

The INTERCESSOR

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

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Humans Have No Nature of Their Own

by Norman Grubb

In the last issue of The Intercessor Norman reviewed the fall of man, stressing that freedom is fundamental to personhood. In this article, he moves on to perhaps the most misunderstood aspect of Biblical truth: man's nature.

We now come to what I think is the most important section of this Total Truth, because it has been missed in its completeness by nearly the whole of the Bible-believing body of Christ—a bold thing to say, but it seems to me to be the fact. It concerns what we call our human nature, and that is where our problems and entanglements lie. Even if new creatures in Christ with a new nature, we mistakenly think we have an old, scarred nature—we sometimes call it “the flesh”—which persists in being like an albatross around our neck, a constant rival distracting our attention and stumbling us in our walk. It is precisely that which made Paul cry out, “O wretched man that I am, who shall deliver me from the body of this death?” Wretched, yet redeemed!

It seems as if we acquired an old nature through the Fall, and now have a new nature in Christ, and the two remain deadly rivals, dog eating dog—

a struggle from which we are never free in this life—the old man-new man syndrome . . . and the best we can hope for is a means of the new counteracting the old; and yet with a sense that the old always remains in us, though we are Christ's—remains as a deadly element which Jeremiah calls “the heart deceit-

The true revelation of the Bible is that we humans have *no nature*. We're not created to *have* a nature, but to be containers of a “deity nature.”

ful above all things and desperately wicked.”

By “nature” we're not now meaning our natural faculties and capacities of body and soul. Our nature, in that sense, means the type of person we are, which is expressed through our soul and body. We may say someone has a kind nature or a harsh nature, a sensitive nature or an unfeeling nature, and so on. But the “old nature” or “new nature” is not the faculties and appetites of a person, but rather the expression of the true personality of the person.

Two Views of Two Natures

The evangelical church seems divided between two convictions concerning these natures. Each persuasion is antagonistic to the other. One, by far the largest, maintains that we have two natures when redeemed; and we must live with that fact, battling away against the old nature as in Romans 7, and affirming that there is a deliverance in Romans 8 which we must daily apply to relieve us from the pressures of 7!

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The other section of the body of believers is strong, persistent, and stoutly convinced that theirs is the truth—though they are in the minority in the whole company of believers and often are considered dangerous or suspect. They are given the general title of “holiness people.” They use such terms as “entire sanctification,” “perfect love,” “full salvation,” and are usually considered to be followers of the sanctification teaching that was reestablished in the church through John and Charles Wesley and John Fletcher. There are many precious people among them, with whom I have close links. Their conviction is that after the first stage of our new birth, which centers in justification, we must have a second radical experience of the fullness of salvation in Christ by the elimination of the old man and his total replacement by the new man “created in righteousness and true holiness” with “the heart purified by faith”—and that is the full application of our identification with Christ in His death and resurrection by the Spirit.

Both say we have a human nature. One maintains that our old nature corrupted by the Fall is supplanted by a new nature in Christ, but that the old remains—so that our new way of living is by recognizing the two, the old being counteracted by the new. The other agrees that we all start with a human nature which has become corrupted through the Fall, but holds that the impartation of the new nature in Christ in its totality, by a second work of grace, totally replaces the old nature. The term “eradication” is sometimes used, though most “holiness teachers” regard that as an overstatement of their position, not sufficiently allowing for

the continuance of “infirmities.”

But *I* am saying that the true revelation of the Bible is that we humans have *no nature*. We’re not created to *have* a nature, but to be containers of a “deity nature,” a divine nature, and we humans can only ever express the nature of the one within us. All the Bible symbols of our humanity are those of being containers and expressers of one who is not ourselves, but is a god. All that matters is, “Which god?”

Vessels Containing a Deity— Biblical Illustrations

The illustrations used of us in our humanity are vessels, branches, body members, slaves, wives, temples. In every case that means we are the agent by which the occupant operates. As vessels, we are said to be either “vessels of wrath” or “vessels of mercy,” but we must be either one or the other. The vessel of wrath, of course, is a container of the god by whom we experience wrath; and the vessel of mercy of Him by whom we receive mercy (Rom. 9:22-23). So it is not the type of vessel that is of importance, but the nature of the liquid that it contains.

The branch illustration is even more explicit, for a branch is but part of a vine, the two being in life-union. A branch is merely the living means by which a vine reproduces itself in its fruit. A branch has no distinct nature; it has the nature of its vine. The fruit is of the vine, not of the branch. And when Jesus said “I am the true vine and you are the branches,” He was obviously implying that there is also a false vine producing its fruit—one vine being He the true Life, and the other being the usurper (John 15).

We are called temples, and the temple was only the outer means by which the living God manifested His presence. Thus the Shekinah Glory shone through the tabernacle; and His glory is seen in us as His temples. In every case, a temple is only the dwelling place of a deity and reveals his presence, not its own. We are either a temple that contains an idol god, or one in which the living God dwells and walks. A temple has no nature but that of the god in it (I Cor. 8:10 and 2 Cor. 6:16).

We are called married wives, and Paul distinctly says we all in the human race are married to the one husband or the other. According to Romans 7, the moment we recognize that in Christ's death we are cut off from our old husband, Satan, then we are immediately united in a new marriage to Christ who is risen from the dead. No momentary gap between the marriages! And the point is that here he is speaking of marriage in what we might call a biological sense: the wife receives the seed of the husband and bears his children, whether "the motions of sins" or "fruit unto God." The wife is presented as merely the fruit *bearer*, not the fruit *producer*.

Then Paul, in Romans 6:16-23, calls us slaves (as it is in the Greek) and says all of us all the time are either slaves to sin or slaves to righteousness—slaves of Satan or slaves of Jesus. But slaves are merely the property of their owners, with no kind of a life of their own and doing only the work of their owner.

Finally, we are members of the body of Christ, and any body operates by the mind and will of the head, and nothing else. It has no body-led activity of its own.

So in each case the human is only the agent—as temple, manifesting the presence of the deity; as branch, expressing the nature and producing the fruit of the vine; as body member, set in action by the head; as slave, doing the will of the owner; as wife, bearing the children of the husband; and as vessel, only a container and nothing else.

The Only Two Natures

Now after this Biblical revelation of what we human containers and agents—we find the Bible distinctly says that we have no nature of our own

Did any of us know, while unsaved, that we were Satan walking about in our human forms, or that the redeemed are Christ walking about in their human forms?

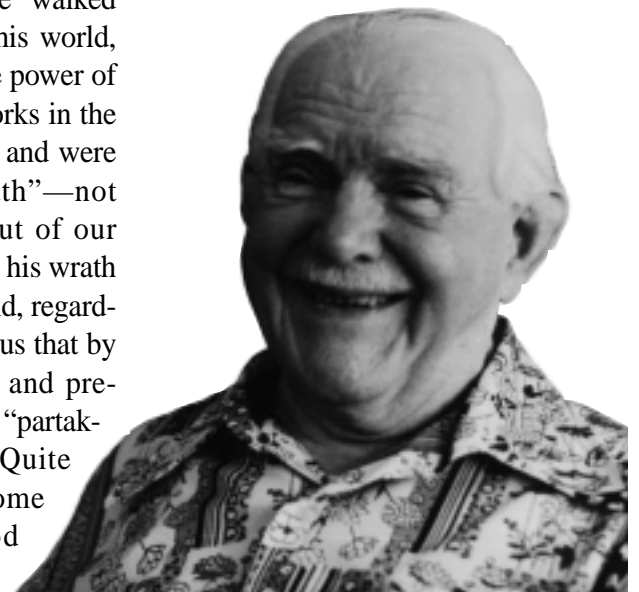
but express the nature of the particular deity indwelling us. On the one hand, Paul says in Ephesians 2 that while we were in our unredeemed condition, dead in trespasses and sins, we "walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience . . . and were by nature children of wrath"—not some nature of our own but of our satanic parent, his children in his wrath nature. Then on the other hand, regarding the redeemed, Peter tells us that by receiving "exceeding great and precious promises" we become "partakers of the divine nature." Quite obviously then, it's not some human nature, but God expressing His nature by us.

Here are the two deity natures expressed in our humanity.

This could not be more explicit than it is in the Biblical account about the Garden of Eden. There we are told life and death were symbolized by the eating of the fruit of the trees. The Bible tells us that if Adam and Eve had eaten of the right tree they would have received eternal life. Yet we know that eternal life is not in a fruit but in a Person—in Him who said, "I am the life." Therefore, if eating the right fruit means that into our first parents would have come the person who is eternal life, eating of the wrong fruit means that the false deity, the spirit of error, entered in and they became *his* dwelling place.

"The lusts of your father the devil..."

Now here is the point, the nitty gritty of the reality. All we redeemed humans recognize, when our eyes have been opened by grace, that we were sinners, were under the power of Satan, did his works, were his children. But do we realize that we actually were *he*, in the sense that humans are always mani-



festing the deity who expresses himself by us? Did any of us know, while unsaved, that we were Satan walking about in our human forms, or that the redeemed are Christ walking about in their human forms? We should know it now, for we are plainly told this.

I remember the surprise when I first read in 1 John 4:4, “Greater is He that is in you than he that is in the world.” I knew that “He in me” was the Holy Spirit, but I suddenly woke up to the fact that there was equally “he in the world” in fallen humans, just as much as the Holy Spirit is in us when redeemed. And two verses later John is saying, “Hereby know we the spirit of truth and the spirit of error.” That began to open my eyes, and I began to relate it to the symbol of the fruit of the garden.

Then I became alerted to Jesus’ words as He confronted those opposing Him, as recorded in John 8:38-44. “I speak what I have seen with My Father: and you do what you have seen with your father,” stated Jesus. As religious Jews they resented that, and indignantly responded, “We’re not born of fornication. We have one Father, God.” Jesus answered, “If God were your Father, you would love Me.” Then He broke the truth wide open and declared outright, “You are of your father the devil, and the lusts of your father you will do.” When I read that, my eyes were opened to the second phrase as well as the first. The first says that we humans—all of us who have not yet become children of God by faith in Jesus Christ—have Satan, not God, as our father. But the second phrase especially struck me: “. . . the lusts of your father you will do.” Not that we are doing our own lusts, but the lusts of our father. Then all we are doing as humans

is not a product of some supposed *human* fallen nature, but actually *Satan himself* expressing his own lusting nature by us! All we are, therefore, is merely the outer expression of this spirit of error, this god of this world, living his own Satan-form of life by our humanity. That was revolutionary. I had always thought I was fulfilling my own natural desires; but not so, because we have no nature of our own. We have all been fulfilling the lusts of the god of self-centeredness, and what we think are just *our* sins are ours only in the sense that we are joined to Satan as

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branch to false vine, expressing his thoughts and deeds. So when the Bible says “All have sinned,” the real inner truth is that the sinner is Satan, and we in a secondary sense are participating in his sinning.

The Lie of Independence

This is the major area in which sin—or Satan, as the Scripture has said—has deceived us; and deceit means making us think that we are what we are not. Satan has played his greatest trick on us in making us think that life is “doing our own thing”—our own self-expression. Who of us in the wide world would ever suspect that we were not just “ourselves” in our self-activity but Satan operating in our form? Of course, Satan himself is the

fundamentally deceived one, for he vainly imagines that he made himself independent when he rebelled against God and was cast out of heaven. He imagines himself to be Mr. Independent Self, though actually he is still eternally and totally dependent on his Creator, and doing His will—as we see so clearly in the history of Job.

