

The INTERCESSOR

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

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The Total Remedy

By Norman Grubb

Beginning with the scriptural fact that all humans enter life indwelt and operated by the spirit of error, Norman Grubb describes the total remedy Jesus Christ provided to rescue us—not only from the consequences of our sins, but from the power of the Sin/Satan spirit operating in us.

We already know clearly enough the only way we could be rescued. We have the false god in us. It came as a revelation to me when I saw what I knew well already of the redeemed—that the Holy Spirit lives in us; but then also I read in 1 John 4:4 that if the Holy Spirit is in the redeemed, there is also a spirit in the unredeemed. “Greater is He that is in you than he that is in the world.” And then when two verses later, John plainly names them: “Hereby know we the Spirit of truth and the spirit of error.” So the spirit of error, the Satanic person, is in us before we are Christ’s. That was new light to me, and a new orientation. Most of us think of ourselves as just our unredeemed selves until Christ comes in and takes over. We do not realize that we have working in us that “prince of the power of the air, the spirit that worketh in the children of disobedience” which Paul says is true of all of us (Ephesians 2:2). He has so concealed and disguised himself in us as unbe-

lievers, though it says that it is the god of this world *in* us who has blinded our minds, that we just think we are our independent selves. But the truth is that all humanity are vessels. We are containers, and it depends which God is in the vessel. In Romans it says we are either “vessels of wrath” or “vessels of mercy”: those who either contain the god through whom wrath is our portion, or those who contain the Saviour-God through whom mercy comes to us. This greatly simplifies salvation, for it is merely change of gods, not change of the vessels which contain Him. Or to use that other great illustration, we are either branches of the false vine or of the true. “I am the true vine,” said Jesus, therefore there must be a false one.

Who then can make this exchange? Who delivers humanity from its slavery to its false usurper and replaces him by the True Owner? Obviously a slave can’t redeem a slave. There can be only one, and that the Owner and Creator Himself. He only has the right to represent the human race and do something which can include them all. That is why we safeguard the incarnation in our gospel. There is no point nor power in the death and resurrection of Jesus, unless He was God in the flesh, the author of the human race becoming a member of it to represent it. This is one

of those “supernatural” events, of which we gave examples on our first pages, which are not explicable in terms of human thought but issue from the spirit, not the matter, dimension. So it is no good trying to explain or explain away what issues from the realm of what we call the impossible, but we are to learn what is really the only actual. Human thinking is what has bound us to realms of time and space; for the true realm we must have “the renewing of our minds,” the “new man which is renewed in knowledge after the image of Him that created him.”

The way in which this change of

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gods has become a fact has of course held our fascinated and almost microscopic attention and investigation through the centuries. And no wonder. "Upon Another's life, Another's death I stake my whole eternity." "God forbid that I should glory save in the cross of our Lord Jesus Christ." "I was determined not to know anything among you, save Jesus Christ, and Him crucified." We will put it in simplest terms to relate to what we have already said. Why Christ's death? We humans have got so physically minded that death to

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us always means the physical. But we who are believers know better. We know physical death is only the gateway to life after death. Where? Ah, that is the crux! The Bible makes plain that if we die a child of the devil, we continue on into the devil's destiny which is described in the terms of its supreme loss as "everlasting destruction from the presence of the Lord and the glory of His power." Therefore death for Jesus did not just mean the physical dying. If as the One who never was made captive by the devil and thus not under death's dominion, He accepted

death on our behalf, then He would go after physical death where we would go, into what Paul called "the lower parts of the earth," the realm of "the spirits in prison." And that is where He did go. Maybe that is why there was such reality in the cry, "My God, My God, why hast Thou forsaken Me?" Supposing He didn't rise? He had to go this way by nothing but faith, as the rest of us.

But He did rise. There was nothing that could hold Him, because, though our sinbearer, He was not Himself a sinner under the law of sin and death. Therefore, "quickened by the Spirit," He could be "raised from the dead by the glory of the Father." And what did He leave behind on our behalf? That is what is important to us. He left both the cause and effects of sin. The effects are our destiny in outer darkness, the consequence of the curse of the law, the guilt, the condemnation, the weeping and gnashing of teeth, the worm that dies not and the fire not quenched. All disappeared from sight forever, because He took them on Himself on our behalf, and then left them behind on our behalf when He arose. Therefore Paul said that in His resurrection we are justified; in other words, not merely forgiven, which might still leave a memory behind of the things for which we needed the forgiveness; but justified, meaning that we are as spotless, sinless, as the Saviour Himself; and all the past in memories of fact or dread of destiny are out of sight and out of mind forever. That is the overcoming in the blood of the Lamb. Nothing can be held against us. "Who shall lay anything to the charge of God's elect?" "It is God that justifieth." The shedding of

the blood was the physical evidence of a life totally poured out to death, and therefore taking all with it that would come to us if we died.

But that alone, tremendous as it is, would not solve our problem or give humanity its release. The cause is our problem, the sin, not the sins. And we have seen sin to be the term used for the nature of the spirit of error who lived his sin-quality of life in his vessels and by the law of an indwelling spirit, he expresses himself through the human spirit which he indwells. Sins are the products, but the producer is the problem. And what salvation would it be for a human race indwelt by the spirit of sin and thus compulsively expressing his self-loving nature, to be released from the consequences of a sinful life, but not from the compulsive cause? We should just go on living as before. Therefore the Bible presents us with Christ's death in a twofold form—in His blood and in His body, of which we are continually reminded in the memorial Supper. And that is why in Paul's 1 Corinthians 10:16-17 reference to the Supper he speaks of our communion in the blood and body of Christ. But then he says we are one with Him and His body, symbolized by the bread; but he does not say in the same sense that we are one with him in His blood. The reason is that a person's blood is his very self. When that is shed, his life is gone. But a person's body is more external, more we may say his clothing. His blood, therefore was uniquely Him going that way of death for us, and in that respect we were not dying on that cross with Him. Rather we come to the foot of that cross and see the burdens of our sins rolled

away into His tomb, as Bunyan so beautifully puts it. But we are His body. "We being many are one bread, one body"; and in that aspect of Him on the cross, we are there with Him, crucified with Him, buried with Him, risen with Him. And what's the import of that? Because the body is the container of the spirit, and we humans have become containers of that false spirit of error, whose nature is sin, therefore Paul says that Jesus did more on Calvary than "bear our sins in His own body on the tree"; he said, "God made Him to be

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sin for us." And that meant that in God's sight we were He, crucified with Him, and His body representing us had that spirit of sin in it. And then the glorious fact that when a body dies, it is separated from the spirit in it; and so when He died, Paul said He "died to sin" (quite different from dying for our sins). His body, representing us who were "buried with Him," lay in the tomb with no spirit in it—a human race delivered from that old false indwelling spirit of error. And when He rose, it was by the entry of another Spirit, His Holy Spirit. So when we are joined by faith

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!

to Him in His death and resurrection, we are no longer vessels containing the spirit of error, but vessels containing the Spirit of God! That is a full salvation—from effects and cause, from products and producer. That is why only the incarnate, crucified and risen Christ can be the world's Saviour.

What You Take Takes You

And now we are back on what it is to be a person. My royalty is my freedom of choice. All is mine as I make it my own. Nothing is mine till I do. The whole world is reconciled to God in Christ. He came "that the world through Him might be saved," "not willing that any should perish, but all come to repentance." But it is to "as many as receive Him" that He gives the right to become the sons of God. So we come back to the exercise of our one fundamental faculty, the right use of which is the main purpose of our life on earth. Call it freedom of choice, or call it faith, it is the same thing.

We have already seen that the capacity and necessity of making choices is the basis of our selfhood, and how our choices take us over. So faith starts by conscious choice, conscious involvement, but goes on as spontaneous being in that choice. I sit on a chair by choice. It is a "leap of faith," just as much in such a mundane detail, as in the great choices of life. A chair is available to me, it is desirable, and it looks reliable. That is as far as sight or human reasoning can take me. I have to commit myself, before I can prove it is a reliable chair for me. But then, having sat, the chair is now holding me, not I it, and I forget about it and just remain sitting. Faith has become spontaneous

being, I just am in a faith-relationship with that chair.

So we have been in a spontaneous faith-relationship with the spirit of error all our unredeemed years. Whether consciously or unconsciously we have been living our self-centred lives, under his dominion. But now we come awake. Through one means or another, the inner disturbances of guilt, the realization of the judgement of God, the sense of emptiness and purposelessness, the sins that have a grip on us, the impact of the preached word or background Christian teaching, or maybe some sudden crisis in our lives, has

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brought us to our senses. We call it conviction of sin. Its effect is disillusionment and disgust with our philosophy of life. The misuse of self has done its work. We have had enough of it. Now in our fundamental freedom, we would transfer our choice of faith elsewhere if there is an alternative. We would move from the wrong to the right, if there is a right. And that is the gospel. And that is why the gospel must be preached to those who have never heard it. Who can deliver and save us, when we can't save ourselves? There is no concrete answer in our human history except the One who came and did it for us.

But we can't prove a thing. We

have the Scriptures, we have the witness of changed lives, but they are no final proof. They are only pointers. It is only when desperation drives us beyond reason that we will make such a leap as this—into the invisible. But we do. From our inner spirit-centre we make our faith-choice. We will take the risk and take Him at His proffered word—that God did send His Son, that He did die for us, did rise, is alive, and does fulfil the promises He gives.

And now what happens? The law of faith operates—that what we take takes us. And in this case it is a supreme event, because for the first time we have transferred our believing from matter to spirit. We have believed on Him who is invisible; and back comes the inner witness. "The Spirit bears witness with our spirit that we are the children of God!" We *know*. We can't say how, we can't prove it, but inwardly we know. We have taken the first giant step from matter into Spirit-reality. Somehow He is my Saviour. He has loved me and accepted me. I have become a child of God. In the eyes of the world I am a fool. Who is this Jesus and this God? Where are they? What right have you to say they have become real to you? Get back to sane earth living. But we have moved from matter to Spirit, from unreality to reality, and nothing can change us.

The first inner evidences we have are for our personal benefit. We have peace: "Being justified by faith, we have peace with, God." And as we have just said, we are conscious of being loved and accepted and receiving the gift of eternal life. They are the only first way in which the Spirit of truth could communicate the reality of Jesus

and the Father to us. We have lived all our lives in self-interest, and therefore only what would meet our own selfish needs could reach our consciousness. Love always meets people on the level of their need. So God gives us His Son apparently just to meet our selfish needs.

But tucked away in that package of grace was something far more revolutionary. We are continually saying that God's sole nature is other-love, and the true evidence that any are His sons is that they are expressions of the Father. If He is love and now lives in them, then they are love. And so this tremendous fact becomes real. It isn't just that we rejoice in finding ourselves loved, but we love. In Bible terms, "The love of God"—not love for God, but God's own love—"is shed abroad in our hearts by the Holy Spirit who is given unto us" (Romans 5:5). We just find ourselves, not by self-effort but by spontaneous inner compulsion, not just loved, but lovers. We can't help ourselves. We find we are loving Him who first loved us like that and gave Himself for us, and the Father who sent Him. And we are not only saved, but saviours. Having found at last what true life is, we can't but pass it on to others. And we are not just healed, but healers, as others share their hurt and we can give them Jesus.

This is why the Bible gives first place to the new birth. Jesus, Paul, John, Peter, all talk plenty about it. It is the moment of the settlement of our eternal destiny. It is the central transference of our capacity of free choice from attachment to the false god of self-centredness to the Living God of the universe, the God of love. Satan

had no right to us. He was a thief and a usurper. God has the right to us because we were always His from the beginning, but had become lost sheep. So when He gets us back, it is for keeps. We are fixed through our union with Jesus in His death and resurrection. And again we say, the supreme evidence is that we have spontaneously begun to be, not just loved-sons, but lover-sons. We are the God of love in our human forms—true sons.

