

# The INTERCESSOR

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

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## On, Now, to the Third Level

By Norman Grubb

*There are three stages through which Christians must pass to become fully aware sons of God, fully functioning in our Christ union. This excerpt from Norman Grubb's last full-length book, Yes, I Am, explores the third level and pinnacle of the Total Truth.*

There are stages in our becoming settled about who we are by grace, and stages through which we must pass; or we can call them grades from which we must be graduated. We have already looked into two of these: justification and unification—Christ for us and Christ in us.

But the Bible makes it plain that there are *three* grades, not two—and each equally necessary. It is less recognized that there is a third to be consciously entered into.

In calling them “grades” or “levels of being” there is always a danger that we may slip back into the old snare of self-effort and self-development and think of them as something *we* have to attain to. “Growth,” also, is a common concept we use to denote what we think of as spiritual progress. How often I hear it said, “Well, it has taken you time and will take me time to get there.” So we need a constant reminder that spiritual growth, or the attaining of a new “grade,” is not some form of painfully acquired self-enlargement; rather it is the same old story, nothing but a

growth in *recognition* of what Christ, our last Adam, has attained for us... which is already ours. That is why growth is spoken by Peter in his Second Epistle with these words: “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” Growth, therefore, is merely the next stage of recognition of who we already are in Him; and that recognition, as we now know, is always and only by the nonworks method of faith, and the Spirit is the one who establishes us.

So with this safeguard, we move on to this third level. The simplest description of the three levels (because he uses a down-to-earth analogy) is John's, when he writes to his readers as “little children,” “young men,” and “fathers” (1 John 2:12-14). He makes brief comments about what he means, spiritually speaking, by these three stages. A little child is totally dependent externally on his parents and knows nothing but what they outwardly are to him. So a little child in grace knows simply that he was a sinner, that he is forgiven through Christ, and thus, now, God is his heavenly Father. A young man has moved from outer dependence on his parents to finding his own inner resources for life—progress from outer to inner. “I write unto you, young men, because ye have overcome the wicked one . . . because ye are strong, and the word of God abideth in you.” This is a plain-spoken de-

scription of our being established in the “on top” life which we have spent so long in examining in every detail, and into which we have now moved by the second crisis. We now know we are strong—and *we know why*. Therefore we are no longer tossed about in those old struggles with devil and flesh. We know inwardly, not just outwardly, what first came to us as outer, written word...but which now abides in us, fused into our inner consciousness by the Spirit. What a total description of an established, achieved life...not of trying, hoping, kind of slipping in and out of it, but *being!*

“I have written unto you, fathers,”

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### **Mailing Address**

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

### **Magazine Staff**

#### **Editing Staff**

Sanda Cooper  
Pat Mace  
Gail Bedell  
Joanna Coatney

#### **Production**

Sheryl Trethewey  
Joanna Coatney

#### **Art Editor**

Steven Prewitt

### **International Distributors**

Great Britain and Western Europe  
Jon and Kim Langley  
2 Adams Close  
Stanwick, Wellingborough NN9 6TQ  
England  
01933 625246  
011 44 1933 625246 (from USA)

John states cryptically, “because ye have known Him that is from the beginning.” That brings us back to the realization that “knowing” in Scripture usually refers not to mere mental understanding, but implies being mixed with the thing we know. That is why the Bible uses the word for sexual intercourse: “Adam knew Eve his wife.” Spiritually, it is inner know-how; and what you know, that you are. “This is eternal life,” said Jesus in His great prayer to His Father, “that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” And we who are

...when John says that we “fathers” know Him that is from the beginning, he means that, as fathers, we are in inner union with that Eternal One—not in His beginning, but as the One who now, as from the beginning, is in the process of completing what He has begun...

born of His Spirit *know* that knowing is the inner union. So when John says that we “fathers” know Him that is from the beginning, he means that, as fathers, we are in inner union with that Eternal One—not in His beginning, but as the One who now, as from the beginning, is in the process of completing what He has begun; and we are involved with Him in that completing process. Amazing grace! The point, then, is that we now are no longer dependent children, but cooperating sons: Father and Sons, Inc.!

What John has given us on its three levels in such understandable terms is seen

all through Scripture in those same three forms. We are united with Christ in His crucifixion, resurrection and ascension—and Paul wrote letters which concentrate on each of these: Galatians on our identification with Him in His death; Colossians on our being risen with Him; Ephesians on our ascended life, seated with Him in the heavenlies, and its outcome.

Paul’s Roman letter we all recognize as his fully developed, detailed, and authoritative statement of what he calls “my gospel.” In this letter the three states are plain enough: chapters 3 to 5—justification (little children); 6 to 8—unification (young men); 9 to 15—cooperation, co-saviorhood (fathers).

In Hebrews there are the three again. The writer plainly likens Jesus to Moses because, by the new birth, He saves us out of our Egypt, the world; and to Joshua, because He takes us into the land of milk and honey, the promised rest, after we have emerged from the childhood wilderness. Then he stops short very significantly, and says there is a third likeness: to Melchisedec, king of Salem, priest of the most high God. In this parallel Jesus is our great High Priest. Now whenever there is a *high* priest, there must be other priests serving along with him. But when speaking here of the order of Melchisedec, the writer does not name anyone as co-priests, because those Hebrew believers had a spiritual blockage en route (5:12-6:2), showed negative reactions to their sufferings (10:32-39), and were tied in knots of self-pity (12:5-13). He does, however, describe the co-priesthood of the third level in his famous list in Hebrews chapter 11 of the giants of faith, who were the intercessor priests of their respective generations. And *we* are to be

such for our God today, “a royal priesthood” (1 Pet. 2:9).

### Paul Moving into the Third Level

The most revealing of all analyses of these three grades of experience is by Paul himself in his Philippian letter. In 3:3-14 he pours out to us some of the Lord’s dealings with him. He starts by mentioning the many qualifications he had “in the flesh,” but plainly states that he no longer has confidence in such things. We can sense his thankfulness for his awareness of the false pride he had in his own righteousness, and his disgust as he sees it as the rotten rags of Satanic self-love. He declares: “What things were gain to me, those I counted loss for Christ” (vs. 7). Here he is alluding to his “Damascus road” conversion experience. There the truth had first pierced his honest heart like an ox goad. There the contrast between his own hate and rage and the glory and rapture on the face of Stephen, the battered but forgiving martyr, had been clearly revealed. There, on the Damascus road, in a blinding flash Paul had seen that same supernatural love in the face of the ascended Jesus, who spoke to him not in wrath or retaliation but in loving appeal: “Saul, Saul, why persecutest thou Me? Don’t you know I love you?” There he had exchanged the rags of his self-loving self for the eternal gain of Christ’s own garment of self-giving self.

But then Paul made a startling and costly discovery: The ascended Jesus; now a marvelous Savior to him, was *much more* to him. Christ made it plain that He had come to take over Paul’s whole life and express His own love-selfhood through Paul. “Yea doubtless,” continues Paul (vs. 8), “I count all things but loss for the excellency of the knowledge of Christ Jesus *my*

*Lord...*” This was something altogether more revolutionary and advanced than merely Jesus as his Savior and Justifier, marvelous though that was. Now this One is to manage his whole life—take him over—so that Paul becomes an embodiment of Jesus Christ *formed in him* as well as *revealed to him*. And this Paul “jumped into”! Everything earthly must go to the winds for that, whatever the cost. There was pain in it: “...for whom I have suffered the loss of all things.” There had been the painful cutting-off from all his ambitions as a leading young Jew of his

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day, with a great future among his own people. This was the paying of the “disciple price,” where we hate father, mother, wife, children, houses, lands, physical well-being, and in fact, “*all that we have*,” to be a disciple. Paul paid that, and at that time *it was a sacrifice*. And this conditioned Paul for his great Galatians 2:20 revelation, which was his unique contribution to the body of Christ through all the coming centuries. This was Paul as a “young man” (1 John 2:13), in the second stage where he now found himself—which meant finding Christ as the exchanged self in him.

Now comes the most revolutionary

## 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!

change of attitude. He suddenly says that the things it “cost” him to surrender would now be a stench in his nostrils to retain! What was once precious is now disgusting to him. What he had called “suffering the loss of all things” he now says he counts as “stinking dung”! “I count them but dung, that I may win Christ. . . .” A total reversal. And why? Because he was no longer concerned with getting his own inner need settled. This was now completed in Christ—not only Christ *for* him, but now Christ *in* him, *as* him. Now he’s free to be one with whom Christ would delight to share His inner self and His purposes. A great ambition had seized Paul—to “win Christ.” “Winning Christ” means not depending on Christ for my own convenience any longer but being privileged, rather, to reach a place where He can share with me as His *companion, bosom friend, and intimate cooperator* what He came down on earth to do. And how supreme this ambition is! But it is not attained through any methods of the flesh, but only through “the faith of Christ.” For Paul continues: “. . . and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (vs. 9).

Then Paul explains what these highest ways “in Him” are: “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. . . .” To thus “know Him” means an inner understanding of His ways as the Savior: living by the power of His resurrection, as a heavenly man in every earthly condition or daily demand, as Jesus did; fellowshiping with Him also in His sufferings, not now the joys of union but in Jesus’ costly identification with the

world in its needs, as well as meeting its antagonism.

### Co-Saviorhood

Finally, it means pouring out one’s life, not in some quiet retirement, but in God’s appointed way—spiritually or physically dying that others may live. This Paul now embraced and lived out in his co-saviorhood, right to its last limit and into its final glory. As he wrote, “. . . if by any means I might attain unto the resurrection from among the dead” (literal Greek). In this he did not refer, of course, to his share in the bodily resurrection

As Jesus cried out triumphantly on the cross, “It is finished,” Paul also in his final letter to son Timothy, when facing his execution, wrote, “I have fought a good fight, I have finished my course”—the glorious course of a gained intercession.

(which is a gift of God to all believers) but to a death like that of Jesus which brings resurrection to others—that “bringing many sons to glory” for which the Captain of our salvation tasted death (Heb. 2:10).

To gain *this*—that by his dying many should live—Paul, now in his old age, pressed toward the mark in that high calling. As he wrote, “Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.” He lived to take hold of that for which Christ had taken hold of him. People often mistakenly interpret this saying of Paul’s as if

he wasn’t perfect in the sense of sanctification, not yet in the full victory life, and had yet to attain that one day. Not so. Paul had long passed through that second, “young man” stage of handing his whole life over to the Lordship and indwelling of Christ. That was settled forever, as with us who now know *our* second stage. But here he was in his co-saviorhood with Jesus. . . . who Himself had also said that He had “a baptism to be baptized with; and how am I straitened till it be accomplished!” As Jesus cried out triumphantly on the cross, “It is finished,” Paul also in his final letter to son Timothy, when facing his execution, wrote, “I have fought a good fight, I have finished my course”—the glorious course of a gained intercession. Paul the father, Paul the co-priest, Paul carrying right through the purpose for which he was seated in the heavenlies in Christ. . . . yes, Paul the corn of wheat sown in the ground and dying, and bringing forth much fruit.

Now we see what this third level means in our own experience, and that it is to be taken seriously as a *third crisis* of faith and experience. As seriously as the first and second crises. The key scripture summoning us from the second level, to move into the third, is Paul’s Romans 12:1: “I beseech you therefore, brethren, . . . that ye present your bodies [as] a living sacrifice.” (For intercession involves the body.)

The second stage had been thoroughly established with its final triumphant shout of “no separation”—no separation possible from our eternal union. Paul’s “Who shall separate us from the love of Christ? . . . I am persuaded that [nothing] can separate us. . . .” (Rom. 8:35-39). But now a shock! There is a new and glorious reversal from

“no separation” to a voluntary separation from God if necessary—even going to hell that our brother humans may be saved. For Paul immediately thereafter writes about his “great heaviness” for his own people: “I could wish myself accursed [i.e., separated] from Christ for my brethren.” This was Paul the intercessor, and it is as such that he calls on us all—all who are redeemed—to present our bodies now as living sacrifices on the altar of *self-giving for others*. While death works in *us*, life will come to *them*. And from this point on in his Roman letter, nothing is spoken about except how the light and life of Christ reaches out *by us* to the world, and how we thankfully use the various gifts with which the Spirit has equipped us—about eighteen in all.

