.
 So I say, "My splendor is gone
 and all that I had hoped from the Lord."
 I remember my affliction and my wandering,
 the bitterness and the gall.
 I well remember them,
 and my soul is downcast within me.

**Yet this I call to mind
 and therefore I have hope:
 Because of the Lord's great love we are not
 consumed,
 for his compassions never fail.
 They are new every morning;
 great is your faithfulness.
 I say to myself, "The Lord is my portion;
 therefore I will wait for him."
 The Lord is good to those whose hope is in him,
 to the one who seeks him;
 it is good to wait quietly
 for the salvation of the Lord.**

Psalm 43:5

Why are you cast down, O my soul?
 And why are you disquieted within me?

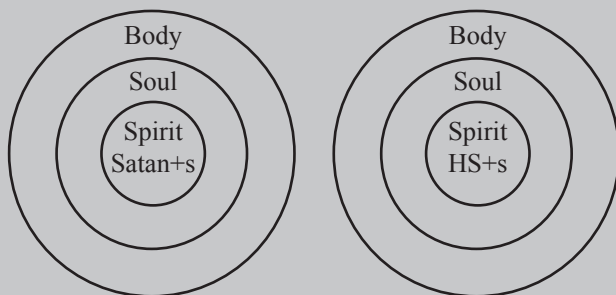
**Hope in God;
 For I shall yet praise Him,
 Who is the health of my countenance and my God.**

Matthew 26:38-39

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray." He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me." 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." ■

OUR HUMAN MAKEUP



These diagrams give a very simple picture of our human makeup. As you can see in the first diagram, our human spirit is represented by a lower case "s" along with the plus sign which connects it to Satan. This makes very clear the biblical fact that having inherited Satan's nature from Adam, we are all born joined to him, and he is our boss. The Lord Jesus is the only exception. He was

born sinless, lived sinless, and died sinless.

In our second illustration, our human spirit ("s") is joined to the Holy Spirit. The exchange of Satan with the Holy Spirit takes place when we accept Christ as our Savior. It is the body death of Jesus that is the means by which our human spirit is freed from the indwelling spirit of error (Satan). The Holy Spirit Himself becomes the new spirit life within us.

He that is joined to the Lord is one spirit with Him
 (1 Cor. 6:17). ■

-Taken from *Life: The What, The Who, The Why*
 by Page Prewitt

What about Temptation?

by Norman Grubb

We continue looking into the great foundational truths of our union with Christ. Here Norman Grubb discusses the all-important subject of temptation: what it is, what it isn't, and how to handle it.

What about those areas of our daily living which appear to contradict a life which we say is not we living it, but He as us? What about what are certainly temptations, and appear often to be failures and even sins?

Paul and James speak of these aspects of life as temptations and trials (one word covers both concepts in the original Greek). Temptations are enticements to want what we should not; trials are those times when we are faced with what we don't want, but can't avoid!

First then, temptations, which until we have them in right focus are the most troublesome to us. They are the reason why many people say, "This Christ-in-you life is not livable or workable, because of the way we succumb to so many temptations." Yet we know that temptations are just as

continuous in a perfect human life, because it is said of Jesus that He was in all points tempted like as we are, yet without sin (Heb. 4:15). Therefore temptations and their enticement are part of a perfect, not imperfect life and are not themselves sin.

So we squarely face constant temptation on this new level of living, just as much as in the former. The question, then, is often asked, "What is it in us which is tempted and responds to temptation, if we are this new man in Christ and say we are dead to sin and have crucified the flesh with its affections and lusts?" The answer is simply that, as we have already said, we are human selves, and our oneness with Christ does not alter our two-ness in being He and I. God's whole purpose is to express Himself through our fully human selves, just as He did with Jesus.

Temptation is not Sin

So this human self of ours is just as continually tempted as His was. James explains temptation as being

related to the obvious fact that I, as a human, have all the human appetites and faculties of soul and body. In fact, it is by these that God manifests Himself through our selves. Our humanity is responsive to what we might call the upward temptations of producing the fruits of the Spirit (see how God tempted Abraham to sacrifice his son Gen. 22:1). So also it is fully open and responsive to all the downward temptations of the flesh, world and devil. This world contains every form of solicitation to the lusts of the flesh, the lusts of the eyes and the pride of life, for the whole world lieth in the wicked one. To these we in our humanity have responded and lived in all our unsaved days. We have been at home in them. So no wonder that we are constantly assailed by such drawings. For James says temptation is when we are drawn away by our own desires and enticed (1:14); and enticement makes us really want to do it. So temptation definitely makes us want to do what we should not.