And the other important fact is that we have begun real living as spirit people, not matter people. Spirit, His Holy Spirit, has become real to us, making the Father and the Son in the realm of the invisible living persons to us. Now we have begun to recognize matter as shadow and spirit as substance. We have begun what is going to be the main progress of our lives, learning how to function as sons of the fourth dimension in the environment of the third dimension: how to settle in to reality not being of time and sense, and not according to "normal" thinking; and how, as we have already seen in the lives of all the men of God in the Bible, this substance is manifested in this shadow realm.

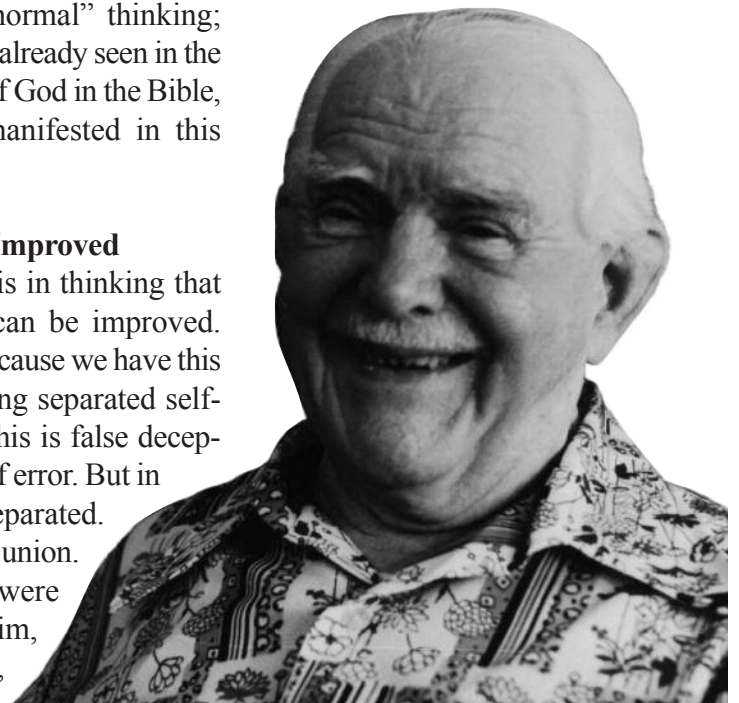
The Self Can't Be Improved

Our great error is in thinking that our human selves can be improved. And we think that because we have this false concept of being separated self-developing selves, this is false deception from the spirit of error. But in Christ we are not separated. We are in an eternal union. That is what, we were crucified with Him, buried with Him,

risen with Him, means. That is the symbol of the Lord's Supper, eating His flesh and drinking His blood. From the moment we received Him, we were restored through Him to the eternal union, which I prefer to call unity, because union keeps the attention on the two, whereas unity settles us in the realisation of something eternally indivisible—which is the fact by grace.

The relationship in this unity is positive and negative, so that all the illustrations given in the Bible point to that. We are branches in the Vine. The branch is the negative means by which the Vine can bear its fruit. But it is a unity, and when we see a vine we really only see its straggling branches and we call that the vine. The branches are the vine in their branch forms, and we are Christ in our human forms.

We are called the body of Christ. The body is the negative to the head, by which the head goes into action. But head and body are a unity. So Paul



called the body Christ in 1 Corinthians 12:12.

We are called the temples of the living God, the buildings in which God may be seen; and we are the earthen vessels whose treasure is the Christ within. Temple and vessel don't illustrate the unity, but do make it plain that they are merely negative containers, and we don't look for change or improvement in them.

So then how does this all work out? First, by a recognition, which is a revelation, that the human self by itself can only be motivated by its own self-interests; for its only true place in creation is in its unity with God, as the means by which He manifests Himself in other love through our human selves. Apart from our destined place in the unity, we can only be self-loving selves. Therefore it is useless and a waste of time for us to ask God to make us loving, or patient or pure, or free us from human reactions of hate or fear or worry or depression. It is asking an absurdity and an impossibility. The human self can never change. The vessel can never be the living water it contains. The branch cannot be the vine.

When that recognition is a reality to us, then we can start by accepting ourselves in our weakness and all normal human reactions. In this distorted world we are besieged all day long by fear and doubt and hate and worry and all the rest of them. To feel them is normal, not wrong. We shall always be responding to them. We hate or dislike this person. We are jealous of that one. We are afraid of what we are called on to do. We are worried by daily problems. We have fits of deep depression. Our minds are assaulted by all kinds of

wrong thinking. If we struggle against them, what help is that? If we condemn ourselves for such reactions, we remain still bound and full of guilt. If we call on God to help or change us, we don't get changed, or maybe just a momentary relief.

Then on what grounds can we accept ourselves? Because of this great revelation: we are merely the negative joined to the Positive. We are no longer we, but Christ in us. Christ the real we! Listen to Paul. He starts by saying

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Christ died for us, then speaks of the Lord with us, and goes on to his special revelation of Christ in us; but he ends up, when he gives his personal witness, by Christ is the real I. "I live," he says in Galatians 2:20. "No," he corrects himself. "It is not I, but Christ living in me." Christ not with, not in, but replacing Paul, Christ in Paul's form. And Christ in your and my form. Put your name there. You are Christ in Jack's form, Christ in Elizabeth's form, I, Christ in Norman's form, and so on.

Now, in the light of this revelation,

when we in our humanity are moved in this direction or that by our negative reactions, we don't struggle, we don't condemn, we above all don't try to change ourselves (trying to be good is the worst sin); no, we replace. We transfer our inner believing from what has its hold on us because we are believing in it, fear, lust, hate, etc., and attach our believing to who we really are, not our human selves, but Christ in ourselves. And as we affirm and recognize Him, He who is the peace, love, courage, purity, manifests Himself in and by us.

There is the secret—discovering who we really are. We have come back home at last as the branch in the Vine and the Vine in the branch. "Abiding" in that John 15 chapter is, in the Greek, just "remaining"; and we remain by simple faith-recognition. The negative to God the Positive, and necessary as a negative, for only when we are consciously weak, as Paul said, then His strength is perfectly manifested. When we are fearing, He is the courage. When we dislike, He is the love. And Paul goes as far as to say he personally takes pleasure in negative situations of weakness, hurts, needs, problems, for when he is weak, then he is strong.

There is no doubt that this is the biggest tie-up in thousands of God's people; in fact all of us have to start tangled to get the knots untied. We are just so bogged down in taking ourselves for granted as normal functioning people, and we are so used to preserving an image, that it is a second spiritual breakthrough for us to grasp the fact of helplessness. We had come to acknowledge that we had not kept God's law and were guilty sinners. But it is an-

other thing, when we are the Lord's, to discover and admit that we are also helpless saints. We can't do it, and not only can't but are not meant to. We call that the second collapse.

That is the whole meaning of Paul saying we can have dominion over sin, because we are not under the law. This is why there is that important chapter of Romans 7, which has been such a ground of puzzlement and controversy. There it is sandwiched in between the two victory chapters: in Romans 6, in Christ's death we are cut off from the former control of the spirit of self-centredness, "dead to sin"; in Romans 8 we are joined to Christ in resurrection life, by His Spirit replacing that former spirit in us. Then in between comes Romans 7, saying we are not only dead to sin, but dead to the law. Why? Because if we are to function as living sons, we must know once for all in what sense our human selves can be manifestors of Christ. So Romans 7 is the human self which now has God's Spirit and delights in His law in the inward man, and wills to do it, and serves the law of God with the renewed mind. But self, when regarded as just by itself, has the virus of independence and self-reliance which Paul calls "the sin that dwelleth in us." That is the Satanic spirit of self-sufficiency which he calls sin. So the moment we humans, not yet recognizing Christ in us as the only keeper of His own law, want ourselves to keep it, and slip into this old habit of thinking we can do it, then down we fall. We can't do what we would, and do what we should not. Oh wretched man! And the law of God stands there to demand of us that we keep it, if we think we can! Then at last it dawns. Our human

self is now a container of Another Self, Christ, the Spirit of Christ. We never were meant as humans to keep God's laws of self-giving love. Left to our human selves, we can only be ourselves and love ourselves. But this is just why Christ has come into us—to replace that evil spirit of self-centredness by which we had lived. By ourselves, we would still remain self-loving selves, but we are not ourselves any more. By inner union, Christ is our real self. So what do we now do? We tell the law it is no good its shout-

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ing at us, because we can't fulfil it, were never meant to; but we contain the One who can and does. So the law has not a thing more to say to us or demand of us. We are "dead to the law" in Christ. And now we are free by simple recognition that Christ in us, Christ as us, keeps His own law in us, so that "the righteousness of the law is fulfilled in us" who are now walking by inner recognition of the Spirit, and not recognition of that old self-effort.

How thankful I was when, as a young missionary, longing to be "improved"—to love more, have more

faith, the Spirit said to me, "Drop that. You can never be improved. You are just a vessel." And then He showed me that simple fact that God *is* love, not *has* love, and I saw for the first time that love is a person, God Himself; and that it was not a matter of my being made loving, but of me being the vessel which contained Him who is the love. I learned then to change from the false idea of becoming something to containing Someone.

—Who Am I?

For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He 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 Zerubabel Book Ministry. Norman lived with his daughter, Priscilla, in Fort Washington, PA. Norman P. Grubb entered the Kingdom at 98 years of age.

Romans Six to Eight

by Norman Grubb

A Frustrating Complication

If the new relationship has replaced the old, and given us our fully satisfying life, rich fruit, happy service, loving union and communion, and the conscious ability to be who we long to be and help others to be the same, why *doesn't it happen*? What is wrong? Where is this completion in Christ, loving as He loved, walking as He walked with the faith that overcomes, being more than conquerors, easily living out the Sermon on the Mount as Jesus said we would, as lights in the world? Hasn't Paul made it plain to us that we have been crucified, been raised and ascended with Jesus and inwardly confirmed by the Spirit? Then where is the snag?

This burning question has greatly disturbed and seemingly disrupted our first faith statements, by which Paul told us to "reckon ourselves dead indeed unto sin and alive unto God." It has also caused many sincere, born-again, Bible-rooted believers to use a nice little cliché: our position in Christ is one thing, but our condition in its outworking is quite another. And they usually add, "Of course, our condition does not level up to our position." But this is precisely what Paul says *does* level up! Our position in Christ and our condition in living this Christ-life are one and the same.

Paul's Answer

Next Paul reaches the least understood and most misused section of his Romans letter, or of all his writings. But when understood through Paul's own explanation and experienced by the inner confirmation of the Spirit, this section gives the desperate

believer the one key that turns the lock into the whole freedom he seeks. In his need, the believer must find the full and final meaning of life, for which he was created and is now redeemed by grace. This section extends from Romans 7:7 through 7:25 and then is fulfilled in Romans 7:26 right through chapter 8.

We have seen how Paul pointed out that in our redeemed experience of justification by faith and new birth of the Spirit, we do not continue in sin. The reason is that as our Lord Jesus Christ died and rose again as representing us, we then died with Him to being sin-indwelt and rose with Him to being Christ-indwelt, as symbolized by our burial and rising in our water baptism. So now we live yielded to God and expressing His right living in our members.

But this is based on a further startling fact of a different kind—that we are no longer "under law, but under grace," and that we are "dead to law" as well as "dead to sin." We are thus not only freed from the guilt of broken law, but from responding to and having to operate law at all!

But, steady! If we are not under law, do we not mistakenly conclude that we shall easily slip back into sin living? Paul then opens to us the basic radical delusion that we have lived in since the Fall, under the Satanic lie of us being independent, self-managing selves who must therefore see to it that we respond to law by our self-efforts. But the actual fact is that we were never created to *be* independent human selves. We were deceived into that delusion by Satan at the Fall.

Paul then points out that in fact we have always been just slaves, either to the sin-owner or the righteousness-owner: branches bearing the fruit of either the false vine or the True Vine: married and producers of the seed of either Satan-husband or Christ-husband. There never has been such a thing as us being independent, self-acting, self-producing human selves, and responding by ourselves to a law of evil or good. Paul now proceeds to explain his own experience of discovery and release from his false deceived bondage in this radical misconception, and thus his freedom in Christ to a totally liberated life.