What this means is a total move over, by the compulsion of the Spirit, to a life of unceasing love-activities in spirit and body—from the discipleship to the apostleship level, from the apprenticeship to the proficiency level, from the school of faith to the life of faith...yet all (as ever) on the “can’t help it” level, with all the zest of living, the enthusiasm, the gaiety-at-heart of a permanent seriousness, where “the zeal of God’s house” has eaten us up.

So this is as much a total entry into a fully meaningful relationship with Christ on this *third level* as was the entry into the “replaced life.” It is entering into the final and total meaning of our portion of suffering in this life. From the suffering in our sin condition, to the suffering in our striving condition, to the suffering in our self-giving condition. It is revolutionary—and to those not settled and at home with the Trinity in our union relationship, it will again appear blasphemous—because we are really now saying that we are co-gods with God, just as the man

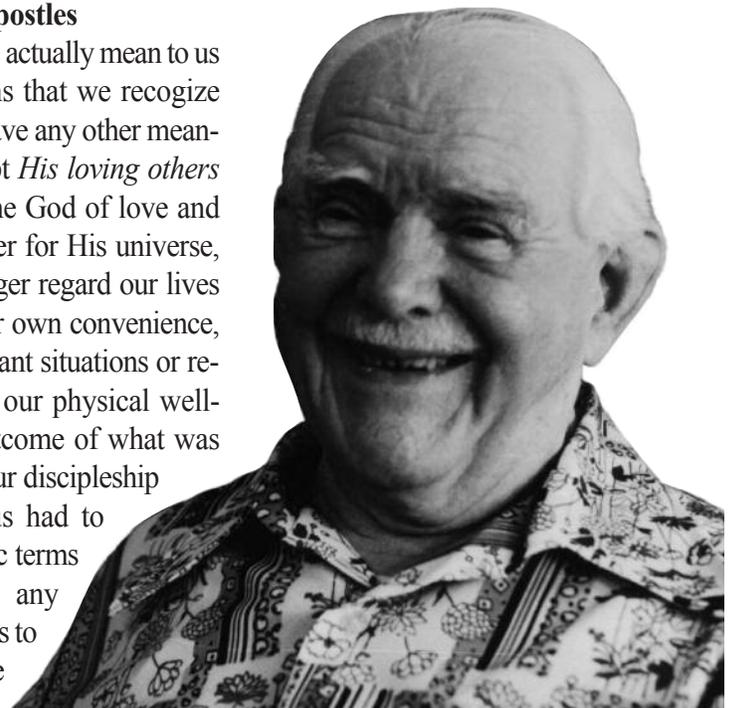
Jesus said this to the Pharisees opposing Him (John 10:34-35).

So we see how we have now been permitted to share in the true purpose of sonship: no longer just the privilege of fallen sinners being sons and brothers with the Son, but joining with the Father in His eternal love-purposes for the “final reconciliation of all things,” when He’ll be known as “God all in all.” But if that is glorious for us, it is also most serious; for it means that as sons in this present moment of history, we are co-saviors, co-intercessors, in completing the number of His elect, co-laborers with Him in the harvesting. That also means co-sufferers with Him in “filling up that which is behind [i.e., still lacking] of the afflictions of Christ ...for His body’s sake” (Col. 1:24). We’re on the saving level with Him, and boldly accepting ourselves as such, carrying out the details of His plans, pressing toward the mark, paying the price, and “knowing that our labor is not in vain in the Lord.”

### From Disciples to Apostles

But what does this actually mean to us individually? It means that we recognize that we never again have any other meaning to our lives except *His loving others by us*. For as He is the God of love and thus the total self-giver for His universe, so are we. We no longer regard our lives from the aspect of our own convenience, or pleasant or unpleasant situations or relationships, not even our physical well-being. This is the outcome of what was settled within us on our discipleship (learning) level. Jesus had to speak of that in drastic terms to awaken us from any comfortable tendencies to drift along with the

tide. He had to say it shockingly: “If any man...hate not his father, mother, wife, children, brethren, sisters, yea, and his own life also, he cannot be My disciple” (Luke 14:26). Hold hard! What can that mean? How could Jesus say that? He said it like that to shock us into thinking it through. It seems so wrong, and even ridiculous, that we are forced to ask, What did He mean? It can’t mean that! But when we do think it through, we see that all that ever motivated us in our unsaved days was self-love. Our love of others was really only to satisfy our self-love. *My father, my mother, my wife, my children*. The “my” was the real thing to us, not the “them.” The me, my, mine is all I had. And it is “me”—not the loved ones—that I hate when I come to Christ. Then when I have come, and He to me, the miracle is that the *me, my, mine* is changed to *you and yours*. I am now a you-lover, not a me-lover. And now I have the kinsmen all back—to love them, rather than to be loved by them.



## God Only

But wait a minute—something has happened! Though we do have them back to love and serve them, an inner cutoff has taken place in which we really love *only One* and are joined to One, and our loves for others are secondary expressions of our one love. It is no longer God first and others second. No, it is God only, and all others we love as forms of Him. There is a detaching here which will certainly bring opposition, and maybe persecution, from some loved ones who feel—and rightly so—that they are replaced in the center of our hearts by our Eternal Lover. But during our disciple days, let's be careful. Again, it is not by works: it's not that we "try" to cut ourselves off from anything or anybody. No! *He* does the cutting off, and all He does is always beautiful; and, of course, it does not result in less concern for our loved ones but in more total concern for them to become the total people they really will be in Christ once they come to know Him, though meanwhile our attitude may appear to them as hate or neglect. Neither do we cut ourselves off from the normal way in which God provides our material security, by our jobs or investments. But in His own way *He* does an inner cutting off, by which we know *Him* as our true source of supply. Even if our employment or financial securities are taken from us, we only praise Him because He is giving us our chance of proving His faithfulness according to His Matthew 6:31-33 word about taking no anxious thought about food or clothing, but rather, "seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Many of us have proved that through the years. But again, remember, it is *He* who lovingly loosens us from all earthly ties...

until by the Spirit we've taken that "flight from the alone to the Alone." He will certainly do it, because He must have us for our eternal destiny as *sons expressing the Father in His Father-nature of love*, and in which alone you and I can find our heart and life's delight. But He always has His own clever ways, so that what we might fear turns out to be a joy and blessing. For *all* is "for His good pleasure," and what He enjoys He will see to it that we also enjoy.

You should read the life of Rees Howells, the Welsh intercessor, to see a

...when things "happen" to us in life, we no longer may say "Why this?," as if implying we have been hardly done by. No! We see it all in terms of His fulfilling some love and saving purpose *for others* through it, even though at the moment we cannot see that in it.

perfect example of how God turns a disciple into an apostle. He got Rees Howells point by point, to the place where the Holy Ghost had no rival in his life, until He had him finally fitted-out for his great life's ministry of intercession.

So we see that there must be a serious weighing-up of our position on the third level, just as there has been on the first and second. We "count the cost," as Jesus said. We need to face the fact that it means that we don't assess life any more on the grounds of What do I get out of it? What happens to me? or Will I achieve what I'm meant to be? And when things "happen" to us in life, we no longer may say

"Why this?," as if implying we have been hardly done by. No! We see it all in terms of His fulfilling some love and saving purpose *for others* through it, even though at the moment we cannot see that in it.

While that is the negative side of this third-level life, the positive is tremendous—so tremendous that it appears fantastic to our human sight. The positive is what Jesus taught about the Spirit's filling. It is not simply that we thirsting ones may fully drink of Him and remain filled, but Jesus says, "Stretch your believing further. The Holy Spirit didn't come merely to fill *you*; but from *your* fullness *others* will be filled." In other words, He is in you now as rivers of living water *flowing out from you*. This is Jesus' fantastic statement in John 7:38: "He that believeth on Me...out of his inmost center shall flow rivers of living water." John, in verse 39, points out that because Jesus spoke this before the Spirit was poured out on all believers at Pentecost, therefore the "shall" has been fulfilled and now is!

But out of us will never flow these rivers if we forget our union reality and look at ourselves in our humanity. It then becomes a joke. "Rivers—through me?" But once again, there is only the one way—faith. "He that believeth on Me." So we are right back where we started. Of course, again that "takes the heat" off *us*. "Jesus can save me, a sinner?" Yes! Just transfer your believing to Him and you are saved. "He can deliver me from the efforts of my striving self?" Yes! Just reckon yourself as dead to sin and risen in Him, and now He replaces that spirit of error in you. "There can be rivers of living waters flowing through me?" Yes! Drop your negative believing in your weak little self, stuck away in your small, local situation... and look to Him who

said that rivers are flowing through those who are believing.

I took my first step into that third level (of John 7:38) as a young man, when starting out on my call to the Congo. I was so hesitant, and it seemed so absurd that rivers of the Spirit could flow out of me, that, though I did believe, I was a bit like the man who said to Jesus, “Lord, I believe; help Thou mine unbelief.” So I said, “Lord, I believe this word, at least for a muddy trickle to flow out!” But I did believe! And He has surely done more than I asked or thought! So BELIEVE—which is not one whit different from the believing in John 3:16 for salvation and in Galatians 2:20 for oneness. Stand there, laughing, maybe—as I did—at the absurdity of its ever being fulfilled. But remember: faith is substance!

I hope that I have made it plain that the full entry by faith into this apostleship level is definitely a crisis experience involving a fixed inner knowing, as with the other two. Even so, it is true that when we came to Christ we began to be other-lovers and intercessors and witnesses, from our new birth onward. We might say that was the “muddy trickle” stage!

But we are now, again, speaking of something *total*, from which we don’t look back, which becomes as fixed in us as did the other two. We *are* now fathers, apostles, bondslaves, co-laborers, co-saviors, intercessors—and the Spirit seals it to us. It requires of us that kind of serious “counting the cost” that Jesus spoke of in Luke 14:28. It is the taking up of our cross voluntarily (and for keeps), just as there was our coming *to* the cross, and then the taking of our place *on* the cross. This is now the cross-bearing for others.

I thank God that it was serious for Pauline and me. In our engagement days

He was working in my heart in that direction, and He had to work on hers to seal it to us both. She got frightened when, perhaps unwisely put, I told her on one occasion, after I had been stirred by reading Charles Finney’s *Revival of Religion*, that I had a battle and was alarmed about whether I loved her more than Jesus. So she gave me back the ring, and that really hit me, because what had seemed so clearly of God in our six-month engagement seemed to be completely broken in pieces. But the Lord kept me faithful to my Congo calling, even though in those

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days we were really only a “family mission” with half a dozen of us living in the Ituri Forest... and I had to face it, now our engagement was broken, that a friend of mine had his eyes on Pauline and I might find myself in the Congo forest living side by side in the next hut to Pauline and her husband! Then an uncle of mine suggested that I drop going to the Congo and take an opening he offered as a missionary in India. It was a temptation, but I knew God’s voice well enough to know that He had called me to the Congo, so I could not turn back. When this news got back to her, she realized that we did love each other and sent an invitation to me to

return. I say she proposed to me this time! So we went—and thank God we went! But the main point is that what had bothered her was now settled for both of us. Apparently she had at first said to herself, “If I marry that man, God will be first, God’s work will be second, and I’ll be third; and I’ll be third in no man’s life!” But she still is, after sixty years, and I am third in hers. That settled our “apostleship” calling, and it was so serious a settlement that by God’s grace we have never gone back on it, and have often renewed it together.

