

# The INTERCESSOR

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

Volume 25, Number 3

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## Harmonious Relationships

by Norman Grubb

*"Love one another...as I have loved you," is one of Jesus' most well-known commands. But on any given day, we might well respond, "Easier said than done!" In the following article, taken from The Law of Faith, Norman shares the Biblical way to continuing, unhindered fellowship—a "technique of brotherly love" that operates as surely as the laws of nature—that, when applied in the course of daily living, powerfully transforms lives.*

The question of our relationships with people is so important that we think it is worth a most careful examination. There is nothing upon which we Christians put more emphasis than on the need of unity. There is nothing that we are quicker to deplore than examples of division. Yet the fact is that to live in free, open, happy relationships with others is an achievement of the highest spiritual order; and those who have dug down to the bottom of the subject, who have thoroughly examined and learned the technique of brotherly love (for there is a technique), and who can apply it on all occasions, are all too few.

Let us get this point clear. We have seen that there are spiritual laws which govern all phases of the Christian life, and that they are discoverable from the Scriptures and applicable to our every condition. We

have exhaustively investigated the laws of faith, as they are related to the supply of need, to our relationship with God, to our individual circumstances, to our sphere of service (and let us not be afraid of this word "law," for it is only the term we use to describe some segment of the unsearchable wisdom of God which He has been pleased to reveal, and which man then grasps, labels "law" for convenience, and proceeds to use. "All's love, yet all's law!")

And now in the same way, we want to examine the law which governs the exercise of brotherly love on every occasion. We shall find that it is only another application of the same law of faith. We have seen the way by which the tangles of our self-governed life can be exchanged for the blessings of Christ-control, and the challenge of frustrating circumstances can be turned into the adventure of believing God. It can be the same with the set-backs of inharmonious relationships.

We will take the simplest and most obvious instance. There is someone we have difficulty to get on with. There are clashes. One rubs up the other. Mannerisms, petty selfishnesses, annoying habits; too self-assertive or too self-effacing; too tidy or too slovenly; too cheerful or too mourn-

ful; too critical or too gullible. We all know the sort of thing in a thousand different garbs. None can live with others without it happening.

What is to be done about it? Temperaments just do clash, as much as colours. Strive as we may, the opposition rises in us, the criticism, the resentment, the heated words, the strain, the shame at our failures.

### Faith Applied

Let us look back a moment. If the same law of faith solves our problem, how did it work when we were up against a difficult circumstance rather than person? We learned first to rec-

## In This Issue

Harmonious Relationships .....	1
Editor's Note .....	7
Fellowship in Philadelphia, PA .....	7
I Was a Fool .....	8
If We Walk in the Light... ..	9
C.T. Was Right & We Were Wrong .....	10
Fellowship on the Mission Field.....	13
Fellowship in the Body.....	14
Let Us Love One Another.....	15
My Personal Discovery of Total Truth .....	16
How Do I Look at People?.....	18
Long on Faith, Short on Love .....	22
Make My Joy Complete.....	24
Applied to the Daily Life.....	25
Fellowship of Believers— On the Mission Field .....	26
Difficult People .....	28
Walking with My Brother.....	30
Many Members, but One Body.....	33
Words to Live By.....	33

## *The INTERCESSOR*

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Norman P. Grubb  
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### **Mailing Address**

Home Office  
Zerubbabel, Inc.  
PO Box 1710  
Blowing Rock, NC 28605  
828-295-7982  
Fax 828-295-7900  
info@zerubbabel.org  
www.zerubbabel.org

### **Magazine Staff Editing Staff**

Sanda Cooper  
Pat Mace  
Gail Bedell  
Joanna Coatney

### **Production**

Sheryl Trethewey  
Joanna Coatney

### **Art Editor**

Steven Prewitt

### **International Distributors**

Great Britain and Western Europe  
Meryl Langley  
11 Jackson Close  
Northampton NN2 8XF  
England  
01604 711016  
011 44 1604 711016 (from USA)

ognize that we are human and have human reactions. We fear, feel helpless, or bewildered, and so on. We then learned, not to come under false condemnation as if such reactions were sinful, but to see that we directed them aright; up, not down; not to give way to doubt and depression, or in other words, to accept the devil's interpretation of the situation, but to find out God's point of view.

That, we then learned, took some effort to discover, an effort in equal proportion to the weight of the pressure on our spirits. We have to go apart deliberately into the secret place

For God does not see us all clothed in our pettinesses, in those little selfishnesses and idiosyncrasies which annoy. He sees us in Christ and Christ in us. He sees His Beloved Son and us in Him. Now that makes all the difference.

and there, by prayer, by reading of the Word, by consideration of the circumstances, rid ourselves of the earthly outlook on the thing and replace it by the heavenly. See it as God sees it. See it from the throne where we sit with Christ. See it in the light of all the power given to Him and to us in Him. Finally we act on that heavenly vision. We speak the authoritative word of faith. "Be gone," or "Come," in Christ's Name, as the case may be. We then go out from the secret place to live in the faith of that declaration and act accordingly. Oftentimes we may feel our weakness all over again, and oftentimes retire again within

ourselves to repeat that word of faith and take fast hold of God; but by His grace we persist until one day, maybe as quietly as the evening dew, the thing happens according as we believed.

Apply that now to a difficult person as to a difficult circumstance. Repeat the process stage by stage. Recognize frankly the unpleasant feelings. Do not be condemned by them, just recognize that that person has that effect upon you (and you may be sure that you have that same effect on him). It is just a question of human temperaments. But recognize also that this is the earthly point of view: it is how you see your neighbour and how this or that about him rubs you up the wrong way; and you must not remain in that point of view, for, by ourselves, we are the helpless prey of the devil.

Now use the same process. Go a step further. Go to the secret place, spread the matter before the Lord, not so much to pray and groan for deliverance, perhaps you have often done that; go to get His point of view on your neighbour, even as you get His point of view on a difficult situation. What does He say or think about him? Ah, that takes on a different aspect. For God does not see us all clothed in our pettinesses, in those little selfishnesses and idiosyncrasies which annoy. He sees us in Christ and Christ in us. He sees His Beloved Son and us in Him. Now that makes all the difference. We look again at our neighbour. We see Christ in that life (supposing him to be the Lord's). We see the changes Christ has wrought. We praise and love, for Christ in us unites with Christ in him. It does not mean

that the faults are not there, but it means that the greater fills our vision and the lesser retires to its proper place; for nearly all disunity comes through magnifying the lesser and minimizing the greater in a person.

Now we go out to begin again. By God's grace we are going to reckon on Christ in our brother, rather than see the flesh or even the weak human. But that means something else of great importance. We said that brotherly love is a process of faith. It is. Real love means faith, means we trust our brother. Let us test our love by that. How often we will say: "Of course we love so and so, but, but, but...", and out will come all the reasons why we could not trust him. But real love is trust. God even trusted that fallen sinners could and would respond to Christ. There was a sense in which He reckoned on the response of a wicked world or He could not have died for it. And if we cannot trust even a brother in Christ, we can always trust Christ in him; and we can remember that God trusts him and has long patience with him, even as He has with us.

Now, faith is potent. What we believe in we are producing and propagating. Our very looks, words and actions are always propagating our faith. We are always ministering either faith or unbelief, life or death, Christ or devil, every minute of the day. One or the other streams from us. No man lives unto himself. Therefore, if we are reckoning on and believing in a brother's weak point, we are actually strengthening these things in him. If, on the other hand, we are reckoning on Christ in him, we are building up the image of God in him.

Therefore our attitude to our brother not only affects us and gives us either release or strain, either bondage or liberty, but it affects him; and we are responsible to God for the way we affect our brother.

### **Stand Fast!**

Victory may by no means come in a moment. Even as in the battle of faith over a difficult situation, we have to hold the ramparts of faith against many an assault of unbelief and stand fast, so in the battle for brotherly love. We may fall back again and again before an assault of

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criticism or annoyance or resentful feeling. Well, return again and again to the place of love and faith which sees Christ in him.

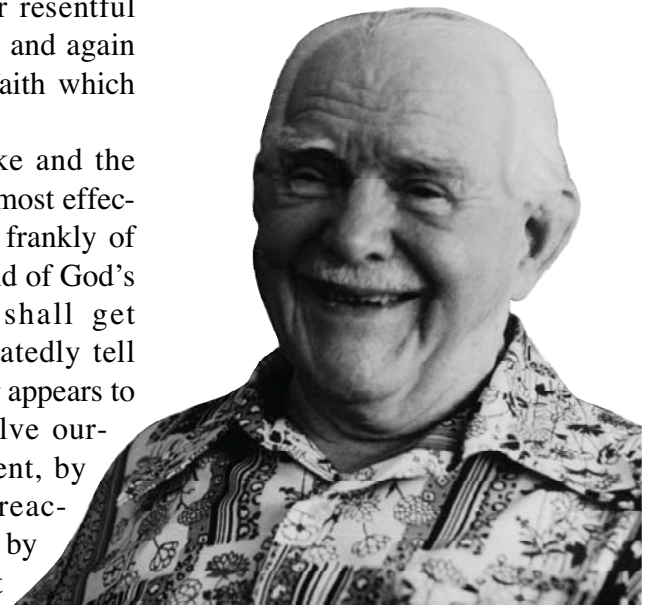
The best action to take and the most costly, and therefore most effective, is to tell our brother frankly of the facts of the situation and of God's dealings with us. We shall get nowhere if we merely heatedly tell him where he rubs us up or appears to us to fail. We must involve ourselves also in the statement, by admitting our resentful reactions. That is the approach by the way of the Cross, not

telling him to die on it, while we sit and watch him; but dying ourselves first by confessing where we have been wounded and hurt and hard. That will certainly bring a relief and a release to us. Frankness always liberates; and in many cases, such an approach, combining confession with faithfulness, will open the way to a frank talk and honest solution of the problem, or at least a spirit of openness by which the subject can be frankly re-discussed when it re-arises.

To see Christ in him is the solution, there is no other; and even if he does not respond, love then will flow freely in one's own soul. And even if my neighbour is not a child of God, the same principle is valid, for if I cannot see him as one who has Christ in him, I can see him as one whom Christ seeks, and at whose heart's door He is knocking, and in that sense I can see him as Christ sees him, as one He would save.

### **Inner Victory**

But now another question arises. This procedure may be feasible when



no intentional wrong is done us by our neighbour, when the discord is rather more temperamental than deliberate. But what of the many instances when some real wrong is the cause, some unguarded or malicious statement, some unkind or obstructive act, something that really hurts me or a dear one, and stirs indignation or calls for retribution and rebuke?

Let us remember the one golden rule. Every battle of life is fought and won within ourselves, not without. Gain the inner spiritual victory, and the outer follows as sure as the day the night. How hard it is for us to learn that we control and conquer from within. We are used to dealing with the outward, with things and people, and we fly to the outward for supply; wrestle against the outward in adversity, cry out against the outward when wronged. Poor blinded creatures, scratching about for the bits and pieces on the outside, when all the wealth and power of the universe streams into us through the Creator, and He is to be found where spirit meets with Spirit—within!

Who were the poised and powerful among the twelve spies whom Moses sent out? Were they the ten who were influenced by the outward, by the giants and walled cities of Canaan, and who cried out on their return: “We be not able to go up against the people, for they are stronger than we.... It is a land that eateth up the inhabitants thereof?” Or the two, Caleb and Joshua, from their standpoint of inner vision and victory, whose minds were stayed on God and who said: “Let us go up at once, and possess it; for we are well able to

overcome it...neither fear ye the people of the land; for they are bread for us”? Who proved right?