Back to His Beginning

In Romans 7:7-25, Paul turns from general statements to the strictly personal. How do I find that the Christian life works? How do you? To explain this and to identify with us all, Paul does a big thing. He deliberately backtracks from his actual present experience as "dead to the Law" and aligns himself with every born-again believer, using the present use of "I, I, I." He starts with his new-born experience, then shares with us his early years of spiritual adolescence, and finally his searchings and wrestlings right through to the final answer for himself, and thus for all of us.

Paul's use of the present tense about himself in sharing what he had long left behind has been misunderstood through all these succeeding years by millions of sincere believers, who have themselves not entered into the release of the liberated "I." Thinking that the furthest a believer can know in life is humiliation, struggles and

constant failures under sin's apparent dominion, they have falsely deduced a "two nature" condition, as if we humans are permanently caught up in the opposing strife of sin and holiness natures. If as they say, these natures were both a part of our very selves, then we would have to oscillate despairingly between them and take them for granted as our normal experience.

The truth is that our God-created human self is merely a neutral vessel, or container. In Romans 7:17-18, Paul described it as being in itself neither the good nor the bad, which he was only then discovering was the sin dwelling in him. It is merely the fruit producer of whichever vine it is branch of, and it can never be a branch of both at once (Rom. 6:20-22). And though vast numbers of God's people still labor under that mistaken interpretation of Paul's present tense, we say he boldly stepped back in order to identify himself as a true intercessor with what all believers must go through to find their permanent deliverance. So he is now saying, "I see myself with you. I am back with you confronting that old outer law, to which in actual fact I am dead."

In order to underline that final necessary confrontation with the Law and its final depth surgery on him, as on us all, Paul describes in detail his past dramatic experience. It was the sudden impact of that tenth commandment, with its "Thou shall not covet," which so rudely awakened him. He had been blissfully ignorant of its having any personal impact. "I was alive without the Law once," he says (Rom. 7:9); and that is how all the world lives until confronted by the Law. Paul had been "delighting in the Law" (Rom. 7:22), as everyone new-born of the Spirit delights. But under the lie of independent self, when that "Thou shall not covet" struck him, he blindly thought: "No,

of course I won't and don't." He was under that fatal delusion of us all that there is such a thing as self-management and self-control.

Trouble with "I"

Then the blast hit him. Paul found an inner uprising over which he had no control, which he named sin and which "wrought in me all manner of concupiscence" (Rom. 7:8). He was devastated, not that there were these sin drives, but because he thought *he* ought to be able to control them. That was his condemnation and bondage.

This is how Paul put it: "In my newly-born and responsive condition, in which my whole desire is to fulfill the Law and produce the fruit of the Spirit, there is this disturbing experience that when I want to do good, there is an evil presence controlling me (Rom. 7:22). Yes, I want to and will to live by God's Law. I would do the good and not the evil (repeated in verses 15, 16, 18, 19 and 21), but I am driven by this humiliating condition to say that something grabs me and enslaves me."

"I am carnal and sold under sin," Paul continues (Rom. 7:14), "and there seems to be no escape. Here is the Law, which I delight in, hammering at me with its godly standards. But I find myself helpless and hopeless. I have the will; but there is nothing in my flesh—my human makeup—which has the capacity to combat this negative power drive, which has me in its grasp (Rom. 7:18). I am a wretched man (Rom. 7:24): new-born, but still a sin slave! Where lies the trouble? Is there a remedy?"

The trouble is in that deceived, independent "I" (popping up 32 times in those 19 verses)—the enormous delusion that the Law came to expose. Reaction as if an independent self is, first of all, Satan's delusion about his own created selfhood,

and then the lie which he imparted to us all at the Fall.

Self-Effort is Satan-Effort

We are all forms of God's fire-self, the self of infinite desire. But God, by the begetting of His Son, transmuted His fire-self into the light-self which is eternally the self of other-love. Satan, however, turned his self of fiery desires into the consuming love of self-for-self, and imparted his own fallen nature to us *as though it were ours*.

So all self-effort is actually Satan-effort, whether good or bad in appearance. Paul's good self-efforts to combat his uprising sin desires, unknown to him, were still Satan masquerading as Paul. And our desires and self-reactions, good or bad, are still Satan's self-for-self expressed as us. Paul described his experience this way: "When I would do good, evil is present with me" (Rom. 7:21).

The great light is lit when we finally see that our precious humanity has every ability to respond on soul and body level; but the forms the responses take are not ours. There is no such thing as plain self reactions. Through the Fall, our responses formerly expressed Satan's self-for-self nature, whether in apparent good or evil form. But now through Calvary, having learned that our Romans 7 delusion of independent self-reaction is Satan, our responses express Christ in His self-for-others nature. This is who we really are, as we shall see further in Romans 8.

Slain by the Delusion

In his self-delusion Paul was so ashamed and humiliated that he said he was like a slain man (Rom. 7:7-11). In fact, that was what had happened. He had been slain by the delusion that he was an independent self who could manage himself, when there is no such thing and it was re-

ally Satan's self-effort. So he said, "Sin, taking occasion by the commandment [as if lie could obey it], deceived me, and by it slew me" (Rom. 7:11).

What a universal deceit in all us humans, and what an exposure and deliverance! The shame and humiliation of Paul's defeat was just the necessary negative God used to make him desperate enough to find the answer, and thus that final usefulness of the Law in exposing the lie of self-effort. So down Paul had fallen by the exposure of his self-relying self, not yet knowing that self-effort is Satan.

Having used his own dramatic experience to underline the necessary negative operation of the Law on us, Paul then asks, "Does such an exposure by the Law make it a death-dealing and dangerous weapon?" "The very opposite!" he answers (Rom. 7:12-14). Only by that sharp, personal law exposure of his helpless self in response to those self-gratifying desires could the roots of the independent-self lie be exposed. At first he struggled, wrongfully condemning himself instead of Satan-Sin. But this drove him to the great final discovery: not of an evil human self, with the false self-condemnation, but to the great light of a right, God-made human self, with the sinner in him really being the sin spirit.

Paul knew, by the revelation he had when in Arabia (Gal. 1:11, 12, 17), that Satan-Sin had been cast out by Christ's body death on Calvary (2 Cor. 5:14, 21). But he had not yet come to the necessary point of personally appropriating that tremendous fact. He was still confused by the self-condemnation of false, independent self, instead of laying the rightful blame on sin. So by the use of the vivid present tense, as though he were a young, struggling believer, he underlines the value of the Law in its disturbing effects on "me,

me, me!" But finally there would be a right adjustment of the human "me."

A Desperate Discovery

Have not I, like Paul, vainly thought there should be some way in which I could combat and overcome this evil bias in myself? Does not the whole world operate by doing its own stuff? Isn't "I must," "I can," "I will" or "I'm going to" the sole, absorbing incentive of human living? Yes, it is. That is humanity's vast, lost blindness, even though sin is not imputed when law hasn't yet confronted us (Rom. 5:13-14). All of us in this fallen world, with no exceptions, really live by that Satan lie, with which we were inoculated at the Fall: that self by itself, in its apparent independence, can run its own life.

While in our deceived, self-relying state—"living in pleasure and yet being dead while [we think] we live" (1 Tim. 5:6)—we have to be confronted with the Law and the standards by which the 'universe was created to function. These laws were first embodied outwardly for our enlightenment in those Ten Commandments, from which any deviation finally brings total destruction. We are forced to accept the realization that first we didn't fulfill them (conviction of sins), and second, we *can't* fulfill them, which is the final discovery of this Romans 7 chapter.

Why are we not able to keep the Law? It is because we created humans can only function by the deity self who manifests his nature through our forms: our Creator-Father's "divine nature" (2 Pet. 1:4), or alternatively, so that we might experience and get the opposite into focus, Satan's self-for-self nature (Eph. 2:1-2). Always we humans are vessels, branches, slaves, body-members; or in modern terms, we are computers, who can only develop what

is programmed into us. There never was such a thing as a created selfhood which could operate by itself.

Paul, recounting in this Romans 7 crisis statement his former experience, was compelled to discover that he could not manage himself. And now we all, with whom Paul links himself, are compelled to discover that we cannot manage ourselves. "To will is present with me; but how to perform that which is good I find not" (Rom. 7:18). Precisely. Yes, I am a slave, "sold under sin" (the nature of self-for self), with no escape. However much I want to, resolve to, or try to keep God's law, I *cannot*, because I was never created with the ability to manage myself. I am a *managed* person.

Through the Law's impossible demands on me, I have to discover that I started my human life in sin. "In sin did my mother conceive me" (Ps. 51:5), as a slave, a branch and a vessel. Of whom? Of that false upstart "god of this world," that "spirit working in the children of disobedience" (Eph. 2:2). He is that "spirit of error," that "father of lies," that devil "who sinned from the beginning"; and it is his lusts I have been doing and can't refrain from doing (John 8:44).

Then at last, as Paul says in Romans 7:14-25, I am driven to my limit. I am finally among the desperate ones who seek the highest and then find I can't reach it. The poet Browning wrote, "A man's reach must exceed his grasp, or what's a heaven for?" But in my desperation, at last I can see my deceived limitations. A tremendous seeing!

I see plainly now that the disrupter is not the Law, for the Law is "spiritual" (Rom. 7:14). And it is not "me," because I hate these things I do. It is the intruder: the sin that dwells in me! Paul says that twice (Rom. 7:17, 20). This is a radical revelation, because all my trouble and the whole

world's trouble is the deception that we are the operators of our lives. We are not! We are the containers, the manifesters, the vessels of wrath or mercy (Rom. 9:22-23).

A vast weight, which burdens every believer in his false self-condemnation, lifts off us when this understanding comes. In

our former delusion we would say: "I'm the culprit. I'm the trouble. I'm ashamed of myself. I should be better." No. That is a lie and a delusion; it never was I. The whole intent of the cries of "I, I, I" in Romans 7:14-25 is that I don't like myself. I hate what I'm doing, when actually I am a God-

made, beautiful self (Gen. 1:26-28). At last I see it; and I had to be brought to my limit to be able to see it.

—*Paul's Key to the Liberated Life:
Romans Six to Eight*

Editor's Note

The last issue of *The Intercessor* explored the first stage of God's restoration of lost mankind: the Gospel so basic that even in our blindness we can glimpse a God in heaven, a Savior in history, the sins we've committed—and choose to respond by repentance and faith in Christ. This issue moves into the glorious second stage of "the totality of the Gospel." Selections from Norman Grubb's writings explore the basis and experience of the revolutionary life-change described in Galatians 2:20: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*

In the lead article, "The Total Remedy," Norman Grubb unlocks the depth of our salvation in Christ—not only release from the consequences of our sins, but also from the "compulsive cause"—the self-loving, sin nature indwelling us. This article thoroughly unfolds how "tucked away in that package of grace [when we first came to Christ] was something more revolutionary"—how we function as living sons of God.

"The Final Stage of Restoration: The Crucified Body" unfolds exactly how God provided complete liberation from our slav-

ery to Satan/sin through the exchange of spirit-operators at Christ's bodily death and resurrection. Norman's classic "Romans Six to Eight" takes us step by step through Paul's "desperate discovery" that even as a saved "new creature in Christ," he (and we) are held in bondage to sin by Satan's subtle lie that we can (and must) independently live the Christ life. With Paul we discover that the source of sin is "not I but the sin that dwells in me"—the sin-spirit operating me, the vessel. Focusing on our vesselhood, "The New Relationship" emphasizes the neutrality of our human vessel—contrasting the misused vessel (lusting and having not) originally seduced by Satan from its proper function and that same vessel in right use—released, cleansed and restored to its rightful Owner—"the same man in two totally different relationships, first to devils then to Jesus." In clear and concise terms, Page Pre-witt's "Crucified with Christ—What Does It Mean?" presents how Christ's bodily death and resurrection was God's complete solution to restore our rightful function as fully-liberated new creatures in Christ.