So by one means or another, the Lord will get us fixed as firmly into this third level as He has in the second. If you see this as God’s highest and ultimate calling to you, then MOVE IN BY BELIEVING—as you did when you first reckoned on the union, before the realization came. *So believe and He will confirm.*

There is one other precious word which fits in with John 7:38. It is Galatians 2:8, where Paul says the Lord is “mighty in me toward the Gentiles.” He is in you and me, but now He is mighty, not for our interests, but with a power which will establish Him in others. Mighty—toward the Gentiles. TAKE IT!

—Yes, I Am

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

# Editor's Note

*No one in modern times has written with such clarity and depth on God's total, ultimate purpose for mankind than Norman Grubb, and we are honored in this issue to bring together articles taken not only from his most recent books, but also gems from his books long out of print.*

In our three-part examination of the totality of the Gospel, we began by exploring the first stage of man's redemption—the simple Gospel of John 3:16: “For God so loved the world...” in a depth seldom encountered. In the next issue we moved to the realization of the second stage—the exchanged life of Galatians 2:20: “I am crucified with Christ, yet not I but Christ liveth in me...” In this issue, we reach the pinnacle third stage—the intercessor/co-saviorhood described in Eph. 4:19 and Col. 1:28 “...of whom I travail in birth again until Christ be formed in you...”; “...that I may present every man perfect in Christ Jesus.”

The lead article, “On, Now to the Third Level” presents an overview of the three stages of faith through which mature, fruit-bearing Christians must pass, described as “little children,” “young men,” and “fathers” in 1 John 2:12-14 and exemplified in the life and letters of Paul. Living on that third level, Norman writes, “We no longer regard our lives from the aspect of our own convenience, or pleasant/unpleasant situations or relationships, not even our physical well-being... It means we recognize that we never again have

any other meaning to our lives except [Christ's] loving others by us.”

“Can We Take It?” demolishes the fallacy that man is now or ever has been capable of totally selfless love: “Self-giving love is not of mere man, but God in a man; God is love, love is selfless and God is totally detached from self-interest... yet God has predestined man to be just that—totally absorbed in the needs of others.” Likewise “Love in Action” dwells on the nature of God's love only evidenced in us through the third work of the cross—the “death-rising life He lives in and with and by us in our priesthood ministry for the world.”

Excerpted from Norman's early book *After C.T. Studd*, “The Secret” is a battle cry to press on to fulfill God's personal commission through believing in our total sufficiency in union with Christ: “We are set in our day to be overcomers, not to sail calm seas, but to walk on storms, to replace need with supply, to transform aspiration into realization.”

“The Underlying Law of Fruit-bearing Faith” is a deeply insightful look at how the Holy Spirit operates in the personality totally handed over to Him: “He changes our wills, melts down our opposition, sets them on a new bearing, to will the will of God and to love to will it, till it becomes a consuming passion with us, till we will literally die rather than disobey God.” Especially enlightening is Norman's description of the progression from early experiences in the “school of faith” to the “life of faith” as God's intercessor.

This issue features glimpses of men at the “fatherhood” stage: “The Interces-

sor” highlights the life-changing power of Moses' intercession on Mount Sinai: “One man's intercession had brought a nation back to God.” Turning to more recent times, an excerpt from *The Cambridge Seven* provides a snapshot of Harold Schofield's bodily intercession for the Chinese and its fruition in the missionary calling of the “Cambridge Seven” (including C.T. Studd). “Aches & Pains,” taken from C.T. Studd's *Fool and Fanatic*, is C.T.'s brief reflection about the price God told him would have to be paid for his life of intercession—concluding that “it is grand to have no ambition except to do my best to glorify God.”

Perhaps the most fitting cap to this issue is Norman's “Intercession Being Gained in Worldwide, Churchwide Commission.” Written at the age of 95, Norman describes his “fifth and last commission” to take the Total Truth to the whole Church. In addition to providing an excellent summary of its biblical foundation, Norman emphasizes that this understanding is nothing new—it is unrecognized truth about who every redeemed person really is. He also shares the cost: “a very present dying that others may live,” encouraging those who follow, and shares his joy at leaving behind the “first sproutings” of a worldwide harvest.

Taking the Total Truth to the whole Church is our commission today.

# The Underlying Law of Fruitbearing Faith

by Norman Grubb

The life in the Spirit is bound to have one hallmark—that the nature of God is reproduced in the personality handed over to Him; for such a handing-over implies total immersion in and possession by the Spirit of God, to be made like Himself, and He is God. God’s nature has one essential characteristic. He is totally self-giving. He pours Himself out in an everlasting stream of blessing on all His creation. He is “the eternal will to all goodness.” He finds Himself in losing Himself.

Now, if that Spirit indwells me, He must of necessity turn me in a like direction. The Spirit that took the Saviour to Calvary for the world and “drove” Him to offer Himself without spot unto God, must drive me out of self-pleasing into self-giving, out of indulgence into sacrifice, out of security into service, out of care of myself into concern for others.

This “drive” incidentally, is the glory of the Gospel. It means that we do not tell the unwilling, the fearful, the self-pleasing, the soft, which we all are by nature, to be this or that for God; to deny themselves, to give up things, to endure hardship, which they cannot and don’t want to do; but we bid them only to do one thing, acknowledging frankly all weakness and unwillingness—to commit themselves to the control of God’s Spirit. That is all. They need not even necessarily be willing to do this. But let them just do it. For, if they do, a Person comes in. An Almighty Person. The Third

Person of the Trinity. He is mightier than our wills. His nature is the nature of God. And if once we give Him honest possession, He sets to work to *change us*. He changes our wills, melts down our opposition, sets them on a new bearing, to will the will of God and to love to will it, till it becomes a consuming passion with us, till we will literally die rather than disobey God.

The Spirit that took the Saviour to Calvary for the world and “drove” Him to offer Himself without spot unto God, must drive me out of self-pleasing into self-giving, out of indulgence into sacrifice, out of security into service, out of care of myself into concern for others.

## From Getter to Giver

He changes our outlook. Having ourselves at last found a bottom to life, a heart satisfaction, a light to the mind, a way for the feet, we find ourselves joining the ranks of those who have a contribution to make to the world, not merely a merchandise to make of it. We pass from the number of the getters to the givers, and it is by the inner redirection of the Spirit that this change takes place.

Aglow ourselves with the joy of the

Lord, our own needs met in Jesus, it dawns on us somehow, as on the starving lepers who found the good things in the deserted camp of the Syrians: “We do not well; this day is a day of good tidings, and we hold our peace: . . . Let us go and tell. . . .”

Moreover, a sense of responsibility comes upon us. We have been in great danger and knew it not; we were slaves and had given up hope of liberation. Now freedom, food and clothing, and a welcome home is ours. And not only ours but the world’s, if they but believed it. Some know it and mock. Thousands about us do not know, through a false idea of what the good news is. Millions have yet never had a chance to hear. We are debtors. We owe it to our next-door neighbour as well as to the most distant of our brother men. By increasing stages a new passion inflames us. The glory of it dawns upon us. That such as we can be, not merely inheritors of eternal life, but transmitters of it. These lips can bring heaven to a hell-bound soul. We are captured by a new commission. Surely indeed we are changed.

But to carry this out means a price to be paid. In a world that shows its true nature by baring its teeth if brought into too close quarters with God, it is never an easy thing to speak of Christ. It is abnormal, fanatical. Ice has to be broken, commonplaces by-passed, the circumference of vague religious comment pierced till the centre of personal challenge is

reached. Time has to be used which normally is frittered away in gossip or hobby. Concentration is necessary when it is customary to relax. The Spirit has begun to lead out along the way to Calvary.

Burdens grow heavier. What can be done for the souls around in business or neighbourhood, in the town and in the district where our church is located? Time must be given for prayer, for concerted action with fellow Christians. Evenings become occupied, meetings attended.

Missionary visitors give yet a wider vision. There is a world in need. How can the Gospel be taken to every creature? Can I go myself, leave home and day-dreams and loved ones, risk life and health and security? To the few, the call comes plain and the great step is taken into a life set apart for all time to be lived amongst strange people, to wrestle with ignorance, disease, superstition. To the many, not that actual call comes, but a sense of a necessary share in it; money must be given, loved ones painfully yet gladly offered, and the very simplest things of everyday life become touched by the marks of the Cross—the wardrobe, the meal table, the expenditure on pleasure and luxuries—that more may be given to the spread of the kingdom. The home itself becomes more threadbare, maybe, as parlour or drawing room, once kept like a new pin for special occasions, is constantly used for “squashes” and prayer meetings.

By this way or that, the self-giving nature of God takes up its abode in our nature and produces these radical changes. They become our very nature, derived from, as C.T. Studd once wrote, “The Holy Spirit of God, one of whose chief characteristics is a pluck, a bravery, a lust for sacrifice for God, and a joy in it which crucifies all human weaknesses

and natural desires of the flesh.”

So let us get this clear. The evidence that the third Person of the Trinity is dwelling in me is certainly not just ecstasies and exalted feelings; it is not merely the gentler graces of love, joy, peace; it is also the sterner characteristics of God’s soldier, a passion to sacrifice for a world’s salvation, a courage to witness, a steadfastness in affliction, an actual doing of soldier’s deeds.

We think it essential to emphasize this, for in countries where Christianity is

The evidence that the third Person of the Trinity is dwelling in me is certainly not just ecstasies and exalted feelings; it is not merely the gentler graces of love, joy, peace; it is also the sterner characteristics of God’s soldier, a passion to sacrifice for a world’s salvation, a courage to witness, a steadfastness in affliction, an actual doing of soldier’s deeds.

at least the nominally accepted faith, it is easy to miss it. It was the natural accompaniment of conversion in the early church. Only “through much tribulation,” we’re plainly told, could they enter into the kingdom of God. The model converts of those days were born in the midst of “much affliction with joy of the Holy Ghost.” The companies of believers who adhered to God’s Word in its purity through the centuries ever had the marks of the martyr upon them.

But we Christians in our more “fortunate” circumstances do not get condi-

tions of suffering like this forced upon us, and equally we are obviously not called upon to look for trouble and seek martyrdom, but rather to thank God that our lines are fallen in more pleasant places. But this is the point. To us also the inescapable pressure of the Spirit comes, if we are really His to the limit, which will not allow us to live our lives on the comfortable level of such a word as “God has given us richly all things to enjoy”; but rather on those others which say: “All things are lawful, but all things are not expedient”; “Though I be free from all, yet have I made myself servant to all, that I might gain the more”; “I endure all things for the elect’s sake.” Enjoyments there will be, many and continual, for all life has joy and zest in it when it is mediated through Christ; but a conscious binding sense of dedication will be upon us, a voluntarily accepted yoke of holy servitude. We are prisoners of the Lord, bound in spirit, even as Paul deliberately renounced certain of life’s normal privileges that he might better preach the Gospel, a kind of voluntary extremism. So will we, in this way or that, according to the measure of our faith and light, gladly give up some of the lesser good to gain the greater. We shall be a people with a purpose, even as for temporal ends the athlete denies himself, the scientist devotes himself, the soldier risks himself.

### Intercessor

In a special sense it appears that the Holy Spirit sets men apart, when they allow Him to, for special ends, and lays on them the burden that has to be borne, the price to be paid, the travail to be endured, and even the death to be died, to bring that special end about. It is what the Scripture calls God finding an intercessor.

They are rare, for God in a past emergency wondered that there was no intercessor. It is costly to be an intercessor, reaching far beyond the ordinary prayer-life of request and supplication, for there is expenditure of heart's blood and agony of soul in it. "He poured out His soul unto death," we read, "and was numbered with the transgressors, and bare the sin of many"; and so, it says, "He made intercession for the transgressors."

The reward of the intercessor is as great as his travail. He fulfils the law of the harvest. He goes through the processes of death, accepts them voluntarily, has them laid on him by the travailing Spirit who groans within him with groanings which cannot be uttered; and by so doing the upspringing of the harvest, resurrection life for the world, is as sure as that spring and summer follow winter.