Now the vital point is to recognize that this is not sin. Scripture clearly

states that Jesus was tempted at all points (and that covers a great deal) as we are, so temptation is not sin for He was without sin. That means He was enticed to do such things and yet never sinned. Therefore, temptation is not sin. We know He was so tempted because we are given one instance when He did temporarily respond to temptation. That was after He had constantly told His disciples that His Father's will was for Him to die and rise again. Yet when the time came, He plainly said He didn't want to die. He was enticed to want to escape death and live. "Father, if it be possible, let this cup pass from Me." That was temptation, and He plainly had it. Of course His victory was, "Nevertheless not as I will, but as Thou wilt," and that took three hours of bloody sweat to have it settled.

This is of great value to us. Just because we are so often tempted, just because we feel the various pulls of soul and body, we should not drag our feet under a sense of guilt and false condemnation.

Sin is only when we go a definite further step. When, as James says, "lust has conceived, it brings forth sin." Conception and birth are the results of a marriage union. In other words, we have gone beyond the wanting condition to a deliberate, conscious choice of doing the thing; and we don't often go that far.

But now in our union life, a total re-

versal has taken place: not just a change of our spirit joined to His Spirit, but of the control of our whole personhood, including our soul emotions and body appetites. All are now His property. Our bodies are the temples of the Holy Spirit. Our members are instruments of righteousness unto God. We are slaves of righteousness, whereas we used to be slaves of sin. We are renewed in the spirit of our minds, and every thought is being brought into subjection to the obedience of Christ. There is now this upward pull on our souls and bodies upward temptation to respond to Him. Our bodies are living sacrifices. We delight to do His will.

Faith replaces Fear

This is a radical reversal from our fear of flesh responses and our constant guarding against them. Even though Christians, we have become so used to seeing ourselves negatively: Sex is so dangerous and so close around the corner that we are captured by illicit desires also by greed and love of material things and by jealousy and hate and resentment. We have been afraid of our flesh, and by no means free to fearlessly use our body faculties and soul emotions for Christ and others.

We therefore, in our new union relationship, take a further step of faith on the soul-and-body level. We are firm in faith that we are kept, and He does the keeping. "Kept by the power

of God through faith," wrote Peter. "Now unto Him who is able to keep us from falling," wrote Jude. And said John, "Perfect love casts out fear." So why be fearful?

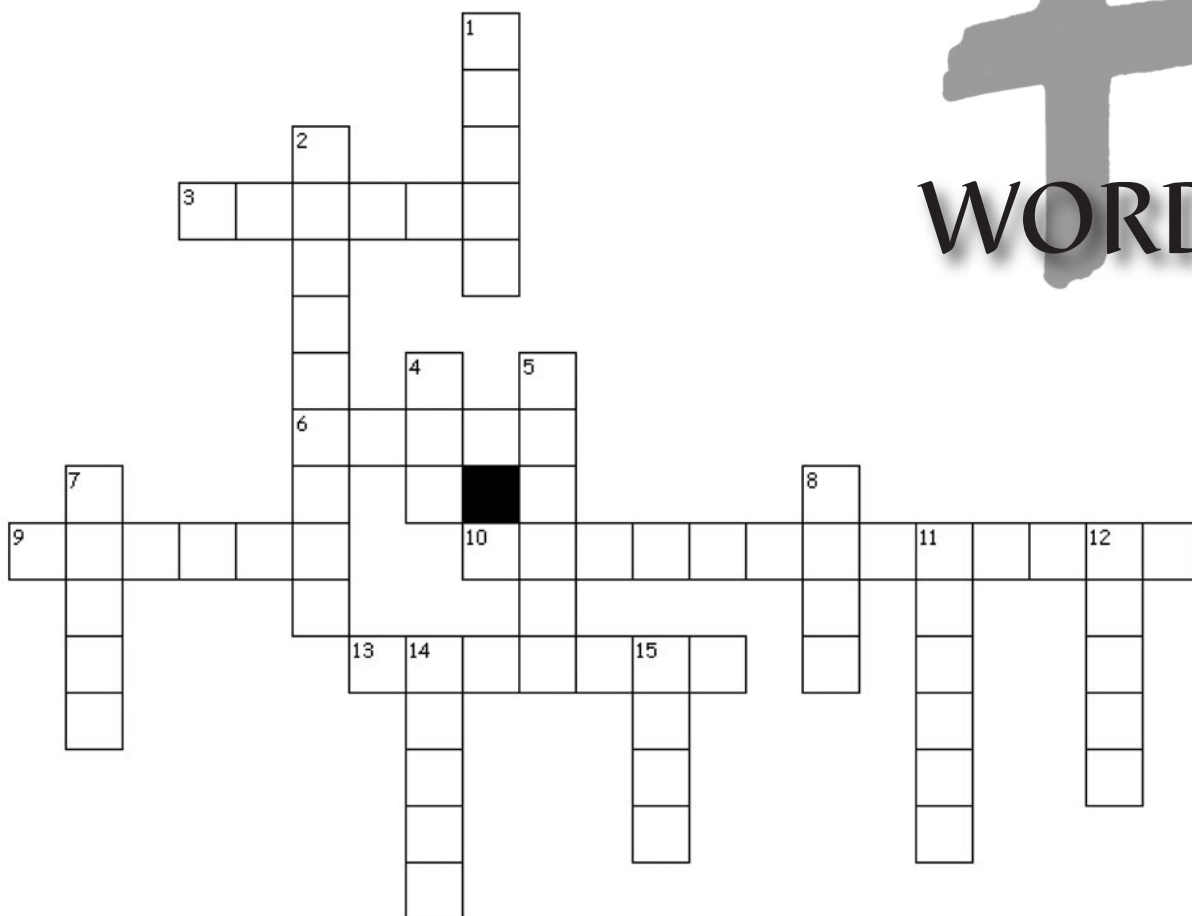
So, in this new way, we have our emotions to use to express our love and joys and interests, and our minds to be stretched in daily launches of faith in the God of the impossible; our bodies too, appetites and all, are free to express our love and care for others, without being fearful of their misuse. That is our new boldness of faith, though those appetites and emotions have formerly had such a negative hold on us. But fear not. Have faith in the Keeper.