It is this same false concept of independence with which Satan has infected the human race. We just naturally think we are independent and doing our own thing. Independence is the huge lie swallowed by fallen, blinded, deceived humanity, and the great delusion from which we have to be finally and fully delivered before we can be our true selves. That is what Paul so perfectly explores and aims to deliver us from in Romans, chapters 6 to 8. That is the winning of the final battle over the delusion of the Fall. Our whole life has been built on the false assumption that we are just our own responsible selves, and when changes are needed they are needed in *us*. We can see it in our false self-righteousness, in our fallen days, when we imagined that *we ourselves* were living our own lives of good and evil (which we thought mainly good, with a few evil touches). Actually, all our “good” was evil, for it was a product of the spirit of independent self, the spirit of error. Self-effort *good* is no better than self-effort *evil*, being only Satan’s self-effort produced by us. It is one thing to regard ourselves as humans merely influenced by Satan; but quite another matter to realize that it is actually *he* just being himself and living his own quality of life by me . . . and I merely his vessel, branch, slave, temple. I am Satan in my human form.

“Respectable” Evil

One reason why the natural man cannot easily accept this fact is that he regards Satan’s activity to be mainly the grosser, evils like murder, theft, etc. But when our inner eyes are opened, we fully see that the spirit of error, the spirit of self-centeredness, can look highly respectable. We recognize that the self-loving self is usually disguised to make a nice appearance. So, for us who are enlightened, it is not hard to see that fallen humans are Satan—Mr. Self-centeredness himself—in his physical form. It is a profound eye-opener to realize that all forms of our apparent self-activity—even if good, helpful, and beneficial to others—are expressions of our self-loving self and thus, in actual fact, expressions of that Satanic spirit of self-centeredness in us. Good deeds are merely a product of the “good” part of the tree of the knowledge of good and evil.

Two other scriptures also brought this into focus for me. First was 2 Corinthians 4:4, which speaks of the lost as those “in whom the god of this world has blinded the minds”; so there he was within us, in our unbelieving condition. The second is 1 John 3:12, in which John exhorts us to love our brothers, and adds, “Not as Cain, who was of that wicked one, and slew his brother.” When I read that I asked myself, why are the words “of that wicked one” inserted? Why not just say, “Don’t be like wicked Cain who slew his brother”? Because it was *not* “wicked Cain” who was the murderer, it was “that wicked one” who Jesus has said was “a murderer from the beginning,” and *he* murdered Abel by Cain’s hands. “The lusts of your father you will do.”

So we are seeing a tremendous revolutionary reality—that humans never had a nature by themselves. They were both created and later redeemed to express in simple spontaneity and naturalness Him who is God in us and who, Scripture says, “dwells in us and walks in us” (2 Cor. 6:16). Likewise after the Fall, when we had freely joined ourselves to Satan, we had no nature of our own either. So there never has been a “human” nature. Therefore there is no point in considering whether we believers have two natures or one! No, we humans have *none*, but tragically or

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gloriously, spontaneously manifest the nature of the deity in us.

We are Free—Not Robots

But as we investigate this actual, factual relationship between God and man—in which man is nothing but the agency by whom God reveals Himself as God, and God in love-action—it becomes obvious that man is not a robot, with no free expression of himself as a person. It is precisely the opposite. We see the total freedom of the Divine Person fulfilling His love-purposes through the total freedom of the human person. And how can that be? It is no paradox when, as we have already seen, freedom must make its

choices and the free will then loves to be controlled by its choice. We still do what we want to do. There is no need to force a person’s will. All the other person need do is to attract and captivate our “want,” and then we will love to act in harmony with him. Give a child another toy, and his crying after the first one disappears. People often ask, How can we conceive of God changing a person’s will if he is free? The answer is that God changes our “want,” and the will follows spontaneously. Once God has captured our wills by drawing us back to Himself through Christ, then it is He in us who “wills and does of His good pleasure” (and it is always good!) and it is we who naturally, gladly, freely work it out (Phil. 2:13-14).

He who is the “Freedom of the universe” can only be His free Self by His sons as *they* are free. Only with freedom can there be expansion and development, so God’s universe can only be entrusted as an inheritance to those free to develop it—to persons, not automata. If there are two freedoms, that of the Creator Person and that of the created persons, the one simple necessity is that the Creator and created be in such a love-union that the sons love to fulfill the will of the Father, and yet always are consciously free in working it out. It still remains an apparent contradiction to reason and logic, I realize, but there is no contradiction in daily living. We who are in this love-union know we are free, and we make our free decisions and carry them out into action, yet we equally laughingly and delightedly know we are doing what is worked in us to will and do. So here is the perfection of freedom which we who have found “the way” delight in, and in which we freely operate.

We Have Been Deceived About Ourselves

This revelation from the Scriptures is so central to our very being that we will go over it again, for the repeating of something this important can only help settle the truth more firmly in us.

Our failure to recognize that we Christians are never independent selves and have no human nature of our own but are always, eternally, expressions of the Deity Person whose property we are, and that we manifest His nature, is the root of all our confusion and frustrations. All redeemed sons of God struggle with it in their newly awakened zeal to be the kind of people we know we ought to be. It is the root of our and Paul's Romans 7 "wretchedness." It is the blank wall of obstruction we appear to be confronted with in all of life's problems. It also appears to us as an immovable block in our bringing Christ to others, with their deafened ears or prejudiced hearts. The false concept of independent self is the all-round blockage; indeed, it is the only blockage of all life.

It is the great deception. The serpent deceived Eve; and sin, which is Satan's garment of deception, the Bible says, deceives us. For sin's principle is "I'll do things my way, not God's way"—the precise character of Satan. So what has happened is that: Satan has tricked fallen humanity into thinking that we, like himself, are really independent selves, running our own lives in our own way. He has totally blinded us to the fact that we are merely expressions of him, the false deity—actually Satan in our human forms. Who among the millions of us in our lost condition ever thought that we were actually Satan manifesting himself by us? When we responded to

the conviction of the Spirit—enough to know we were sinners, under the condemnation of the law, without God and without hope—we simply saw ourselves as *slaves* of Satan, doing his evil deeds; even *children* of the devil, having his character of self-loving self. But none of us recognized that actually it was he, the spirit of error, who was living his *own life* by us—he being the real sinner and we walking Satans (just as the redeemed become walking Christs). We were under this false conception that it was just *we* who were the sinners, and the sins our own evil deeds, and the self-centeredness our own distorted independent self. And it is because we did not know ourselves as "walking Satans" that we now have great difficulty in knowing ourselves as "walking Christs."

This is what ties us in knots. We have been so grossly deceived—and deceit is much more dangerous than blindness, because when blind we know we are blind, but when deceived we think we are what we are not. We shall be seeing in a later article how this illusion of our being independent selves—and so having certain responsibilities and the particular obligation to be the kind of people we know we ought to be (despite our constant failures)—is precisely what has so distorted our self-outlook. Does it not seem almost blasphemous, or certainly ridiculous and impossible, that we could actually be Christ expressing Himself in our human forms? Look at us! Yes, look at us through the illusion of being independent, responsible people who should somehow become like Him. Now contrast this with the "notion" that we are Christ in our human forms. It is blasphemy. But we will clear this hurdle, and the leap is

clear, simple and sane.

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.

2002 Conference Calendar

British Easter Conference

April 1–5, 2002
Kings Park Conference and
Sports Center, Northampton,
England
Contact: Meryl Langley
01 604 711016
011 44 1604 711016 (from USA)

Irish Spring Conference

May 31–June 2, 2002
Contact: Marian Kinanhan
011 35 345431227 (work-from USA)

Summer Camp

July 12–19, 2002
Blowing Rock, NC
Contact: Virginia Brown
828-295-9151

Annual Business Meeting

July 12–14, 2002
Blowing Rock, NC
(First weekend of Summer Camp)

Editor's Note

In this issue of *The Intercessor*, we continue our investigation into the Biblical foundations of our union reality. We have looked into the nature of God and the nature of evil; now we examine the nature of man. The title of Norman Grubb's article asserts his point: "Humans have no nature of their own." This fact has been largely missed by most Christians, Norman contends, leading to much misunderstanding and confusion. Norman uses Biblical illustrations to prove that man is a vessel, and that his nature is actually the nature of the deity he contains. The idea of "human nature" is the great satanic deception, the lie of human independence. Norman maintains that we cannot appreciate who we are until we grasp the fact of who we were.

Breda Sunderland contributes a fine review of Norman's classic *Who Am I?*, in which he presents a complete definition of our identity in Christ and offers "a foolproof workable key to daily living." A dramatic change occurs in those who have found this key, as evidenced by a short letter written to Ginny Mansoor from Joanna Langley—a young woman grateful to be out from under the bondage of sin and living from the truth of who she is. And in "Another Moment with Meryl," Joanna's mother recounts the process of coming to full repentance for her "respectable" sin—"good Satan," as it were. Both mother and daughter express the wonder of living clean, and knowing true acceptance in God's family.

Such repentance has never been a light matter, but the events of

September 11 may have jolted believers and unbelievers alike into an awareness of end times and the necessity to be ready. In keeping with this topic, Elliot Coatney reviews the novel *Left Behind*, a fictional account of the Rapture by Tim LaHaye and Jerry Jenkins. The mission of the authors is "that everyone who reads this will be prepared for His coming."

Acceptance is the subject of Brett Burrowes Bible Study, in which he asks, "Unconditional love—should Christians just accept each other the way they are?" Brett makes the excellent point that God accepts us in spite of who we are and then solely on the basis of His Son's sacrifice. Likewise, we should not be accepting and tolerant (a popular concept) of sin in our fellow believers, but rather committed to their ultimate good—freedom from the bondage of sin and walking in the truth.

But past the acceptance a believer finds for himself is a laid down life for others. In his tape on 2 Corinthians, reviewed by Irene Gilsean, Norman makes the point that Paul's life as an intercessor parallels our own. "To the Soldiers of God Going or Gone to the Heart of Africa" was originally a pamphlet written by C. T. Studd in 1915 to galvanize those on the mission field in Africa as well as those back home in England. It is as solid and timely a piece of Christian exhortation as one could hope to find today. The short pieces, "Rees Howells" and "A Letter to My Wife" illustrate such a sacrificial life and give a snapshot of the cost of intercession from two men of faith, Rees Howells and C.T. Studd, both mentors to Norman. In "Verily Thou Shalt Be Fed," Norman presents a fas-

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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 was 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!

A Look at a Book

by Breda Sunderland

BOOK REVIEW:

Who Am I?

by Norman Grubb

Who can resist a book that promises “a fool-proof workable key to daily living”? That is what Norman Grubb delivers in *Who Am I?*, which was first published in 1974 and re-printed by Zerubbabel Press in 1997.

I distinctly remember reading *Who Am I?* for the first time in Summer 1996. Not long a Christian, I then grasped that the truth Norman teaches in this book could transform my life. Six years later, after re-visiting the book numerous times, I know that *Who Am I?* contains the “total answer” which Norman sought to the great existential questions.

Who am I? I am a person; God is *the* Person. I express my personhood by my freedom of choice. When you and I were born again we chose our “slave master”—Jesus Christ. Thereafter, what remains is the obedience of faith. Norman spells out that, as there is no “independent” I that can be obedient, faith is effortless (Chapter 4): “faith...is recognizing that He is there with the supply before there is the need.”

Who am I? I am spirit, and spirit is the only reality. When desperation drives us to surrender our lives to Jesus Christ, He who is Love always meets us at the level of our need. After the new birth we learn

“to function as sons of the fourth (spirit) dimension in the environment of the third (physical) dimension” or as I’ve also heard this revelation expressed: “We are not physical beings on a spiritual journey; rather we are spiritual beings on a physical journey.” And *Who Am I?* is a wonderful roadmap (Norman’s comparison) for the journey.