David had a profound and unusual insight into this truth when meeting with a sudden gross and public insult. When sorrowfully leaving Jerusalem with his company of loyal supporters at the time of Absalom’s revolt, he was accosted by a relative of King Saul’s, who cursed and stoned him. “Come out, come out, thou bloody man, thou son of Belial: the Lord hath returned upon thee all the blood of the house of Saul....” This was too much

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for one of David’s chief officers, Abishai, who drew his sword and asked permission to kill him: “Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head.” A convenient way out of our difficulties which we often feel like taking! David’s answer was remarkable: “What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord hath said unto him: Curse David.” And then a little later: “Let him alone, and let him curse; for the Lord hath bidden him.” And then a quick rise in faith: “It may be that the Lord will requite me good for his cursing.” A man who is a

mouthpiece of the devil was said by David to be commanded to curse by the Lord! Truly a lightning transition of outlook from the natural reaction of Abishai’s “Kill him,” to the supernatural one of David’s “Let him alone, the Lord hath bidden him”; a transition possible only to one who was long accustomed to walk with God. The underlying principle is plain to see: a difference of inner attitude affecting outer action. One saw the thing from an earth-level, the other the same thing from heaven.

### The Cross in Action

So in every case of wrong done. There is a way of peace, poise and victory. But it is not found on the outside by leaping to condemn the wrongdoer and to assert our own rights. Once again it is by the application on the inside of the one process of faith. Here the fight will be much fiercer. Our sense of righteousness will have been aroused. We have been wronged. The fault is obvious. The wrongdoer should be made to see his wrong and apologize. The wronged one should have his character cleared. It is not even morally sound that the wrongdoer should get away with it unrebuked, unrepentant. He should be shown that sin is sin.

Yes, that is true of the plane of righteousness pure and simple. It is equitable for the man of the world. It is the justice of the law. But, in the Gospel, a new principle of action has been revealed, revolutionary, dazzling. “The meek shall inherit the earth.” So quietly said that the world passes it by as one of those “soft” sayings of Christianity. Yet it contains the only explosive power which could



blow war out of world policies, and, as it says, will and does inherit the earth.

It is the Cross in action; and Jesus, who fulfilled it, has been gaining His promised inheritance of millions of human hearts through two thousand years, and will one day rule, as prophecy assures us, in person over the whole redeemed earth.

We say to our injurious neighbour, as Abishai said: "You must die! If you will die, die by repenting, confessing, apologizing, righting the wrong, then I will freely forgive." But that is just what God in Christ did not do. If He had, we should all be bound for a lost eternity. That is the way of the law.

But God, in face of man's defiances, disobediences, ragings, insults, mockeries, decides that He will die in the Person of His Son for us. Christ dies at the hands of wicked men, our hands. God loves on. He even becomes our suppliant and beseeches us to make it up with Him. He, the offended One, does not remain in cold isolation till we make some approach to Him. He comes to us. He breaks through the barriers that separate us. He becomes flesh to reach us. "What more can I do than I have done?" is His own heart's cry through the mouth of the prophet.

And the consequence? Melted human hearts. Men and women by the thousand who will spill their blood for love of His Name. Treasures poured at His feet in endless abundance; treasures of brain and substance, treasures of loved ones and life itself. A very world in darkness and distortion that still through twenty centuries stretches out its suppliant

hands to Calvary, recognizing the glory of that bleeding Figure, glimpsing the secret of its power, knowing it holds the only key to effective brotherhood, yet not willing to pay the price of that narrow way.

But to us, His disciples, the challenge comes right home, right to these practical situations of our daily contacts. Can we die when our brother offends us, or shall we insist that he does? Shall we take that same despised way which leads to real power through seeming weakness, or the apparently sensible way that real-

**"What about your attitude to your brother? Honest now!**

**Do you see Me in him just now? Do you recognize him as My child whom I love, and does your heart warm to him as a consequence? Or is his fault so magnified in your sight that these other greater facts about him are forgotten?"**

ly leads to weakness through seeming power? The way that conquers him by first being conquered ourselves, or that tries the hopeless task of forcing him to his knees by outward compulsion issuing from the inner weakness of our uncrucified selves?

It is not easy. The spirit is stirred to righteous indignation. Real bitterness is felt maybe, or resentment, or a strong sense of a wrong that should be righted. To retaliate would give relief, to write the strongly worded letter, to take decisive action, to resign or dismiss as the case might be, or to take

## 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!

the case before others for just judgment.

But just a moment. Give God a chance. "Be ye angry," but "sin not." Let Him speak first. And what does He say? Is it not always the same? "I only work through death and resurrection. What about your natural self? Are you not very much alive with resentment and indignation? Have you not sin in that respect, even if your opponent has in other respects? I will deal with you first. Will you die out to yourself?" You respond. You know it is His voice. You consent. By faith you reckon yourself once again as dead and buried with Christ, the sin under the blood.

And now He speaks again. "What about your attitude to your brother? Honest now! Do you see Me in him just now? Do you recognize him as My child whom I love, and does your heart warm to him as a consequence? Or is his fault so magnified in your sight that these other greater facts about him are forgotten?"

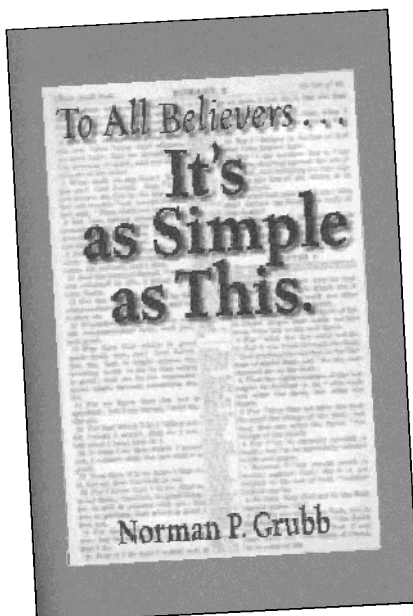
Probably it is so, almost certainly so. Well then, reverse the outlook. See him from Christ's point of view. Honour him as one in whom Christ dwells. Count on Christ to work His will in him and to adjust what is wrong.

Ah, now the viewpoint will change. We shall find that a great deal of our resentment was hurt self, not just simply honest indignation at a wrong done. It was because he wronged *me* that I felt like that. We wanted to retaliate because we wanted to relieve our damaged feelings; self lay at the root of most of it, and we may always be sure that to act in the flesh only brings response from the flesh.

Now we can see clearly. Self is exposed in ourselves and dealt with at the Cross. Christ reigns again within, and what we now want is not just our rights with our brother, but that he may be blessed and that God may have His best in him. Now we are in a fit condition to act as God directs.

Perhaps it may be a word spoken or letter written, but the tone of the letter will be as much admitting our own failure as his: or maybe silence and faith will be the way. But assurance and peace will be in our hearts, and of this we may be certain, that "the meek inherit," and resurrection life will follow death, life not merely in us but in him, for the one who wins within commands without.

*For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He also carried on a huge personal correspondence with individuals throughout the world. He was the author of many books and pamphlets, a number of which are available through the Zerubbabel Book Ministry. Norman lived with his daughter, Priscilla, in Fort Washington, PA. Norman P. Grubb entered the Kingdom at 98 years of age.*




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# Editor's Note

This month's issue of *The Intercessor* examines living in fellowship with others—applying spirit-truths to the challenges of living in daily unity as the Body of Christ. Norman Grubb reminds us from John 3:7 that “our righteousness among men is the proof—the acid test—of our righteousness before God.” Great in theory, but how to work it out in daily living?

Beginning with its lead article, “Harmonious Relationships,” this issue collects penetrating articles by Norman Grubb that provide biblical and practical principles for living in fellowship with others. In addition, these accounts

deal with thorny issues that may hinder or interrupt fellowship: my attitude towards situations and people who frustrate me (“Applied to Daily Life”), relating to people who do not believe as I believe (“Difficult People”), living in harmony while holding to the fundamentals of the faith (“Long on Faith, Short on Love”), how to see others as Jesus Christ sees us (“How Do I Look at People”). We also include two excellent excerpts from Norman's classic book *The Liberating Secret* (soon to be republished in its entirety): “Walking With My Brother” and “Fellowship in the Body.”

We also present candid accounts of people who faced these daily challenges in the pressure-cooker of close fellowship—and learned from their experiences how to “walk in the light as He is in the light”: Norman Grubb (“My

Personal Discovery of the Total Truth” and “C.T. was Right and We were Wrong”), C.T. Studd (from *Fool and Fanatic*) and Edith Moules (from *Mighty Through God*).

“I Was a Fool” presents insight into living in fellowship today from a different perspective. Kari Mace shares her account of how she was rescued from long-standing sin through the loving intervention of her fellowship family.

Finally, on the topic of fellowship today, we are delighted to present the conference report of a recent Zerubbabel fellowship day in the Philadelphia area. To those who have been encouraged by the life-changing principles found in *The Intercessor*, we encourage you to contact us about hosting or attending a Zerubbabel fellowship weekend.

# Fellowship in Philadelphia, PA

by Laura Hawley

How appropriate that we would finish 2009 near the city of brotherly love and the former home of our beloved Norman Grubb. On Saturday November 14th a group of folks gathered at the Hampton Inn Willow Grove, PA for a day of sharing and learning. The group came from all over the region, with some traveling over two hours.

The day started with Chris Anderson from Boone, NC sharing. He told his story of how God used several very dramatic circumstances to free him from a totally self-centered existence (the place we all begin) to knowing Christ as his savior and redeemer. Like

many of us, Chris realized even after he was saved that he was unable to rid himself of many of his old ways and habits. It was at that time he was presented the message of Galatians 2:20. As he took for himself the truth of this glorious verse, he began the walk in the Spirit. He trusted that he was in union with Jesus himself (1 Cor 6:17) and that by faith Christ was there to live His life in and through Chris.

After Chris's sharing, Page Prewitt began her teaching on “What is the Christian life and how can I live it?” Several life changing topics were covered in this discussion: the differences

in our body, soul and spirit and the function of each, as well as an explanation of there being no such thing as humans who are self operating independent selves.

One of my favorite examples Page used to explain the working of soul feelings was her comparing feelings with a thermometer. It was brought to our attention that a thermometer is used to register temperature but in no way can alter it. Feelings are the same. They can and do register our emotions but they have no ability to cause them or change them. There were a lot of “ahhs” in the audience

continued on page 32

# I Was a Fool

by Kari Mace

*The following account demonstrates the life-changing effect of Christ's love poured out through a body of believers committed to the rescue and restoration of a fellow-believer enslaved by sin.*

In July of 2003, I was in major sin; I had been dishonest, mean, indifferent and my heart and motives in my relationships were wrong. I was reading Proverbs one night and came to some verses that discussed the differences between a fool and a wise man. I didn't think a whole lot about the word fool until I looked further. In the notes of my Bible it stated that a fool is someone who acts as if God does not exist. This statement struck me hard because I knew that I had been choosing to live as if God did not exist. But the fact is that God does exist and He knows our every thought and action. I knew this, and I knew better than to choose sin over and over again. I was without excuse.

I asked Jesus to come into my heart when I was six years old. I really don't have a memory of this, but my mother told me about it. We attended church sporadically when I was growing up, but I always had a Christian influence in our home. I attended Youth for Christ in middle school and had friends who were Christians. I also attended Christian summer camps as a child and throughout my high school years. For as long as I can remember, during these summer camps I accepted Christ as my Savior just in case I had done something wrong; I was terrified of going to hell. I

viewed being a Christian as someone who would go to heaven and who should not do "real bad" things.

I was very fortunate to attend a private boarding school for high school. It was an Episcopal school, but it might as well have been pagan, because although we were required to go to chapel once a week, the person of Jesus Christ was never mentioned. Unfortunately, this did not bother me; I was not interested in living the Christian life much past saying that I was a Christian and not doing the "real bad" things—like doing drugs or immoral behavior—that some of the girls did. But I was sneaking around and drinking and doing other things I knew were wrong. My friends in high school knew that I was a Christian, but I was certainly not a good testimony to them.