And here he is no longer in the school of faith, but the life of faith; for this death and resurrection process is not now for his own sanctification, but for a world's need. God has at last found His servant on whom He can lay the kind of burdens the Saviour carried, not for himself and for his own growth in grace, but for others. It is a share in the fellowship of Christ's sufferings. It is the third and final meaning of the Cross in the individual life; the Cross first borne by Christ alone for our sins, then shared by us with Christ for our sanctification, and now borne in turn by us for our neighbour's salvation. It is the outworking of the Cross referred to by Paul when he said, "So death worketh in us, but life in you."

### Warfare of Faith

In this life of an intercessor there are positions that are gained by faith, and once gained need not be lost unless we

foolishly let them go. The same truth can be seen in the elementary stages of faith: once a person is saved, for instance, he knows it, glories in it, and it is in no sense hard to abide in the certainty of salvation, if the ordinary precautions for daily abiding are observed. The position of saving faith has been gained. In sanctification the same. There is the travail, the complete surrender, the battle of faith, and then the full assurance of faith. Once again a new position of faith has been reached, and the believer can abide at

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ease in his "Beulah land," in union and communion with his Lord, unless he deliberately forfeits his inheritance. And so in more advanced experiences, in the Christian harvest field, for which the gaining of these personal positions are but the preparation; for their real meaning has been to "teach our hands to war and our fingers to fight"; not to give us some static experience of imparted grace, but some dynamic knowledge of how to wield the weapons of faith by which God can now do through us for others what He previously did in us for ourselves. We

have learned in the school of faith how to wage a good warfare on the battlefields of the Spirit, and now we can use our knowledge in the life of faith.

Christ the Intercessor, after His early years of personal training, went out to do His intercessory work at the command of the anointing Spirit, and gained His position of faith, the right to be Saviour, after three years of obedience unto death. Again and again He referred to the pressure on His spirit during those years; "I have a baptism to be baptized with, and how am I straitened until it be accomplished." To His disciples, in His early ministry, He said: "My meat is to do the will of Him that sent Me, and to finish His work." To His Father, just before Calvary: "I have finished the work Thou gavest Me to do." To the world, with His last breath: "It is finished." It was said twice over by the writer to the Hebrews that it was through His sufferings that He was perfected as pioneer of our salvation and author of eternal life to all who obey Him. And now we see Him still the Intercessor, not in the heat of battle, but enthroned in triumph. Then He was pouring out His soul unto death, but now dispensing the fruits of His victory: "able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them." On the basis of that battle once fought, that life once poured out utterly for our transgressions, He can now lead captivity captive and give the constant gift of His Holy Spirit to men.

We also, in our lesser spheres, can gain positions of faith and do the full work of an intercessor. At the roots of every golden harvest field of souls reaped by the Spirit of God there lies a life or lives which have been intercessors, lives lived

under a deep and enduring sense of urgency, clear direction, absolute dedication to the task. They have *had* to carry this specific burden in prayer night and day. They have had to go and live long years amongst that strange tribe. They have had to give and give and give again out of their sometimes dwindling resources. They have had to stick to their tract distributing, open-air meetings, sick visitation, or whatever it may be, large or small; for the intensity of the devotion, not the size of the commission, is what matters to God.

### Intercession Gained

And then comes a time in such a single-hearted ministry when the break occurs, sometimes in the lifetime of the intercessors, sometimes after, and it seems as if heaven's windows are opened and God's storehouses unlocked, and the blessing just flows. It is the Pentecost after Calvary. Such a truth can be seen in the lives of the great intercessors. Abraham's whole life as stranger and pilgrim, dwelling in tents with Isaac and Jacob, was such an intercession, and God's covenant to him has never failed through the centuries; Israel was always able to ask for God's intervention on the ground of His oath to Abraham. Moses paid the price for Israel's redemption, and Joshua enjoyed the success. David had the same covenant blessing for a successor on his throne. And, supremely, of course, the Saviour and the church He bought with His blood.

It is good to understand this spiritual law of the harvest. It helps us to fulfil our ministry strategically, intelligently. We see where we are going, not just faithfully but rather hopelessly witnessing a good confession in a difficult place, but understanding that if we pay the full price of our calling and realize that our labours and

lonelinesses, our setbacks and disheartenments, our heart agonies and pleadings with God and man, are that price, that necessary dying process of the seed; then we shall go on and go through, and faith may flicker but will not fail. We are fulfilling certain unchangeable laws of the Spirit under the guidance and by the inspiration of the Spirit.

We believe that in many a work of God—in our own missionary society, for instance, through the price paid by our founder C.T. Studd; in the China Inland Mission, likewise, through Dr. Hudson

...through the price paid by our founder C.T. Studd; in the China Inland Mission, likewise, through Dr. Hudson Taylor; in the Salvation Army, through General Booth; in the Orphan Homes, through Dr. Barnardo and George Muller—we, the succeeding generations, enjoy the abundant fruits of the intercession made by these great men of God...

Taylor; in the Salvation Army, through General Booth; in the Orphan Homes, through Dr. Barnardo and George Muller—we, the succeeding generations, enjoy the abundant fruits of the intercession made by these great men of God, an intercession in which we, of course, in measure are also partners; and there indeed also lies the danger of a second and third generation work; that so much comes easily to them which others have paid the price to obtain, and the battle spirit, the fire, the zeal, the sacrifice of the founders dies away.

### The Cross—Our Foundation

We can never get beyond the Cross. There certainly is a sense in which even the Cross can be given a wrongful prominence. It is not meant to be in the foreground, but background, of the scene; not the superstructure, but foundation, of the building. To parade the Cross, whether in its outward form, as do the Roman Catholics with their crucifixes, or in its inward dynamic by overdisplay of, or overemphasis on, the cost of discipleship, is to draw wrongful attention to it. It is life, not death, that is our message, a living and returning, not a crucified, Christ. C.T. Studd put it rightly when he wrote on a postcard, when leaving for the heart of Africa:

*Take my life and let it be*

*A hidden Cross revealing Thee.*

But, at the same time, just because the world lies in darkness and error, and because we Christians ourselves can so easily be turned out of the narrow way, there has to be constant attention called to our foundations, and constant emphasis laid upon the fact there is no other foundation to the kingdom of God than the Cross of Christ.

We know this very well as our entry into life. We have learned it as our way of deliverance from inner bondage. We see it now and finally as the law of harvest. We never get beyond the Cross, either in time or eternity, for we have learned that release of life and power on the spiritual level can only come about through death on the natural level. "Self-control," which is the Cross in action, "releases energy on a new level." This remains true in the tiniest as in the biggest things of life. Grasp it and one has grasped "the secret of the Lord." That "way" is, to repeat once more, that

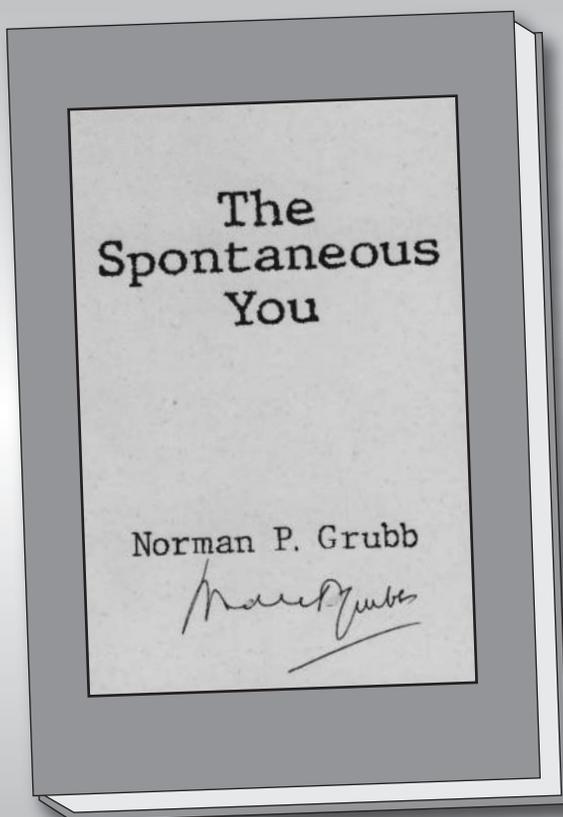
every battle of life concerning ourselves, our circumstances, or our neighbours, is first fought and won *within*. The battleground is ourselves, and the victory is Christ's Cross in its inner operation. If we turn our attention away from *our* reactions, resentments, proposed activities, with reference to a situation, and die to them, die till we are inwardly free from the motions of self, then God's voice can be heard, His way seen and His outlook accepted; and then we can receive, believe and act on it. Resurrection life has begun within ourselves, and will forthwith express itself through look and word and deed. What is won within is won without, what is lost within is lost without, and the secret is the Cross.

Paul wrote a triumphant letter on the secret of the Cross applied to daily life, in

his second epistle to the Corinthians. It glows with glory. It rings with triumph. Yet almost every chapter has reference to the intensity of his sufferings, his endless trials, his "fightings without and fears within." Paul is seen in his human weakness in that letter, and he describes right through, from first chapter to last, how he learned by experience the great secret. Almost his first words were that he had the sentence of death in himself that he should not trust in himself but in God who raises the dead; in the middle he has a whole passage on bearing about in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body; and at the end he tells how he gloried in the revelation that when he was weak then was he strong; gloried to the point that in future he would actually

take pleasure in anything which weakened or frustrated or brought to nothing his life on the natural level. It was a well-learned lesson, for he was able to say, in this same letter, that though he walked in the flesh (felt all the limitations of an ordinary man), yet he warred not after the flesh; the weapons of his warfare were not fleshly, but mighty through God. He had learned how to live by dying, how to fight by yielding; and he summed it all up by saying that he knew and desired to know no other way than his Master's, who "though He was crucified through weakness, yet liveth by the power of God"; adding that "we also are weak, sharing His weakness, but with Him we shall be full of life to deal with (this or that thing) through the power of God."

—*The Law of Faith*



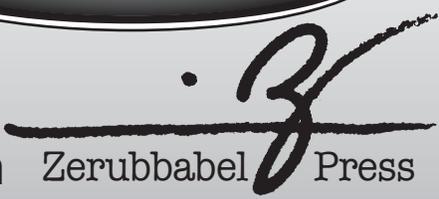
Norman Grubb's

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# Can We Take It?

by  
Norman  
Grubb

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

only in the sharing of His perfections can His creatures attain theirs. It is for their sakes, for the universe of His creation, that He maintains the inviolability of His Throne. Love must sometimes be wrathful, appear self-interested and demanding, appear to maintain its own rights and dignity. Only

the only human race we know of, made to be His peculiar treasure, hates Him, rejects Him, takes all and gives nothing, not even thanks, and often denies His existence? And His answer is to set to work to win them back by giving His life for them!

The summit of revelation is that God has predestined man to be just that. And man knows it. Whether by this devious pathway or that, almost every philosophy and religion that has emanated from the mind of man ends up on the plateau of love. We might say that mankind has finally settled that one point—that brotherly love is the goal. Neither logic nor intuition nor revelation can offer an alternative. That could well be called the light that lighteth every man that cometh into the world. But pure disinterestedness? Total absorption in the needs of others? Service to others as a debt eternally

owed to and eternally claimed by my neighbor? The command, “Be ye also perfect as your Heavenly Father is perfect”? Can that be possible in human experience in this life or the next? No in one way, and yes in another.