Who am I? I am a vessel. I am simply a container which after the new birth contains the Holy Spirit. Norman explains how it almost always takes a crisis subsequent to the new birth in order for us to realize the simple truth of our union relationship. I love how Norman images us as being “cornered...to bring us to our final awakening.” Have you been “cornered” yet? I have and “praise God, Christ lives as me.” That which Norman writes in Chapter 18, “Be Yourself” is very liberating. Doesn’t the Spirit leap within you when you read:

“So this means at last that we accept ourselves.... We are meant to be precisely what we are...including what I have been in the past which I may regret...in all this I totally accept myself as being God’s precious person and He meaning me to be what I now am.... He has taken me all the way, including my ‘lost’ years.”

Who am I? I am His body-builder (another of Norman’s

graphic comparisons). I’m an “other lover”—not so by self-effort (Norman warns us to “do nothing that stems from self-effort”)—simply by BEING:

“He knows exactly how He will reach others by you in your special life’s situation.” (Chapter 26)

If you haven’t read *Who Am I?* I urge you to discover the treasure it contains; if you have, why not revisit it, and in Norman’s own words “see ever greater depths of the ultimate of revelation”?

Breda is vice-principal of a local second-level school in Ireland. She lives in Athy, County Kildare, with her children Maria (11) and Niall (10).

Pass It On?

Do you have a friend or acquaintance, or even a group with whom you would like to share *The Intercessor*, but hate to give up your copy? If there is any reason you could use multiple copies, please let us know and we will be glad to accommodate you.

Fellowship by Mail

Readers may remember the article "Joanna's Return" in the Summer 1999 issue of The Intercessor. In a recent letter to her friend Ginny Mansoor, Joanna talks briefly about her new life in Christ with all of the expected joy and pain.

Dear Ginny,

I have thought about you several times recently, so I've decided to write you a good old-fashioned letter. I so wish I could just call in for a visit. It would be great to see you and catch up, as so much has been happening here and there.

I guess you will have heard we went to see Faye. It was most strange but encouraging. She still will not confess and come clean of her anger and resentment, but she did admit that she is miserable and hates her job. We were thrilled to hear how God is putting the heat on her (1 Cor. 5:5).

My mom also rang Jon last night. He was arrogant and bolshy and was untouched by most of what Mom said. He lives with his girlfriend and now works for a recruitment consultancy. It felt difficult and disappointing to hear how hard and arrogant he is (I'm sure you've seen plenty). But I don't care how hard he becomes or how ridiculously impossible it looks—God is bigger than Satan and we are standing for him. I keep thinking about Isaiah 37:28-29: "But I know you well—your comings and goings and all you do. I know the way you have raged against me. And because of your arrogance against me, which I have heard for myself, I will put my hook in your nose and my bridle in your mouth. I will make you return by the road on which you came."

Kim and I had her parents over for supper at the weekend. We worked all today to have the house looking the best it's ever looked with flowers everywhere. They really enjoyed themselves, and when Kim's mother told me she often thinks of my mom, I told her she should give my mom a call. If she hasn't by Sunday, my mom is calling her and invite them to over to the house.

A new thing for me lately is this guy at work who likes me. I don't feel physically attracted to him (which put me off for a while), but there's something I like about him. He has a great personality. I really have a desire (Christ's desire) for him to be saved, so I am waiting for God to give me an opportunity to present the gospel to him. I feel scared and excited at the same time. The thought of someone liking me stirs up all a lot of feelings, and I sometimes feel nervous thinking I might somehow slip and my feelings will run away with me—but thankfully that is impossibility! Soul does not run anything, and even with all those feelings going on, Christ is living through me, and He can only be one way in this circumstance—that is to be for Nick. Christ has got me, and He will handle things perfectly (phew!).

There is tons more I could write, but there's just one more thing I want to say: seeing Faye reminded me of the night I returned home and talked to you on the phone. I really don't remember much you said, but I am so grateful for whatever you did say that made me call my Mom. I had no idea what life with Christ living it could be like. I have never known life like it—clean and free and one with my Creator! I remember your Mom telling me to live right for five years, and then I might actually like it. Well it has been three, and if this is anything to go by, I can't wait for year five!

Give my love to the rest of the family. I trust you are well. Love you!

Jo

XXX

Another Moment with Meryl

by Meryl Langley



The last time my testimony appeared in *The Intercessor* was after I had confessed sin in my life; Jo, our daughter, had returned to God and her family, we had moved into a new home and Jon, our son, had gone over to Boone, having been given an opportunity of a lifetime. It appeared everything was fine and dandy. Well, it wasn't and I knew it wasn't; my life was not right, I knew I was a fraud (phony). I paid lip service to the fact that Jesus Christ was living His life through me, when all the time I was harbouring mean and resentful judgements against folks and I was MISERABLE in the process. As Jeremiah says in chapter 17 verses 9 and 10: "the human heart is most deceitful and desperately wicked. Who really knows how bad it is? But I know! I, the Lord, search all hearts and examine the secret motives. I give all people their due rewards, according to what their actions deserve."

I wanted people to think I was a fine Christian; honest, respectable, sweet and kind, trustworthy and reliable. Although I would have admitted I was a sinner, I didn't put myself in the category of other sinners. After all, I didn't commit adultery, I didn't steal, I wasn't a sex addict or an alcoholic; I didn't do drugs or beat my children—all worse sins than mine in my book. Well, as the scripture quoted says, God knew differently and He, through folks who have known me for many years,

began to expose those dark and secret motives that I wilfully refused to admit about myself. I thought I was **SOME-BODY**; I was superior to almost everyone, I was the great Meryl Langley. During that time I remember once asking God to deal with my pride: He took me at my word and was doing just that.

I was at a point where I was feeling very sorry for myself: running the home, keeping an eye on Jo (yet still not disciplining her in the way I knew I should) and working full time. Doing chores seemed to be my lot in life. Even taking out the trash, picking up around the home and feeding our tiny little dog were major projects! I was always tired, never had any energy and generally felt bitched at everyone. When some friends tried to help me see things differently, I insisted on holding on to my view (I knew best, no one was going to tell *me* what to do) and I judged them for daring to suggest differently. Did I tell them that? Of course not, that's not nice, but that is just one example of the real condition of my heart at that time. What a liar and a hypocrite I was.

I am ashamed to say that I wilfully continued choosing this way of living, corrupting our fellowship. As Scripture says, "a little leaven leavens the whole lump" (Gal. 5:9).

It was during the Fall of 2000 I finally admitted to others, but really to myself, what my real heart attitude was: "I'm above reproach, nobody is going to tell me what to do. Why can't you see how hard I try?" And that was just the beginning. I eventually looked at the facts and,

again, admitted to myself and others that I believed I was superior. I was condescending, prideful, self-righteous, full of hate, negative and took great pleasure in justifying the reasons for these sins! For example, when I received really generous gifts from some friends for our home, what was my reaction? I showed no gratitude whatsoever, and even found small things to criticise. I pretended the gifts were not what I would have chosen and acted disgusted about it in order to be mean. This is yet another incident of many where I had been cruel to those who really cared for me; I preferred to remain in my small and narrow-minded, ever-decreasing circle of life, not willing to expand and embrace new ideas; certainly not to be transformed by the renewing of my mind as Romans 12:2 commands.

It wasn't too long before I was at my wits' end and finally asked for help. Previously I had thought I should be able to handle every situation **MYSELF**; what would folks think of me if I admitted to not knowing certain things (there's that **PRIDE**). So from here I appeared to make progress; but I really knew I still wasn't right. There was one area that was not resolved and I knew it, but still chose to say nothing.

At Summer Camp last year, I referred to this one area, which incidentally happened 10 years ago. It seemed strange that I brought up this situation since any time anyone else referred to it, I hated them and judged them for doing so. I now know that God Himself was bringing this up again and again (faithfully searching my

heart—Jer. 17:10) until I chose to be honest and tell the truth exactly as it was. This time I did, but only after one more temper tantrum when I tried to blame someone else. In so doing, all I really did was to bring shame and humiliation on myself.

This is what happened 10 years ago: I had been shown God's way of disciplining our son, but I thought I knew best. I was prepared to discipline Jon more, but not up to God's standard. A friend of mine was in exactly the same position with her son and I refused to volunteer my experience to help her and her son. I did not have my son's, nor my friend's son's best interests at heart, yet I kidded myself I was such a good mother. Can you believe the hypocrisy? Yet in retrospect, my whole life was nothing more than a sham.

In the process of all this, I lied, betrayed one friend who had spiritually "saved my life" and did nothing to help my friend in need. I refused to fight for these sons who needed rescuing and today I have the consequences of my choices. So this was what I confessed to the Body of Christ at Camp last year. I repented, changed my mind and turned from my sin. Everyone knew it was real and I was forgiven and restored to God and my spirit family. "O what happiness for the man whose sins are forgiven!" (Psalm 32). Jesus Christ died to forgive sins, not excuses, and His blood had cleansed me, Meryl Langley.

I cannot begin to tell you what it is like to be REALLY clean. Having tasted to the dregs what it was like choosing Satan (believing that it's JUST ME), boy, was I ready to really trust Jesus Christ to handle me, live through my vessel and live spontaneously! I love the freedom from the bondage that I refused to admit that I had chosen. I love being a real per-

son—free to express how I feel, what I think, and still know that I am OK—because Jesus Christ in Meryl form is who I really am.

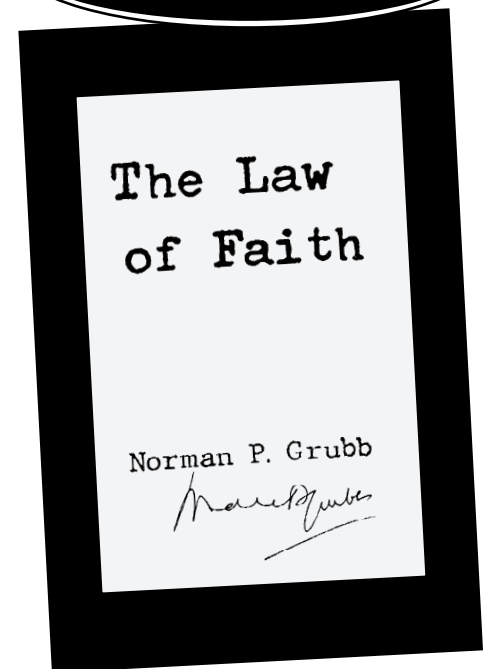
Earlier, I made reference to the fact that in relation to Jon, I now have the consequences of my choice. Ten years ago (no co-incidence) my son started on the road to a very serious addiction. Only last year, at the height of my sin, Jon fled from the States, refusing to deal with his sin and get help. Today he is living in blatant Biblical sin and believes he is untouchable and indestructible (his words). However, God has promised to return my children from the distant land of the enemy (Jer. 31:16) and now I KNOW that as of this moment, I am a clean vessel for Christ to flow through. I am standing, believing that God will fulfill his word and our prodigal son will one day come to his senses. He will know that he has sinned against his Father in heaven and get up and return to his family, Zerubbabel (Luke 15:17). I believe that my sin helped to keep Jon where he was for 10 years and now I am healed and forgiven, this too, will have an unseen effect on our son.

Oh how I wish I could turn the clock back and make different choices, but I can't. I hate how I treated Jesus Christ in so many forms. However, I have to walk through the consequences of those choices and Scripture tells me that God will restore the years that the locust has eaten (Joel 2:25). Certainly if the last 6 months are anything to go by, I can boldly declare that God is fulfilling his promise.