Along with a solid biblical foundation, this issue offers a closer look at how to personally appropriate these truths in everyday living. There is a "Second Blessing," from Norman Grubb's autobiography, *Once Caught, No Escape*, describes the personal crisis that drove him to discover that the power and love he was seeking were not qualities God could "give" him, not some

change in his humanity, but qualities of God himself expressing His power and love through a human vessel. "Full Assurance of Faith" describes the pathway to a mature faith—from the early struggles in the "infancy of faith" that culminate in discerning between soul and spirit; from believing in appearances to standing by faith on fact: "They that are Christ's have crucified the flesh with its affectations and lusts." "What the New Man has to Learn" demonstrates in the lives of Moses, Jacob, and the disciples how God brings His chosen ones through the necessary experiences in order to learn not how to eliminate the old man, but how to use the new man. "What Really is the New Man" is a masterful exposition of Galatians 2:20—Christ and I made one, Christ who is my life—the real "new I" is Christ in me—He the all, we the container.

Finally, "Be Yourself" is an excellent examination of how we function as a fixed unity—He the Positive expressing His qualities through the negative. Normal Christian living is this "mysterious" combination of the duality in the unity. He adds a caution not to believe that our human relationship with Christ is contingent on reading the Bible, special prayer times, etc., but on a fixed faith that we are in a spirit to Spirit union with Him.

So as we reflect on this second stage of the totality of the Gospel, we glimpse God's ultimate purpose for which we were "originally created and now re-created in Christ to find our place in God and He in us."

What Really Is the New Man?

by Norman Grubb

We have stressed that the Scripture makes it plain that the last Adam, the Progenitor of the new race, the Saviour who ended the old by taking it into His death, and began the new by His resurrection, did not rise by His own efforts or power. For our sakes He had become the first Man of the new nation, “the first-born among many brethren”; and men cannot do things by their own efforts.

Therefore when we speak of the new man, we mean a people who have an entirely and radically new conception both of the powers and function of the human personality, a people “renewed in the spirit of their minds.” Whereas they previously thought in terms of self-sufficiency and self-effort, now they use the same language about themselves as the Saviour on earth about Himself, when He said, “The Son can do nothing of Himself,” and Paul when he wrote of himself “who am nothing,” and the disciples to whom Jesus said, “Apart from Me, ye can do nothing.” They have had a divine revelation of the created helplessness and nothingness of the human self.

But that alone is not enough. Even as, through faith, we have been joined to a dead and buried Christ, so far as our old selves are concerned; so have we also been joined to a risen Christ so far as our new selves are concerned, and so joined to Him that we are one: “he that is joined to the Lord is one spirit.” And that means nothing less than the new man being Christ and I made one, and in that union He is the all, and I the nothing; He is the

Vine, the living tree, I the branch, the appendage to the tree, which it vitalizes with its sap, and through which it produces its fruits. Therefore for all essential purposes the new man is Christ: “Christ who is our life,” “Christ is all and in all.”

The perfect Scriptural presentation of this relationship, given in complete and masterly outline with almost the stroke of a pen, and yet weaving together all the intricate threads that make the pattern of the new life in Christ, is Gal. 2:20:

...the real new I is Christ in me. That is the crux of the matter, and takes us right back to where we started. We saw that God Himself, He alone, is the All—the eternal life, light, love, wisdom, power, holiness. And He *can* only make creatures to contain Him.

Paul’s master analysis of his own condition as a new than in Christ. The first half of that verse will repay unceasing study, until the Spirit illuminates in personal understanding and experience the fundamental and subtle balance of truth in the three operative statements—“I am crucified with Christ”: “nevertheless I live”: “yet not I, but Christ liveth in me.”

The first is clear, in the light of what we have already been seeing of the death of Christ and of ourselves in Him. The “I” which has been crucified with Christ

is, of course, the old egocentric self with which we came into the world.

The second—“nevertheless I live”—is the new Paul, our new selves, risen from the dead in Christ, the same self as before so far as our organs and faculties are concerned, but “renewed in the spirit of our minds,” “created in righteousness and true holiness,” the dead and risen self to which Paul refers when he says, “Reckon ye *yourselves* to be dead indeed unto sin, but alive unto God...yield *yourselves* unto God as alive from the dead.” This renewed “I” has a pure heart (Acts 15:8; 1 Pet. 1:22), a purified soul (1 Pet. 1:22), pure mind (2 Pet. 3:1), dedicated body (Rom. 6:13; 12:1) the temple of the Holy Ghost.

But then Paul definitely qualifies this second statement by a third: “Yet not I, but Christ liveth in me.” Why does he do this? Because the real new I is Christ in me. That is the crux of the matter, and takes us right back to where we started. We saw that God Himself, He alone, is the All—the eternal life, light, love, wisdom, power, holiness. And He *can* only make creatures to contain Him. He cannot make other gods who are self-existent with all the attributes of the godhead, for then He would cease to be God alone. He *can* only create receivers, containers, and manifestors of Himself. And this is equally true of man, the summit of His creation, intelligent creatures with faculties like Himself with whom He can have fellowship and who can be His sons. They too can only be recipients and con-

tainers and manifestors of the One God. That alone is their highest privilege and the limit of their capacity. Therefore when the God of all grace redeems man from his false, deceived, imagined, impossible so-called life of self-centredness, He can only redeem him by ridding him of this false attitude and restoring him to the true and only function of his humanity, to be the recipient and container of the Living God. And this, in the glory of His grace, takes place in our faith-union with Christ in His death and resurrection. Through the mighty power of His cross the “old man,” Satan-in-

fect, dies; through the mighty power of His resurrection the new man, which is Christ in us, Christ the all, we the nothing, lives.

But, in the perfect balance of Paul's statement, the dual consciousness in the new man must be carefully noted. It does not just say, “Christ lives in me”; but “I live” *and* “Christ lives in me.” And it continues about “the life I now live in the flesh,” but that it is lived “by the faith of the Son of God.” There is a distinct division of consciousness between “I” as the new man, and “Christ in me.” Jesus, as a Man, had that same consciousness in the

Garden, when He prayed, “Not as I will, but as Thou wilt.” Now in the final resurrection of the body, when we shall be “like Him,” when we shall all together have become one “perfect man,” Head and body, when we shall be beyond the reach of temptation, as God Himself now is (James 1:13), we will no longer have this divided consciousness, for it is a product of the fall which replaced the single knowledge of good with the dual knowledge of good and evil.

—*The Deep Things of God*

“A vessel for honor, sanctified, useful to the Master, prepared for every good work”

—Timothy 2:21

A finite language cannot completely portray the infinite. So different illustrations are necessary in order to complete the picture of our relation to Him.

Look at the number of times the Bible calls us vessels. “We have this treasure in earthen vessels that the excellency of the power may be of God, and not of us.” We are “vessels, sanctified, meet for the Master's use, prepared unto every good work.”

Now you see at once the beauty of the illustration: a vessel is a hollow object made to contain some thing. And God has made us vessels.

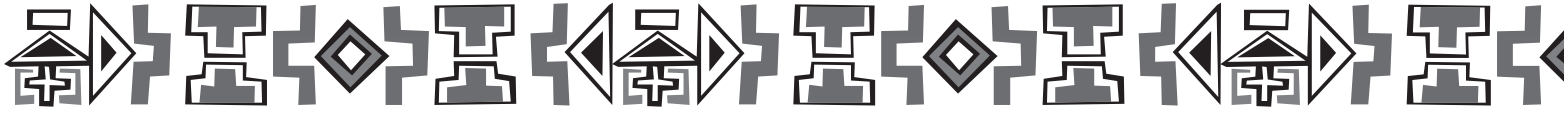
Of course, if God makes us vessels, He fills us. God doesn't fool with His creation; if He made anything to be filled, He must see to it that it gets filled.

This is *our* receptivity. The whole function of the vessel is to receive something.

Now get this clear: *the vessel never becomes the liquid, nor the liquid the vessel.* I add this because we humans are so proud that there creeps into us the idea that we can be deified. That is *blasphemy*. There is no such thing as self-deification, except that of Satan, the pseudo-God, and what we share with him. The divine can dwell in the human, but forever the human is the human and the divine the divine. God has said, “I will not give My glory to another.”

That is the vital importance of the vessel illustration: we are forever the container; He is that which we contain. That relationship never changes.

—*Summit Living*



THERE IS A "SEC

by Norman Grubb

A friend of Pauline's, Dr. Isa Lumsden, was sending her a little paper called *The Overcomer*, published by Mrs. Penn Lewis, well known in England as a Bible teacher. But what she wrote about didn't make sense to us. She was not speaking about Christ dying for us, but of our being crucified and dead with Him, and risen with Him. That was all new to us. At first it didn't register much with us, except that we felt there was something there we hadn't got hold of yet. But our need was great. We had heard others at Cambridge and other places speaking of knowing that you are filled with the Spirit, especially Barclay Buxton, the father of Alfred, whom we undergraduates were fond of getting down to talk to us. Pauline and I knew that we had no such inner witness, and we desired it. We had one canoe journey to do for some days on the Aruwimi River, a tributary of the Congo, stopping at villages every now and then on the banks. I spent the intervening hours studying a commentary on Romans by an American, I think Stifler by name. Light began gradually to dawn on the meaning of this identification with Christ in His death and resurrection.

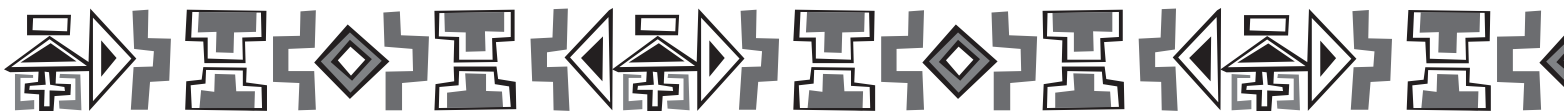
Finally, we were out for a visit to a dear and zealous African brother, Bangbani. He was the only light in his chiefdom, and what a welcome he gave us to his little plantation, throwing his well-oiled arms around us so that we came out of the embrace looking like zebras. That night he gave us his best, his cook-shed, with a few banana leaves strung around for privacy, and our two camp-beds in it. The equipment we brought to the Congo and which was our house furniture was a canvas camp-bed each, with mosquito net, a canvas camp table and chair, enamel plates and cups, and cooking pots. That, besides our clothing, which for us men was just khaki shirts and shorts, with stockings or puttees week in and week out—very sensible and comfortable—was the main part of our living necessities.

But when Bangbani left us we could not go to bed. The full moon was out and it was all quiet in the banana plantation

except for the usual chorus of insects, with the moon shining between the great banana leaves. So we took the two little camp chairs and sat outside in the moonlight. There is not much trouble with mosquitoes in that area. We had decided together that we would wrestle this thing out with God, and specifically claim then and there that we should be filled with the Spirit. It was only later that we got our theology more in line—to discover that He in His fullness had always been there—His Spirit joined to ours, since we had been born again: and that what we needed was not a filling from outside, but a witness borne to the existing living relationship. We took Galatians 2:20 to be the fact by faith: "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me" and we went to our camp beds around 4 a.m., having accepted the matter as settled by faith. We awoke no different; but I took a postcard and drew a tombstone on it, and wrote "Here lieth Norman Grubb buried with Jesus." Probably we all have to get settled on the reality of this death experience before the resurrection can be uppermost in our consciousness. At least that was the period I was in.

Nothing further happened to me in relation to this for a couple of years. For Pauline, it was different, and she tells how a few days afterwards, when sleeping alone in a native hut, the hut was filled with a consciousness of His presence and a voice confirming to her that their union relationship was fixed for ever.

Two years later I was at home and visiting this same Mrs. Penn Lewis whose little magazine had first awakened our interest. I had gone to her to talk over our perennial problem of tensions on the field, but I think she must have observed that beneath this I had my own need, for instead of talking about the problem she told me what happened when she had been "baptized with the Holy Ghost," as she called it, and the power of God had come on a group of young people she talked with that night. As she talked, it was like a great light lit within me, bringing the inner awareness which has never left me since, of Christ living in me; and living in such a sense





COND BLESSING”

that it was not I really doing the living, but He in me, in His Norman form. The Scripture against which I had written my name and date that next morning in Bangbani's village had become permanently alive to me—this great Galatians 2:20.