## An Impossibility

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

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

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

*Love must sometimes be wrathful, appear self-interested and demanding, appear to maintain its own rights and dignity. Only love can safely do that, just because of its total detachment from self-interest.*

Love is selflessness. The last rung of the ladder of attainment has been climbed. God is total disinterestedness in what might be to His own advantage. When it speaks of Him vindicating His own righteousness, giving pre-eminence to His own glory, that is not because of what He gets out of it: it is because

love can safely do that, just because of its total detachment from self-interest. Can we imagine a Being whose sole occupation for the ages of the ages is to carry the burdens and provide for the needs of others, and when those burdens and needs add up to those of the whole creation? And when

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

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

But pure disinterested love, unconditional, unrelated to the deservingness of the recipient, is divine. Jesus implied it when He said that man's greatest love was to die for his friends: but (as Paul said) God for His enemies. John said the same when defining love as "not that we loved God, but that He loved us." We cannot love God, no man ever has or ever will love God: only divine love can love Him: for perfect love in the totality of its self-giving is so fearful, so devastating to anything less than

perfect love, so offensive to self-interested love, that man can never love God, though he may often imagine and say he does.

That is the "No" way. Perfect love cannot be obtained that way, despite the pathetic fact that the world through its centuries of its history has tried to proclaim that it could and does: and that is true, not only of human philosophy from Plato onwards, and of all non-Christian religions; it is also tragically true of the perversions of the gospel by "the works of the law" which Paul and John and the other apostles had to combat even in New Testament days. It is seen in the mixture of self-effort and grace through the writings of many of the Fathers: it found the fullest of perverted expression in the good-works Pelagian teaching of Rome, until the fallacy was so gloriously exposed and combated by Luther: yet only to have returned again in multitudinous subtle forms from the Protestant pulpits. A masterpiece of clarification on the subject is in the book *Agape and Eros* by Anders Nygren.

### The Only Way

The "Yes" way, however, by which such perfect love can be attained is made plain in the Scriptures, and has been preserved in purity of teach-

ing and experience by "the little flock" through the history of the church. Of course it has. God has never left Himself without a witness. I have already given the grounds of it in the revelation of the Trinity: the Three-in-One. Here is divine, uncreated, spontaneous, unconditional, undeserved love. But here is the only such love in the universe for time and eternity. He only is love. That is the point at issue. Not half of one percent of admixture is possible.

Human love—the love of the independent self apart from God—is the crippled growth of a monstrous birth. It is the use of the love-faculty for self-interested ends, instead of it being the means of the radiation of the selfless love of God; for, once again, its birth was when the first created being, Lucifer, refused to fulfill the only purpose of his creation and be the container and manifester of Him who is selfless love. Cutting himself off from union with the Three-in-One, it was inevitable that his created love faculty turned in on itself to be occupied by self-love. This immediately became its fixed nature. It could not be otherwise. Every outlook and instinct from henceforth was permeated with self-interest. Selfless love was an eternal impossibility to him: and when Adam received the satanic spirit into his spirit by

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

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

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

# Love in Action

by Norman Grubb

The circle is now completed. From God to God. Jesus the author *and* finisher of our faith, the beginning and ending, the Alpha *and* Omega. All is circular. God went out from Himself in creation, only to return to Himself, as He gathers together in one all things in Christ, when the “Son Himself shall be subject unto Him, that God may be all in all.” Prayer is the same, and faith the same. Each proceeds from God who is working all things after the counsel of His own will. It is He that puts us in situations in which He can arouse in us a sense of need expressed in prayer, and quicken in us the assurance of supply expressed in faith.

It is God’s intercession and God’s believing, consummated in God’s appearing in a situation, reconciling some part of His lost creation to Himself. We commonly call it our work of intercession, or service to Christ. But it is not that. It is God in action, love in action, God reconciling the world to Himself by us. He is the intercessor who stands in the gap, but doing it “by the hand of” His servant David or Moses or any of us. The divine imperative that impels us is His. The vicarious sacrifices by which I take the place of those for whom I intercede are His. The faith which “commands” the deliverances is His. The spirit of a person expresses itself through the activities of soul and body; so also the Divine Spirit expresses Himself by us, the Body of Christ.

God is love. Love is a permanent debtor to all, the servant of all. That is love’s nature. Can God live in me and not love? That profoundest passage ever written on love by the apostle of love—1 John 4:7-21—takes us to the one source. We must love, we do love, let us love, because if we are born of God, we are born of love, we have a new love-nature. The ever invisible God is only made visible when we love. Here is God incarnate again. And

God is an out-going God, for love is outgoing. God is self-giving, for love is self-giving. Then so are we (1 John 4:17). Freedom from self is freedom to love. There is no other freedom. God only is free, because God is love.

if our confession of faith is the indication that He dwells in us, then we are world-lovers, for “the Father sent the Son to be the Saviour of the world.”

Can there be passivity in us then, or merely spiritual self-interest? A contradiction in terms! God is an out-going God, for love is outgoing. God is self-giving, for love is self-giving. Then so are we (1 John 4:17). Freedom from self is freedom to love. There is no other freedom. God only is free, because God is love. Service is freedom. Sacrifice is freedom. Self-

denial is freedom; that is why Paul warned us not to use our liberty “as an occasion to the flesh,” for that would mean immediate bondage again: “but by love serve one another.” We are a people with a purpose, for we are people of love. Love is dynamic, love is unresting, love is action.

## The Law of Love

But there is a law of love—a principle—that royal, that kingly law of Scripture. Not in our love service, any more than in the other grades of spiritual life, can we go any way about it but one. Once again we have to get a clear grasp of the interaction in service between the redeemed human spirit and the divine indwelling Spirit. We examined that same delicate balance in the daily life of the believer, the relationship so perfectly presented in the “nevertheless I live,” and the “yet not I, but Christ liveth in me” of Gal. 2:20. We saw that while we are still on earth, we still have a distinct dual consciousness which cannot be transcended: we are continually conscious of ourselves in all our reactions to our daily environment: we are also Christ-conscious, both by a constant subconscious sense of His presence within, and by the conscious contacts of faith, as we directly relate ourselves with Him on numberless occasions. We have to await the final resurrection of the body to experience a permanent unification, where there is no further

division between the renewed self and the Indwelling Self.

We saw that the reason for this is that we are still members of a fallen humanity, and a fallen humanity means a humanity separated from God. The fall, separating the self in false independence from the eternal Self of God, gave humanity its name of shame—the flesh. Flesh is helpless humanity in its conscious separation from the One who alone is its help and strength: and being helpless by nature, if it is not abiding in Him, it is at once subject to its own instincts and appetites, a self-loving flesh. Even the Saviour Himself, as we have seen, had to be in the flesh if He was to identify Himself with humanity. But in His case it was “in the likeness of sinful flesh,” not in actual sinful flesh: that is to say, as being in the flesh, He was conscious of being a human self distinct from the One who indwelt Him. But he so continuously abode in the Father, and lived and spoke by Him, that there was never one moment in which the instincts or appetites of the flesh could dominate Him, and thus the egoistic spirit of Satan enter Him. The flesh of the Saviour was real flesh, conscious of a human selfhood apart from the Father within, necessitating a constant series of obediences in the flesh throughout His human life (Heb. 5:8), a choosing of the divine will against the natural human shrinkings of a human will, but never descending to the disobedience and rebellion of fallen humanity.

### **I Can't, He Can**

The fact, then, that we have to realize and never forget is that humanity in this alien world with its divided

knowledge of good and evil, even if it is redeemed humanity, not the old man in Satan, but the new man in Christ, is still flesh: that is to say, we shall always be conscious of ourselves as distinct from the indwelling Other Self—Christ: we shall always, as Paul says, walk in the flesh, though not war after it. And because we are flesh we are always conscious of our innate weakness, insufficiency, inability. It is not wrong to feel like that, for that is all human nature can ever be, for it is all that it was created to be. But it does mean—and here is the point of supreme importance—that every sum-

The first reaction of our renewed selves is opposition to the call! That does not mean that it is wrong for us to have such a reaction. It is inevitable: indeed it is right that we should thus react, for human nature is the great “I can't.”

mons to us by our indwelling Lord, to action, to service, to witness, to love, meets immediately with a reaction from our self-conscious selves of “I can't,” “I fear to,” “That is impossible,” “Who is sufficient for these things?,” and so forth. The first reaction of our renewed selves is opposition to the call! That does not mean that it is wrong for us to have such a reaction. It is inevitable: indeed it is right that we should thus react, for human nature is the great “I can't.”

The only wrong can be if, constrained by the inner compulsions of

the Spirit to this or that act of service or witness or sacrifice, we pass on from “I can't” to “I won't.” If we do that, we are not merely walking in the flesh (normal human nature), but *after* the flesh. We shall be allying ourselves to the weakness of the flesh instead of to the power of the indwelling Spirit: and the moment we do that, we are temporarily enslaved again to the sinfulness of the flesh: natural weakness and fear then become dominated by sinful unwillingness and disobedience. Instances like Moses and Gideon show us the human responding to God's call by its natural recoil of “Who am I?” “I can't,” “I am the least in my father's house.” But in neither case did the human reaction, the natural flesh, descend to the sinful, satanic response of rebellious self—not only, “I can't,” but “I won't”; although Moses came near to it when he said, “Lord, send someone else,” and God was angry with him.

How then, in all calls to service, do we avoid the pitfalls of descent to rebellious flesh, and remain on the uplands of the Spirit? Once again by participation in what Paul calls the “bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our bodies.” It is the death of Christ and His resurrection operative in service. The cross for the new man, not the old. The cross which Jesus said must be taken up daily, denying self, if we are to be fruit-bearers as our Master. The cross implicit in those words, “Whosoever will save his life shall lose it: and whosoever will lose his life for My sake will find it.”

But we must be careful here, for it

is very easy to step from grace in salvation and sanctification to works and self-effort in service and regard service as something we do in the way of self-sacrifice, self-dedication, a giving and expending ourselves for the world. It is this, if the true basis is understood: if not, it becomes painful and barren self-effort.

Paul speaks of “always bearing about in the body the dying of *the Lord Jesus*.” That is not my dying. “That the life also of Jesus might be made manifest in our mortal flesh.” That is not my life. We still, in service, as in salvation and sanctification, know only one Saviour, Sanctifier, Doer of all saving deeds in the world. Service is based on what we may call a third principle of death and resurrection in action; but it is still His, not ours, or only ours by the identification of faith.

### The Dying—Rising Life

The first work of the cross was His alone, the shedding of His blood for the remission of sins, and the acceptance of the blood atonement as the propitiation for the world by Him who both provided a Lamb, bruised Him for our sakes, and raised Him again for our justification. It was the blood sacrifice offered unto God.

The second work of the cross was shared with us. It was the body of Jesus broken for us, crucified, dead, buried and risen, that we might be one bread and one body with Him, broken by repentance, crucified by faith, dead unto sin, buried and raised to newness of life in Him.

The third work of the cross is the dying-rising life He lives in and with and by us in our priesthood ministry

for the world. It is the only way by which humanity, separated from God by the fall, can experience the resurrection life of Deity in and through it—by death in the flesh. “Put to death in the flesh, but quickened by the Spirit” is a law. Jesus Himself, the perfect human, had to die in His humanity all the days of His human life, that the life of His Father might be manifested in and through Him. He died when He returned and was subject to His parents at twelve years of age. He died when He refused those solicitations of Satan on the Mount of Temptation. He died

Paul speaks of “always bearing about in the body the dying of the Lord Jesus.” That is not my dying. “That the life also of Jesus might be made manifest in our mortal flesh.” That is not my life.

daily as He lived the life of self-denial and took up His daily cross long before He hung on the cross of Calvary: when He did not have anywhere to lay His head, when He was thirsty and weary, when He fed five thousand in what was meant to be a rest-period, when He bore with His disciples, when He endured the contradiction of sinners, when virtue and wisdom, not His own, flowed from Him.