Meryl is Zerubbabel contact from Northampton, England and lives with her husband Jim. She is secretary to the Director of the Center for Health Care Education at University College Northampton.


Norman Grubb's The Law of Faith

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To the Soldiers of God Going or...

by C.T. Studd

The following article was originally a pamphlet written by C. T. Studd in 1915. His description of the devices used by Satan to tempt missionaries is no less applicable to us today in the comfort of modern society.

"We are not ignorant of his devices."

Many, great, and very subtle are the devices of Satan everywhere, but nowhere do they so abound as in a land, which has never hitherto been attacked by the servants of Christ.

In the Heart of Africa no man, whoever he be, no matter how good his past life, acts, devotion, or vows, unless he is extremely watchful, stands any chance of not being beguiled by the devil.

Of one thing we may be certain—the attacks will not be from the quarters nor persons we anticipated, and they will always be hits below the belt or stabs in the back.

The Climate

One great device of the devil is to get us to put down to the climate such workings of Satan as bad temper, a spirit of criticism, and the making of unkind remarks. Now, if we hold the climate guilty for our ill humours, we shall excuse ourselves, with the result that the canker will eat more deeply into our souls, our natures, and our characters; whereas if we hold such things to be the works of the devil we shall with humility, contrition, and faith run to our Saviour, who came to destroy all the works of the devil, to save us to the uttermost, and so to make us like Himself.

When the Holy Ghost declared that our God and Saviour is able to keep us from falling, He did not add the words, "This applies to certain climates only," so I trust we will not do so either.

Self-Pity

"Pity Thyself, Lord," was the fiery dart that Satan caused an Apostle to shoot at our Lord Himself. There

was considerable heat as well as haste in our Lord's defence, and rejoinder, "Get thee behind Me, Satan," and, being spoken to an Apostle, gives us the measure of our Lord's indignation.

True Soldiers of Christ do not go to the Heart of Africa to have an easy time of it, nor to save themselves, but others. Did we not count the cost ere we left England? Is it greater than we expected? That should be a cause for thanksgiving: "I thank Thee, Lord, that things are not nearly so easy as I had thought they would be." What cost can be too great? If any cost is too great, or even a matter for half a minute's murmur, we should never have pretended we were Soldiers of Christ, nor embarked for the Heart of Africa, for so we prove ourselves guilty of repenting of our solemn vows to God and man, registered ere we left England. The only healthy attitude for a Christian Warrior is that which causes him to pray for the privilege of suffering additional afflictions in the cause of Christ. See Phil. 3:10.

Care

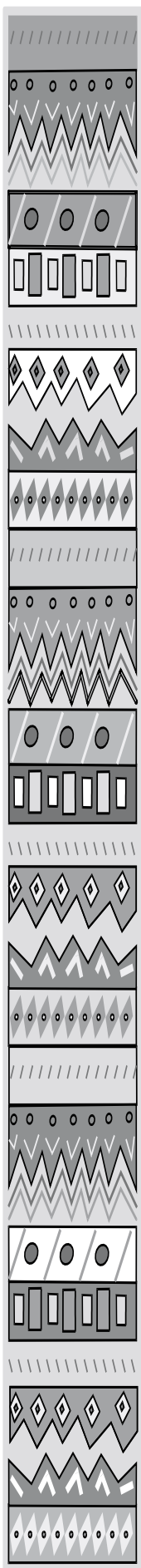
"Have a care," says the devil. "Don't care was hung." Quite so—on Calvary, and thus bought Salvation for all. "Go and do thou likewise." "Be careful for nothing." "HE careth for you." So mind your own business, and keep off the grass, else you'll have trouble as well as care in abundance.

Loneliness

It is a favourite trick of the devil to suggest to us that we are "lonely." Then have we lost our first love? Lonely in the presence of our Lover? "I am with thee always," says Jesus. Is it possible for God to lie? Is Jesus not enough? If not, who is?

"Thou, O Christ, art all I want,
More than all in Thee I find."

That sounds like "a bit of all right," and corresponds with "if any man cometh unto Me, and hateth not...he cannot be My disciple." Alone with Jesus should be Heaven upon



...Gone to the Heart of Africa

earth. "Thou art ever with Me, and all that I have is thine." To complain of loneliness on honeymoon is an outrageous insult to one's lover.

Discouragement

All discouragement comes from Satan, and generally through our vision becoming blurred. Abraham looked at his own body, then as good as dead, and Sarah's also, yet he wavered not through unbelief, and so gave glory to God. The Apostles knew what it was to "toil in rowing," nor were they exempt from "storms." Do we desire to be carried to the skies on flowery beds of ease? Has the Cross lost its attraction? What about the sufferings of the Apostle Paul? Where do ours compare with his? Yet he called them "light affliction," and asked for more, for he looked forward to the eternal weight of glory to follow at the Throne of God.

Discord

Discord is the opera of hell. Don't let the devil call the tune when your band plays. "Oh, I can't stand or get on with so-and-so." Then more shame for you! And how on earth, then, do you expect Christ to get on with you? There's a good deal of sound theology in "Love me, love my dog," Slight His child, and you'll have an uncomfortable settlement with the Father.

But if you think your brother has erred, your duty is clear. Go and tell him (or write him if you can't), state your case, and prove it. If he neither answers nor repents, leave him and the matter to God. If you won't meet him face to face to substantiate your charge when you have the chance, you are neither true nor brave, but contemptible. If, when face to face, you shook his hand, and were too cowardly to be straightforward and honest with him, at least when he has gone don't be a contemptible whisperer accusing him behind his back. To play the coward or act a lie does not become a Christian profession.

Cowardice

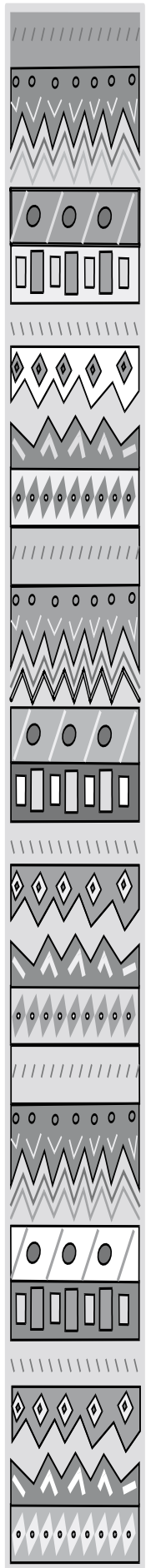
The fear of man is another temptation or inoculation of the devil; with it come many snares. He who fears man fears not God, and he who fears God fears not man. The fear of man leads to condonation of sin, and seeks to excuse itself by pleading the fear of scandal. John the Baptist feared no such thing, but boldly unmasked hypocrites, and so also did our Saviour. Peter saved the Church in its infancy by his bold rebuke of Ananias and Sapphira, fearless of the almost certain result, a grave scandal, which, however, of course never happened; God saw to that. Such is His business, not ours. He caused a revival instead. Paul and James similarly denounced sin and rebuked sinners, while John blurted out the unvarnished truth. "He that doeth righteousness is righteous, but he that doeth sin is of the devil." "Justice and Judgment are the foundation of Thy Throne." If we condone sin in others, we shall presently be found condoning it in ourselves, for Charity, true or false, has a knack of beginning or ending at home.

False Coin

Another specious device of the Evil One is to make us the coiners of new sins other than those mentioned in the Scriptures. This was the curse of the Pharisees. The infallible Word of God needs not the additions of fallible sinners. There are quite enough sins mentioned in the Bible, without our manufacturing others. When we add to them we declare the Scriptures to be insufficient; to do so is folly and presumption. A manufactured sin is a mote which is the unerring proof of a beam in the factory. When you think you see a mote, look in the looking-glass for the beam.

Disloyalty

Disloyalty is the devil's submarine, a nasty, sneaking sort of thing like a crocodile or snake. Satan's whispers often seem so true and reasonable, and his agent as pretty as an



angel of light, and some times even with a good record in the past. For three years Judas apparently did as good work as any of the other Apostles; none of his colleagues suspected him. Did not each say, "Is it I?" He healed the sick, cast out devils, and proclaimed the Gospel. His damning sin was a matter of a few days. Yet in spite of his good past we brand him with the ugly name of "Traitor," while the Scriptures call him the "Son of Perdition," and declare that he went to "his own place," for he betrayed his Master with a kiss, and sold him for thirty pieces of silver. Traitors can be detected by our applying the simple tests of righteousness. If a man deliberately break his contract with God and man, if he speaks fair to a man's face, but falsely accuses him behind his back, that man is not of God.

Pride

Shun pride as you would shun the devil and hell. Satan changes his methods of attack. When a man is unsaved he tries to keep him so by doubt and lusts and cares; when saved he seeks to make him barren. A proud Christian is a mule which produceth naught: a disciple lacking humility is a modern Samson shorn of his locks. To the unsaved Satan says, "You are unworthy"; to the saved, "You are worthy." When a man has sacrificed his all for Christ, the devil at once counter-attacks him with a view to get him to think he is better than so-and-so. The only safe position is that of the Apostle. "Sinners of whom I am the chief," or as the poet sang

"I am a poor sinner, and nothing at all,

But Jesus Christ is my all in all."

"Let each esteem other better than himself."

Priestcraft

Priestcraft is the patent plan of the devil to prevent progress. One of the tin tacks he strews on the road to cause punctures. We have One Great High Priest, and He says that all Believers in Jesus Christ are Kings and Priests unto God. God's Priests are all right, like Paul they esteem all others better than themselves.

Who is to baptize the converts? The best person to do so is the human agent that God used to convert them. What about the Lord's Supper? Who should administer it? Why, He Who presides. When Jesus is there He should preside, of course. When Jesus is not there, it matters not who presides, for any president is useless. If anyone can consecrate the Bread and Wine Jesus can, and if He can't nobody can. Jesus will always do it if we ask Him, and if we will keep out of the Chair ourselves. He that exalts Christ is in the Apostolic succession, and he that doesn't isn't. When Christ is exalted HE draws us all unto HIMSELF, and so to one another.

So also the ordination of our Lord Jesus Christ is the one sine qua non for every Apostle, and such is worth more than ten million of the ordinations of fallible men whosoever they be. Christ's ordination is simple and direct, and all turns on the answer to His one question "Lovest thou Me?" Not Church,

Chapel, Denomination nor Man, but Me.

Evangelism

"Oh! anything else," says the devil. Christ sent us to preach the Gospel to every creature, to be His witnesses unto the uttermost parts of the earth. Beware of getting things in their wrong proportions. Education is an excellent handmaid, but needs to be kept in her proper place. She is rather apt to give herself airs and desire to monopolise the conversation. Give her an inch, but take care she does not take an ell. You can sometimes use her as a decoy to enable you to get near the game to shoot it. But we are Evangelisers, not Educationalists. When the whole world has been given The Bread of Life, we will consider about becoming Educationalists perhaps, but not before.

Knowledge puffeth up, but love, especially that of God, breaks hearts and buildeth up. Preach Christ and teach the Scriptures—not to some, but to all. Your business is to cause every creature in your sphere of influence to know Christ and to feed on the Scriptures. For such purpose it is necessary to teach folks to read and write. Our idea of Higher Education is that Native Christians should go and impart the knowledge of Christ and the Scriptures to their fellows, far as well as near.

The Cure

If one of these or other fiery darts finds its billet in you, go to Christ. He will not only extract the dart, but also the poison, and make you a whole, healthy soul again.