After graduating high school, I moved back home. During that summer, I felt so guilty about my secret sin life during high school that I confessed my sin to my family and some friends. At this time I cleaned up my obvious outer sins and to the outside world, I looked okay.

I moved to Boone, North Carolina in July of 1992 to live with my family and friends who are a part of my Christian fellowship. During the next 12 years I lived a dishonest life, pretending that I was some nice Christian who cared about my friends and family. The facts spoke very differently. Beneath the surface, I was mean, manipulative and didn't care about anyone but myself. I was indifferent to people and hid the

fact that my motives and heart were wrong. Basically I did not care about anyone but myself, and I didn't care how my manipulating hurt other people. And it hurt real people. I did not care about them or what God had to say about me and my sin.

In the spring of 2003 some of these sin choices both past and present were exposed. When confronted, I was resentful and did whatever I could do to relieve myself of guilt by blaming others rather than taking responsibility for my sin. I chose to leave my fellowship instead of confessing my sin and repenting. I even lost my job in my own business during this time because I had been mean to some of my employees at work. My business partners (my sister and brother-in-law) could not trust me to treat our employees right and do a good job in our restaurant. My sin choices affected my life in every way.

I moved to an apartment in a town close by and lived there by myself for 2 1/2 months. One night I was on the phone with my mother and a friend and agreed to two things: I would not watch TV, and I would call someone every day. (When I first moved in, I watched TV all of the time to try to get out of the reality of where I was). I was miserable there, but not miserable enough to do anything about it. I did continue to call my parents and sister, but I did it just to please them, not because I was desperate and wanted to be right with God and others. As I write this testimony I am just sickened by my callousness toward



God and the sin in my life.

My heart and motives continued to be wrong, including my relationships in my new job. I kept telling myself that I was not going to do anything I knew was wrong; but in the back of my mind, I knew that my wrong motives would lead to more wrong behavior. I started becoming scared of where sin would take me. But, still, I was stiff-necked and did not confess my sin. I knew all along that I needed to confess and tell my family I was sorry, but I kept choosing not to. One night when I was at my sister's house, she started asking me questions, and I finally began to get honest about what was really going on inside me. That night was the beginning of my sister and mother coming to rescue me. I am very grateful to them for rescuing me; I am also ashamed that my life came to that—that I chose sin over and over and needed to be rescued.

I ended up moving in with my sister and brother-in-law that same night. It was a few days later that I read in Proverbs about a fool and saw what a fool was. I knew that I was a fool because I knew better. Of course I knew God existed and what His requirements were for Christians. But until then I wasn't willing to stop sinning, confess, repent, and make restitution.

About a month later I was given the opportunity to confess my sin to my family and fellowship and ask their forgiveness. I am grateful that I was given another chance to enjoy fellowship with my friends and family. Today I continue to make restitution for the sin that I chose for years. The main thing I know to do is to live right and be there for others. When Jesus Christ is living His life out through you, you see the needs of people and are able to step in and be there for them.

I never really knew what right living could be like. Before, I would worry about being "found out"; but today I live free knowing that I am not sinning and always trying to hide. I now live in a neighborhood with several families that have children. I have always loved being with children, and God has given me the perfect opportunity to be of help to them and their families. I help them with their homework and baby-sit when their parents are busy. I am very privileged to be able to help guide these children through their tough teenage years. Today, I am no longer a fool. I am not trying to manipulate people to get what I want or to make them think that I am someone that I am not. I am trusting Jesus Christ to live out through me, and He is perfect love. My relationships with God and with people are free and clean. Every day I am very grateful for where I am spiritually and physically.

## **“If we walk in the light, as he is in the light, we have fellowship”—1 John 1:7**

There is one other way, the healthiest of all, to maintain fellowship in personal relationships, as well as the freshness of the walk in Jesus. We learned lessons which have much affected many of us over the past fifteen years through our friends from Ruanda, East Africa. From these, missionaries and Africans, we caught the reality of the walk in the light, not only with God but with one another.

Our first contact with them came through Edith Moules, the founder of the Leprosy and Medical department of WEC. She had noted the quality of brotherly love and fellowship between missionaries and Africans, beyond anything she had seen before, and a way of walking in the Spirit together

which could be called brokenness, openness, and challenge. That is to say, they were quick to repent when they slipped, calling sin sin, and to claim the cleansing blood of Jesus.

This was the walk in the light according to 1 John 1, which they spoke of as brokenness. But they were also open and sharing with each other where the Spirit had convicted them and the blood of Jesus had cleansed them. They would do this not only on the spot in their daily contacts but in their open fellowship meetings at night. This was down-to-earth reality.

*-Summit Living*

# C.T. Was Right & We Were Wrong

by Norman Grubb

*In the following article, Norman recounts his early years with C.T. Studd in Africa and how close fellowship at the isolated station quickly brought to light any subtle sinful attitudes—and the way of cleansing and restoration.*

At Nala we met with C.T., Pauline's father, my father-in-law, whom I then saw for the first time. In himself he was all that we expected, in his loving welcome, the old aristocrat now accustomed to living the African way; always scrupulously clean, in simple khaki shirt and shorts and stockings, with his long beard and somewhat bent frame, aquiline nose and keen piercing eyes. His home was a stoutly built mud house, originally built by a Belgian official, with his bedroom on one side, and an open centre where we sat, had our meals and small meetings, all surrounded by beautiful palm trees in their hundreds.

But we were ill at ease. Without realizing it ourselves, we had been the petted and pampered “fine young Christians” in the homelands, and now we were going out (even the Executive Committee told us that!) to bring help, refreshment and encouragement to the tired little band in Congo. Tired little band! They were not looking for any to bolster them up. All they wanted were some more fellow-soldiers! We found C.T. had no time for special welcomes and favours for a daughter or special preference for a new son-in-law. He stood where Jesus stood, “Who is my mother or my brethren? Whosoever shall do the will of God, the same is my brother,

my sister and mother.”

I think, without recognizing it ourselves, we were puzzled and hurt that we did not get any better reception than any other new recruits. There was no let-up with this man—no diversions, no days off, no recreations. The zeal of God's house had eaten him up, and souls were his meat and drink.

But what shocked us most was his attitude to the professing African Christians, five hundred of whom would gather on a Sunday morning. Where we had been told to expect a concourse of shining saints, C.T. was saying that sin was rampant, and nobody who continued in sin entered heaven, no matter how much he was supposed to have been born again; and that he doubted, holding up the fingers of his two hands, whether ten of these five hundred would really get there. We thought this awful.

Our theology was thin enough on any count; we had never had any Bible training, but we had picked up the usual evangelical teaching that once a person was born again, no matter how he sinned, if once in grace, always in grace. He could not be unborn. C.T. took no count of that. His stand was “without holiness no man shall see the Lord,” and a person living in sin, unless he repented, no matter what his past claims to grace, he would be outside heaven. That shook us. There were Scriptures for “once saved, always saved,” but there were Scriptures on the other side also.

C.T.'s strongest critic was the greatest pioneer of those

early days, James Lowder by name, who single-handedly penetrated the Ituri Forest to the south and met with such a response from the tribes-people that that whole area later became our richest harvest field. But doctrinally he was at opposite poles to C.T., and accompanying us on our journey in, even before we had met C.T., he sowed the seeds of these questionings in my mind, fertile soil with my feeble Bible foundations. Later, as with Paul and Barnabas, “the contention was so sharp between them” that he left the work. Years have now passed, and James Lowder, now in his eighties, lives in Miami, and we have maintained friendship by occasional visits, for nothing can ever take away for me the greatness of his pioneer daring and the greatness of the fruit of it. But at the time he strongly influenced me towards his point of view. This was good for me. It made me search the Scriptures until, after years of consideration, I have come to take a middle line.

There are the Bible assurances of being secure in Christ. There I personally live without a shadow of uncertainty. But I don't ask that the Bible should be a systematic theology to suit my theological mind. Revelation through the apostolic writings was a string of unsystematic letters, written existentially to meet some church need of the moment; and in them I also find plain statements about the dangers and possibilities of falling away. Why should I be more systematic than the Bible and Paul and the other apostles? Why must I be bound by the frowning looks of the majority of evangelicals if I don't wholly subscribe to their pet convictions? If I drive a car, I don't live in fear of an accident; but there are occasions when crossing a road I look around to see if it is safe. So to me the Bible does give many plain warnings, and I can go along with C.T. in this, that though living in the eternal security of being sealed unto the day of redemption, it is “a fearful thing to fall into the hands of the living God” in a condition of blatant disobedience.

It was a good thing for those simple believers just rising out of the morass of heathen superstitions and sin to be brought up straight against the facts of sin as sin; and C.T. never had any remedy for sin or the possibility of living a new kind of life except the Blood and Spirit of Jesus. The very intensity of this gospel of holiness that he preached and lived, even going to the extent of cutting off any water baptism or partaking of the Lord's supper for ten years, when he found that many were hiding beneath these as supposed means of salvation, is undoubtedly the firm foundation to the holy Spirit-filled church in Congo today which, if he was alive, could now be said to be his “joy and crown”.

It was true that C.T. was never one with whom it was

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I think, without recognizing it ourselves, we were puzzled and hurt that we did not get any better reception than any other new recruits. There was no let-up with this man—no diversions, no days off, no recreations. The zeal of God's house had eaten him up, and souls were his meat and drink.

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easy to discuss or maintain an opposite point of view. What he saw to be truth was truth to him, and that was that. C.T.'s soldier virtues, sword in hand for God and against the devil and sin, did make him, doubtless unrealized by himself, one with whom it was uncomfortable to disagree.

Pauline also had never been the daughter he was closest to. He teased her in childhood and often reduced her to tears in those younger years, and put, I believe, something retiring into her nature. The other three, especially Edith and Dorothy, were of the more sporting type dear to his heart. Strange that in his last years he should be landed with us two as his successors. God's ways. Yet, neither Pauline nor I had ultimate difficulty, or at least not after certain earlier battles had been fought and won, in standing along with him in the fierce

oppositions of some of the missionaries, his own home committee and in the end the Christian church in general. We had settled the matter that we all have sides of our nature in which we are unacceptable to some and could well do with improvement; but God is with those who stay in the battle lines, no matter how “ornery” they may be; and C.T. was one of those. While others criticized, left, attacked, he stayed on where the fight for souls and a Spirit-filled church was at its fiercest, and we decided that that was where we should be too.

But we did have troubled years. Before long we both tried our hands at “improving” him and got our fingers burned. I went to suggest that if the church was in such a low state, why not have some special prayer meetings for revival? “Surely,” he said, “but I don’t believe in praying in work hours. Let’s have a meeting at 4 a.m.” (work and activities starting at 6 a.m.). “But,” I said, “that is the time when we get up to have our own quiet times. When shall we have those?” “Why not earlier?” was the answer. Next morning I was up at 4 a.m. for my own quiet time; but across the compound I heard the old man’s banjo going. He had gathered a 4 a.m. prayer meeting of some of the Africans. I did not attend!

Pauline tried her hand by suggesting that she might take over the running of his domestic household. “Thank you,” he said, “but Mama Mototo” [one of the women co-workers] “does it very well.”

Finally, I think he saw that in our conceit and self-assurance, and indeed criticism of him, we needed a good lesson. So he suggested that we go out about 25 miles and occupy a newly opened station, beautifully situated on a hill called Deti, from which in the early morning you can look out over miles of palm-filled forest and see spirals of smoke arising in the still air from the many villages; and equally see the fierce tropical storms approaching. We knew enough of the simple language used as a lingua franca among the tribes of that area—Bangala.

C.T. had shown wisdom in concentrating his attention on this market language, poor though it was, because by it we could at once reach many tribes, the men in the main knowing

it. It meant interpretation in village meetings; but that too had its advantages, when we had tried Christian interpreters, because they could often put in more intelligible language things we were trying to say in more Western forms. C.T. has been justified in standing against criticisms from other missions in the use and development of this language, because it is now the officially adopted language for the whole north Congo.