The passage already referred to in 2 Cor. 4:7-14 is Paul’s clearest definition of this principle; to which we can add such references as Col. 1:24, “filling up that which is behind of the afflictions of Christ for His body’s sake,” John 12:42, “Except a corn of

wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit”; and much of the letter to the Hebrews in its earlier chapters on the human life of our great High Priest. It is the key to the triumphant ministry which Paul reveals so plainly in his Second Corinthian letter to be shot through with the cross, yet enveloped in glory. Trouble, perplexity, persecution, frustration, he calls “always bearing about in the body the dying of the Lord Jesus.” Why? Because nature, flesh, must yield itself up and die to its own reactions. It is the dying of the Lord Jesus, because it is He who, living in Paul and us, deliberately takes us into adverse circumstances that He may share with us in spirit his own continuous dying to flesh-reactions. We die as we recognize ourselves as dead with Him to our own ways, praise Him, and count our adversities “all joy.” Immediately we do that, the risen, ascended Christ is free in us to express Himself in His peace, love, power, guidance, and concrete actions. The dying, therefore, has been the prerequisite to the rising, “*that* the life also of Jesus might be made manifest in our mortal flesh.” Our attitudes, countenances, words and deeds, then radiate the reigning Christ. No man lives unto himself, and when the human life is watered by the inner well of the abundant life, it reproduces its kind in others: “So then death worketh in us, but life in you.”

### Fruitfulness

The daily cross, therefore, is not, as so often presented, a grim and unwilling endurance of adversities. It is the

sole principle of fruitfulness, the law of the harvest. It is not the cross for sanctification, nor the efficacy of the blood for daily cleansing. It is the continual transmuting of weak human flesh and shrinking human reactions into co-operating channels of the Spirit. We *must* die all the time, “*always* bearing about the dying of the Lord Jesus.”

By no other means can weak, separated selves, confronted by all kinds of overwhelming situations, be the soil for the spiritual harvest. The supernatural life only manifests itself through the yielded natural life, and the yielding is identification with Christ in His daily dying in us. Then, Paul says, we are “perplexed, but not in despair,” knocked down but not knocked out: for in our inner man rises the spirit of faith (2 Cor. 4:13), the recognition of our identification also with an ascended Christ, seated with Him on His royal throne, victors with Him far above all opposition, and dispensers, by the authority of faith, of His gifts to men.

It means action, for no life is so dynamic, so vitalized as a Spirit-filled life. He who created, upholds and consummates all the activities of the universe, the unmoved Mover, has made us His body. A person does not have a body to feed, clothe and cleanse. Those are incidentals. A body is to use, and to use at full stretch. Is it not obvious that He who is love and who gave His only Son for the world, will likewise give us, His sons by grace? He that spared not His own Son, will He spare us? He who said, “I must work the works of Him who sent Me while it is day,” will He work any the less urgently through His newly-acquired body? Nobody

works like a Spirit-filled disciple. Every fibre of his being cries out, “To me to live is Christ,” therefore, “I am debtor” to all the world. The zeal of God’s house consumes him. The world can only go a certain distance, for it works from a centre of unrest and insufficiency: the servant of God has no limits, for his centre is the rest of faith, the endless resources of God.

Nor is there an ounce of passivity in him. “My Father still works, and I work,” said Jesus, “workers together with God.” God does His work by *our* minds, *our* hearts, *our* words and deeds. He sets us in action. Certainly it is dying and rising action, as we have seen. It starts by saying no to independent self-reactions, self-activities, self-inhibitions. It dies with Christ to them. But in the risen life we are altogether active. It is *our* travail, *our* sacrifice, *our* obediences of faith, *our* labours, *our* witness: yet it is really His. The paradox is true. “It all depends on God: it all depends on me.” We *go* in the strength of the Lord God. It is never easy, and never will be, in the sense that there are always the steps of obedience we must take against feelings, against appearances, against natural reactions, against the tide. To that extent there is a preliminary step we take: at least it appears so, though actually even that is the constraint of the Spirit. That is the daily death which leads to resurrection. “Launch out into the deep...at Thy word I will.”

Of the things which we have spoken (to quote the writer to the Hebrews), this is the sum: Not God first, but God only.

—*The Deep Things of God*

## The Intercessor

“And the children of Israel saw the face of Moses, that the skin of Moses’ face shone: and Moses put the veil upon his face again, until he went in to speak to him.”

—Exodus 34.35

The second time Moses came down from the Mount not a single person could look on his face. He had been in the presence of God 40 days and nights. The tabernacle had been put outside the camp and from this time Moses spent all his time in the tabernacle. Without the intercession of Moses, God would not have gone with the people any further, but as the intercessor, Moses brought God again into their midst. He had been a leader before: now he was an intercessor. One man prevailed to bring a spiritual blessing to the people.

When the tabernacle was to be built, in the end the people had to be restrained from bringing materials, they brought so much. Their whole attitude had changed. One man’s intercession had brought a nation back to God. Whenever Moses went in to the tabernacle, the cloud came down and God shut him in with himself. It was there that Moses wrote the first five books of the Bible. There, in God’s presence, he wrote as the Lord revealed to him the story of Creation and the history of his people.

—*The Intercession of Rees Howells*  
by Doris Ruscoe

# The Secret

by Norman Grubb

*In this excerpt from After C.T. Studd, Norman reveals the secret of becoming the human channel through which God will accomplish His powerful works today.*

I know no more illuminating truth for our generation than the heights and depths of the “mystery” which Paul said he was commissioned to reveal to the Gentiles—“Christ in you.” An unveiling of the fact that I am inwardly “one’d” with Christ through the blood of His atonement, a realization that it is a fact, not a distant ideal, a bursting through of the suggestions of world and flesh and Devil that there is still a gulf or distance between us; this opens wide the gates for the flood tides of conscious enablement. All power is mine if He is my life; all guidance is mine if His mind indwells mine; all authority is mine if I share His throne as a king and command deliverances according to His instructions to me (Mark 11: 22-24).

I ought to fulfill the task given me. God expects me to. I have no excuses for failure. God has not given me the spirit of fear, but of love, power and sanity. We are set in our day and generation to be overcomers, not to sail through calm seas, but to walk on storms, to replace need with supply, to transform aspiration into realization. The language of defeatism, fear, lack, weakness is not to be in our vocabulary. “Let us go up at once and possess it, for we are well able to overcome it. As for these giants, they are bread for us,” we

say with sturdy Caleb. We are to act as the men of faith of old; we are to visualize our goal in clear outline; we are to take it for granted that we shall reach it, for have we not both the commission and anointing of God? We are to lay our plans, build our organizations, produce our written and verbal pronouncements, pray our prayers, do our work, not as those who will fail and fall by the way, but as those who will finish the

All power is mine if He is my life; all guidance is mine if His mind indwells mine; all authority is mine if His mind indwells mine; all authority is mine if I share His throne as a king and command deliverances according to His instructions to me (Mark 11:22-24).

work we have been sent to do, as did our Lord and Saviour.

Our own goal is clear, and in the attaining of it we have endeavoured to put these great truths into practice, and have found God’s seal on them beyond our powers of description or words of adequate praise. Inwardly there has been the calm of a life at rest: in the family life of our far-flung brotherhood there has been a new grasp and understanding of the principles of open, happy fellowship, freeing us from internal strife to engage the true enemy

of souls: outwardly in the battle there has been the conscious enduement which turns the contradiction of sinners, the oppositions of Satan, the stresses of pioneer life or financial need, into the fuel for triumphant faith.

Mistakes there have been. Many things might have been done better. It is of the Lord’s mercy that He uses such as us, and we would always be open to the checks and warnings of the Spirit whether directly or by other members of the Body. Still, as Jack Harrison wrote after C.T. Studd’s death, words with which we closed his life story, “God enabling us, we shall go on!”

The goal is clear before us—the adequate occupation of all those areas in which we already have a footing, the building of churches of Christ in them until the natives themselves can assume full responsibility, and the entry into any other such unevangelized areas not being worked by other missions. By God’s grace we keep that and nothing less ever before us as not only our responsibility but as the task for which we are “well able” in Christ.

My prayer is that through these pages some of you, my readers, as a personal responsibility may also be commissioned to take this preaching of the Gospel to all who have never yet heard it. To others of you God may speak in another way: He may open your eyes to your resources in Christ and may be telling you to see to it that the same kind of works of the Spirit

take place in your sphere. To you also comes, as to us, the word of the prophet of old, “The people that do know their God shall be strong and do exploits.”

One fundamental fact remains to be stated. There is a background to the manifestation of the mighty works of God through a human channel. Underlying resurrection is death. Paul to possess all things had nothing; to make many rich was poor; to be powerful and wise had become foolish and weak; to be re-made had been broken. To share the intimate fellowship of a Saviour he went the way of saviourhood, “suffered the loss of all things,” “became conformable to death.” We know and can employ through the Spirit the powers of the world to come in the measure that we have died out to enslavement to the possessions, glories, ways of this world. It is a real death, as prelude to a real new life. The Lord Christ made some strange statements, such as that it costs some an eye or limb to enter the Kingdom, that a disciple must forsake all, “must hate” loved ones, possessions, life. By this He meant that such an one must pass through fires in which the selfish claims of natural loves and the selfish hold on the “good things” of life, not to speak of the bad, must be burnt out to make room for the influx of supernatural grace, vision and resources. Holy and hidden mystery—that through the Cross is power, through the Cross glory, through the Cross joy, through the Cross fruitfulness.

God grant that we may be of this company of the abundant life, with a gaiety that is irrepressible, an attraction that is irresistible (through ourselves to Him), an adventurousness, an opti-

mism and a courage that strike the deep chords of human nature; yet withal with a purity, intensity, meekness and altruism which are not of this world, but are a sweet savour of Christ, both of life unto life and death unto death.

These are they who in every generation “turn the world upside down” and make preparation for the glorious day of Christ’s personal appearing. Even so come, Lord Jesus.

—After C.T. Studd

# MORE THAN CONQUERORS

By Norman Grubb

Now we are “more than conquerors” (Rom. 8:37), because we are freed from having to fight our own battles and watch out for our human responses. We are “fathers,” not just “young men” (1 John 2:12-14). We are co-laborers, co-saviors (1 Cor. 9:22) and intercessors. We now move out to meet the needs of others. We are more than just personal conquerors; we can lead others into conquest. We are the privileged ones to be “knowers” by the Spirit of what is to us the total truth: that formerly we were Satan-I, but now through Calvary, Christ-I, with no illusory independent self in between. This is such liberating light and the meaning of life in fullness that we have an unending drive of the Spirit to bring this “mystery hidden from ages and generations and now made manifest” (Col. 1:26) to all God’s people. We are taking our share in this worldwide, Church-wide commission. We know it includes also our share in the offense of the cross where the sword of the Spirit pierces too deep and disrupts established convictions. But we also have the glory of seeing an increasing number in whom the light is lit in clarity. And we know our calling, as with Paul, is “to open my mouth boldly to make known the mystery of the gospel,” and to “speak boldly as I ought to speak” (Eph. 6:19, 20). And by God’s enabling, this we will do.

—No Independent Self

# Intercession Being Gained in Worldwide, Churchwide Commission

By Norman Grubb

## My Fifth and Last Commission

I have this last intercession to share; and probably I can say it is the last, now being 95 years of age. Yet this is the mightiest, because it is the *first streams of what is to become a world flood*. It was as simple in its beginnings as all the others. Once again, it all stemmed from the originality of the Spirit, totally unplanned and unpremeditated by me or any.

Having handed on the general secretaryship of the WEC to a younger man just suited for it, I was now free to pour myself into my main absorption—the sharing with my fellow believers of Paul’s (and my!) revelation of that mystery once hidden “but now made manifest to his saints” (Col. 1:26). That revelation is of a total present “Christ in you, the hope of [the total coming] glory” (1:27). He is the perfection in us, and we in Him are His human manifesters.

The radicalness of what a number of us call our Total Truth Message to the Whole Church in

the Whole World is not in what Paul called his once hidden, now manifest “mystery.” That tremendous reality is becoming more commonly known by faith by us the redeemed. We do say with Paul in his Galatians 2:20, “Yet not I, but Christ liveth in me.” But where we have been held up, and I for long, is with the *previous* statement of “I am crucified with Christ.”