But prevention is even better than cure, and the only orthodox preventive is the Shield of Faith; it not only wards off, but quenches each and every fiery dart of the devil. It's a heavy shield with a motor attachment which enables you to lift and wield it. The motor is love. "Faith which worketh by love." Faith in Christ depends on our love for Christ, and that depends on our knowledge of His love for us, and such is imparted by the Holy Ghost. Hence we are told to watch and pray. "How much more will He give the Holy Ghost to them that ask Him."

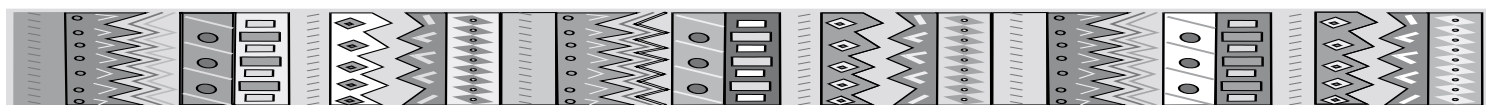
Nobody doubts the one who loves him and whom he loves. No company so good as His. No sacrifice too great to make far Him. If we love Him we love His Relations, all of them, for so He desires. White, Black, Rich, Poor, Nobodies, Somebodies, Cranks and Critics. Faint-Hearts and Fuss-boxes. Thus He tests our faith and love. Don't serve Christ for Heaven; you cannot serve Him for naught—Serve Him for Love.

And if you do you will have three leading Characteristics :

1. Eagerness for the Glory of God.
2. Touchiness concerning the interests of Jesus.
3. Zeal for the Salvation of Souls.

May God melt us all and mould us into this image,

"That no advantage may be gained over us by Satan."



Tape Talk

by Irene Gilsenan

TAPE REVIEW: 2 Corinthians by Norman Grubb

Norman begins by describing 2 Corinthians as one of Paul's intimate letters—a love letter in which Paul “runs from one point to another without any sense of it being prepared—more speaking from the heart.” Those same words could equally apply to Norman's talk. He advises us to follow the scriptures as we listen to him, since he's “just dodging around, picking out here and there.” As always with Norman, his “dodging around” in the scriptures unearths many gems. Those of you who are familiar with Norman will know that his gems are not some pretty little trinkets to be taken out and admired on occasions—more like pearls that bring great delight, may irritate at times, will certainly challenge and can produce untold wealth.

Through the two tapes Norman captures the intimacy of the relationship between Paul and the Corinthians. Paul was passionate about these people and was “glad to spend and be spent for them.” Yet, he is also prepared to deal harshly with them when necessary. Where sin had been left unchallenged, Paul's concern was to turn people back from the casualness of allowing loosened standards in the church. Thus, the letter demonstrates discipline through love—the only true love.

2 Corinthians is a letter written to

a church in crisis. The church was under fire as personal assaults were made on Paul, accusing him of being an unreliable apostle. In the letter Paul addresses these attacks on him, which could seriously damage their faith. However, as Norman points out, the attacks only bothered Paul in so far as they affected the Corinthians. His hurt was only because they were hurt—the mark of a true intercessor. Norman reminds us that as intercessors our “interests cease to be around ourselves because our needs have been met—now we can be what we're meant to be—a person for others.”

Norman explores instance after instance of how Paul saw everything as an opportunity to benefit others. This letter begins by Paul reaffirming the total sufficiency of God in the midst of his many sufferings—sufferings that were greater than most of us can imagine. Yet as the “God of all comfort” comforted Paul, we learn that his comfort was really for the benefit of the Corinthians. Norman emphasises that the only way we can transmit anything to others is in so far as we have it ourselves.

One of the many challenges of these tapes is a sort of underlying assumption on Norman's part that Paul's life as an intercessor parallels ours. There is no room for thinking of Paul as some higher being involved in lofty exploits beyond the reach of us mere mortals. The same Lord lives in all of us. Once we settle into the fact

that we're only vessels and He's the deity living in us life becomes free and often fun. Yet Norman doesn't beat about the bush. We are reminded that the life of an intercessor will cost—physically, mentally and psychologically. But we are also reminded that the inner man is renewed. In Norman's words, “There's a bounce in a Christian—a quality of glory, peace and victory in the midst of trials.” The life of an intercessor involves a hidden dying—again and again accepting things we don't like. However, the end result is that the life of God shines through and “as death works in me, life works in you” (2 Cor. 4:12).

These tapes are not for you if you are looking merely for some gentle exposition of the scriptures that leaves you refreshed and comforted—and sitting at ease in your armchair. But if you want to accept the challenge as well as reap the benefits of spiritual insights that touch the very core of life, then I recommend them thoroughly. Norman describes Paul's letter as a marvellous presentation of how “a servant of God—or anybody—any one of you—must live, if we're keen edges for Christ.” These tapes help bring home that message.

Irene is a teacher in County Kildare, Ireland. She and her husband, Richard, are Zerubbabel Contacts for Europe and are actively involved with the UK fellowship.

BIBLE STUDY:

by Brett Burrowes

At some time we have all said or heard someone say: "I just want to be accepted the way I am!" Isn't this what Christian love is all about—accepting one another as God accepted us? After all, doesn't God accept us the way we are? Isn't God's love unconditional? Shouldn't we always be gentle and nice to each other, understanding that everyone makes mistakes now and again? So what if a Christian is disobedient for a time? God accepts them; who are we to judge? The old hymn appears to put it well: "Just as I am." But I believe this view of God's love and acceptance is a misconception, and ultimately, a deception. In addition, it is also a misconception of what Christian love for one another is all about.

We all want to be loved and accepted—it is a basic human desire. How many of us have spent years trying to gain the acceptance and approval of parents, even many years after they have passed away. The desire to prove ourselves worthy of our parents' affection drives us to any lengths, and the knowledge that our parents don't, won't or can't accept us feels intolerably painful. But we do not only seek acceptance from our parents—we also seek it from our peers. When we were teenagers we can all remember how the approval of our peers was paramount—we didn't want to stand out in any way that might cause us to experience rejection. Perhaps we had a terrible case of acne or even just one pimple and we didn't want to leave the house for fear that someone might see us and either laugh at us or be repulsed by something so disgusting. Of course most of us are not teenagers any more, and having gained a little more perspective on life, don't see a pimple as the end of the world as we know it. But we still want to be accepted by others, and to a large extent, this desire drives much of what we do and say. We do not want to be an object of shame and ridicule and will do almost anything to avoid being in this position.

But the facts are this: apart from Christ we have lived shameful lives worthy of God's condemnation: in other words, we are sinners. The word "sinners" does not just mean that we made a few mistakes along the way. No, we have willfully gone our own way, even though we knew that God commanded differently: "There is no one who is righteous, not even one; there is no one who has understanding, there is no one who seeks God. All have turned aside, together they have become worthless; there is no one who

Pop-psychology...teaches that we have no reason to be ashamed of ourselves and that all shame is toxic. But perhaps, just perhaps, this shame inside us is not just because of how our parents and peers treated us, but because of who we are, because of what we have done. Maybe the solution to our shame is not by rejecting it as untrue, but by admitting to ourselves that we truly deserve to be rejected by God.

shows kindness, there is not even one. Their throats are opened graves; they use their tongues to deceive. The venom of vipers is under their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery are in their paths, and the way of peace they have not known. There is no fear of God before their eyes" (Rom 3:10-18). So although we may want God to love and accept us, our sin has made it impossible for Him to accept us the way we are. Unbelievers, and many Christians as well, live in the delusion that they can be

accepted just the way they are, without any changes: the problem is other people "who won't accept me the way I am." Or else we live out of this hidden shame, knowing deep inside that we are wrong on the inside but living out this shame in the form of depression and all manner of addictions and sinful habits. Pop-psychology, recognizing that shame is at the root of this self-destructive behavior, teaches that we have no reason to be ashamed of ourselves and that all shame is toxic. But perhaps, just perhaps, this shame inside us is not just because of how our parents and peers treated us, but because of who we are, because of what we have done. Maybe the solution to our shame is not by rejecting it as untrue, but by admitting to ourselves that we truly deserve to be rejected by God (Rom 1:18-32).

Perhaps now we can see how shallow a solution it is to demand to be accepted just as we are—because we're not acceptable. The solution must run deeper than a dismissal of our feelings of shame as irrational. Fortunately (to say the very least) God chooses to accept us not as we are, but in spite of who we are, for "God proves His love for us in that Christ died for us while we were still sinners" (Rom 5:8; see 1 John 4:10). God does not accept our sinfulness, and the hymn "Just as I am" refers to the only way we can come to God. We can come as sinners without a plea because we can come no other way and because God Himself has provided the solution in the cross. So God did not just accept us "the way we were." In spite of ourselves He loved us and did something about our plight, something extremely costly to Him, a cost we can not even begin to measure: He sent His own Son to die in our place, to bear the curse of condemnation for us (Gal 3:10, 13). It is impossible to know how deep and how great the cost that the Son paid for us; Paul describes it as a love that surpasses knowledge! (Eph 3:19). On the cross, Jesus experienced His Father's rejec-

Unconditional love—should Christians just accept each other the way they are?

tion: "My God, my God, why have you forsaken me?" (Matt 27:46; Mark 15:34). He endured such rejection and forsakenness so that God would never leave or forsake us (Heb 13:5). And all this is true for us simply because God did not "accept us just the way we were." Had God just accepted us in our sin, there would be no hope for us, no release from the shame and that the spirit of sin that indwells us: we would forever be in a living hell. Only if God hated us would He "accept" us just as we are. Such acceptance is Satanic and rooted in a desire to be left as we are: sinful self-centered people who have no regard for the good of anyone except our feeling good in the moment. How grateful I am that God did not accept me in my sinful desire to be accepted "just the way I am."

But still, in our pride, we continue to demand to be accepted "as we are." I suggest that the real reason people don't want to believe the gospel of Jesus Christ is that initially it is very bad news to us and our prideful view of ourselves: we really are the objects of shame, wrath and condemnation that we fear we might be: "we were by nature children of wrath" (Eph 2:3). We really are that bad. Only when we admit how deeply deserving of shame we really are, can we truly receive God's solution in the cross. Receiving the message of the cross is death to us, to all the false and self-deceptive images we have of ourselves, but it is only in embracing that shame as real and deserved that we can come to the cross at all. So God's acceptance of us at the cross demands a price; it demands our very selves, the view we have of ourselves. That is why Paul says: "I have been crucified with Christ." (Gal 2:20).

So since God does not accept us "just the way we are," then Christians shouldn't accept each other that way either. At the same time Jesus Himself commanded us to love one another (John 15:12). But he adds: "as I have loved you." Jesus' love was demonstrated in that He went to the cross for us and endured the most horrible punish-

ment a human being could bear: rejection by His Father in addition to physical torment and death. But He went to the cross because He did not accept our sin as the final word: Being utterly committed to our good and our salvation, He gave up His life to obtain forgiveness for our sins and to rid us of the Satanic spirit of sin. In the same way Christians should be committed to one another to cast out Satan when he gets a foothold in a fellow believer's life (Eph. 4:27). This means that we do not accept or toler-

God does not accept our sinfulness, and the hymn "Just as I am" refers to the only way we can come to God. We can come as sinners without a plea because we can come no other way and because God Himself has provided the solution in the cross. So God did not just accept us "the way we were." In spite of ourselves He loved us and did something about our plight, something extremely costly to Him, a cost we can not even begin to measure.

ate sin in our brothers and sisters in Christ, because such a Satanic infection will destroy them and others if it is allowed to continue. When sexual immorality was contaminating the Corinthian church, Paul told them that "a little leaven leavens the whole lump" (1 Cor 5:6), meaning that if they allowed this man to continue in his sin then everyone would be affected by the Satanic takeover of this man.