In those earliest days we also had another significant little indication that God speaks more through warm hearts than critical minds. Lilian Dennis, who accompanied us to the Congo, is a nurse but no linguist. But she had a heart filled with love for God and the people, and was far more mature in the Spirit than we youngsters were. She only had the language very roughly in those first few months, whereas I was able to get along fairly well. So I would speak at the Sunday services. One Sunday morning when I was away, it fell to her lot, doubtless with fear and trembling, to have to speak both morning and evening. In the morning she spoke very haltingly on “I will, be thou clean.” The elders came to her afterwards and said, “Mama Deni, what you said so reached our hearts that we would like you to repeat it this evening.” I never had that said to me!

So off we went to Deti. We were soon trying immature experiments. The Africans loved the bits of western clothing they could get hold of, and they wore their Sunday best. Well, we also had nice European clothing. But we thought it much better if any African Christians who went out to take the gospel to the villages should dress in their native barkcloth, a rough garment made of the bark of a certain tree and worn round their waists. They rebelled. We insisted. We soon had things in chaos, and where a few hundreds had been coming to the meetings, we were reduced to around eighty. Then God spoke to us. “Go back and humble yourselves and just be learners. Your father has forgotten more about leading people to Christ than you ever knew.” So we wrote, confessed our pride, apologized and got all the loving welcome back he could give us.



# Fellowship on the Mission Field

## from *Fool and Fanatic*

*The following is a brief glimpse into the challenges of maintaining a daily walk with fellow believers—amid the front-line spiritual warfare of the mission field. Taken from C.T. Studd's personal correspondence, these excerpts from Fool & Fanatic? (see page 35 for ordering info) also give a delightful taste of the wisdom and wit of that remarkable and unique warrior for Christ.*

### Hard Reality

Now about your query as to how we should treat these people. As you say, there is the hard and the soft method. China, India and now here, have taught one a lot in a pretty long life. There is only one way to look at it. We have come out here primarily to make known the gospel. They need to know about hell and the result of their sin; that produces the fear of God which is the beginning of wisdom. Once they get this fear, all will be comparatively easy, but if it does not lay hold of a man, his so-called conversion is a sham. Take the case where a man has taken opium to commit suicide. You have to get him awake, you slap him, you throw water on him, you prick him with needles, you galvanize him with electricity, anything to get him awake. If you use gentle, sloppy soft-soap measures because you love him, that doesn't wake him and you've lost

your chance and have killed him. True love awakens a man to reality: sham love soaps him down to hell. You have to teach them what obedience and disobedience means.

### Apology from the Heart

Regarding your apology, I don't think you have done yourself justice in your apology to H. Your accusation was so severe and grievous that when proved to have no ounce of evidence or foundation it required a very handsome apology. But I cannot say your apology was from your heart. Do you not think you could write him another letter coming from your heart this time and not your head?

Had H. been the offender I should not have been content for him to make a similar apology to you, for the object of any apology is to make the two bruised hearts united in love and esteem towards each other. I want you and H. to love one another, but when we sin against a brother we sin against Jesus. H. forgives you and he will forget, but I doubt you will ever forget unless you make a really loving apology. So in sheer love just let your heart go out to him in another letter.

Two bears walked along a narrow mountain path. From the other side of the valley a man shot the foremost bear

on the rump. He at once turned round and knocked his brother bear on the nose. You see the point? Can two walk together unless they be agreed? Well, we have a glorious Saviour and a great work which angels would give their wings to come and do. Let us get on with it and keep our great opportunity before us, and heed not the devil's shot.

### Reconciliation—by Kiss?

By the way, that brings me to another invention, and old-fashioned one. I had been reading of dear Father John of the South of England who wrote me a delightful letter urging us not to fall short of our Biblical standard—that of Paul's to greet the brethren with a holy kiss. Since then a missionary came to tell me of two men who were quarrelling and asked what was to be done. "Oh," I said, "Make them kiss and be friends." To my consternation he took it up and gave the verdict, "Tweedledum and Tweedledee will oblige." And sure enough they did. Their style was artistic and utilitarian to a degree difficult to imagine, but it did the trick and in no time the two culprits in the case had kissed each other. So surely the WEC is not lacking in initiative nor in pluck and you never know, ere you sow your seed, as the Scripture says, which will prosper, whether this or that.

—C.T. Studd

# Fellowship in the Body

by Norman Grubb

Excerpts from *The Liberating Secret* by Norman Grubb

## Many Members, One Body

The Bible speaks much of the relationship of the individual to God, of the personal experience of abundant life.... But it is only the foothills of truth. The summit reaches far up into a corporate experience of which we only have glimpses at present. "Till we all come...unto a perfect man," Paul wrote, "unto the measure of the stature of the fulness of Christ." Not unto perfect men, but one perfect man. All of us together, Head and body, one perfect man. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" he wrote again. Not "so also is the body of Christ," but "so also is Christ." Can we conceive of this?

## The Vine-Branch Relationship

God's eye is not on the individual, so much as on the church, nor are His mighty works done through the single member, but through the body. Why then, we may ask, do we spend so much time searching into our individual relationship to Him? Because, as was said of Søren Kierkegaard, "When he spoke to the individual, calling him to seek purity of heart and integrity of will, he was doing the thing he believed best calculated to fit men to act as a responsible community. If he spoke more of the individual than of the community, it was because the first thing necessary was to restore the true

individuality without which true community is not possible. Individuality, not individualism, was his primary aim."

It is only that inner integration, that holiness which is wholeness, which so liberates us from self-centredness that the Head of the body within us can share with us His body-mindedness. It is very possible to talk the language of an external unity, but with foundations of sand. The truth of the Vine-branch

Individualism, then, is not God's pattern. Team work is. We are to be body-minded. Christ in me is an individual relationship. I in Christ makes me a member of a vast brotherhood. Indeed, we are one person, growing up into the "perfect man."

relationship must be my individual experience before I can truly participate in its wider collective implications.

## The Head and the Body

When Paul takes us to Colossians to where "Christ sitteth at the right hand of God," where our lives are hid with Him in God, he exhorts us to holiness of life as those who have "put on the new man which is renewed in knowledge after the image of Him that created him" (Col.

3:1-11). What knowledge is that? Our union with Him? No. "Ye have put on the new man, where there is neither Greek nor Jew?...bond nor free: but Christ is all and in all." The throne knowledge is Christ Head and body, and we each learning how to take our place in the body in the humility, forgiveness, and charity which forges the bond of perfection between us.

## A Vast Brotherhood Of Believers

Individualism, then, is not God's pattern. Team work is. We are to be body-minded. Christ in me is an individual relationship. I in Christ makes me a member of a vast brotherhood. Indeed, we are one person, growing up into the "perfect man." We have one heart, one mind, one outlook, and our differences are on the external. If we help a brother, we help ourselves; if we damage a brother, we damage ourselves....But the prosperity of God's people, above all in their shining "as lights in the world, holding forth the word of life" is the chief burden of our prayer and centre of our interests.

## Dwelling Together

As throne-life Christians, therefore, we must hew our way through the tangled undergrowth of fellowship problems, till we make straight paths for our feet in the unity question. In nothing, I suppose, do we evangelicals fall more short than in dwelling together in unity. We all give lip-service to it. We cannot be followers of Christ and do otherwise.

But when it comes to practising what we preach! Part of the difficulty is the intensity of conviction that we are required to be faithful as well as charitable, or rather that faithfulness is an essential component of charity. This sets strict limits to the public expressions of our fellowship, limits which we can never overstep. In this we are on sure Scripture ground, for such letters as 2 Timothy, all three of John's epistles, 2 Peter and Jude, put the strongest possible line of demarcation between those whose faith does not move an inch from that "which was once delivered unto the saints," and those who "concerning faith have made shipwreck," and are "moved away from the hope of the gospel" and "abide not in the doctrine of Christ." That entails a difference being made between those who

accept the Bible as the inspired Word of God with no mental reservations, and those who do not.

For our part we accept it as infallible, all Scripture being given by inspiration of God, written by holy men of God who "spake as they were moved by the Holy Ghost," our testimony to Christ being always, as was Paul's, "according to the Scriptures." When there are difficulties, we frankly recognize them, but still adhere to the Word of the Lord which endures for ever. Whether considered charitable or uncharitable, that is the sole basis of our co-operation in the gospel. We do not deny that others may be children of God by faith in Christ, who hold the essentials of "the truth as it is in Jesus," yet whose views on inspiration fall short of the plain

Bible standard. We recognize such as brethren in Christ, and have fellowship in any way, public or private, which does not compromise our testimony to our unchangeable foundations. But true and permanent co-operation can only be with those who have like convictions. Unity does not come first. Faithfulness comes first.

### **Like-minded Convictions**

Unity, therefore, is possible when we all have the same foundations to our faith. Unity is an obligation, a responsibility, a necessity in my own local community of believers. Whoever else is not at one with my brother, I must be. And when there is unity, there is team work, and when there is team work, there "the Lord commands the blessing."

## **"Let us love one another, for love comes from God"—1 John 4:7**

Edith Moules stood at her husband's deathbed crying, and, mighty woman of faith as she was, maybe temporarily questioning God's dealings in so suddenly taking her husband. One of the Africans standing by the bedside discerned that her tears were more of questioning than of faith, sorrow of the world rather than godly sorrow as Paul said, and he boldly challenged her: "Lady, if your husband is with Jesus, why are you crying like that?"

She left the room filled with indignation at being spoken to like that, and that by an African, one of those whom she was supposed to have come to teach. But there in her room with the same sensitiveness to sin

which she had seen around her, responding to God's light, God showed her her own pride and anger, and took her back to the many times she had been hot-tempered herself while in the act of pointing out the faults of her leprosy patients. He reminded her of the saying of the Africans that when you point one finger at your neighbor, the other three fingers of your closed hand are pointing to yourself. Follow the three first! So she did, and began this same walk of brokenness and openness.

When later she returned to Congo and told her leprosy patients the same thing, a move of the Spirit began among them also.

*-Summit Living*

# My Personal Discovery of Total Truth

by Norman Grubb

*In the account below, Norman summarizes the Total Truth—and shares the personal crisis that drove him to find it: falling short in his relationships with fellow Christians.*

I was freed, at the time of my new birth, from the law's condemnation as a sinner; but I thought that I myself, as a redeemed human, still had an obligation to fulfill the law. It was only later that I found I had been totally deceived in this. While, in my redeemed delight in the law, I thought I should be obeying it, Satan kept lyingly claiming his control over me and causing me to fulfill his flesh will.

I had to have one final, radical exposure of the nonsense of my supposed independence. Here is the value of Romans 7:1-6. Through its great light I at last saw I had *never* been independent. I also saw that until I consciously knew and entered into the reality of the cutoff from my old husband and my marriage to the new, I was “in between”—in an illusory condition of independence—and thus actually under the control of my old husband. So the law completed its work by revealing this illusion to me, and grace revealed the reality of my new marriage. As I moved into that, the law ceased to exist as having an outer claim on me and was now being *inwardly* fulfilled in me. This is why (in 7:7-14) Paul puts such

emphasis on the fulfilling through the law of God's purposes for our freedom.

So Paul, with that God-inspired analytical mind of his, now “opens up the whole can of worms” about this delusion of the independent self. In 7:15-23, a passage of self-analysis unequalled anywhere, either in the Scriptures or in other writing, Paul shares in detail his own agonizing battle

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.

with his personal responses to indwelling sin, and his own total failure to win the battles. There we hear his cry of despair—“O wretched man that I am!” Then comes his blinding flash of revelation that, while he lived in the delusion of being an independent self, indwelling sin falsely claimed to possess him (“I am carnal, sold under sin”). Then the glory of the revelation of the falsity of this delusion, because the One

who had cast out the lying usurper has now *replaced* him. So indwelling sin is now replaced by the indwelling Christ!