What is that “I” (or “me”)? That is the point. Is it just an inconsistent, Satan-and-sin-influenced “me”? And what does it mean when I say “I am crucified”? For evidently the “I” continues in living existence when Paul goes on to say, “Yet not I, but Christ liveth in me.” There is the “me” back again! So what was crucified? And in what sense am I a “crucified me,” who now comes back as a “resurrected me”? I was not clear about that for a long time.

## Romans Makes It Clear

But at last I saw the truth about our selves through Paul’s Roman letter. He constantly un-

derlines that our human “I” is nothing but a vessel that contains, a branch producing its vine’s fruit, a servant (slave) working only at the beck and call of his owner, a wife reproducing the seed of her husband, a temple indwelt by its god. Our human selves never were self-operating or self-relying, but *only* express and reproduce the products of our owner.

I saw that my “I” that was crucified with Christ was an “I” that was expressing its owner and operator. My “I” had been the expresser of that false “god of this world” and “spirit of error,” which works in all the children of disobedience (all of us while unsaved). So when Paul says that I am crucified *with Christ*, he means that my “I” went into death and resurrection with my Intercessor Savior, who was “made sin” *as me* on Calvary (2 Cor. 5:21). In His death I am freed forever from the false spirit of error indweller; and by His resurrection I am now occupied, when I have responding faith, by the Spirit of Truth as fixed, eternal, total Indweller.

What is so radical, and meets with so much questioning and opposition as even heretical, is that my crucified “I” is the very same “I” that now lives. The difference is not and never was in the human “I” container, but wholly in the deity-spirit in possession of my “I.” But that is hard to recognize and accept because of the false concept of my “I” being independent and self-operating.

Really, we have been run since the Fall by that false Satan-deity (Rev. 12:9). That includes much of the lives of us newborn ones, until through sheer desperation we have moved in by faith from our first saved and justified relationship to our real reality of now being indwelt vessels by our Christ-Indweller. Only by His body-death did He cast out forever the false indweller. So it never was a change in our beautiful God-created “I” with its great potential, but only an exchange of who is *operating* our “I.”

### **We Have Never Been Self-Operating**

This then brings me to the problem of resistance from my fellow believers, who have known themselves as Satan-stained by their sins. While caught in this lie of a seemingly self-acting self which they think can pray more, resolve more, try more, be better, etc., they are horrified and regard as dangerous heresy the total giving up of their “duties” in self-activity. But at last they must come to what Paul did by much travail: the plain given fact of the human self *never*

*having been self-operating.* And then they can realize that human self-relying activity through past years actually has been the “error spirit,” with his nature of self-for-self *appearing as them.*

When I am at last exhausted enough by the failure of my self-effort, as was Paul in Romans 7, I am ready and conditioned to recognize with great relief and daring faith that I have “died” to this long-accepted concept of being self-operating. By faith I see that my false owner and Satan-Sin-operator, with his nature of self-for-self, has been *replaced* forever by my True Owner, with His nature of self-for-others.

As in Romans 8:1-2, I can now *accept myself* with all my human faculties as permanently operated by, expressing and manifesting my Christ-Indweller in His self-for-others nature. *I go free.* Then delightedly I find myself a willing slave-servant to Him who gets busy giving me my intercessory life’s opportunities of being Himself-for-others by me. All who will receive can find and know that they too are Christ-I in place of Satan-I, and never were the delusion of being just an I-I!

### **The Radical Core**

In a real sense, there is not a new word in what we are saying—not a sentence for which we cannot present Bible authority and not a thing new to take to any born-again believer. All we do is tell our fellow redeemed who they really are and already are!

When any say, “So you think

you are holier than we [really than we believe ourselves to be] or regard yourselves as The Elite,” we say, “Yes, but that is just what you are also!” Can you be more holy than a walking Christ in your human form, which you are when you recognize who you are by the obedience of faith in His declared word? Can you be more elite than “now are we the sons of God” (1 John 3:2)?

Our one reason for existence as Total Truth witnesses and being so bold about it is that though it is nothing but unrecognized truth about who every redeemed person really is, we have very regretfully to say that, whether in victorious life books or evangelical pulpit preaching, we do not find the total truth often given. Wherever we see even a glimpse of it, we jump to acclaim it. The last thing we wish to be is sole purveyors of it.

But what is the radical spot which causes us to talk of “total truth”? Simply put, it is that there is no such thing as independent self in the universe. There is only One: “I am the Lord; and there is none else” (Isa. 45:18). All creation is derivative, operating by God’s creative life in some basic form in it. And so all men, made in His image, naturally (except as hindered by unbelief) express by their created selfhood Him, their Creator.

We humans have our wonderful being as selves “in Him” (Acts 17:28); but the nature that is being expressed is His, not ours (2 Pet. 1:4). But because consciousness necessarily comes through the fact

and knowledge of opposites, the one utilizing the other to express itself (like light “swallowing up” dark), so there came into existence this false “god” with the opposite nature to the One Living God, and having the deceived imagination that he is an independent self. That is what sin *is* (1 John 3:4).

This was also that we might know the false opposite, since through the Fall we have been deceived by Satan as if we were independent selves, having received his spirit of error into ourselves to express his self-for-self nature as us. The Last Adam—God’s own Son taking flesh as us removed that spirit of error from us by His death and resurrection as us (2 Cor. 5:14, 21; Rom. 6:19), so that the deceiving spirit is replaced by the Spirit of Truth expressing His other-love nature as us.

The snag and snare is that by Satan’s deceit we humans think we are independent selves with a self-operating nature of our own. This has to be, so we learn once for all that lying deceit of being independent. The reason Romans 7 appears to be such a difficult chapter is that the final depth of this revelation is found there.

Through conditioning we have to become desperate enough to see through and discard the one thing we humans cling to: that deceived idea that we have a nature of our own and run our own lives. Only then can we settle into the wonder of the old Satan-nature which he expressed as us (Rom. 6:21; 7:5) being now replaced forever by the glory of Christ, our “True Vine”

expressing His True Vine nature by us, the branches (Rom. 6:22). Thus we move fixedly into the glory of the affirmation of Romans 8:2 and its spontaneous consequences in verses 14 through 16 and onward through the whole chapter.

### **But the Truth is Resisted**

So it is the fact of our having no human nature, but self only being an expresser of the deity-spirit nature (formerly the false one and now the true one) and our claiming this to be biblically true, that makes our “total truth” so radical. *It leaves no more room for human self-activity, except as expression of a deity.*

Here is where we have to ask where are the preachers or the writers of spiritual books who make this radical fact the fact, *and thus give no more room for exhortations to self-betterment?* Actually, all the commands of the Scripture have become automatic action: “Of course that is how we live, because it is He fulfilling the righteousness of the Law in us!” “Oh, how I love thy Law!” (Rom. 8:4; Ps. 119:97).

Why can few pastors accept this truth in its reality? Because it exchanges pastoral management of the flock for direct management by the Chief Shepherd, and the pastors leading the sheep to His direct leadership. Why will all believers start by opposing and resenting this radical reality? It is because we live under the delusion of being self-operating selves merely *helped* by the Spirit, until that final delu-

sion is exposed in Romans 7 and replaced in Romans 8.

How truly that great George Müller, the father of all present-day faith movements, once said, “There was a day on which I died!” And there’s no other way but that such a day comes in all our lives. But we fight and resist until at last we “see” it.

### **God’s Restored Truth for Our Generation**

Though our Total Truth reality is radical at its core, we see it as God’s restored truth for our generation. We have nothing less than a worldwide, churchwide commission to every believer. And in each issue of our *Intercessor* magazine we make that plain statement.

*The Intercessor* (sent freely on request by our editors) continually puts this Total Truth in all its articles. Such books as *Yes, I Am* and other publications and tapes listed in the magazine also offer the truth. In increasing numbers—by literature, by personal visits, by weekend fellowships and conferences—we are a “rising army” of co-knowers, witnesses and teacher-sharers, until that great day when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. 11:9).

But right now we are relatively few, although regretfully so and quickly embracing any who show signs of being co-knowers. Of course, the great mystics of the centuries “knew” by the Spirit and gloriously said so. The supremest, who not only knew but had the wisdom of God in putting his

knowing into words, was Jacob Boehme, interpreted in English by William Law. But many others “knew,” and some of us have long drunk from them.

There are thousands, including increasing numbers today, who do “know” much, and often live the liberated lives of the “knowers.” Still, our calling is, like Paul, to present what we see to be the full Bible-revealed basis to a total knowing—the truth of Christ in and as us.

### Others Have Seen and Said It

John in his First Epistle repeated it over and over again. We walk in the light, as He is in the light (1:7). We walk as He walked (2:6). We know as He knows (2:27). We live holy lives, as He lived (3:7). We love as He loves (4:16). We have a faith that becomes inner knowing as He has (5:4-5, 18-20). And summed up, “As He is, so are we in this world” (4:17), for the very same Spirit who caused Jesus to know and say who He was (John 14:9) now causes us to know who we are (Rom. 8:11; John 16:7).

Inner truth was always known through the centuries (read such a book as *The Pilgrim Church* by E.H. Broadbent), but these true ones were consistently martyred by the external church. They were intercessors for us and did the dying. Now in our generation it is not physical martyrdom and cutting off of heads for most of us, but plenty of cutting off of our reputations as sound or sensible Christians. So we are left physi-

cally free to go to the whole Church in the whole world.

### My Summit, My Hope, Glory and Ostracism

Now I reach my summit—at least I suppose so, at 95 years—and a last glorious participation in an “intercession in action.” Certainly it is the greatest for me because God, and only God, has brought this worldwide, church-wide commission into being without my having given one thought or plan for it. And as I go to my Lord, I leave behind nothing less than the first sproutings—precious believers knowing who they already are—of a worldwide harvest.

My one hope is that we who are linked in this co-knowing remain as structureless as possible. Being joined to One Body only, the precious redeemed Body of Christ, we have no need for membership, joining or official subscribing. We know only one truth: Christ Himself now living His own life in millions of bodies by the Spirit, until “we all come in the unity of the faith,” in understanding as well as a present Spirit-oneness, to that Perfect Man of Ephesians 4:13.

This last intercession is glorious indeed, but it also includes its very present dying that others may live. There is ostracism and opposition by many, even of the precious people of God, who remain in this confusion of and clinging to the false independent self. The Spirit has to make us ready for that final and highly dangerous looking death, where it remains *only He* as us.

That unpredictable Wind “blows where it lists” in our newborn lives, as I can plainly see in the marvelous unplanned events of just my own life. You may also see where the Spirit has already gained intercessions by you in your own experiences; and you will thus be alive to the glory of such further intercessions, with their commission, cost and completion.

The death-resurrection principle of intercession (see John 12:24) as the highest of our earthly callings is still known and entered into by only a few of the redeemed members of the Body of Christ. Plainly enough, though, Paul gave us his own experience in Romans 6-8. As he found so painfully and with difficulty in his Romans 7 travail, the “death” of that lie of our being independent selves comes to those of us who will stop at nothing in going what he called that perfect way of Christ as us.

But as we move in by the bold choice of faith (as by the affirmation of Galatians 2:20), the Spirit will bring us that same light of revelation which Paul had. Inwardly we will “see” our wonderful God-made human selves as solely expressers of His Spirit of Truth in place of that false spirit of error. And we will settle into our true God-ordained condition, as out from us flows the river of the Spirit, as in John 7:37, 38. Nothing then can stop us from joining what Peter calls “the royal priesthood” of intercessors with, as Paul said, “death working in us, but life in you.”