In our society, "tolerance" is often praised as a great ideal. But God's love is truly intolerant of anything that is not a

manifestation of his character. God is committed absolutely to us, but is not tolerant of sin. He unconditionally accepts us, since we have no way of independently fulfilling the conditions laid down in His law, but He does not accept our sin. So Christians should not be tolerant of or accept sin in their midst, nor "accept people as they are." Christian love means that we are so committed to one another that we will not allow any sin to contaminate our fellowship. And if someone willfully continues in deliberate sin despite the attempts of others to get them to repent, then Scripture ultimately calls us to hand the person over to Satan (1 Cor 5:5), since Scripture commands us not to associate with people who call themselves Christians but act in certain ways (1 Cor 5:11). But even in handing such a person over to Satan we are still unconditionally committed to their good: the hope is that in experiencing the full consequences of their sins, God will lead them to repentance and restored fellowship with them. So outwardly rejecting the person is a form of unconditional love. A temporary rejection of a person may be the only way of driving home the absolute unacceptability of the sin. At the same time God's love is always willing to receive a repentant sinner, as the parable of the prodigal son attests (Luke 15:11-32). Although God's love is unconditional, our experience of that love is conditional upon our repentance. God's unconditional love, both on the cross and in us, is not unconditional acceptance of someone in their sin, but an unconditional commitment to save them from that sin.

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The First IntersVarsity Conference

by Norman Grubb

Norman had the opportunity to attend Cambridge University and receive a degree under a special program for the soldiers whose education had been interrupted by World War 1.

When we went up for the Michaelmas Term, we carried on as at Keswick [a well-known Christian conference]. A few of us “prayer addicts” would meet in a man’s room for afternoon tea and then get down to it, often for three hours at a time on our knees, for God to break through at the University. In those days Cambridge was a men’s university, and the two women’s colleges were on the outskirts of the town—well away—Girton and Newnham. It was only about that time that Cambridge got far enough to grant degrees to women, even if they had passed all the exams! But we also voted against having women at our C.I.C.C.U. [Cambridge Intercollegiate Christian Union] prayer meetings. I shall surely be thought an anachronism when I still say I think it was good. It kept us down to what we were after without distractions!

There was one far-reaching answer I do know of personally, to our labours in prayer. Alfred Buxton, who had gone out with C.T. Studd to start the work in the heart of Africa, and had married Edith, his third daughter, was home on furlough and urging the need of imme-

diately reinforcement for the exhausted little band of six who had stuck it out in Congo through the war. Should I go on now? I had only two more terms—from January to June of 1920—to get this pass degree offered on a platter by the University, and I knew I could easily do that; and then by the strange Cambridge custom, all you do in two or more years is to pay £30, and your B.A. becomes an M.A.! Not an easy decision.

It was attractive to wait the extra half year and get the degree. Sometimes in my human pride I still regret that I didn’t. But no. I know now that God had something bigger in store if I obeyed, and I decided to go at the year end. That meant leaving the University in November. And this was what God had in store.

I don’t know how it came to me like this, but I felt convinced that, before I left, I should go round all my friends or acquaintances with whom I had some links of friendship (though not the inner circle of my keen C.I.C.C.U. friends) and I should pull no punches. This was the last time I would see most of them, and I must tell them exactly what my inner convictions were about how they stood with God. To me it was something like Elisha suddenly equipped with the spirit of Elijah. Obviously not a thing you can do under ordinary circumstances, and normally it might be well consid-

ered presumptuous and judgemental. But I did it, and it was a breakthrough.

I had seen nothing like it before, for we had all found Cambridge with its sophisticated ex-officer caste tough to break into; but man after man, some sixteen of them, faced up to the need of accepting Christ, or getting something right which was a block. It was a revival on a small scale and the C.I.C.C.U. asked me to have a special meeting with them about it, which I did.

But the outcome which really mattered was a sudden flash which I can only call an inspiration. If God was working like this at Cambridge, and there was a small start at Oxford, should not every English university have a Christian Union, and then out to the universities of America and the world? Why not have an Inter-Varsity Conference in London as a start? I shared my vision with two friends, Clarence Foster, who in later years was the greatly loved and honoured Secretary of Keswick and head of the Scripture Union, and Leslie Sutton, who has had a major part in the founding and development of Lee Abbey, which has been such a spiritual power in the Church of England.

We agreed together that this was of God and we would get going in arranging this conference around Christmas. We gathered other interested men in to pray and plan it, using Charles

Bradshaw's large room in New Court, Trinity, close to the rooms now occupied by Prince Charles. The result was the first Inter-Varsity Conference (I.V.C.), with a good group from Cambridge and a few from Oxford, London and Durham. That was all. But it was the beginning of what has now actually spread to the ends of the earth.

The I.V.C. continued annually until, under the leadership for years of Dr.

Douglas Johnson, who has really been God's man in developing the I.V.C. to what it is today, it was changed to the Inter-Varsity Fellowship (I.V.F.). Howard Guinness carried the torch into Canada, Australia and New Zealand; Stacey Woods established I.V.F. throughout the U.S.A. but using the extended title of I.V.C.F., adding the word Christian; and in more recent years Stacey Woods has expanded the

I.V.F. into the I.V.F.E.U. (Evangelical Unions) which has its unions, and groups, or chapters all round the world in hundreds of colleges and universities.

It is always a thrill to me that I was given a hand in the start of the I.V.F., and that it was the outcome of obedience in dropping the degree, which anyhow in real value was worthless!

—from *Once Caught, No Escape*

I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit.

—John 15:5

One night there was to be a big meeting in the mission and my friend was due to come with me and take part. At six o'clock he sent to say that he was unable to come and I knew that I had depended more on him than on the Holy Spirit. Could I go back and ask him for his help when I had been depending more on my friend? During the two-mile walk to the mission I said to the Holy Spirit, "I shall never let that happen again, and as a proof of my repentance, if you will come with me to this meeting, whatever you ask of me, when I come back this way, I will vow to you, like Jephthah, that I will give it to you tonight." If ever the Lord was with me it was that night in the meeting, and as I was walking back I said, "If there is anything in my life, or any position you want me to come to, I will give that to you tonight." He said, "There is a position I would like you to come to—to be a steward and not an owner of your money after tonight. You will only be able to give again as I tell you, because the money will be mine. Give the claim on your money to me." I said, "But my money is yours now." He said, "Yes, but when you want to give a gift you can give it; but now I want you to give up the ownership of your money to me."

I had had such joy in giving, and I had lived in that joy for two years. Now he was going to take that away from me. Since he had made that change in my nature I had lived only to give, and the joy of the people I helped followed me. He said, "After tonight you

are not to give to anyone unless I tell you, and you are not to spend one penny except on necessities and essentials. The world is my parish and while there is one person without the necessities of life you are not to spend one penny on anything else." I was earning money at the time and sacrificing in food and so on, but from that time I was only to give again as He would tell me. There and then I knelt down and called the stars and the Cloud of Witnesses to witness that henceforth I would not spend one penny except on necessities and essentials. At once the enemy said, "Do you know what you have done? You are worse off than the people in Swansea prison." I said, "Yes, but I have done it by choice." As soon as I said it, the whole heaven seemed to be illuminated, and the Holy Spirit said, "Let me tell you what you have done. Tonight I have grafted you into the vine and you have become a branch in the vine." It is not the branch that gets the fruit but the needy, and the vine can only produce the fruit through the branch. I saw myself as the medium between the Risen Lord and the world. The Saviour is in heaven and he can only give to the world through the sons of men. The realisation of it was almost unbearable. I became as dead to money as is a dead man and not once has God ever told me that I wasted his money. It was not that I learned to be content; no, I did not want it. I went out of the world where money was currency. Could God have opened his treasury to a clearer channel to run his resources through?

—from *The Intercession of Rees Howells*
by Doris Ruscoe

Sunday School

by Scott Prewitt



I have been working as a youth leader for this ministry for about fifteen years now. Wow, that starts making me feel old, but then again, I started when I was eighteen. I perform many tasks as a youth leader, but one of my favorites is teaching Sunday school for the High School age group in our fellowship group in Boone. Each Sunday I am responsible for spending about an hour with these bright, young, and energetic minds and I am charged with the undertaking of teaching them the scripture. I really enjoy working with this age group because they are able to hear and understand the Bible on deeper levels, and what they hear and learn is so applicable to their lives at their age.

I have always loved being in the scripture. God's word always refreshes me and provides constant direction in my life. To understand how the Spirit is directing us in our lives, we must know the Bible. This is the philosophy I use to teach my Sunday school class. There are so many elements that are pulling our teenagers to their own agenda. I want each of them to know that God has His own agenda for them, and to know this, they must listen to the Spirit. And to be able to discern what the Spirit is calling them to, they must know what God has said to mankind in the Bible.

Our Sunday school class likes to take entire chapters at a time for study. We have covered multiple books in the New Testament including Ephesians, Colossians, and Philippians. At the end of this past summer, as a group we decided we would spend time in the book of James. I've always heard that one must be ready for a real challenge when teaching on the book of James, but I thought, "No problem." I was sure we could get through this book fairly quickly and really enjoy the perspective of a new writer. Before that time, out of coincidence, we had almost exclusively studied the epistles of Paul. Boy, was I ever wrong about getting through the book of James quickly! What I thought would take five or so Sundays actually took five *months*. I must say, though, that these were five of the most fulfilling months I've ever spent in the Scripture.

I am no Biblical scholar, but you do not need to be one to immediately see the many truths that James shares in his letter. James writes to the Jews in the church of the day, and it translates to all of us in the body of Christ through these many, many years. Many of the short verses so familiar to us and so applicable to life situations come straight from James. Actually, that's very much how James wrote his epistle. From what I remember about my days in English classes in high school and college, I would describe James' writing style as stream-of-consciousness. He jumps right into his point without giving much setup and then quickly jumps to another

point. Rarely does he give much introduction to the reader nor does he use language as powerfully as Paul is known to do in his epistles.

I found this style to be actually very helpful for getting to the point of what God is saying through James. Also, the quick and sometimes blunt words of James really serve to emphasize these nuggets of spiritual truth. Sometimes we all need less talk around a point and more straightforward communication from someone who is a friend or advisor. James gets to the point all throughout his five chapters. The manner in which the epistle was written makes me think that James wrote out of concern for what he saw going on around him in the early church of believers. It's almost as if he was burdened with many things, and as he sat down to write about them, his pen could hardly keep up with his thoughts. His moving from point to point and then to another and then back to the original reminds me of how I sometimes communicate. I will write and write not always in the best most logical sequence, but I do get everything that I am thinking out of my brain and onto paper or a computer screen.

Immediately in chapter one, James launches right into one of the most often quoted scriptures of our time. James 1:2 says, "My brethren, count it all joy when ye fall into diverse temptations." If you are like me, you have heard this verse quoted many, many times, and hopefully, you have said it to yourself in

the middle of a hard place. Just for a moment, think about how far into the first chapter this verse would appear if it was written by Paul. Paul always used several paragraphs to begin his letters. In these opening sections, Paul used beautiful and convincing language to legitimize his position in Christ and in the church as well as offer greetings and thanks to friends in that church. This is not James' style, though. He comes right out with what he is thinking and goes from there.