Thus we arrive at the primary purpose of this great chapter—to show us that death to sin (the theme of Romans 6) includes death to law (7:4). Now we see the boon and blessing of outer law (for Paul defends the law as spiritual, holy, just and good—vs. 12). God's law, which looks like an enemy condemning me, is really my friend, for it is the ultimate and necessary means of revealing to me that *self-relying self is an illusion*. Having accomplished this, law now ceases to exist for me! “Ye are become dead to the law.” How? Why? Because law came into existence only to reveal my slave relationship to Satan and sin and to enlighten my mistaken, deluded self. So now, when at last I know by inner-knowing that in Christ I am totally cut off from sins, from sin, and from its claims on me—and realize that the indweller is Christ Himself, by the Spirit—then I also know that *my inner Christ is the whole law in spontaneous operation*, and I am totally out of range of the outer law. I am dead to it, and it to me. (It may, though, take some time for me, so used to giving ear to an outer law, to turn my deaf ear to it.) Now I live, instead, by the inner leadings—which are also compulsions—of *Him who is love*: and this is the fulfilling of the law (Rom. 13:10). I now react to any



outer claims on me not by a direct response to those claims but by the confirmation of the Spirit, coupled with the Scriptures (which are always a secure undergirding for those inner confirmations). Dead to sin...dead to the law...the world crucified to me and I to the world...I have crucified the flesh in its excessive forms of infatuations and lusts. *That* is the perfect background to my newly liberated life in Christ.

### Love is a Person

For me this was simplified long ago in Africa—before I took the leap into Galatians 2:20—by one moment of radical and very simple revelation. 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. 3:1 1). “Christ is all”—that was staggering enough. But then, “and

The final illustration that settled me into seeing my proper place as a human was the discovery that several times in the Scriptures we are called “vessels,” A vessel is there only to contain. It does not *become* what it contains.

*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.”

### We Don’t Improve—We Contain

That was my first flash of revelation of the Total Truth God has now so widely opened my eyes to—that we haven’t a self-nature to improve or develop. Until then I knew nothing of having been a total Satan-container in my unsaved days, and so knew nothing of now being a total

God-container. This was the first revelation of the Spirit (and it *has* to be revealed by the Spirit) that I am just the container. It was the beginning of what has never left me since and has so greatly expanded.

The final illustration that settled me into seeing my proper place as a human was the discovery that several times in the Scriptures we are called “vessels,” A vessel is there only to contain. It does not *become* what it contains. The cup does not become the coffee, nor the coffee the cup. That ray of light shot into me. In other words, God was saying, “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.” That was enough to move me on to my crisis leap—into the reality of Galatians 2:20, which is now my favorite verse of Scripture: “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.” This was my personal experience of Romans 7, leading me into Romans 8.

# How Do I *LOOK* at People?

By Norman Grubb

A lesson I am very slow to learn is how to see every individual in the world as they really are. Here are a company of people acting together in a certain cause, an industrial union, a political party, a crowd of demonstrators; or on a larger scale, adherents of a certain religion or members of an ethnic group: and my normal reaction is to view them in the mass, and, if I don't like who they are or what they stand for, judge them negatively in the mass, and have an antagonistic feeling towards them.

But more than that, I find that my general attitude to individuals whom I pass in the street, sit with in a conveyance, see pictured in a paper or TV, is equally negative. My first general reactions are critical and to dislike them; and this specially so, if I know something

about them which justifies my attitude, a condemned criminal, the perpetrator of a horrible deed, an enemy in a conflict; or much closer to home, my own neighbours or workmates or club members. The very way folk dress or look or speak has that same effect on me.

That is not difficult to understand because the hard facts of life, our hurts, our let-downs, our own home conflicts and broken relationships, our unjust treatment in business or society, and all the cruelties of life which stream in on us from the news media, build a suspicious attitude in us. Also subtly we project our own former dislike of ourselves and fear of others on to other people.

But now apply the same principle of positive faith towards everyman. 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. We all live by faith—the faith that we are right—even if that is against the laws of God and man. A burglar is right, a murderer is right, the enemy is right, the sex-obsessed is right, up to the 'highest' delusion, which Jesus spoke of, 'Whosoever killeth you will think he doeth God service': and Solomon put it in one phrase: 'There is a way that seemeth right unto a man, but the end thereof are the ways of death.'

## Our Common Search

But now supposing we practise the habit of seeing others as we see ourselves. We thought we were right, and trying to find the right way the best we knew how. We have had our eyes opened, by the Spirit of truth working on us till we did at last respond, and now we are sure we are right—in the Father, Son and Spirit. But that certainly makes us understanding of all men everywhere, who are equally somewhere along the road of following some conviction that this is the way of self-fulfilment for them; and if they are on the wrong road, we are equally sure that the Spirit of love and truth, that Hound of Heaven, 'follows, follows after' them too, until, as Francis Thompson (who had himself

been a drug addict), so marvelously put it, that Voice echoes in the blinded heart: All things betray thee who betrayest Me: naught shelters thee who will not shelter Me: naught contentest thee who conten'st not Me: all things I took from thee I did but take, not for thy harms, but just that thou might'st seek it in my arms: all that thy child's mistake fancies as lost, I have stored for thee at home, rise, clasp My hand and come!

I think this was Paul's attitude, when he did not sidestep sin, speaking of those who 'being past feeling have given themselves over to work all uncleanness with greediness'; but he had first said of them with true depth of penetration into the misguided human spirit, that they were those who walked in mental vanity, with darkened understanding, and ignorance of the life of God,

*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.*

through blindness of heart (Ephesians 4:17-19). He recognized that their sinful life was their present heart's love and choice, but that its effects were a vast blindness and ignorance: and he had compassion on the blindness more than condemnation of the sin.

Paul had said the same, as we have seen, to the Athenian who was not satisfied with crude idolatry with its graven images, and had erected this altar to the Unknown God. Paul did not just see a member of a 'heathen' people, but a seeking human spirit whose being is in God, but is ignorant of Him whom he seeks: 'whom ye ignorantly worship (and the "ye" implies that Paul counted on there being more than one!), Him declare I unto you,' and 'the times of this ignorance God winked at.'

And what more perfect and final in the right ways of seeing fellow-humans than the Saviour's own words on the cross: 'Father,

forgive them for they know not what they do'? He looked through brutal cruelty or careless indifference to precious humans in ignorance, and doing what they thought to be right, and that is what the Father's forgiveness is for.

## Seeing as God Sees

Now I apply that to my daily reactions to people. I must not keep my believing, as I have done for so long, on outward appearances. I must not lump together all the people involved in some combined action I disapprove of (and my disapproval of the action may be largely because I don't understand) as just a crowd of prejudiced, self-seeking people: but I must see them as individuals, in each of whose hearts God is working as He is in mine. Equally I must not look with a jaundiced eye on individual outward behaviour or appearance of which I don't approve. I must practice this same principle of transferred believing, transferred to who each person really is—a created and loved human in the being of God, really therefore a form of God, a human expression of God, gone wrong,—that he may be made right: and God in His Spirit of love is as busy working in him, disturbing his false beliefs, as He has been on me through the years.

Then I love my neighbour as myself. Just as I always find tolerance for myself, so I can for my neighbour. In fact, I must get this habit, of which my African friends

always spoke, of realizing that when I point one finger at my neighbour, the other three fingers are pointing back at me! Follow them first! And I must be sensitized to my real sin, which is believing flesh rather than spirit, believing in what I outwardly dislike in my neighbour instead of believing and seeing him as one in God's own being, in whose inner centre God is continually working in mercy. And I shall build my neighbour by faith and love, instead of destroying him by believing evil.

Paul remarkably stretches this depth of insight into every person who has not had the chance of contact with God's outwardly codified laws. In Romans 2:5-16, he is confronting his Jewish brethren who had the law but did not keep it, and he says that God judges every individual not by his outer profession, but his inner sincerity of heart and the life lived in conformity to it. He boldly says God 'will render to every man according to his deeds'; whether his purpose in life has been to live rightly and sought to do so, or to live wrongly and intended to do so. Then he analyses what goes on within a person who has never had the outward law as given to Israel, yet is living by the standards of the law, and doing it 'naturally.' 'How can that be?' asks Paul. Because he accepts the control of an inner law, which really all men have if they will conform to it: and this man does accept that inner law in his heart, which means he chooses

to do so and wants to do so.

The consequences, Paul says, are that his own conscience (the echo of the Spirit in him) confirms to him that he is right, and on the mind level he is continually checking himself up as to whether this action would be right or wrong: and then Paul ends by saying that on the day when he and all men stand before God the Judge of all, God's standard of judgement will be, not on the externals, but on what went on in the heart of each, 'the secrets of men,' and that He will judge those 'by Jesus Christ.'

Peter saw a flash of the same when, on arriving at the house of the gentile Cornelius, he exclaimed, 'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth God and worketh righteousness is accepted with Him.' And when Paul spoke of the need of the gospel being preached to all men,

*Let us at least look on those we call 'non-Christians,' as ones who are inwardly being worked upon by the Father whose offspring we all are.*

he added twice over (in Romans 10:18 and Colossians 1:23), 'But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the end of the world'; and called it 'the gospel which was preached to every creature which is under heaven.'

In Romans 1:18-20, Paul then reveals that there is within all men an inner knowledge that there is a living God whom they can worship, confirmed outwardly to them by the visible creation; and so all are without excuse if they have not worshiped Him—which means that pagans can worship Him!

## Captives of Self-Centredness

But without Christ, our human forms of worship cannot deliver us from our fallen selves. There are a large number of religions in the world today. Each, if we look into it, has a strand of truth, but the rope is Satan's. The Moslems proclaim the uniqueness of God:



the Hindus that God is the immanent presence in all things; the Buddhists that the human race is ensnared by its self-desires and deliverance is freedom from self; the Animists that there is a spirit world; even the Humanists and Marxists that we humans should be a brotherhood.

But can these save a man from his sins and self-centredness? No. Because we are the captives of the god of self-centredness, our very religions can only build up our own self-image: my religion, my code of ethics, my special God; and we turn them at their highest into means of improving and purifying the self, which as we have seen, is an impossibility, for we still remain self-centred selves: or, what is their main effect on the multitudes of their followers, to debase them, as Paul said in Romans 1, into all forms of demonism and idolatry, into horrible caricatures of the living God, and into licensed deification of human lust. Thus, the devil uses religion by the fanatical loyalty of its adherents into his final bastion of preserving his slaves in the kingdom of darkness. And he just as cleverly uses the religion of Christianity for the same purpose! (We can understand Bonhoeffer's call for a 'Religionless Christianity'!) That is why we must take the gospel to every creature, for only God's Son, come in human flesh can, by his death and resurrection, lift those humans who receive Him out of their self-centred bondages. Only He can bring them into true selfhood, which is not I living, but Christ living in me. He only is the Way, Truth and Life which brings us back to the Father.

## The Quenchless Spirit

And yet, and yet, we see by what Paul and Peter said, the quenchless Spirit of God at work in every human being who has ever been on this earth, through that witnessing conscience, through the law written in the heart, through the glory of the visible creation, through man's own condemning or approving thoughts; and there appear to be those, not for us to say how many, who did conform their, what we call pagan, hearts to God's law as they understood Him, and they stand before a judge of mercy in Jesus Christ. Let us at least look on those we call 'non-

Christians,' as ones who are inwardly being worked upon by the Father whose offspring we all are. I even love the searchings of that great mixed pagan mind in Robert Browning's poem, *Caliban upon Setebos*.

And speaking of judgement, it must rightly be first a terror to all of us human law-breakers. 'The fear of the Lord is the beginning of wisdom,' but as we progress from fear to finding our loving acceptance, do we not need to change our view of judgement? We are often told that we should look with fearfulness, even though we are Christ's, at His coming Judgement Seat for the believers. But should we?