—*Intercession in Action*

# The Cambridge Seven

*In this excerpt from The Cambridge Seven we see a brief glimpse into the life of China missionary Harold Schofield, which illustrates the spirit principle that “except a corn of wheat fall to the ground and die, it cannot bring forth fruit.” In the prologue to J.C. Pollock’s biographical account of the famous “Cambridge Seven,” we see the fruit of Schofield’s intercession: men who forsook wealth, family, and social position to carry the Gospel to inland China.*

On a spring evening in 1883 a man was riding slowly through the crowded streets of Taiyuan, capital of the province of Shansi in northern China, four hundred miles inland from the sea. As his pony threaded its way among the coolies and beggars and merchants, or stood aside for a mandarin’s chair to pass, the rider would now and again acknowledge greetings from passers-by or smile patiently at the scowls of the ill-disposed. He wore a plain Chinese gown and cap, with his hair done in the customary pigtail, and only a second glance showed him to be a westerner—Harold Schofield, a brilliant young Oxford doctor who had sacrificed his prospects and immured himself in China for the sake of Christ.

Schofield dismounted at the door of the unimpressive house of the China Inland Mission and went inside. After a quick look at the dispensary, lest urgent cases had come while he had been out in the villages, he went across to the living room and greeted his wife. A meal was ready but he declined it, and after a

few moments’ talk Schofield climbed the rickety stairs to the bedroom.

For a few moments he looked out on to the street, crowded, noisy, and with that constant stench of dung and offal, of unwashed bodies and the mingling smells of the shops and houses. As his eye travelled down the street towards the river, and then across to the distant hills, he thought once again of the teeming life of the city and province—nine million Christless inhabitants, and only five or six missionaries among them. He thought of the peasants, toiling in the wheat and rice fields, of the aristocratic mandarins in their palaces and estates, of the women and their cramped, cheerless lives, of the countless temples, and gods of plaster, stone or wood. And then his mind turned to home, so far away—twenty days to the coast, six weeks by sea and land to England. The Church in Britain cared little for these millions in the vast Chinese Empire, slowly waking from the sleep of ages. Few enough were ready to leave comfort and security to bring them the gospel. And of those who had come, and had penetrated inland, scarcely one was a university man, trained in mind and body of leadership. Yet Schofield, a prizeman of Manchester, London and Oxford, knew from his own experience how greatly such men were needed.

And thus, as the evening light faded in the little bedroom, Schofield was still on his knees, pouring out his

soul for that which he would never live to see.



On 4th February, 1885, a wet winter’s night in London, a large crowd were making their way into the Exeter Hall in the Strand. Inside, the hall was rapidly filling with men and women of all ages and ranks. Well-dressed ladies, in silks and jewelry, whose carriages would be waiting afterwards to carry them back to Belgravia or Mayfair, mingled with flower-girls and working women in plain dark dresses who had found their way on foot from East End slums. Smart young city men were sitting beside drab shopmen and kindly rogues who, on a superficial glance, might have seemed more at home in the gallery of a music hall.

On the platform were forty Cambridge undergraduates. Above their heads hung a large map of China, stretching from side to side of the hall. On the table lay a small pile of Chinese New Testaments. At the stroke of the hour the Chairman entered, followed by seven young men, slightly older than the undergraduates but all, from their dress and bearing, evidently men of education and position. After prayer, a hymn, and some introductory remarks the seven young men, whom the world had already dubbed the Cambridge Seven, each rose and told the crowded hall why they were leaving England the next day to serve as missionaries in inland China.

One by one they spoke—Stanley Smith, of Repton and Trinity, a former

stroke-oar of the Cambridge boat; Montagu Beauchamp of Trinity, a baronet's son; D. E. Hoste, till lately a gunner subaltern, son of a major-general; W. W. Cassels of Repton and St. John's, a Church of England curate; Cecil Polhill-Turner, an old Etonian, who had resigned his commission in the Queen's Bays to join the others; his brother, Arthur Polhill-Turner, of Eton and Trinity Hall. And lastly C. T. Studd, the Eton, Cambridge and England cricketer, acknowledged as the most brilliant player of the day. One by one they told how in the past year or eighteen months God had called them to renounce their careers and give themselves for Christian service overseas.

The Cambridge Seven struck with force the consciousness of a generation which set much store on social position and athletic ability. In this different age the story of how the Seven was formed, and the prayers of Harold Schofield overwhelmingly answered, is still relevant. Any account of God's working on the human soul is timeless. But the Cambridge Seven provide particular evidence on the Christian's growth in grace and on God's calling to a life's work, whether at home or overseas. And if China is again a closed land, though not now without its Christian witness, other lands are open, and fields at home are waiting.

The Cambridge Seven emerged when British universities had been stirred to the depths by the work of D. L. Moody, the American evangelist. That seventy years later, in similar circumstances, God may call forth similar bands is the prayer of many.



The gospel of Christ is unchanged

and His call is unchanged. The Cambridge Seven illustrate how that call may be heard. It is a call to "lift up your eyes and look on the fields, for they are white already to harvest." It is a call to dedication. Above all it is a call to the consecration of the whole man, as the prelude to fruitful service.

The message of the Cambridge Seven echoes down the years from

1885: "God does not deal with you until you are wholly given up to Him, and then He will tell you what He would have you do."

Excerpted from  
*The Cambridge Seven*, by John Pollock  
Inter-Varsity Press

Published 1955 and 1996

Pages 11 – 14 and 111 – 112.

# Aches and Pains

by C.T. Studd

Long, long ago God told me the price that would have to be paid—I agreed and the price has been "being paid" for many years now. The price of this work has been pretty heavy, more than you could ever know. Again and again I have said, "Surely the price has now been fully paid?" But it has mounted up and up till now I really think there remains nothing more to pay, for I now stand as a lone sparrow on the housetop. Yet don't think I grumble, I don't. I'm rather proud that I should have been allowed to pay it in full. Years ago I came across this verse and could not forget it, but I never dreamed its full meaning. It was just this:

*It needs my heart be weaned from earth;  
It needs that it be driven  
From seeking every earthly love,  
To find one's love in Heaven.*

It was the clinching, I now know, of the verses of Scripture (Matt. 10:36; Luke 14:26) that God gave me to decide my life's course long years ago. The Scriptures and this verse coincide. Well it is grand to have no ambition except to do my best to glorify God. I have made very many mistakes and blunders, but I can truly say they have not been made through hate or malice, but through love.

—Fool & Fanatic

## Can We Take It?

continued from page 15

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

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

See the way John takes us to the summit of living in his first letter. He tells that he is going to lay bare to us the meaning of eternal life, which is Jesus Christ—and its implications for us who are joined to Him. He leaves no room for second-rate standards. He says we are to walk in the light as He is in the light, to walk as He walked, be righteous as He is righteous, purify ourselves as He is pure; for as He is, so are we in this world! This is no gospel of standing, but not state! Of imputed but not actual righteousness! Of reckoning

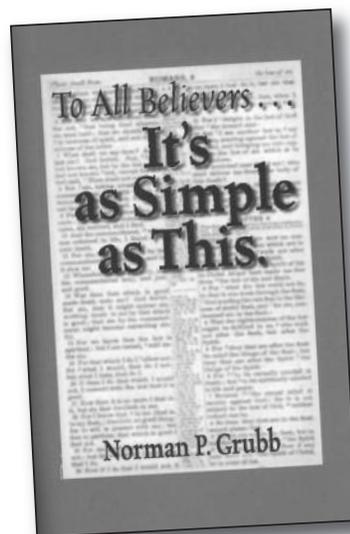
but not reality!

Then how can it be? Nothing could be simpler. Keeping His commandments is a consequence of being *in* Him, and a proof of His love perfected in us: ceasing from sin is due to abiding in Him: loving the brethren is the same as saying that God dwells in us. That whole passage of 3:7-21 cannot be matched in the Bible in its presentation of the nature of God and the new man. It even surpasses 1 Cor. 13 in that a cause is more fundamental than its effects. A redeemed man must love his brethren. Why? Because being born of God he is born of love. God within is his new nature. God's love is no idle phantasy, for it is plain for all to see in the gift of His only begotten Son to give us life at the price of His own, and Himself pay the penalty of the wrongs done against Himself. This kind of love, reaching out to save the whole world, is the way He now loves others through

us, and its manifestation in our love for each other is the only way God is seen by men. What could say more plainly that other-love, self-giving love is not of mere man, but God in a man? And be it noted that this passage which completes and consummates the declaration of the whole letter—that God who is light reveals to us in plainest outline God who is love—is saying not one word to us about His loving us for our comfort and benefit. It is saying that if the marvelous union-relationship is a fact, if we dwell in Him and He in us, then He cannot but live His own quality of life in us—of love, truth and holiness. Let us see then that we live that life, and there is no difficulty at all: for we live by faith, and faith is the recognition of the fact of a Christ who conquered the world and the devil, and that the Conqueror is within us.

—God Unlimited

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"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."

– John 12:24

(*New American Standard*)

## Words to Live By...

We don't follow or imitate a man, but we learn a great principle. God will privilege every one of us intercessors, to be poured out in some way in hours, in work, in witness, by money, by health, by sacrificial use of our homes, by sacrifice of loved ones, by our lives, and with no let-up in our readiness for any involvement while we have life and breath. Our glory is the cross, not only His cross, but that we may take up ours with him, "the cross of our Lord Jesus Christ by whom the world is crucified to me, and I unto the world"; and not just the cross which delivered me, but which I can share for the world's deliverance.

–Norman Grubb

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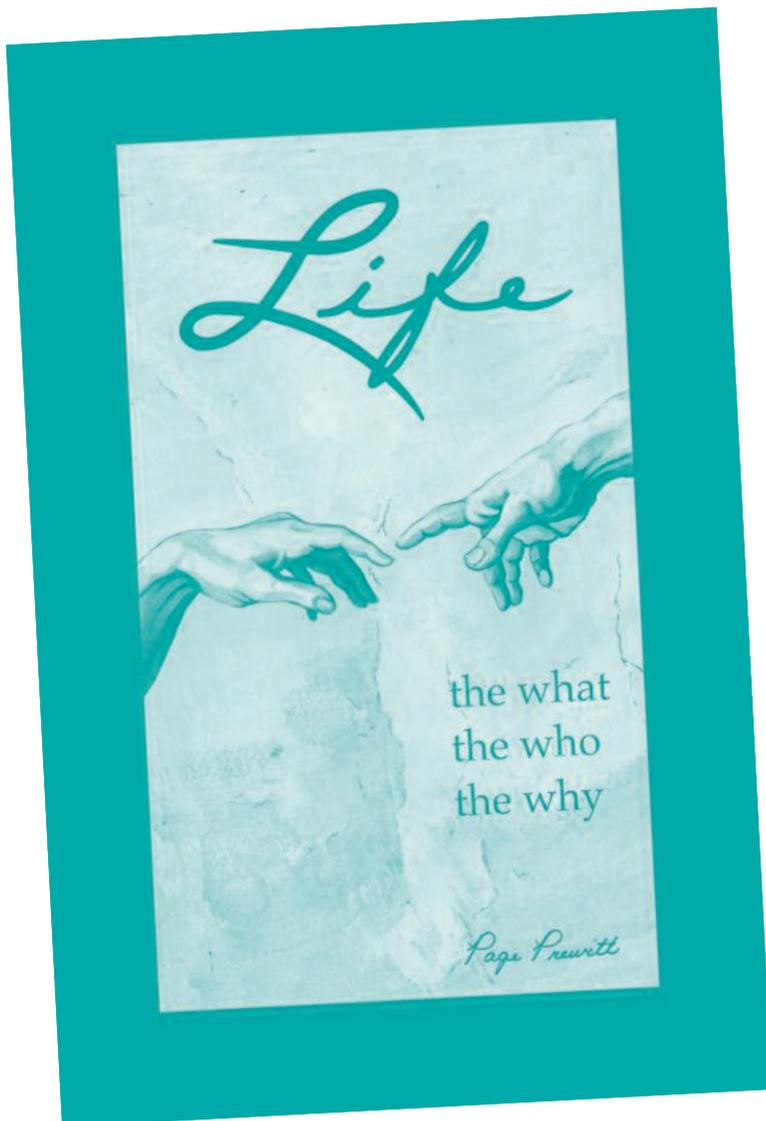
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