As I said earlier, what I unwisely thought would take five weeks to get through took five months, so I cannot take this article and write about everything our Sunday school class learned from studying James. What I would like to do, though, is highlight some special verses. You will find many of these verses very familiar to you as they are frequently quoted scripture that applies to your walk in and as Jesus Christ. I have never been that good at knowing exact book, chapter, and verse of the Scripture that I am familiar with, so when studying James I was really excited to see that so many of these verses that I enjoy in good times and cling to in bad were there "under one roof." The teenagers in our Sunday school class were also amazed how much they could now apply to their daily lives as well as share with others. In fact, James is full of what I call quick commands and many dos and don'ts for the Christian:

- "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given to him." *James 1:5*
- "A double minded man is unstable in all his ways." *James 1:8*
- "Let no man say when he is tempted, I am tempted by God: for God cannot be tempted with evil, neither tempteth he any man." *James 1:13*
- "Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." *James 1:19*
- "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." *James 2:10*
- "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" *James 2:14*
- "Even so faith, if it hath not works, is dead, being alone." *James 2:17*
- "But the tongue can no man tame; it is an unruly evil, full of deadly poison." *James 3:8*
- "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." *James 3:10*
- "For where envying and strife is, there is confusion and every evil work." *James 3:16*
- "Submit yourselves therefore to God. Resist the devil, and he will flee from you." *James 4:7*
- "Go to now, ye that say, To day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." *James 4:13-15*
- "Is any among you afflicted? Let him pray. Is any merry? Let him

sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven." *James 5:13-15*

- "Confess your sins to one another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." *James 5:16*

As I said earlier, I could go on and on about the book of James. These verses above represent a small nugget of all of the great truth from God found in the Spirit-inspired words of James. I encourage you to take some time (actually lots of time) and spend it in this book. Study it and see what God is saying to you. For myself, I was so excited about what I found, I am now teaching it to our adult Bible study on Wednesday nights. As for our Sunday school class, we have now ventured backwards into the Old Testament. We are deep in the book of Daniel, and I must say how fun, exciting and fulfilling that book has been for us. Stay tuned.... I hear someone needs rescuing from a den of hungry lions!

Scott is the youth director of Zerubbabel Ministries. He lives in Boone, North Carolina and is an owner/manager of Back Yard Burgers in Boone, Hickory, and Lenoir.

Book Review

Left Behind: A Warning for Mankind

by Elliot Coatney

“Two men will be in the field: one will be taken and the other left. Two women will be grinding at the mill: one will be taken and the other left. Watch therefore, for you do not know what hour your Lord is coming.”

—Matthew 24:40-42

The world had a lesson in believing the unbelievable on September 11, 2001, as televisions around the globe displayed time after time in eerily cinematic quality the two jetliners plowing one after another into the twin towers of the World Trade Center. Even the toughest and most jaded among us were shocked and horrified. A relatively safe and secure nation was at once introduced to widespread fear and confusion, bringing many to call out to God for answers, for peace, for solace, and in some cases, salvation.

Against this backdrop, many would likely find a heightened timeline and poignancy in Tim LaHaye and Jerry B. Jenkins’s novel *Left Behind*, which tells the story of a world fully in the throes of the greatest and most terrible times the world could ever know—the apocalypse. Addressing the events of September 11, Tim LaHaye wrote, “Doubtless this will spark a renewed interest in the study of Bible prophecy to see how terrorism relates to the end

times. And certainly it does.” For LaHaye and Jenkins, their aim is nothing short of helping to prepare as many as possible for “His coming at any moment.”

This aim, while noble, may sound more the domain of a sermon or a lecture series, but *Left Behind* is a fully entertaining and believable work of fiction that relies as much on the writers’ imaginations as it does on end times prophecy. This is undoubtedly a reflection of the authoring team of LaHaye and Jenkins—LaHaye the noted expert in Biblical prophecy and Jenkins a seasoned author of fiction. Together, the two have fashioned a book (and indeed an entire series) that has reached more people with an explicitly Christian message than perhaps any other modern fiction.

To carry its message, *Left Behind* relies on fast-paced action and choppy dialogue in which readers find an almost journalistic account of the rapture and its aftermath. The story unfolds in pieces, as it might across the crowded screens of today’s twenty-four hour news networks. This leaves the plot seemingly contrived in places and the characters a bit flat, but the overall effect is compelling. The third-person narrative covers a broad cast but jumps

primarily between its two central figures: Rayford Steele, a middle-aged airline pilot who has resisted his devoted wife’s efforts to bring him to Christ, and Cameron Williams, a young worldwide news magazine reporter whose ambition has kept him from ever seriously considering faith in anything other than himself.

After millions of people across the globe vanish simultaneously, Rayford and Cameron—along with the rest of remaining humanity—are left to figure out how and why this happened as they navigate the instant chaos and confusion that grips the earth. Down separate but intertwining paths, Rayford and Cameron both find the answer to their questions, but instead of bringing resolution, the answer forces Rayford and Cameron each to decide the course he will choose in the face of the terrible truth. Though not overly graphic, *Left Behind* is intended for a mature audience. Scripture foretells a time of great terror and violence, and *Left Behind* does not sidestep this element.

While the meat of *Left Behind* is an action-oriented plot, its substance surely lies in the book’s sound presentation of its central theme: Christ is returning, be ready. Somehow, as the action throttles on, LaHaye and Jenkins manage to

interject entire passages of scripture and full clips of gospel message. One character, after learning the truth of the vanishings and facing up to the reason why he was left behind prays: "Dear God, I admit that I'm a sinner. I am sorry for my sins. Please forgive me and save me. I ask this in the name of Jesus, who died for me. I trust in him right now. I believe that the sinless blood of Jesus is sufficient to pay the price for my salvation." Together, the pieces of the gospel message scattered throughout the book could arguably guide a reader through a decision to accept Christ as Lord and Savior, and the harrowing account of a world facing God's ultimate judgment might even hasten such a decision for any who are wavering.

Some Biblical scholars disagree with the premise of a rapture of believers before the foretold period of tribulation, and some Christians fear that believing in it will leave many unprepared if they are to face the tribulation. Perhaps this is true, and perhaps it is not. One thing, however, is for certain: only the Bible can be relied upon entirely in all matters, including prophecy of the end times. It is almost certain that debate among Christians over interpretation of end times prophecy will not be resolved until the times are upon us. Nonetheless, the words of Jesus on the matter in Matthew 24 are unequivocal: "You also be ready, for the Son of Man is coming at an hour you do not expect." For this reason, each one of us should live blamelessly, in full faith and dedication to the gospel, so that none will be ashamed before Him at His Coming.

Criticism aside, *Left Behind* is a fine achievement, artfully and con-

vincingly weaving together well-reasoned Biblical prophecy, a plausible story of the end times, a sound if scattered presentation of the gospel, and a genuinely enthralling story...wow. With the first installment published in 1995, the *Left Behind* series is about to add its tenth volume, and with 50 million sold in the series, three number one New York Times best sellers, one feature film with more on the way, an audio drama series, and a children's series, Tim LaHaye and Jerry Jenkins

stay true to their mission, "that everyone who reads this will be prepared for His coming."

To learn more about the *Left Behind* series and its authors, visit the official website of the series, www.left-behind.com.

Elliot lives in Boone, NC and works at Southern Signature Foods. He is active in the youth ministry and Z-News and we welcome his contributions to The Intercessor.

A LETTER TO MY WIFE

December 20, 1912

Somehow God tells me all my life has been a preparation for this coming 10 years or more. It has been a rough discipline. Oh, the agony of it! The asthma—what has not that meant, a daily and nightly dying! The bodily weakness! The being looked down upon by the world folk! The poverty! And have I not been tempted? Tempted to stop working for Christ! Doctors! Relatives! Family! Christians! Who has not declared I tempted God by rising up and "going at it" again? It has not been I, it has been Christ who has carried me through.

This poor weak worm of a creature that God has chosen to put into the fiery furnace and walk with Him, and bring him out gain. And now! Ah, yes, He seems to be pouring health and strength into me, and a burning, consuming desire to live, to live for Christ and men. Glory! Jesus is my chief love and my Chief. And now, Scilla darling, all this separation is for our good; and what is far better, it is for God's glory and Christ's honor. I believe this assuredly: (1) Your health shall be restored. (2) You shall become a bigger firebrand for Jesus than you have ever been, and a far greater power than poor weak I could ever be. (3) our girls shall be white-hot warriors, and to God be the glory.

I think and think, and all upon the same line—a New Crusade.

—C.T. Studd

‘Verily Thou Shalt Be Fed’

by Norman Grubb

According to our usual custom, we gathered together on the evening of the third anniversary of Mr. Studd’s death, July 16, 1934. We were talking over what God had done through him and since, in sending the ten, fifteen and twenty-five, when a man, known only to one of us, walked into our midst. He had come on quite another errand. He had travelled 50 miles to find the secret of the Spirit-filled life. He had been in contact with one of our number some months previously, and although nothing had been said on the subject the fellowship had awakened in him a longing for a deeper experience of Christ. He remained three days with us. As is our usual method, we did not lightly encourage him to go all the way with God. We showed him from the Scriptures that the Holy Spirit, Whose full indwelling he desired to realize, changed the nature of those whom He possessed from living for themselves to living for others. Through us He travels. By means of us He finds the time and money and lives necessary for the spread of the Gospel. Through us He often answers both our own prayers and those of others for the men and munitions for God’s war. Those who will have the Holy Spirit will have the Sufferer for mankind as well as the Saviour of mankind indwelling them, and will be changed into His likeness. It was for this reason that Christ said to those who sought this way of life, ‘Sit down first and count the cost.’

However, this brother was on fire

for God’s best and declared himself willing to drink of the cup and be baptized with the baptism of the Lord Jesus, abandoning himself by faith to the full control of the Holy Spirit.

During the course of those three days with us he naturally heard at our daily meetings of our next objective. With the completion of the twenty-five we had waited on God to find out what number of new workers we should ask for in the coming year, and the answer had come—fifty. This was double the previous year and considerably more than the whole staff of three years before, and it meant £5,000 to send them out; but we had come to know the God of miracles by now through so many infallible proofs, that I think we found it easier to trust Him for fifty this year than for ten three years previously. Not that faith can ever be said to be truly easy; for to the fallen reason it always has the appearance of a blind plunge in the dark, and can only be maintained by persistent adherence in the Spirit to the promises of God, ‘enduring as seeing Him who is invisible.’

During the days this brother was with us he enthusiastically added his faith and prayer to ours for the coming of this number, but he was on dangerous ground. There was nothing about him which gave us any inkling that he possessed more than an income sufficient for his present occupation, but we were to learn differently.

He left us. Ten days later we received an ordinary unregistered let-

ter. When opened there was seen to be from this brother a cheque for £6,000: £5,000 for the fifty and the extra £1,000 to be used as the Lord directed! Apparently, on returning home, he had continued to pray for the fifty. Then the Holy Spirit spoke to him. Was he altogether His? ‘Yes, Lord.’ Was all he had His? ‘Yes.’ Then he must learn that a man of God must not pray for what he can himself pay. He is always himself the first sufferer, the first giver, as was God Himself. He must always answer his own prayers up to the limit of his ability, then he will have authority with God to receive from Him all else that he cannot himself give. Hence the cheque, and in one gift the full supply. Once more we were ‘like them that dream.’ Within a fortnight of our asking the Lord for this number so much greater than any in the past, all the finance had been supplied.

There only remained the coming forward of the volunteers, and these arrived in a steady stream till the number was complete. They included, as usual, some who were later rejected, others being accepted in their places, for although we only accept candidates who have been through one of the established training colleges, they all have to come and live at headquarters for a while. By this means we observe whether they are men and women of the Holy Ghost, and they have an opportunity to decide whether they are truly one with the principles of the Crusade. With some it takes time, with

others there are further preparations to be made, such as the learning of a continental language; so that it was not till some time later that we had completed the outgoing of these thirty-two men and eighteen women to ten different fields.