There was a great deal I had not yet got into focus; those clarifications had to follow later; but one tremendous fact had become fact to me, and the passing years and deepening understandings have only underlined it as the fact of facts—that the secret of the universe, and the key to my own life, is simply the Person Himself in me; as Paul had put it, “The mystery hid from ages and generations but now made manifest to His saints...which is Christ in you.”

I had been drawn to and sought an answer before in “holiness teaching,” especially through Barclay Buxton at Cambridge, and from him and others I had caught it that there is an inner fixation, a settling in by which we can know that we are not only born of the Spirit but filled with the Spirit, and which I knew I did not have. But I had some mistaken ideas. I had thought that I myself as a human would be made holy, and thus not respond as before to irritability, lust, pride and so forth; that an actual change would take place in me. I had tried this way, taken it by faith that this “entire sanctification” had become fact in me; but it had not worked. These same things continued to make their appearance in me. But now I was seeing something different. My humanity did not change.

I had to learn later that it is not meant to change, because every potential of my human nature is there to be an agency by which Christ can reveal Himself. Sin is not my various faculties or appetites, but shows itself in the misuse of them, when they are stimulated by temptation into action in a wrong direction, and I wrongfully struggle, as in Romans 7, to overcome what independent self can never overcome. It is the independent self which is the sin principle, for independent self is and can only be self-loving, therefore I am helpless in myself to resist the stimulation. But, another Self, God Himself—Father, Son and Spirit—has now so be-

come the centre of my being that I am merely the vessel containing Him. Now, knowing this, my attention is no longer centred on myself, the vessel, and fighting against my fears or depressions or what not and expecting change in myself, and disappointed and condemned when it doesn't happen. No, I accept myself. The vessel doesn't change, but it contains Him, Christ living in me, joined to me, Spirit with spirit.

It is the same idea as when a room is dark. We don't centre our attention on the darkness. The darkness is not wrong, unless it is misused; we accept it but don't struggle against it; we just replace it! We look for the switch and turn on its opposite—the light. And when the light is on, where is the darkness? It is swallowed up. It is there in the sense that it appears immediately again when the light is off, yet it is not there to my consciousness with the light on. So now this awareness of Christ in me is the permanent switching on of the light, and the permanency is the importance. I now live in a new consciousness. At any time I am temporarily conscious of temptation which can lead to sin, but that does not mean that He who is the light has gone from my inner centre. He is the permanency; and the appearance of Him being not there, and of me being in the dark is an illusion. I have been tricked into moving back from eternal reality to temporary appearance. The change is in my consciousness, not in the fact.

So I learn to live by the repetition of recognition, which is the practice and habit of faith. He in me is the all, the joy, power, wisdom, victory—all. I transfer my attention, my recognition, my affirmation from the human vessel to Him whom it contains: and that is switching on the light; and the light swallows up the darkness; yet the darkness was needful to give manifestation to the light. And when I do fall into a sin, which I do, the forgiveness for all sins was pronounced from Calvary two thousand years ago, therefore the forgiveness was there before the sin, and I can boldly appropriate that.

—Once Caught, No Escape



Full Assurance of Faith

by Norman Grubb

In this article Norman masterfully charts the course through the stages of faith that challenge each Christian—from little faith to perfected believing.

Some years ago we described in a pamphlet the struggles of the soul that goes through with God, and we will repeat here: God says, “Reckon yourselves dead indeed unto sin and alive unto God.” But facts are simply against it! We are not dead to the one nor alive to the other. We must stand to the Scriptures, and yet we must also be realists, true to facts! We will find a compromise, a backdoor out! It says “reckon.” That means that we are not actually dead, we only reckon ourselves dead, but are not really so. We are crucified with Christ according to our standing in Him, but not according to our actual state on earth! And so, at the critical moment, we nicely elude the real bite of faith, and begin a crazy, wobbly walk with a foot on both levels of reality, the carnal and spiritual: we endeavour to do exactly what Jesus said it was an impossibility to do; to serve two masters, acknowledge the dominion of two lords, the flesh and the Spirit.

No, that will not do. Faith is the utmost simplicity, but because we are distorted and subtle, it is a long road back to the transparency of childhood. Here is what the Scripture calls the fight of faith. The issue is clean-cut. We are summoned to step right off the level of the visible, the natural, carnal, and take the giant leap into the invisible. Witnesses are piled on us to press us into it. The inward light.

The outward Scriptures. The historic fact of Christ. The miracle of changed lives.

Very well, at last we do it. We state to ourselves that we have begun life on a new level of reality—in Christ. We pronounce the new realities to be the new facts of our everyday life. We *are* dead to sin and alive to God in Christ. We *are* crucified with Him and He living in us. We *have* His love, His wisdom, His power. We *are* in a mystical union with the Godhead. We *are* in a new, timeless, spaceless realm; a fourth dimension, where, in the Spirit, we reach every-

Faith is the utmost simplicity, but because we are distorted and subtle, it is a long road back to the transparency of childhood. Here is what the Scripture calls the fight of faith.

where, possess all things, and touch all lives or supply all needs by the law of this invisible kingdom, the law of faith. And in the magnificence, wonder and glory of this new and full livingness, like Paul, we loose our hold on all the paltrinesses and trivialities which were once the sum of all life to us, our little bit of earthly dignity, position and reputation, our miserable scraps of earthly possessions, our little world of friends and relatives, even our tenacious hold on our minute particle of physical life. All these rivulets of the good things of existence are now merged and submerged in the

endless sea of the ALL in Christ...not lost...merely absorbed, as the light of the night lamp in the morning glory of the sun. How can we grasp tight and cling to our petty dignities, our few bits of things, our tiny circle of loved ones, when hands and hearts are brim full with the wealth of the universe, the honour of divine sonship, the whole family in heaven and earth, and we are busied in praising, blessing and dispensing, in place of coveting, grabbing and keeping?

And then, with a roar and a rush, back flood the plain facts of the old reality. What's the use of all this idealism? Stark realism presents us with unmistakable upsurges of the self-life, patent lapses into the flesh, visible situations of need and lack. Back we swing again into the old beliefs, with their satellites of fear, depression, and fruitless struggling against the enemy.

Yet again in the stillness, the outline of things eternal rises before our misty vision, and we climb back, wearily, shamefacedly, but with grim determination, to the highlands of faith. The things that are seen are only temporal, only the roughened, distorted shell of reality, shattered by the hammer blows of Christ's death and resurrection: such bastard claims to reality we now ignore. The things that are not seen are eternal; here is the heart of reality, the unsearchable riches of the I AM, who now says to us, “In Me, YOU ARE.” Yes, here we stand, in Him.

And so the fight of faith sways to and fro. But note carefully that there

should be no fight at all! We only fight and struggle because we are still in the infancy of faith; still seeing men as trees walking, so far as the full way of God is concerned. A great veil, indeed, is over the eyes of thousands of Christians just at this point, because they are given to understand that Christianity is ever a struggle and strife against inward and outward foes. No. That is the half-way method of the law, provided only as a schoolmaster to lead us to Christ, to teach us the power of sin and weakness of self, and thus stimulate us to the discovery of true deliverance. That is meeting the negative with the negative; opposing the devil's "Thou shalt not do good," with God's "Thou shalt not do evil," with the consequent exhausting tug-of-war and endless alternation between victories and defeats.

But the negative is swallowed up by the positive, the evil overcome by the good. By this method, the evil, the visible, the fallen condition, the oppositions of Satan, are disregarded; while all the energies are concentrated on believing, affirming and standing in the victory of Christ. When this is done, the other merely disappears from view. It becomes an unreality to us, a chimera, a dream. We have passed out of the principle of darkness into the principle of light, and these two cannot know each other. The wrestlings against the rulers of the darkness of this world to which Paul refers, are, he distinctly says, not just a negative recognition of and struggle against such forces, but a positive standing in full mental and spiritual occupation with the great positive facts of salvation, the realization of the heavenly armour, the helmet of salvation, sword of the Spirit, shield of faith.

We struggle and labour and fight in faith, because we have not yet discerned between soul and spirit, the hallmark of the mature. We are constantly moved in the human realm by the impact of the visible. We "see" this or that failing or lack. We "feel" depression. We "hear" an unceasing stream of unbelieving talk. All this affects our minds and conditions, and we seem to have pressing down upon us a mountain of oppression, darkness, inability to maintain our grip on the invisible. We struggle, we strive, and the best we can do is dumbly, without feeling or sight, "to cling heaven by the hems": and the worst, which we more often do, is to let faith go for a season. The battle is fierce. The enemy this time is no dead and gone catalogue of past sins: it is a living, pulsing, corrupt nature. Blows are given and taken in an endless hurricane. One moment, flesh puts its foot on the neck of faith and summons it to surrender, the battle seems hopeless, flesh seems to pop up its evil head whenever it pleases. Another moment, faith rears up again from the dust, flings off the flesh, tramples it under foot and shouts, "They that are Christ's have crucified the flesh with its affections and lusts." "Cast out the bondwoman and her son."

Then what happens? Who can tell? The contest was unequal from the beginning, despite all appearances. Faith had the trump card all the time, the victory already won by Him who "having spoiled principalities and powers, made a show of them openly, triumphing over them in the Cross." Only one requirement was essential: that faith should endure to the end and not be bluffed into a surrender.

—*The Law of Faith*

"Let us, therefore, make every effort to enter that rest"

—Hebrews 4:11

Faith is not looking for a future revelation; it is realizing a present fact. Faith slips from its moorings when it listens to another's experiences and then says to itself: "I suppose God must come to me like that." Usually God comes in the way and at the time that we least expect, so that we know that it is God and not something worked up by our own efforts or imagination. To some, it may be just a gradual settling realization that these things are so; to another, a great and sudden inward assurance; to yet another there may be the accompaniment of an outward manifestation by dream, by vision, by some sign of the Spirit, as in Bible days.

So, in the spiritual fight of faith, the moment or period comes when we know. Every vestige of strain and labor has gone. Indeed, faith, as such, is not felt or recognized any more. The channel is lost sight of in the abundance of the supply. As we came to know that we were children of God by an inner certainty, a witness of the Spirit in our spirits, so now we come to know that the old "I" is crucified with Christ, the new "I" has Christ as its permanent life; spirit with Spirit have been fused into one, the branch grafted into the vine, the member joined to the body — and the problem of abiding becomes as natural as breathing.

—*The Law of Faith*

Be Yourself

by Norman Grubb

In this excerpt from Who Am I, Norman explains how our renewed understanding of Gal. 2:20 is applied in our everyday situations.

How does this new awareness that it is “Not I, but Christ” living out by me work out in daily life? That is the common question; and the person who asks that usually means, “Not Well.” And that goes to the core of what we have been talking about. When this change-over has become fact—from the life which we were seeking to live with the help of God, to a life which we inwardly know it is He living it—then we simply don’t ask that question. Why? Because something has happened. Previously, though we were Christ’s, our self-reactions in daily living were what was most real to us. We were accustomed to assessing life by how we had behaved and we were usually unhappy with our failures and sins. We definitely saw it as starting from where we are and what we are doing, and proceeding from there to where Christ is or is not in it all.

But now turn it round the other way, as it is turned in our new consciousness. There is an underground river flowing in us. It is that the real I is not this human I at all! It is He, of whom my I is an outer form. There is a unity, fixed, eternal, inwardly realized, in which He, the Positive, is the Real One living, and I, the negative, am also real, but really the expression of Him. Now the curious effect is that

it is very much I living a human life in all the hurly-burly of human living, yet that is no longer my primary consciousness. Here I am with my ups and downs, my ins and outs; I deal with them as they arise, yet they don’t upset me or occupy my thinking and usual self-condemning as they used to. I have moved over from a self-consciousness in the centre to a God-consciousness in and through my daily living self. I have begun to live positively, overflowing the fact of my negative human self.