This also gives us a radical change of outlook on temptation. It used to be something to be fearful of, avoid, and feel greatly guilty about; now we see temptation as an asset, not a liability! Why and in what sense? Because light must have darkness to shine out of. Temptations are pulls back to walk again in darkness. But if we now know who we are, we see all our temptations as what God is meaning us to have, and each exactly suitable to us. We see them all as opportunities to manifest Him through our souls and bodies. Temptation has become opportunity! We understand why James tells us to count all temptations as joy. Christ is manifested by them. ■

—Yes, I Am

BODY, SOUL, SPIRIT CROSSWORD

The truth of our Salvation experience--that we are redeemed, justified and now one Spirit with Him--also makes clear the inner makeup of our human selves. While our real selves are Spirit, where we are joined to Christ, we are still created with a body and a soul, which is where the real trouble comes in. Satan can tempt and pull at us to believe his lies that we are not Christ living and keeping His perfect law in and through us. Search the scripture for God's truth that we are yes, a body and soul with feelings and reasonings, but ultimately a Spirit one with Christ, our real selves, through which He lives His perfect life.



ACROSS

3. God's Holy Spirit lives in believers as we see in Romans 8:11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your _____ bodies by His Spirit that dwelleth in you."
6. Paul thrills us with his words in 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 _____ of the Son of God, who loved me and gave Himself for me."
9. What a privilege we find in 2 Corinthians 6:16, "For ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my _____."
10. 2 Corinthians 5:21 tells us, "For He hath made Him to be sin for us, who knew no sin; that we might be made the _____ of God in Him."
13. Romans 6:4 proclaims our new life in Christ, "Therefore we are buried with Him by _____ into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

DOWN

1. We are told in 1 Corinthians 2:12, "Now we have received, not the spirit of the _____, but the Spirit which is of God; that we might know the things that are freely given to us of God."
2. Romans 6:6-7 tells us what happens when we are freed from sin through Christ's death on the cross for us, "knowing this, that our old man is _____ with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."
4. In Romans 7:15-17, Paul verbalizes the struggles of all who long to live a godly life, "For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. So now, no longer am I the one doing it, but _____ which dwells in me."
5. Romans 8:9 makes clear, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of _____, he is none of His."
7. Paul declares in Romans 7:24-25, "O wretched man that I am! Who shall deliver me from the body of this _____? I thank God through Jesus Christ our Lord."
8. 1 Corinthians 6:17 assures us, "But he that is joined unto the _____ is one Spirit."
11. 2 Corinthians 1:21-22 says, "Now He who establishes us with you in Christ and appointed us is God, who also _____ us and gave us the Spirit in our hearts as a pledge."
12. We see in Hebrews 4:12 the distinguishing of body, soul and spirit, "For the Word of God is quick, and powerful, and sharper than any two-edged _____, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."
14. Romans 6:10-11 tells us, "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but _____ unto God through Jesus Christ our Lord."
15. 1 Thessalonians 5:23 teaches us that we have body, soul and spirit, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and _____ and body be preserved blameless unto the coming of our Lord Jesus Christ."

Audio Review

by Joanna Coatney

REVIEW: *Faith Creates a Reality* by Page Prewitt

This audio series is available to stream for free on our web site at <https://zerubbabel.org/audio/>

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

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

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

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

Satan’s ultimate deceit is to get us to believe that we are “just us”: separate from God, self-operating beings that make our own choices and do our own thing. This is his lie that he has deceived all of humanity with since Adam and Eve. This was the lie he chose to believe about himself—that he could be like the most high and be his own god and do his own thing (Isa. 14:14). But how exactly does he deceive us? Page spends the remainder of the recording explaining how Satan uses our soul, body responses (the flesh) from the outside (he never regains entry into our spirits after we are born again) to get us to sin. This is radical truth! Truth that Satan does not want people to know. Once people know this, the jig is up for him. He has nowhere to hide. But he has people so deceived that it really does require us to “Be ye transformed by the renewing of your mind” (Rom. 12:2).