If He is only love, then if He has some judgement to pass on me when I am before Him, won't I recognize the total rightness of it, that it was only love speaking what it always must—the truth? And what is more, if I am told, as I am, that I shall be like Him when I see Him as He is, and know as I am known when 'face to face,' and that I am predestined to be conformed to His image, can't I therefore take it that any touch of judgement that day, any burnings of wood, hay and stubble, will only be to conform me to His likeness? So I eagerly anticipate the blessing of being judged! And anyhow Paul said that when that Day does come, it won't be loads of disapproval to weigh us down, but 'then shall every man have praise of God'! (1 Corinthians 4:5).

# Long on Faith, Short on Love

by Norman Grubb

I wonder if we conservative evangelicals do not come short on the love of God. I know I do. For years my main occupation has been with faith. Do I believe God aright? Do I transmit to others “the faith once delivered to the saints,” Christ according to the Scriptures? I have no intention of belittling that. Forty years ago I fought the battle through at the university, whether I would stand on the Bible as God’s inerrant revelation of Himself to fallen man, despite questions some could raise to which I had no answer. Five years before, just before I joined the army in World War I, a faithful man, a retired Major, asked me point blank if I belonged to Christ. I was embarrassed, because I was supposed to be a Christian, but I had already begun to question the reality of God and Christ, for they meant nothing to me in my daily life. But (and that was the unrecognized work of the Spirit in answer to praying parents), I just managed to be honest enough to admit I did not. That is why I see that honesty is God’s one requirement of us.

That admission opened my eyes to my true condition. There could be no kidding myself I was right with God if I could not say I belonged to Christ. How did I know that? Because I had been taught the Scriptures from my childhood. Then if I could not say I was Christ’s, there was no heaven for me; and for the first time the truth flashed into me that I was bound for hell, not heaven, and rightly so, for I was unfit

for God’s holy presence. So, again for the first time in all sincerity, I asked forgiveness for my sins. Into my mind came another simple illumination: why, is not that why Christ died—for your sin? And at once I said to myself, or rather it was the Spirit saying it in me, “Then my sins are forgiven, I need not go to hell. Heaven is my home and God my Father!” Where did that come from? Solely from what I had long been taught from the Bible, and the Spirit now illu-

I was embarrassed, because I was supposed to be a Christian, but I had already begun to question the reality of God and Christ, for they meant nothing to me in my daily life.

minated to me.

And not only did the peace of God fill my heart, but my doubts of Him were settled, for I said to myself, “Here is a God that satisfies my highest possible conception of Him—a God who gives Himself as an atoning sacrifice for the very people who hate Him and sin against Him. I can never find a higher than that.” And where had I learned that? From the Bible.

## Firm Foundation

I set out on the pilgrimage of faith, not only with a love shed abroad in my heart which compelled me to share

Christ with others, but also with a firm foundation in the Bible as God’s sole revelation of Himself to man. When, therefore, five years later, my faith in the inerrancy of the Bible was severely assaulted by my lecturers at Cambridge, I came to another Waterloo in my experience. I could not answer some of their objections.

But I could and did know that the God of the Bible, the God of saving grace through Christ, was my God for all eternity. He satisfied my heart and had changed my whole outlook on life, and I was not going to be moved from the one medium of revelation He had given us, His written Word. I remember going to my room, and kneeling down, and though I am not given to dramatics, opening my Bible and laying my hand on it: and I made my vow there that I stood by that Book: if it was erroneous, I would be in error along with it: if the God I knew was a big mistake, I would be a little mistake along with Him. If there were portions of the book I couldn’t explain, or could apparently be proved wrong, well, to me the rights of the book were so overwhelmingly many, I would be content to leave those questions still unanswered, and boldly mould my life and witness on it. It would be “Thus saith the Lord” to me.

I told my tutor so, a professor of theology in Trinity College. He asked me how I was going to spend my life. I told him of my call to join C. T. Studd in the heart of Africa. “Well,” he said, “a naive faith like yours may be alright for teach-

ing primitive people; but I think, if you come back in ten years, you will find that your mind will have changed.”

Forty years have now passed. I remain, by the grace of God, exactly where I then was. The Book has opened up infinite riches, from Genesis to Revelation, as it unveils a limitless Christ. Every section of it is its own storehouse of treasure. Difficulties still remain and there are questions unanswered, but they too are as minor as they were forty years ago; and mind, as well as heart, has become deeply satisfied with the rationality of the gospel, as well as with its sufficiency. Face the world squarely on any level, in philosophy, psychology and science; in politics and economics; in problems of society and industry; there is no adequate alternative to the Christian faith worked out in human lives.

But through the years I think it true that faith has outrun love, and in that respect I have fallen far short of the very revelation I claim to adhere to. Nothing could shine out more brightly from the Scriptures than love. Of course all living faith is motivated by love: “Faith that worketh by love.” But “add to your faith...charity,” Peter wrote, with a good list of additions before faith reached its goal in charity! Perhaps that is what it is. Zeal for souls is wonderful. We had it in those university days when the InterVarsity Christian Fellowship (I.V.F.) was born in a wave of passionate prayer burden, when groups of us would meet in men’s rooms for as much as three hours of prayer at a time; and of bold witness which produced such fruits that the vision was given of a students’ witnessing fellowship in every university and college in the world.

It was my privilege to start my mis-

sionary life with another firebrand for souls, C. T. Studd: I think the small fire was attracted by the big blaze, like to like; and I thank God that “C.T.” died with the fire of love to Christ and the world burning as fiercely as in his youth. Paul was like that. In his letter to the Philippians, written from prison, “the furtherance of the gospel” was his occupation. “Christ is preached, and I therein do rejoice and will rejoice”: “Many of the brethren in the Lord...are much more bold to speak the word without fear”: “I thank God for your fellowship in the gospel...in the defence and confirmation

It is much easier to have an easygoing shew of love to all, if, as many have, we sidestep the judgments of God, and throw an indiscriminate blanket of acceptance over all. The Bible does not do that, nor those that preach its message faithfully.

of the gospel.” May my end be like these men! There is nothing that gives me more joy than to have been allowed these years to participate in a “Crusade” like this, the Worldwide Evangelization Crusade which C.T. Studd founded, which still burns with a single flame, to bring Christ to those who have never heard of Him, to see the power of God break into hearts, to see Christ formed in them, to help the church grow up in Him, living and witnessing.

### To Faith Add Love

But to faith love must be added.

Here I have come short. There are reasons. The gospel has two sides to it—wrath and love. It divides the world into two camps, for as Paul said, it is the savour of death unto death, as well as life unto life. The day of “the revelation of the righteous judgment of God” will bring eternal life to the one, and “indignation and wrath” to the other. It is much easier to have an easygoing shew of love to all, if, as many have, we sidestep the judgments of God, and throw an indiscriminate blanket of acceptance over all. The Bible does not do that, nor those that preach its message faithfully. A love of that nature cannot be the pure love of God in us, for it is false to His Word. We must find another way of love, if it is to be the same as flowed out from the Saviour, Paul, John, and the others. It must have a foundation of faithfulness at any price, yet it must be clothed in a love which is more prominent than the faithfulness. But I think we often have those two in a reverse proportion: faithfulness is more prominent than love.

Though eager to witness and speak of Christ, for instance, I am not immediately at home with the “pagan,” as Jesus so obviously was—the friend of publicans and sinners. I think for too long I have loved “souls” instead of simply loving people. I have instinctively had the two camps approach, and taken it that everybody is outside the Lord’s camp unless I have found out for sure that they are in it. I have not sufficiently just loved a person because he is a person, and sought the human touch with him which could lead on to sharing what Christ has meant to me. I shrink from contacts, when I should welcome them and refuse to judge by external appearances.

I think that most of us who know the internal condition of churches and missionary societies and other agencies who hold the evangelical faith, will agree that we have much to learn and practice in our ranks about loving one another. We do not face up at any price to the command the Saviour gave absolute priority to in His last prayer and last words to His disciples. Why not? Again I think that some of it is because we have occupied ourselves in safeguarding the truth, expounding the Bible, regarding each other more as consistent or inconsistent believers, rather than as plain beloved brothers and sisters.

I have fellowship with some

movements and conferences where orthodoxy would not be named as their premier characteristic (though they are lovers of the Lord Jesus and His Word, but do not give the prominence to the latter that we would), and I have learned many lessons from them in the expressions of brotherly love. While they have welcomed me to minister the Word according to the light given me, they have ministered streams of the love of Christ for me to take back as my portion! Love must be expressed. "Beloved, we ought also to love one another...let us love one another...and this commandment have we from Him, that he who loveth God

love his brother also."

I have certainly found in my own ministry as a missionary secretary that I have much more commonly regarded my fellow-workers as agents of the gospel working according to certain missionary principles for which this Crusade "stands," rather than as those I love as God loves them. It is really a carry-over of the same outlook towards my brethren as I have had so much towards "outsiders." I am beginning to learn that I don't only love Christ in a person, but the person himself and for himself, because that is the love of God to us, and thus to others through us.

## **"Make my joy complete by being like-minded, having the same love, being one in spirit and purpose"—*Philippians 2:2***

The team of Christian Literature Crusade workers in each home base is really God's day-to-day miracle more than any material supply; hours of work given daily to the Lord without remuneration, extending to months, years, and a lifetime, is a daily miracle in a self-loving, self-seeking world. Just as big a miracle is when we humans, each different from anyone else, each with our obvious weaknesses as well as strengths, can live in the closeness of a communal life and love one another. That is no static automatic relationship—once achieved and never again disturbed. No indeed. Brotherly love is a daily walk, a daily adventure. Personalities are meant to differ. That makes the wheels of life and progress go round. Each has dif-

ferent gifts, different characteristics, different outlooks.

The interflow and interaction of a team in fellowship is the manifestation of Christ in His body. It is the outgoing of Christ to the world, drawing all men by the attractiveness of people loving one another. Such an interlove is neither gained nor maintained easily. The appeals of the Apostle Paul to "be of the same mind" demonstrate that. There never will be a fellowship in perfect love on earth without a weak link in the chain; but a standard of spontaneous fellowship can be a fact. This is of another dimension than what the world can know, for we can see and reckon on Christ in each other.

*-Summit Living*



# Applied To The *Daily Life*

By Norman Grubb

**If** then, I am as He is, how does it work out in practical life? It means a revolution in my outlook. Normally, I interpret all happenings of life in terms of their effect on myself. My physical condition, my home affairs, my business affairs, my social life—how do they affect me? What difference does this situation, this crisis, this tragedy or problem, this success, make to me? If I am a Christian, I may seek a Christian interpretation—this is for the testing of my faith, for the maturing of my walk with God: but still it is in terms of its effect on me. But we have already said that the way things affect God is the opposite: not their effect on Him, but on us. Jesus living our lives. So now with us.

The new outlook is: This has happened to me as some way by which I am to meet the need of others. As Paul says in that Second Letter to the Corinthians, in which he most fully shows what living other people's lives means: "All things are for your sakes."

The fact is, and the change which has taken place in us is that it is no longer a question of either my own life being for myself, or of God being for my convenience, or my salvation, or sustenance.

So I practise a changed outlook. My normal human reaction will always be: Why has this happened to me? But now I say: This is for others. I move over within from my outlook to God's. I may not in the least see how it is for others. It may be merely that my going through a tough experience with God fits me to share and show the way to others going through the same without God. Paul said

he was comforted in all kinds of afflictions, so that he could share the secret of that same comfort with others in like afflictions.

The point is the habit of always relating all things that happen to me to the meeting of some needs in others. It is the difference between frustration and opportunity. If I just see things as happening to me and I don't know why, I am frustrated. I say, "If only things were different, if I hadn't had that difficult past or this physical disability or family problem, I could be of some use," then I am bogged down. But if I say, "God, you have sent this for some purpose, to minister somehow through me to some people in need," then it is opportunity. Life is then always an adventure of faith, never dull, never repetitious, always with some meaning round the corner. Let us get it in its total dimension—life's only meaning is God and others.