This is the new spontaneous living. Not one iota new in my environment. I am precisely who I was and where I have been all these years. But I am inwardly new in my consciousness, and, as we have been continually saying, we live by our inner consciousness because we are spirits, inner people. And in my consciousness I have moved over from my negative self with its negative reactions being my chief concern, to Him, not as some separate Self sometimes in charge of me and sometimes not, but as my Permanent Identity.

So normal Christian living, as Watchman Nee so well names it, is this “mysterious” combination of the duality in the unity, the Positive and negative which alone makes manifestation of the Positive possible. It forever remains a duality in the unity, the Positive remains the Positive, the negative the negative; the one never becomes the other, the creature never

becomes the Creator, or the son the Father, or the human the Deity. But the Positive-negative at last settle back into their right proportions. It is Satan who got them out of proportion (though God determined it for good purposes) by making us, the created negatives, as if in our self-activity we were positives. It is Christ who has restored the balance in which both God and we are real selves; but it has taken the full restoration into the conscious unity for us to function in the healthy recognition that we are negatives, yet necessary to Him the Positive.

So this means at last that we accept ourselves. We have been busy enough being ashamed of ourselves, even hating ourselves, afraid to expose ourselves because we so falsely thought we ought to be and wished we were different. Miserable living! But now we laugh at ourselves, accept ourselves, love ourselves, because we have made the great discovery that we are meant to be precisely what we are. And watch that! What I now am, physically, materially, in my human make-up, in my present situation however much I have often wished it was different: equally in my relationships with others, family, business, workmates, neighbours: and, very important, including what I have been in the past which I may regret and which I may feel accounts for what I am in the present: in all this I totally accept myself as being God’s precious person and He meaning me to be what I now am. And I praise

Him for myself? I love myself! If I am a strange one, then I am His strange one, and He has taken me all the way, including my “lost” years.

Paul got that right when he said that it was God who separated him from his mother’s womb and then called him by His grace: and brother Paul had certainly been a deviationist, with his obsessive self-righteousness, and his violent opposition to the Christ of God to the point of murdering the Christians; yet he is here saying that God was in all that. He surely accepted himself, past and all! It does not mean that he justified himself in his past, no, that is the very thing he did not do, “sinners of whom I am chief” was what he wrote of himself; but he so gloried in being the sinner justified in Christ, that he could look back and see that his very sins give him the background for his glorying in the grace of God and being able to meet fellow-sinners on their own level. His past was his compost-heap, as my friend Louise Mohr puts it, in which all the rubbishes becomes the richest fertilizer! So beware of this compulsive nonacceptance of ourselves which always means nonacceptance of others, for we love our neighbour if we love ourselves!

And now I live my daily life. Free. I have accepted myself because He has not only accepted me, but put me back where I belong as being really a form of Him. Now I am no longer busy, certainly not trying to find the One who has found me, but not even fussing around trying to hold on to Him; because He has got hold of me, joined Himself to me, and what He holds, He keeps. So why

busy myself with anxiously clinging to Him? What a waste of time! No, no. I’ll be myself, and it’s up to Him to do the keeping. There is a curious sense in which we forget Him and just live. Why? Because life is forgetting ourselves, or rather transcending our self-consciousness by immersion in our interests or duties. That’s what normal living is. We busy ourselves in our daily occupation. We certainly are not spending our time thinking about ourselves. That is why people turn to alcohol or anything which takes us out of ourselves.

So now, where Christ is our Inner Self, we are to forget Him! We are no

And now I live my daily life. Free. I have accepted myself because He has not only accepted me, but put me back where I belong as being really a form of Him.

more to spend our time looking in to find if He is still there or why we do not “feel His presence” more, than we are to stop every half-hour to be sure that we are here! And that even includes special spiritual exercises such as “the morning watch,” or Sunday morning “church” or Bible study. If we love a person, we surely want to know all we can about Him; therefore, we use all the resources available. The main resource is the Bible.

Personally I am thankful I felt in early years the need to study my Bible. I gratefully came to the conclusion that the Bible only came alive to me when I concentrated on a passage

long enough for something in it to light up to me. That came most easily when I began to use a pen and to put in my own words, in a wide-margined Bible what that passage was saying to me; also when I was compelled to get into it by having to teach others. However, having said that, it still remains a fact that our permanent union-relationship with Christ is not dependent on reading the Bible. Abraham was the father of us all, yet he had no Scripture to sustain his believing; and the early church only had the Old Testament and that not for daily reading!

And the same with prayer times. They are the general title we use for communion with God. I was accustomed through many years to special morning times, often battling with sleep and wandering thoughts, and it was good discipline. But of course I have learned that prayer means fellowship times with God out of love of being consciously with Him, at any hour of the day and anywhere; and having faith transactions with Him over special needs (for which some use prayer lists); but I must safeguard myself from thinking that my relationship is more living with Him because I have had such times. There are those who say their day is never so good unless they have “met with Him” in the morning. If so, it is the effect of things on our believing, not of His unchanging presence, which makes the difference.

What do we do, then, in our daily living with all the variety of experiences which stream in on us—children, house management, business and work conditions, difficult workmates, injustices, things that go wrong, worries about security for the future,

health, social activities, church duties, Christian witness? First there are whole periods of our daily living when things just run normally and we get on with them, or we are in normal contacts and conversation with others. Those are the spontaneous areas when we are Christ, without our knowing or thinking about it. We just are the light of our world. It is hard for us to get used to thinking of God in normal human situations. We have built up, through our guilt complex, this awesome idea of a God afar off who may be reverently approached on a Sunday morning, or some such. But God must be a common person if He lives in common you!! Hardly anyone saw the living God in Jesus. They just saw a man who did unusual things. Yet it was God manifest in the flesh. "If you have seen Me, you have seen the Father," said Jesus. Yet He ate, slept, carpentered in his early years. Jesus, God? Why isn't He that carpenter's son we knew for years with his family? So we have daringly to get used to being ourselves, quite forgetful of Him as we are busied here and there. And yet it is He!

It Remains Tough

But then daily life is by no means just easy smooth-running times. It is constantly disturbed by small things or big. Something lost, something gone wrong, responsibilities to fulfill, demanding children, finances, sickness, clashes of personalities, differences of viewpoint, decisions to be made. And at these many moments, self doesn't remain spontaneous! It comes very much alive and we have our human reactions. It is at this spot that we find it hard to grasp that this is precisely

God's purpose that His sons should be involved in disturbing human situations. The positive must have its negative to manifest through, so we must learn to the full what it is to be a negative. It was said of Jesus Himself that though He was a Son, He yet learned obedience through the things which He suffered, and thus knew that the Son could do nothing of Himself. We ask a useless question and mistake the meaning of life if we say, "Will there be no let-up from continual pressures?" No. Let me face this in the full depth of its implications. If I am to

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function in my proper place as a son and inheritor of God's universe in my eternal destiny, I need to learn first how a son functions in adverse circumstances. A swimmer grows strong against the tide, not with it. So my privilege is to feel the impacts on my negative humanity of all that can disturb me. It is tribulation, Paul said, which works in me finding and experiencing the God of deliverances. It is the trial of my faith which works maturity in me, says James. There is a fundamental principle here, and when we see that, we can expect and welcome what the world calls problems and frustrations. If in our future destiny

we are to be at ease in letting God through in friendly areas of responsibility, it can only be because we gradually became experienced in letting Him through in the enemy's territory. So these years in the world against the tide are no mistake. They are not something which need not have been. They have to be. If we suffer with Him, we shall reign with Him. We must first learn therefore, and accept with praise as the adventure of adversity, the reality of life's pressures and our constant negative human reactions to them. By this means only, first finding how earthen our vessels are, shall we then by stages be ever quicker, as Jesus so wonderfully was, in knowing how to replace our negative with His positive. That way we become at home in the eternal fact that His strength can only be made perfect in our weakness; and find Paul's secret that "when I am weak, then am I strong." This is of vast importance because we so mistakenly have got used to thinking that we are wrong when we have these negative reactions. No, they must be.

So we shall always start by feeling human hurts, fears, dislikes, unwillingness, coldness, powerlessness, lusts, angers, jealousies, and all the list of them. Start, we say, because the start of such reactions is not sin. A human must be human, and Jesus himself had to feel temptation to be tempted in all points. Sin is not in the start, but in the continuance. Negative reactions are not sin. They are the negative stirrings which are the jumping off point for faith. Sins are when, instead of taking those jumps of faith, we continue in the reaction. "When lust hath conceived, it bringeth forth sin." When we

“marry” the self-reaction, accept and continue in it, then the child is sin. We have already quoted how Paul went as far as to “take pleasure” in those experiences which hurt us humans: what he named as feeling his weakness, being hurt or insulted by others, having personal needs, being persecuted, having insoluble problems: “for,” he said, “when I am weak, then am I strong.” Note, not “then I shall be made strong or become strong or seek for strength.” No, “then am I strong,” because all he had to do was to recognize who he really was, Christ in him. So to have negative human reactions is not sin, but our opportunities for faith. Sin is when we continue in the reaction, “as we all do at times, and then act out some form of the works of the flesh.”

It is this balanced understanding of our daily living which will save us from

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

And where these have been conscious sins, or we feel they may have been sins, it is here John tells us that there is daily cleansing in our daily

walk. The Epistles constantly use the word “walk,” and that points us to step by step, because that is the only way a person can walk. So when in our walk, we feel we have missed the mark, even if we are not sure whether it is over the line into a committed sin, or just one of these attitudes, the way out is simple: admission to ourselves and that is of course inwardly to God; bold recognition that all the sins of all the world ceased to exist in God’s sight (and therefore in ours) by the shedding of the Blood of Christ two thousand years ago: the word of faith which we say within ourselves that therefore that sin exists no more: praise in having the cleansed conscience: then walking on as if the thing never happened. Quick sinning. Quick cleansing.

—*Who Am I?*

The New Relationship

“Who will rescue me...? Thanks be to God—through Jesus Christ our Lord!”

—Romans 7:24-25

What is the deliverance I expect? Just this: I have a puny, poisoned, localized self, shut up to its mean “my” and “mine,” lusting and having not, desiring to have and unable to obtain. It is alive in me in place of a God-expanded, God-indwelt self which can know all things, have all things, do all things.

It is the flesh of which Paul so often speaks, the old man, the carnal nature. Yet it is the very same self that came from the hands of my Creator—the same self, but seduced from its proper function as the hidden and willing servant of the Spirit in the kingdom of light, and taken captive by sin and

Satan to be his agent in the kingdom of darkness. It is not something which was created evil and for which the only remedy is destruction or eradication. Such is an impossibility. The God-made self, a ray from His own self, is no more capable of dissolution or extinction than is God’s own self. Rather, it is man’s ego which has become enslaved, defiled, bedeviled, and must be released, cleansed and restored to its rightful Owner. It may be likened to the man who “had devils a long time and wore no clothes,” who was later seen, “the devils departed out of him, sitting at the feet of Jesus, clothed and in his right mind.” The same man in two totally different relationships, first to devils, then to Jesus.

—*The Law of Faith*

What the New Man has to Learn

by Norman Grubb

The real problem of Christian living is not the old man, but the new man! The wrong use of the new man is the chief sin of the believer; the right use turns life into a magnificent adventure of faith; for the new man then becomes God's battle axe, God's lighthouse, God's intercessor, God's love-channel.

All the training God had to give His chosen vessels in Bible history was not how to eliminate the old man, but how to use the new man. Moses had gone as far as any man in what we would call regeneration, dedication and divine commission when "it came into his heart to visit his brethren"; for the Bible explained what that involved in the most magnificent description of the glory of discipleship ever written (Heb. 11:24-26). Moses' trouble was not a struggle against the pull of the world or the lusts of the flesh, but a misunderstanding and therefore misuse of his renewed self. That was revealed to him by the burning bush. What he saw and learned as a life's lesson at that interview with God was no new thing in Moses; it was only that by "the thousand

natural shocks that flesh is heir to," he was at last conditioned to see what had been a fact since he first came into a living relationship with God, whenever that had been—that, not Moses, but God in Moses, was the true new Moses.