In discussing the makeup of our spirits (desire, will and mind) Page states “the only choice that we as human beings are

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

There is no way to communicate here in this review how wonderfully clear an explanation Page gives of how Satan uses our thoughts and emotions (soul) to trick us into thinking we are independent selves. I could listen to this section of the tape over and over and never tire of it. She gives personal examples, funny anecdotes, tackles audience participation and most of all drills home life-changing truths in a way that has personally penetrated and convicted me to the core.

One particular highlight of this recording for me is an exchange with an audience member who has a question about being messy. She wants to know if it is Christ being messy by her, because she’s “quite happy to be messy so is Christ happy to be messy?” After Page answers this, the same lady continues with a question about worry. The exchange that follows is quite entertaining. The lady tries to

convince Page that she “gets it” while Page can tell she doesn’t and in a delightfully humorous way tells her so in no uncertain terms. Eventually this lady does catch on and then states that she thinks she’s “getting a rough idea” which Page just loves and laughs about with the rest of the audience. This exchange, although funny and lighthearted, reinforces Page’s message that soul/feelings are neutral and do not affect who we are at our spirit center (Jesus Christ in our individual forms).

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

when they’re good. They just are what they are. But it’s the choice you make about them from your spirit that makes them what they are.”

The truths Page shares on this recording are scriptural, radical and if you apply them—LIFE CHANGING! After I spent years of living from feelings—trying to get rid of the bad ones and hang on to the good ones, using all manner of sinful, ungodly vices—I was totally liberated to hear and apply these truths in my own life. No matter what pleasant or unpleasant feelings come my way, I know they are just temporary and neutral and are going nowhere. They do nothing to affect or change who I am at my spirit center—Christ in my Joanna form. He is peace when I feel afraid, He is strong when I feel weak, He is love when I feel hate, He is ALL when I feel lacking.

Whatever the feeling/temptation might be—the answer is always the same. Satan is using whatever the situation/feel-

ing/thought is to try and trick me in to thinking that I am “just me” and that I need to do something about the thought or feeling. If he succeeds in this then I allow him to boss me from the outside, through my members, and he lives out what I believed about my “just me” (really a lie) self: he lives out fear when I feel afraid, he lives out shy when I feel shy etc. BUT, if on the other hand I acknowledge the thought/feeling and then recognize that I am merely a vessel containing Jesus Christ and that He is here to live out His attributes in the situation (peace, strength, love, power) then He will. Faith creates a reality!

So, I hope if you have never listened to this recording you will listen to it right now. And if you have listened to it before, I hope this review will inspire you to listen to it again. I’m sure I will continue to listen to this one for many more years to come.

Quotes from *Faith Creates a Reality*

“Believing into God brings about God reality.”

“To make Satan a reality in our lives, we do not have to believe into Satan.”

“We are tricked, because believing in ourselves (just us) is what brings about Satan reality.”

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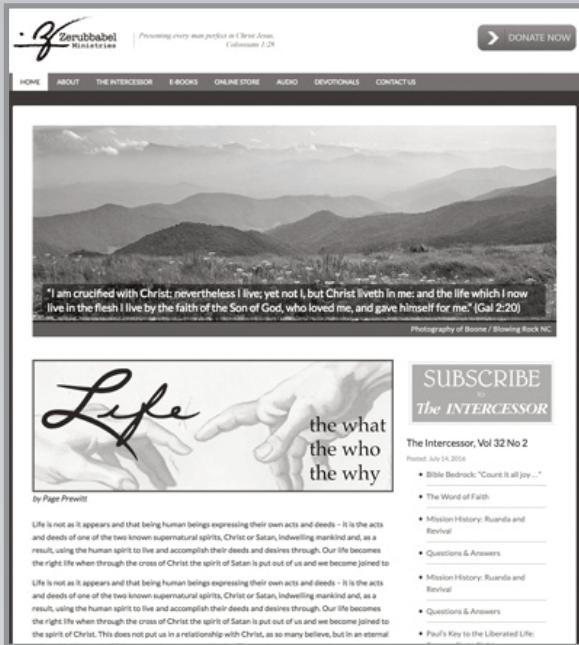
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— Hebrews 4:12
(King James Version)

Words to Live By...

It is not wrong that we dislike difficult situations; it is merely human. But these are deaths to our human reactions. We deliberately accept these things as ways in which God, not Satan or man, is coming to us, and therefore all we can do is to give thanks. “I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”

by Norman Grubb

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