It helps us also to get it clear that everything that comes to us comes from God—what we call evil as well as the good. God, of course, is not the cause of evil, but deliberately directs everything for good ends. The Bible uses strong terms of "God sending" the unpleasant as well as the pleasant, and sending is a positive word, not just a passive permission (for many talk of the "permissive will" of God).

Peter in his first speech after Pentecost said that they had taken and crucified Jesus "through the determinate counsel and foreknowledge of God." No mistaking that. God determined that wicked men should do what they purposed to do and it would really fulfil His purpose—which was to save the people doing it! Such is God!

Joseph said that by his brethren selling him into slavery, God "sent me before you to preserve life . . . you thought evil against me, but God meant it unto good." 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 important fact to recognize is that God has only one aim in His present dealings with our world—to get all of us who will respond to Him off the wrong road on to the right. It was said of Jesus "that the world through him might be saved." It is a matter of eternal seriousness, for it concerns eternal destiny. It has to be through man to man. A savior must be where the people are who need to be saved. To save a drowning man, you get in the water beside him. So God became man to be the Savior.

To bring the given salvation to all people, God still has men. They are the saved who then become saviors; not, of course, saviors in the sense of the one Savior Jesus Christ who completed our salvation, but in the sense in which the Spirit of God is still doing His saving work by Christ's spiritual body, which is we, as He did by His physical. In that sense we are co-saviors, co-redeemers. Indeed, Moses was bold and said he was going up Mount Sinai to "make an atonement" before God for the people, which he did. That means, then, that every situation we are in, God puts us in, and it has some saving purpose in it.

*-The Spontaneous You*

# Fellowship of Believers— On the Mission Field

by Norman Grubb

*The following excerpt from Norman Grubb's biography of pioneer missionary Edith Moules, Mighty Through God, provides insight into God's standard for Christian fellowship. In her own words, Mrs. Moules describes the challenges of maintaining fellowship among the African lepers she was called to reach and disciple—challenges that the Spirit used to do a deeper work in her own heart.*

“God began to show me that while I was trying to discipline others, I didn’t want for myself to accept the discipline of the Spirit through them. So often we can bear the things we deserve. But we can’t bear the thing which we think we don’t deserve. “I went to God again and again.” She wrote. “The lepers would malign us, and I would go to Him. Many and many a time I was on my face pleading for grace, until He showed me at long length—my fault of course—that I did not need to plead with Him for grace. I was just to take it. But the trouble is we won’t die. We won’t get over that period of reaction, which can be as long as we like to make it. We don’t have to plead for grace. We just help ourselves to it. And while we spend our time pleading with God to give us grace to take injustices, God will never sympathise. The simple Word of God shouts at me ‘that while we were yet sinners, Christ died for

us’: and until we understand that, we are never going to die for the brethren. That’s what we are supposed to be doing, dying for the brethren. When we go to the mission field, we are supposed to be an offering, dying for the brethren; and until we do, God can’t really begin the work He wants to do

That’s what we are supposed to be doing, dying for the brethren. When we go to the mission field, we are supposed to be an offering, dying for the brethren; and until we do, God can’t really begin the work He wants to do through us.

through us. That’s my definite experience....

“Those girls, for instance, were difficult, and yet this was my commission from God—to preach the Gospel, to make disciples. I was definitely commissioned of God to discipline those girls. But the fact is that I didn’t first want the discipline of God through those girls. God wanted to discipline me by their disobedience, so that I could come to the place of

active faith where I could get through in the Spirit in the situation. For that is revival, that is real missionary enterprise. It’s not enough that I go and give them the gospel, and slap down the Word as it were, saying, ‘This Word will not return to God void; now you have got to get on with it.’ It is very easy to say that. But we have to be wholly taken up by God for this life-giving ministry, to be transmitters of life. That is revival....

I often had to call back those African girls after a period of discipline, and confess that the same thing was in me. I remember one night a girl would not forgive. She had been standing on my doorstep, and I had had several talks with her. She was one of the midwives in the maternity hospital, dealing with souls and taking meetings day by day. There had been a row among the nurses. Everything had been brought out into the open and all had agreed to forgive each other but this one girl, who said, “I won’t forgive.” I stood with her for half an hour at a time; “But you must forgive. The Word of God says, ‘Let not the sun go down upon your wrath.’” We easily turn up the Scriptures to point them out to someone else. She was with me until two in the morning. About 11 o’clock my husband said, “My dear, you had better send her to bed. You must go any-

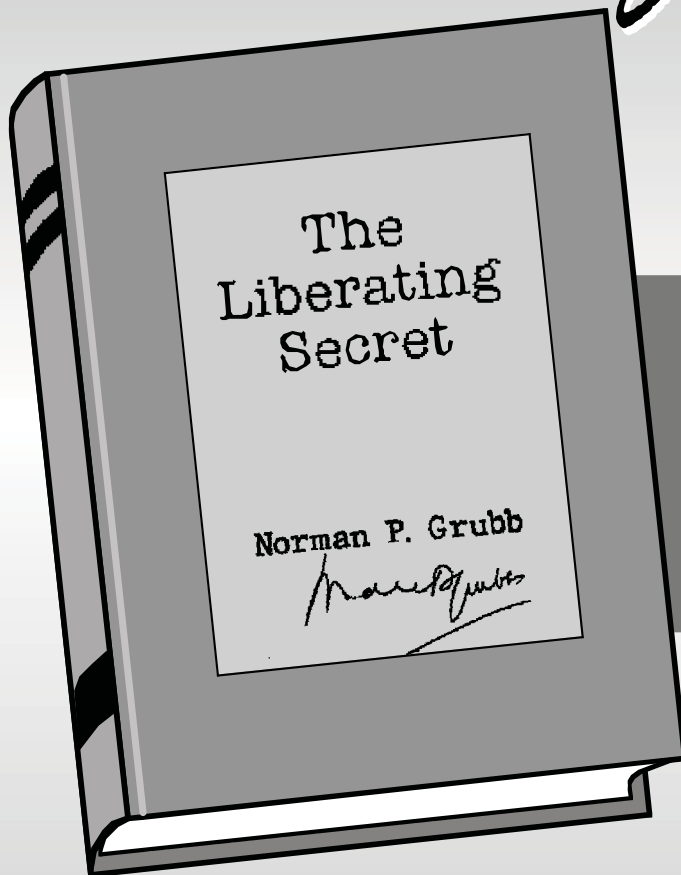
way." "I am not going to bed," I answered. "because if we don't get through this now, we start again in the morning." And I went out and told her that this thing had to be put right, and that neither she nor I were going to

bed that night until it was settled.

At 2 o'clock she broke. "Now," I said, "we shall go across to the Nurses' Home." So we knocked at the door, wakened everybody up and had a Hallelujah meeting on the spot.

But as I went back to my room, that voice inside said, "That's all very pretty and nicely staged, but that same situation is in you." And I had to go to those girls and tell them just that.

# Coming Soon!

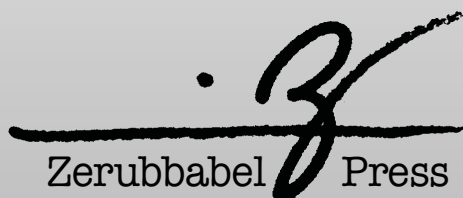


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# DIFFICULT PEOPLE

By Norman Grubb

How many carry burdens for loved ones unsaved or backslidden? We cry day and night like the importunate woman calling on the unjust judge. But suppose we kind of “gather up our garments about us” and speak the word of faith: “It is done.”

We know that we should do this because we can have what we want. Well, *do it! By faith* see God at work in that precious one, beneath all the appearances of sin and flesh and maybe antagonism and contempt. Don’t see him or her in those fleshly appearances. See him as a precious and loved son of God, though still a prodigal son. See him as a marred son of God, just as I was—prodigal, but a son. Tell him you have seen him in your faith and that God will get him, for he is His. And see all the positives you can in his life, which you can appreciate and for which you can be thankful.

Always remember our true perspective: God is the All in all. Therefore, when I am confronted

with this or that situation it is *He* who put me there, and I know why: He is going to come through with some new and glorious manifestation of Himself—the positive through the negative. He only works through His sons, and in this case He is telling me, “I am going to do it *through you*.” My hurt and disturbance is His way of stirring me to move into my word of faith. That

**Always remember our true perspective: God is the All in all. Therefore, when I am confronted with this or that situation it is *He* who put me there, and I know why: He is going to come through with some new and glorious manifestation of Himself—the positive through the negative.**

is why in Isaiah there is that upside-down statement, “Before they call, I will answer” (65:24). “No,” we would say. “Call first on the phone and then get the answer. Not answer before call!” But God already has the answer—and He has in me a son whom He can trust not to be knocked down by the problem, but to turn it into a call on Him; and my way of calling will be my word of faith...and through the faith will come the substance. Indeed, He deliberately puts me in my “hot

spots” to cause me to want deliverance, and to speak that deliverance-word of faith. That is how He finds me—and you—to be a profitable son.

That loved one *is* saved. We may have often to repeat that to ourself or to others, when nothing seems changed. But we repeat it—not the prayer of request, but the word of faith. What burdens that takes off our heart, and how it changes our attitude toward the one we have believed for, because we practice seeing through to who he is by the eyes of faith, rather than being obsessed by the unpleasant present appearances; and *our change of attitude is what God uses to change him*, for beneath the facade of defense there is really a hungry, watching heart. And by taking such positions of faith for those nearest to us, we then are ourselves freed to reach out in faith for others. St. Augustine, when he found the Lord after his dissolute life, asked his mother where he had been all those



years. "In my faith and love," she answered.

When someone asks me to pray with them for a loved one, maybe a husband or wife, I say briefly to her (supposing it's a wife), "It isn't your husband who is the problem. You are the problem. You as a daughter of God have the right to speak the word of faith that God *has* your loved one saved or delivered." I give her the scriptures and the promises. Then I say, "I won't pray for you more than this one time. But if you like—and you see that you have this right to believe—I will join you now in your word of faith." That is much more help to her than my just praying a prayer with her. It is helping her to be the wife of faith.

And if someone says, "But how can you say by faith that God has your loved one saved? Hasn't he a will of his own?", my answer is that *his will is not what controls him. It is his wants, and his will will follow his*

*wants*. And God has His own clever way of changing our wants. He can make us sick of what we used to want from this world, and can make us want Him.

Then our will will follow our want. Our relationship to our fellow Christians radically changes also, when we know who we are, for then we know who *they* are. I first see my brother just as a human person, who may or may not appeal to me. I always start like that, but then the change. I know who I am, so I know and see who he is. He is *Christ* to me, even in his human form. More than that, we all have mannerisms, habits, ways

**If I have the beam in my eye, it means that I am seeing my brother's weak spot more vividly than enjoying Christ in him. I cannot then take out his mote. But if my love and esteem of my brother is greater than any lesser shortcomings, and he senses that, then he is likely to hear me about his mote.**

of saying and doing things in which we are different from each other, and this can rub each other the wrong way. But since I know that I am as God *means* me to be, warts and all, so I know my brother is as God means *him* to be, and we love and accept each other as we are, for we are Christ to each other.

And when clay feet appear in us (and they do), in habits that we have which at least *appear* as flesh turning up, we still say that is how God means my brother at present to be. *He* will be taking care of any changes that are needed. We are all being "conformed to the image of His Son." My part is to have it fixed in

my faith that God *is doing* that in my brother, as I see Christ perfect in him. That saves me from being judgmental of him. The time may come when the Lord gives me the freedom to talk things over with him. This is where what Jesus said about the mote and beam takes effect. If I have the beam in my eye, it means that I am seeing my brother's weak spot more vividly than enjoying Christ in him. I cannot then take out his mote. But if my love and esteem of my brother is greater than any lesser shortcomings, and he senses that, then he is likely to hear me about his mote. So this is the beautiful way in which our brother is always Christ to us in his human form; and whenever he is less than that to me and the clay feet are obsessing me, I am the one off-center more than he. I adjust myself to who *I am*, and I have nothing then which obscures my clear sight of him as who *he is*. Always the single eye to my brother, as to Christ.