Jacob is plenty maligned by us Bible teachers; indeed I think that we have far too condescending an attitude in general towards what we deem to be the weak sides of these key figures in Bible history (which is the world's history in its true perspective). How easily we point fingers at the stumblings of the disciples before Pentecost, rather than marvel at the magnificence of their loyalty to their unpredictable Master; and I suggest that a negative attitude towards these men of earlier history, so often making more of their shortcomings than of their dedication, goes hand in hand with the constant belittling of God's present-day church, as if it was ineffective, falling down on its world responsibilities, hopelessly weaker than the devil's counterfeit claimants for world allegiance, such as Communism. Yet the truth is that the church is merely the earthly garment of the Holy Spirit: to belittle it is to belittle Him, as Paul was careful to say when speaking of unbelieving Israel: "not as though the word of God had taken none effect"; and it is far healthier to observe and emphasize the onward march of God's army "terrible with banners," its indestructibility, its persistent penetration, its resilience under the blows aimed for its destruction.

But back to Jacob, the most outstanding example of all, for not one in a thousand has much good to say of his early years. Yet God is "the God of Jacob," and God in Jacob is seen from his earliest years. As Abraham's grandson, who lived his teenage years in those tents of pilgrimage with his grandfather, which symbolized the old man's un-

wavering pursuit of his heavenly heritage, no doubt the lad absorbed the old man's testimony, caught the glow of his living faith, gazed out with him on the long vistas of God's promises, and determined in his own young heart that Abraham's God was his God also. That was God in Jacob! It was God who constrained him to grab at the birthright so callously spurned by his brother, and we may be sure that that was no isolated incident, but the culmination on Esau's part of a whole attitude of contempt for this other-worldly nonsense. It was God who moved in to rescue Isaac from his one recorded weakness of the flesh, and compel him to give the blessing to Jacob. By a trick? Yes, Jacob had lots to learn about scheming self, and he had to learn it the hard way; but it was Jacob the new man, not Esau the old man, in unwavering pursuit of God. To none other could or would God have revealed Himself, and kept at it until He cornered him at the Brook Jabbok, and Jacob at last learned what Moses learned at the burning bush—that the real new self is God in the self, not self in the self. God is the God of Jacob, not because He has constant mercy on such a failure, that is a libel on the God who lived in Jacob from early youth; but because God had in Jacob the chosen vessel in whom the holy fires could not get quenched.

And so through all the list of these men "great in the sight of the Lord." Their problem was the right understanding of the new man—to use New Testament language. Both the

wrong and right use has to be learned. Have we got it clear? We are no longer talking about the "old man," corrupt according to the deceitful lusts. But the "new man" has to be understood, for it is either the seat of all our troubles, or the zestful warrior of faith. The famous "new man" chapter, where its mistaken uses are exposed, is Romans 7. Here it is not the old man trying to do evil, but the new man trying to do good: "when I would do good" (7:21); and we have to learn that trying to do good is the worst sin of the believer. The old man went out in Rom. 6; the real new man (Christ in us) is in action in Rom. 8; the pseudo-new man is active in Rom. 7. It is the three categories of natural, carnal, and spiritual which Paul speaks of in 1 Cor. 2:14 and 3:1. Only natural and spiritual are possible permanencies for a human being; they only are the two natures available to humanity, the natural man having the satanic nature (Eph. 2:2, 3), and the spiritual man the divine nature (2 Pet. 1:4). Carnality is a temporary lapse of

the spiritual man: a visit out of Rom. 8 into Rom. 7, whether long or short. Somehow or other the midday sun of revelation has to come out of the clouds and shine in us—that we really are only containers. I am convinced that there are thousands of God's people, redeemed, knowing Christ in them, often having the terminology and something of the experience of the victorious life; but this last bridge has not been crossed, when it dawns on them that Christ is really living His life in them, and that's the end of everything for them. For time and eternity He will express Himself exactly as He pleases by them, and live where and how He pleases in them. Christ has become their true self.

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In contrast to this, prayer in pulpit and pew, ordinary conversation, attitudes in crises, betray the normal outlook—that they are living their lives with God's assistance, and what happens to them, happens to them, not to Him. Just here and

there eyes have been opened, that's all. Glimpses of Christ in us are seen by all certainly, for that is new birth revelation; but the completeness of the fact, and its implications, no.

It is when this midday sun is shining in us that we see clearly the difference between life in Rom. 8, but visits to Rom. 7; for we differentiate between the human self tempted to act by itself as if separate from Christ, and the Other Self, Christ, acting in us. The moment the human self acts by itself it is in the illusion of separation from Christ, and acts as merely flesh;

for flesh is the scriptural word for humanity separated from God through the fall: and flesh not controlled by the Spirit is immediately the dwelling place of sinful lusts (7:18-21). Then here we are, "wretched men," knowing the temporary dominion of Satan in our outer man.

That is the Rom. 7 life. It is the misuse of the new man through the misunderstanding of what he really is. It takes us right back to our fundamental revelation: that the human self never was and never can be independent self. It only imagined it was so in its unregenerate days, not knowing its inner satanic lord and master. But because of this false imagination, we carry over into our redeemed life, into the new man, the instinctive idea that we can be self-active for God now: and we go to it. We try to pray, we try to love, we try to witness, we try to keep God's commands, we try to study the Bible,

and the wheels of our trying run pretty heavily. And as we try, the very opposite to what we aim at gets hold of us ("for in positing one thing, we also indirectly posit the other which we exclude"), and we seem to ourselves more sinful than before we were saved! For we cannot be a vacuum. If it is not Christ in us, then it is Satan; and when we do not abide in Christ according to Rom. 8, and foolishly or ignorantly think that we can live the Christian life under our own steam, then in our soul and body (our flesh when apart from the Spirit) is there the uprising of sin (the self-loving spirit), and our help-

less response to it. Satan invades the self that is enticed away from Christ. He does not take over the inner citadel of the human spirit which is in union with God's Spirit; but he sends his soldiers over the walls and diverts attention to himself and claims some temporary footing. Repentance, confession and cleansing in the Blood are the weapons which send him flying again.

Maybe by repeated failures, by the strain and stress of a life we can't cope with, at last God opens our eyes, and we see our mistake. The new man (the human part of it) is as helpless as the old man! Neither was made to function by itself, and never has, and never will. The old man was Satan in us: the new man Christ in us: in both cases the human self is the container, the recipient, the agent. At last we see it; and Ro-

mans 7 was as necessary to our spiritual education as the backside of the desert to Moses, and the years with Laban to Jacob. Now we know how to avoid the pitfalls of that subtle chapter. We still pay calls there, but we know where we are when we do, and we know how to get out quickly. Our normal life by grace is now in chapter 8, with the occasional visit to chapter 7; only we must admit

Satan invades the self that is enticed away from Christ. He does not take over the inner citadel of the human spirit which is in union with God's Spirit; but he sends his soldiers over the walls and diverts attention to himself and claims some temporary footing. Repentance, confession and cleansing in the Blood are the weapons which send him flying again.

that for most of us, and I include myself, the visits are too frequent. We surely never get beyond the daily cleansing of I John 1.

Now we are conditioned to understand the right use of the new man. But just at this point we have to be alive to one pitfall. Battered about by our failures through self-effort, we are in danger of pointing an accusing finger even at the helplessness of self. We are ashamed of our weakness. We condemn ourselves for our fears, our shrinkings, our questionings. It is the commonest thing to hear Christians commiserating their feeble and foolish humanity before God. We bemoan the limitations of our flesh, as if flesh was inherently an evil thing. No, indeed. Our weakness is our glory. It is that which necessitates the indwelling of God. That is our claim on Him, as new men in Christ. If He makes weak and ignorant humans, then He must be their strength and wisdom, for He only makes empty vessels to fill them.

It is, therefore, a great release when we realize that we are meant to feel our inability. Indeed, it should be our constant reaction in every situation. When it isn't, we are on dangerous ground. It is the wisdom of God which keeps us progressing from problem to problem, from one tight corner to another. The most illuminating autobiographical account of a man who had learned this lesson is Paul's in his second letter to the Corinthians. It scintillates with this truth. It is Paul the human, thoroughly human, radiating Christ. The human sticks right out of chapter after chapter; but, mark you, it is not Paul condemning himself because he was human, and feeling that he needs cleansing from it. It is Paul who has a redeemed humanity through the cross, and is now occupied with Christ coming through His humanity in risen and saving power. It is the Paul of Galatians 2:20, who has finished once for all with his self-centred humanity ("I have been crucified with Christ"): the Paul who is now a cleansed and renewed human ("nevertheless I live"); the Paul whose attention is centred on the Other Self operating through him ("Christ liveth in me"). And he speaks boldly of the flesh, not as an evil thing, but as man's normal human condition: only evil, if given a control it has no right to. "Though we have known Christ after the flesh": "my flesh had no rest...without were fightings, within were fears": "there was given to me a thorn in the flesh": "though we walk in the flesh, we do not war after the flesh": and in that flesh, "pressed out of measure," despairing of life, troubled, perplexed, cast down, sorrowful, poor, but "though weak in Him, we shall live with Him by the power of God toward you."

Spontaneous Living

Why is the realization of union with God essential for daily living? And why must we also know that we redeemed humans are wholly and solely His, spirit, soul and body, and not a half old and half new man? Because we are to live freely, boldly, zestfully, gaily, wholeheartedly. Life is to be to us a great adventure. We are not to be ashamed of calling it a thrill. The commonplace is always to be the fresh to us. The most insignificant, the most obscure is life with a purpose. It is spontaneous living. And it can only be that when two facts are facts to which we need make no further reference, except by way of continuous thanksgiving. The one is that God and we are so one'd that we just live, and yet it is God, and in a sense the relationship is auto-

matic—we just live. And the other is that we are free selves, with no internal enemies lurking within, with no civil war or rival claimants within, free to think, free to serve, free to act, free to believe, free to give ourselves for the world.

For normal living is free-hearted, free-minded concentration on the job in hand. We are not made capable of thinking of two things at once. When we are doing something, we put all we have into it. We cannot, therefore, be thinking directly of Christ at the same time, or consciously communing with Him. We have a sub-conscious realization of His presence, like the flow of an underground stream, and we refer to Him momentarily at any time; but the great percentage of our daily lives is spent, not directly in touch with Him, but immersed in our own affairs. Now if the union, by grace, is an automatic fact, then we do not suddenly

come under condemnation that we have thought little directly of Him through the day; but just because He and we are one person, so what we were thinking about and doing was what He was thinking and doing. We never were apart, not for one second; such apartness is a ridiculous impossibility. Wherever we are, He is. He has joined Himself to us—by infinite grace—and that's the end of it.

—God Unlimited

Life is to be to us a great adventure. We are not to be ashamed of calling it a thrill. The commonplace is always to be the fresh to us. The most insignificant, the most obscure is life with a purpose. It is spontaneous living.

The Final Stage of Restoration: *The Crucified Body*

by Norman Grubb

We now turn our attention to the area of *our daily living*. It has been wonderful to have the disturbing questions of our past and future settled, for, however the world may try to hide it, until we have that settled, it is true of all men that “through fear of death we are all our lifetime subject to bondage.” However, we live not in the past or future, but in the present. Have we an answer for its immediate needs? Yes we have, we are boldly asserting, or we would not now be talking it over.

Paul puts it quite simply as he directs our attention from past to present needs. He asks the question, “Shall we continue in sin that grace may abound?” In other words, what about our present condition? Let us get down to brass tacks about our daily lives. Have we a genuine one-hundred-percent life-level which matches the kind of statements scattered throughout the New Testament: “joy unspeakable and full of glory”; “peace that passeth understanding”; “having all sufficiency in all things that we may abound unto every good work”; “reigning in life”; “more than conquerors”; “out of our innermost being flow rivers of living water”; “perfect love”? Or is there only a hit-and-miss attempt at such standards, with more miss than hit? (And we all know there is more miss than hit.)

Paul does not shrink from a face-

to-face tackling of such questions. He provides us with both a total answer and the basis for that answer. It is best given in his famous Romans 6-8 chapters, into which I personally have never tired of digging further and further until I have at last come up with what I believe is the right understanding and application of what he is saying. It has taken me a long time to be simple enough to let into my head and heart what Paul is really saying, and not what I might think he is saying. The very fact that he adds these chapters to his completed new-birth presentation in chapters 3-5 shows that he realized the matter of full, present “total living” in our new Christ-relationship needed some more thorough examination and explanation—a further turning of the key in the lock—to establish us solidly in Christ as the *new person* we are.

He again hangs his answer round the final completion of the operations of Moses’ law on us. He explains how in our newfound sincerity, with a zeal to live consistently (as we should) on totally holy and righteous standards—walking as He walked, loving as He loved—we find ourselves in a struggle between flesh and spirit. We know the law and its commandments; we aspire and we strive; but we largely and disgustingly fail. What we should do, we don’t do; and what we hate, we do!

That, as Paul says, is because we have by no means yet been enlightened and experienced the “total exchange” which has taken place in our identification with Christ in His death and resurrection. First of all, we never had it clear about the totality of our former identification with that false deity who had stolen us as his dwelling place—that we were never anything but individual expressions of him, manifesting his nature, not our own. So our present confusion and ineffective living stems right back to that as its source. We have always felt at home with the idea that we are “self-running selves”: that we ourselves are responsible for the good and evil in our lives.

Because we were blind to our condition, God in His grace first sent the law through Moses to expose our bondage and reveal to us the nature of the false deity expressing himself through us. In this first exposure, however, we saw no more than the sins we had committed—the breaking of outer laws—and by no means did we penetrate within ourselves to note the *sin nature*—Satan’s nature expressed by us. Therefore our first response to the greatness of grace shown in our Lord Jesus Christ was simply to recognize our outer sinfulness, to believe that our guilt and curse had been removed by His shed blood, and to re-

joyce that God would remember our sins against us no more, as guaranteed by His resurrection.

But what we did not know then (and were not within reach of understanding) was that this was no *real* salvation if it delivered us merely from the outer penalty of our sins but left us as “vessels of wrath”—still containers of the inner *sin-person*, that old serpent the devil, still reproducing his evil fruit by us. Complete salvation must rid us of producer as well as product, cause as well as effect, sin as well as sins.

This *total salvation*—the totality of Christ’s cross-redemption—is the *deeper* discovery which Paul himself didn’t see in its full implication until he lived three years in Arabia. This is what he speaks of in his Galatian letter as the gospel which “I neither received of man, nor was I taught it, but [I received it] by the revelation of Jesus Christ.” That revelation was centered around not the blood but the physical body of Jesus on the cross. And what is the importance of that? It is because *a living body is the dwelling place of the spirit, and therefore when a body dies, the spirit is no longer in it.*

Therefore Paul (when writing to the Corinthians for whom he was an intercessor, and thus having insight into the full meaning of the Savior’s intercession for the world) opened up its total significance as no other did. “We are convinced,” he in effect wrote in 2 Corinthians 5:14-21, “that when the Savior died on our behalf it was a *body* death, and this means that if He died for all, then we all died.” And what did His body represent before God? Paul tells us in verse 21 that “God made Him who knew no sin to be sin for us.”

Please note: *sin* is not *sins*. By His shed blood He “bore away our sins,” but in His crucified body He “*was made sin.*” This is fantastically deeper than “bearing our sins,” wonderful though that was. “Made sin” is almost unthinkable; for sin is Satan’s label, just as we might say love is God’s. Satan is, as it were, Mr. Sin, the spirit of error. Where does the spirit of error live? In human bodies, ever since Adam and Eve partook of that forbidden fruit. So when Jesus in His body hung on the cross, “made sin,” that body represented all the bodies of humanity, which are all containers of sin. Yes, He in *His body on the cross* was made the representative for all the bodies of the human race having Satan, sin’s originator, living within.

There that body died and was buried. When a body dies, the burial is to make it plain that no spirit remains in it. And so it is that Paul can so authoritatively state in Romans 6: “...in that He died, He died unto sin once”—not, in this context, died for our *sins*, but died *unto sin*. (That is why the blood is not mentioned by Paul after Romans chapter 5. From there onward the subject is His *body death*.) Christ’s burial was to signify in plainest terms that no spirit remained in it.

So now Paul just as boldly states that we believers, being *buried with Him*, are “dead to sin”—a truth way beyond being only cleansed from sins. *We are no longer containers of sin* (the same thought as being containers of Satan), and we are to state this truth and affirm it as completely as we state and affirm that we are justified from our sins. “The body of sin” is “done away with” (Rom. 6:6 *NASV*) meaning that our bodies are no longer sin’s dwelling

place. And we are to reckon this as *fact* (Rom. 6:11).

Many of us commonly use “reckon” to imply uncertainty. If, with a book in his hand, someone says to you “I reckon I have a book in my hand,” he is likely implying to you that though he believes it is a book, yet he is not absolutely *sure*. Were he sure, he would just say “I have a book.” But in the Bible, reckoning means *considering as actual*. To reckon a thing to be so, to count on it as fact, is the first stage of faith that affirms. And “reckoning” will later become “realizing”—which is faith confirmed. But we must start with the reckoning!

But to consider myself *dead to sin* is no light thing, especially when I do not yet appear to experience it. We hesitate to declare “I am dead to sin,” because we are thinking about how often sin still seems to turn up in us. But the issue is plain. Will we obey God’s Word? In this same chapter, Paul says that we have “obeyed from the heart that form of doctrine which was delivered unto us.” Have we, really? So let us “go to it” and be sure we boldly affirm and declare what His Word says we are. Let us not compromise (as many folks do—even teachers of the Bible) and seek to get around this by saying it is our “position” but not yet our “condition”—a lovely little evangelical wriggle. Let us rather obey, and declare what we are told to *recognize, attend to, and say*. Then let us go further, after our word of faith and obedience, and find out how this *is* a present fact in condition as well as position.

But if it is a fact that we are *dead to sin*, then it is also a fact that we are “*alive unto God* through our Lord Jesus

Christ” (6:11b). As the spirit of error (Jesus “made sin”—2 Cor. 5:21) went out of that representative body when Jesus died, so also the Spirit of truth entered in three days later—and therefore the Spirit has entered us through Christ’s bodily resurrection. We see the vastness of the implication of that because, for that reason, we who were

called the “old man” because of the “old” spirit of sin in us, now are called the “new man” because of the “new” Spirit of the living God in us.

The man, our human self, has not changed. But the old indwelling deity, of whom the man was but the expression, has been totally replaced by Another. And thus—with our whole self

totally and solely at His disposal—we joyfully recognize our new Owner. Because of *His* new management within us, the old owner, Satan, has no control over us. He can shout at us from without, but he has no further place within. We have changed bosses! We are in the employment of a new Firm!

—Yes, I Am

Crucified with Christ—What Does It Mean?

By Page Prewitt

I think it would be helpful to explain what the Bible means when it talks about our being put to death (crucified) with Christ on the cross and, in turn, our being dead with him. There are a lot of explanations for what our being dead with Christ means but most of them are not only confusing, but inaccurate. We must get it clear that death does not mean our termination. It is, instead, the process by which spirit is separated from body.

The Bible says that Christ became sin—or in other words, He took the spirit of Satan’s/sin on Himself (Corinthians 5:21) and was crucified (put to death), the purpose of which was to eternally separate Himself from the sin spirit. This sacrifice of His life made possible this freedom for all mankind. We were *crucified with him*. And by His *miraculous sacrificial death we, too, were freed from the Satan/sin spirit*. However, this work does not take place in our life until we accept Christ and this work He did for us on the cross. At that moment, we are raised to newness of life by the Holy Spirit and from that moment on our life is the life of Christ in us.

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin. Now if we be dead with Christ, we believe that we shall also live with him (Romans 6:6-8).

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you (Rom. 8:11).

Thus, in actual fact, we become new creatures, or what the Bible calls the “new man.” When this exchange of spirits takes place in us, the old man who is made up of our human spirit joined to Satan no longer exists. In spite of what we are universally taught, there is no longer an old man waiting around to re-invent himself as us. Our new life is now the life of Christ who joins Himself to us in an eternal union.

Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:4).

I am crucified with Christ: nevertheless I live; yet not I, but Christ lives 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 (Gal. 2:20).

It is very important for you to understand that I am not in any way saying that we reach a state of perfection where it is impossible for us to sin (see entire booklet for an explanation of sin in the life of the Christian).

I hope this short account lets you see that when we say that through Jesus’ body death on the cross we become new creatures in Christ, we are stating a literal fact and not some high-sounding spiritual ideal. We are actually changed from having Satan joined to us (Satan/I) to Christ joining Himself to us (Christ/I).

—Life: The What, The Who, The Why

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—Galatians 2:20
(Webster's Bible)

Words to Live By...

Once you have come to understand that your basic function is a constant recognition of Another, the whole of life is transformed. It isn't a matter of continually allowing Him to come into your life, because you have received Him. But it is the recognition of Another. Another is the functioning one. Another is the Person who inspires the prayers and imparts the faith and thinks the thoughts through our minds and expresses His compassion through our hearts and puts our bodies into action.

—Norman Grubb

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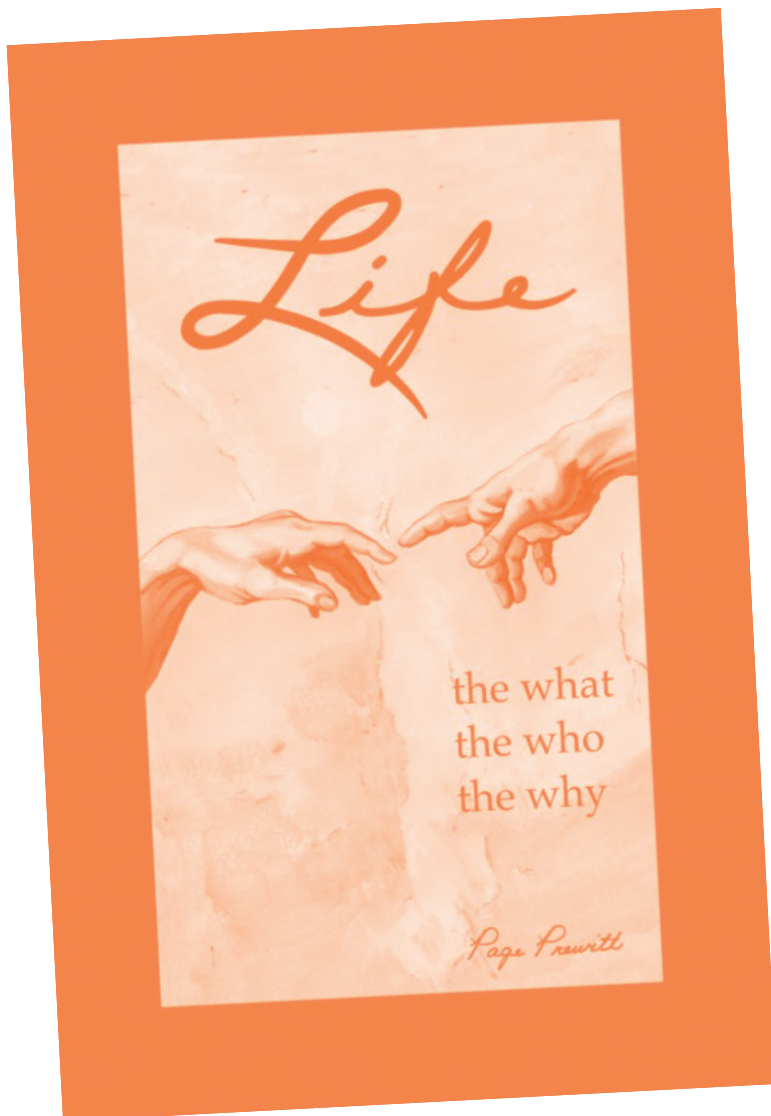
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