# Walking with My Brother

## Excerpts from *The Liberating Secret*

by Norman Grubb

### Righteousness Among Men

John says that our righteousness among men is the proof of our righteousness before God (3:7); and our love for our brother of our love toward God (4:20); and our testimony before men of our faith in God (4:15). In every case the visible horizontal is the practical demonstration of the unseen vertical.

### Honesty Before God and Man

Only true openness brings heart into true unison with heart. When barriers are really down, and fellowship has gone below the surface to where we are living our daily lives and meeting our daily temptations, there is a sense of brotherhood and understanding nothing else can give. Such fellowship in the light, costly though it is, gives us all a new understanding of one easily missed truth—that He fashioned our hearts alike, and that we are all men of like passions.

One of the devil's commonest lies to us is that I am the only person who would do or think such a thing. If my brethren knew, wouldn't they be horrified! And I am shut up in a prison of secret shame, and maybe struggle against some temptation which I imagine assaults no one as it does me.

But when we walk in the light, how different we find it to be! We are all alike. There is level ground at the foot of the cross. Like temptations come to all of us, and we all need the same

cleansing blood. Here we find unity indeed. Not in some artificial attempt to claim some special standard of spirituality, but as fellow sinners all rejoicing daily in the same Saviour.

### Disunity in the Body

One of the weakest links in the believer's witness is disunity. Christ foresaw that when He made it one of

Only true openness brings heart into true unison with heart. When barriers are really down, and fellowship has gone below the surface to where we are living our daily lives and meeting our daily temptations, there is a sense of brotherhood and understanding nothing else can give.

His last two commands that we should love one another, and when it was the chief petition of His last prayer. In families, between husband and wife, parents and children, in congregations between individual believers, and between sections of the assembly, we all know our constant failures. Walking in the light is the solution for this. Disunity manifests itself in me by a

hardness in my heart towards a brother. I may feel I am justified, and I may really be so: I may have strong and rightful differences of opinion: I may have dislikes founded on mannerisms, on personality quirks, or on more serious manifestations of the flesh. But my hardness is sin, when I am told to have perfect love, to love as He loved me. The only primary solution to such constantly arising fellowship problems is for me to walk in the light. When I learn to face my hardness as sin and, if so led, to admit it to my brother, I am paving the way to a meeting place at Calvary.

### Righteous Judgment

Then let me renew my faith in the One within him who is busy conforming Him to His perfect image. That is perfect love. It is not blindness concerning those motes, but it is clear-sighted faith and love. It surrounds the brother with love, and contributes a living faith to the fact of a transforming work of the Spirit going on in him. That is the difference between criticism and discernment. Criticism sees the flesh or devil in a brother. It tears down and condemns. It has self-superiority at its roots. Discernment sees Christ in a brother. It edifies. It combines loving appreciation of the present with hope for the future. If I do that, I am fulfilling the love commandment, so far as in me lies, and

continued on page 32

# The Standard is Perfection

by Norman Grubb

It is the walk with Jesus, the walk in Him. He Himself first spoke of it to His disciples in His last intimate talk with them (John 15). He there takes the union with Himself for granted: "I am the vine, ye are the branches." That He does not discuss further. All His emphasis here is on the necessity of abiding. Nine times over in the first ten verses He speaks of abiding. Abiding in Him and walking in Him are really the same thing, for we walk abiding.

Therefore, the single concern of our daily life is this: keep abiding, keep walking—in Him. The single question that matters is, Do I know how to abide? The answer is what we have just been seeing. Jesus is our life. By faith we abide in Him, and He in us. We see Him by the inner eye always, everywhere. But we are busy people, and our minds are occupied with many things which do not allow us to be in actual conscious communion with Him all the day. So normally we have a subconscious sense of His presence like the glowing of a permanent light within, or like an encircling atmosphere. That we might call the condition of normal abiding.

The problem is the times when we feel a barrier between Him and us. The cups are not running over in our hearts. Yet the solution is so simple. Nothing can hinder fellowship except sin. An immediate recognition of sin, and an immediate dealing with it is all that is needed. "Agree with thine adversary quickly...lest...thou be cast into prison."

Seeing sin to be sin, and calling it so, is the first essential. We are so congenitally blind that we are sinning without it dawning on us that it is sin. That is our commonest trouble and the chief cause of spiritual confusion. A new sight of sin and a quick recognition of it will lead to a new place of abiding and a new stability in the walk.

But to do this means measuring up to standards that are absolute. The Bible calls us to nothing short of perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect," said Jesus. "Perfecting holiness in the fear of God," wrote Paul. "Let patience have her perfect work, that ye may be perfect and entire," wrote James. "As He which hath called you is holy, so be ye holy," was Peter's word; and from John's letter we have already quoted, "Herein is our love made perfect...because as He is, so are we in the world."

In other words, anything a shade less than God's perfection is sin. We shall begin to recognize sin more clearly when, from the heart, we accept that lofty standard. Look at the insights the Saviour gives us into the sinfulness of sin in that tremendous Sermon on the Mount. Perfect faith, He says, is to have the single eye, the eye that sees Him alone in all our circumstances; then our whole body is full of light. "But if thine eye be evil, thy whole body shall be full of darkness" (Matt. 6:23). Why evil, and not double, for the opposite to single is double? Because not to have a single eye which always sees Jesus only is

evil, and not just double.

"Whatsoever is not of faith is sin." Now apply that to our daily living. We have fear, that is not faith. We are condemned with a sense of failure, that is not faith in the cleansing blood and indwelling Presence. We worry, and are under a sense of strain or pressure, we are fussed or hasty, that is not faith. In all such cases we have left the single eye which sees Him only, and have the evil eye of unbelief. It happens to all of us—many times.

The point is that we so seldom pull ourselves together at once and say to ourselves, "This is not faith, therefore it is sin. No wonder I feel out of touch with Him. I will not delay a moment. I will confess it and get it cleansed, and then walk on again abiding." Keeping short accounts with God, that is the remedy.

Perfect love, again He said in Matt. 5:21-24 and 38-47, is to have no shade of anger with my brother in my heart (the words "without a cause" are not in the newer versions), and no hot word on the tongue. It is to approach him for reconciliation, and not wait for him to approach me, if there is something between us. It is so to love him and seek his good and to show forth Christ to him, that if he insults me, I am not bothered about the insult, but only eager to make it up, even at the risk of another insult—on the other cheek! If he feels he has some case against me and demands some compensation, such as

continued on page 32

## Walking with My Brother

continued from page 30

demonstrating the unity of the Spirit.

### A Ready Heart

Such are some reasons for the horizontal walk in the light, as well as the vertical. We are not under the law. We are not bound or commanded at set occasions to bear testimony one to another, or in our gatherings. We are led by the Spirit, and He will show the right occasions and right things to say. There may be times for restraint or silence: times when such a testimony might merely be misunderstood or hurt the hearers: some things that might be unseemly or embarrassing. But if there is a ready heart, understanding and accepting both our privilege and duty to walk in the light with our brethren, God will guide aright.

### A Duty to Exhort

One other aspect of fellowship in the light is mutual exhortation. Twice over in the letter to the Hebrews we are told to “exhort one another,” with particular reference to the danger of unrecognized backsliding. “Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily...lest any of you be hardened through the deceitfulness of sin.” And when we are told not to forsake the assembling of ourselves together, it is again “to exhort one another; and so much the more as ye see the day approaching.” We are to help each other to the highest. But we at once recognize the dangers and difficulties of such reciprocal challenging. On the one hand we could do it in a wrong spirit, as a

form of retaliation, to put a person right, to give them what we think they deserve. We can be certain that no one is in a position to challenge another on something in their lives or attitudes, who is not equally ready to receive a challenge themselves. Only those who readily and continually “break” and admit their own sins, are in a place to point out those of others.

On the other hand, it is truly costly to be faithful to a brother. It is much more comfortable to pass things by, say nothing, and thus not risk disturbing the peace. A challenge may not always be accepted in the spirit in which it is intended. It is costly to give, costly to receive.

## The Standard is Perfection

continued from page 31

going to law and claiming my coat, I am not concerned about keeping my coat, but rather will let him have even more, if by that means I can show him that my love for Christ and for him is more important than a few personal possessions. If he takes advantage of me in my job and puts upon me tasks which are not really mine, I will even do more than he unfairly puts on me, and go the second mile, that he may see the love of the One who died, the Just for the unjust, to bring us to God. And where there are those who do not just wrong me in a passing way, but are set to damage me, who really hate me and work against me, who are my enemies, towards these in a particular way I take my opportunity of walking in my Saviour's steps, and of loving, praying for, doing good to them.

Do we not all come short of such

standards again and again, or at least are severely tempted to do so? Yet whenever we do so in the least degree, we are out of touch with Him who is love. How often we remain in the dreadful bondage of hate, resentment, or inner hurt, because we do not agree quickly with our adversary, face him, recognize the inroads he is making into our hearts, call sin sin and get the deliverance!

## Fellowship in Philadelphia, PA

continued from page 7

when this illustration was made.

The day ended with a brief discussion of intercession. The main point made on this subject is that an intercession must consist of three essential and equal parts: commission, cost, completion. Page recommended that everyone interested in intercession read the book *Rees Howells, Intercessor* by Norman Grubb.

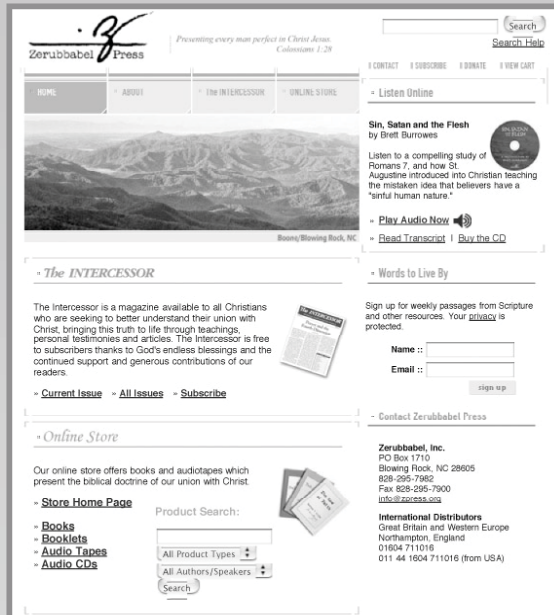
A common desire to learn more about the Christ-lived life was shared by many. This was made evident by the fact that throughout the day, folks asked questions and made comments about their lives and how they could be partakers of this glorious truth. A sincere attempt was made to give Bible-based answers to all needs and questions presented.

It was a wonderful day of fellowship and learning. We need to continue to look for opportunities to share with fellow believers the truth of Galatians 2:20: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.”



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If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in the body, just as He desired. If they were all one member, where would the body be? But now there are many members, but one body.

—1 Cor. 12:17-20

(*New American Standard*)

## Words to Live By...

The interflow and interaction of a team in fellowship is the manifestation of Christ in His body. It is the outgoing of Christ to the world, drawing all men by the attractiveness of people loving one another.... This is of another dimension than what the world can know, for we can see and reckon on Christ in each other.

## Subscriptions

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*The Intercessor* is published for about \$5,200 an issue on the Lord's provisions. We have had a generous outpouring of God's gifts thus far and are truly grateful to each who has participated. By faith, we look for the continual outflow of the "word of God" by us.

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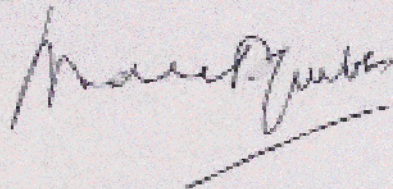
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