Such increases in our numbers brought feeding problems which we had never anticipated. Led out by God, as before explained, to depend on Him personally for household needs, we had never reckoned on a family of forty or forty-five; but all these years, without a human being knowing our condition from week to week, we can say to the glory of God that we have never lacked a meal.

Nor has debt been allowed. To ensure this, arrangements were made to pay at the door even for the daily supplies of bread and milk. In earlier years I must admit that the burden weighed heavily on me, although it was not I, but Pauline (and latterly Mrs. Purves) who looked after the catering, so I don't know what they must have felt! I used to alternate between weeks in the sunlight and weeks in the shadows. The Lord did a new thing some years back and by His grace I have learned something of that secret by which the eye and ear are kept closed to Satan's suggestions of doubt and fear and kept in singleness of gaze on God, the place where the word of Jesus Christ becomes true, 'If thine eye is single, thy whole body shall be full of light.'

I remember one early and outstanding deliverance, when the household numbered only ten. I was going off for four days of meetings and was leaving Pauline with only 4s. 6d. in the house. We had some prayer before parting and told each other that we

should meet again to hear of God's deliverances. All the same, it was a test for us both. When I returned I learned that two hours after I had gone a large hamper arrived at the door from the other end of London. It was taken in and opened before the assembled household, and they had a praise meeting round it. It contained, not special delicacies which could only be an addition to ordinary food, but all the necessities for several meals—leg of mutton, potatoes, bread and cheese, the very things needed, and a box of chocolates 'for the Grubblots from a raven.' Weeks after we learned the history of the hamper. We were at tea, in their Kensington flat, with a brother and sister whom we had met only about twice before. The sister took Pauline aside and said, 'I don't know whether my brother would like me saying this, but I thought I would tell you of a strange guidance he had some weeks back. You remember receiving a hamper? Well, early that morning, when my brother was having his quiet time, the Lord told him to go out and order it and send it to you. I was wondering whether it met some particular need?'

Another wonderful provision of the Lord has been a regular supply for the past six years of what now amounts to tons of potatoes, lentils, rice and oatmeal. It was particularly wonderful because the beginning of the supply came just after we obeyed God in taking on the feeding of the household. A few weeks later we entered the only period of extreme testing that we had, when our only food for a week was bread and cheese. We were at dinner one day when a van drove up and deposited half a ton of potatoes. Next day came two hundred weight sacks of

oatmeal, and a few days later two of lentils. They were from a Christian gentleman whom I had met only twice at meetings, and who even yet has never been to our headquarters; but through his goodness we have never since been without lentils and oatmeal, and potatoes in season.

Indeed we are usually able to tell what has been the crop of the season! One apple year we received over a ton within a few weeks, but all were most acceptable. I think we tasted every form there is of preparing apples for the table!

Beyond all special instances of deliverance stands out the fact of the unfailing regularity of supply all these years. It still remains a wonder to me when I look back on the many times in which I have enquired of Pauline how the household funds are, to be told that she is using the last pound; yet through all these 2920 days the barrel of meal has never failed, the fresh gift has come along just in time. Sometimes even larger numbers have to be catered for. At our conferences at the end of each month we sit down sixty to eighty in number. At our last conference, from Saturday afternoon to Monday morning, I asked the candidate in charge of the kitchen how things had been going, and she replied that there had been only 4s. 6d. in the morning, but during the day 10 lbs. of cheese, two joints of beef, 5 lbs. of sausages, pots of jam and marmalade, biscuits, swiss rolls, tins of peas, potatoes had arrived, practically all from unknown sources. We can only speak from experience at the home end, but, were the Crusaders on the fields to write of their tests and deliverances also, what book could contain them?

—from *After C.T. Studd*

One Woman's Answer: What To Do When Your Life Resembles Alphabet Soup!

by Page Prewitt

It has been almost ten years since we printed this excellent piece by Page Prewitt. It has been made into a small booklet, copies of which can be ordered from the book page.

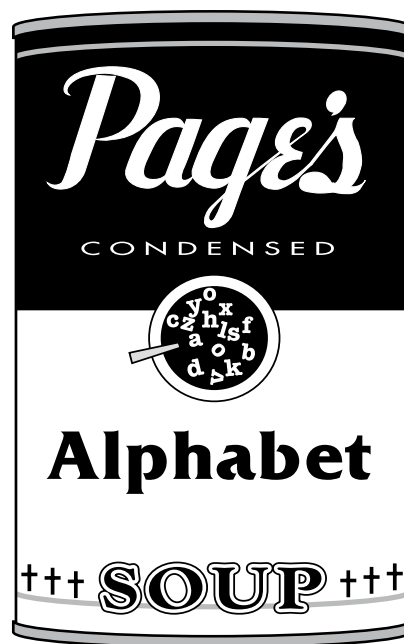
Foreword by Norman Grubb

The obvious meaning of such a title for this booklet as "Alphabet Soup" is that our lives are in some form or other a proper mix-up. Some things you can "spot and select"; lots you can't. Is there such a thing as a life which is a clear, straight line? Don't all lives appear to be a mix-up? Is there really the possibility of a straight line?

This is why I think this booklet is a rarity. I like it being totally personal, not a preachment, but the secret of knots tied and untied, and how to have them untied. And Page Prewitt takes us straight through from A to Z in sharing how the knots were unraveled in her own life, and then how to lay the finger on the many knots in every life until they are untied. Page so unmixes the mixed-up soup that we too are enabled to lay our fingers straight on those mix-ups, the reasons for them and the way to unmix them. She keeps it plain by concentrating on her own answer to the secret, showing how others can do the same.

She starts with a page or two on personal salvation and how she herself

came clear in receiving Christ as what we call a sinner saved by grace. So the booklet is based on the new birth experience as a given fact, and it is from there onwards that Page handles the mix-up of the soup's ingredients and comes out with the "straight line"



which all of us hunger to have and know as the straightness of our own lives. The rest of the booklet then deals with these mix-ups which in various ways tear our lives to pieces and in plain honesty are in capital letters in all lives, which are just as much knotted in those who call themselves Christians as

those who do not.

The answer is plain enough in Bible terms, though not so often referred to, and still less often so thoroughly untied. To get that answer we have to unravel what we might call the "self knots" in each of us. The whole weight and value of the booklet is in showing what the knots are and how they get untied, so that we may boldly then lay a forger on those same knots in our brother Christians.

So thoroughly does Page handle this, and with certain simple diagrams, that it would be a tautology for me to take up details in a foreword. Very simply, she focuses on the exact meaning, right interpretation and right uses of the subdivision of the human self which is lightly mentioned in Hebrews 4:12 and 1 Thessalonians 5:23 in three words: spirit, soul and body. What is the self, how do these three parts interact, and how do I get them rightly and fixedly "tied up" so that I can be bold in pointing to that same problem and its solution in nearly all my brethren?

This booklet tells about some of the quite desperate wrestlings Page herself experienced before coming to where, with unhesitating boldness, she can lay a finger on that same knot in you. And just because that takes us to the depths of the depths and drastically

uncovers hidden areas which the god of the false misuse of self has so cleverly covered over, it is lamentably the fact that the vast majority of declared and born-again believers turn back at that spot. There is the same major Cross in it for us as there was for Jesus himself.

Alphabet Soup puts the most profound truth on this whole vital “spirit, soul and body” problem and its solution in simple terms. And here it is important to take note that there are quite a lot of folks these days who will use a correct term for what we are talking about and yet still not know what that really means. This included Page herself, which forced her to find the right and ultimate answer. And you’ll find that this little booklet does give that answer. And it is then that at last the soup sort of “unmixes itself,” and each item can be both edible and enjoyed.

We have really come to where Page Prewitt probably is the leader over all of us in a thoroughgoing explanation of what is meant by these three terms—what each is and how they properly mingle—so that I can boldly say I am Christ in my form. How that subtle self of ours has at last been torn out of Satan’s hold on it since the Fall, and in its place we find what a self in focus is. As James says, “Let patience have her perfect work that ye may be perfect and entire, wanting nothing.”

This account shows precisely the opening of that “secret of secrets” to Page and explains her God-given ability to use her Spirit rapier to pierce camouflages in others, which has caused many to turn away just as they did with Christ, The Self. Page shows our human selves in their ultimate purpose—the eternal relationship for which we were created, then fell from,

and now to which we have been redeemed.

So I greatly recommend this booklet to every hungry reader who does want to get the soup unmixed and enjoy each particle in its right proportion, and be able boldly to point that fact out to his fellow Christians. If you really want to know the true meaning of who you are as a self—and that’s the only final meaning to our life’s search—this booklet can bring great light to you.

Norman Grubb

Part One

Life for me had become a hopeless search for a reason to live. My search was rewarded when Norman Grubb, a retired 80-year-old missionary from England, began to share with me what the Bible said about me. I was thrilled and shocked by what I saw and heard. My dilemma, liking what I heard but not daring to believe it to be true, plunged me into a search to check out Norman’s teaching. As a result of that search, I became convinced that what Norman taught was what the Scripture taught—that real life was God living out through His children.

Knowing this to be true did not make it a reality in my life. I was desperate for Christ to take over my mess of a life and live it for me. My focus was always on “me” and how terrible I was. Then one evening, while standing at the stove in my kitchen, the Lord said to me, “Dare to say about yourself what I say about you.”

It was at that moment that I first said I am Jesus Christ in His Page Prewitt form. As I said that, I appeared to myself anything but what I thought Christ would look like. I had been waiting and

waiting to look and feel differently before I would declare myself to be the Page form of Christ. God’s word came and I obeyed (the obedience of faith—our only requirement—Rom. 1:5).

I said it and believed it. I don’t know why—desperation, I guess—but I took it “hook, line and sinker.” Since that day I have never doubted the truth of it. God has been faithful and has never let me down.

God in His precious love for me knew I was desperate and sent Norman with His truth in the nick of time. I believe, had I not caught on when I did, I would have eventually killed myself or would be in a mental institution today.

Knowing that there was another here (Christ) to do for me what I had proved I could not do for myself (live life) began to put me at ease. The pressure, the condemnation and the self-hate began to lift. I began to experience a freedom and a poise that I had never known. It was now up to Him to live and be how and what He wanted to be through me. I had failed miserably, so I had nothing to lose.

My outer circumstances didn’t suddenly become wonderful. Life as a wife and mother remained hard. My husband continued to dislike me and felt free to say so. Dealing with my four children was still very difficult, but I began to see it all in a new way. I started to see that things were exactly how God wanted them to be. Life was not a nightmare that had trapped me; it was God’s situation for me. He was in my circumstances and was in me to handle whatever circumstances He sent my way. I was Christ in my form, not because I said so, but because the Bible said so.

I also knew there was a time, before

I became a Christian, when I wasn't that and that I became "Christ in my form" at the time of my conversion. But before that day in my kitchen, I had only been aware that I had been born again, that I was saved. When I made my statement it was the first time that I acknowledged aloud—to myself and to God—that as a Christian, this is who I am.

So let me go back to the "beginning."

How I Came to Christ

From my early childhood, I had a desire to know God and a desire to be a right person. I knew I didn't know God, and I wanted so to know Him and to go to Heaven. I knew I wasn't "right" and wanted so badly to be right. My mother would say to me: "Little girl, you had better change your ways." I wanted to change my ways—but *how*?

I finally concluded that probably only priests, missionaries, ministers and nuns (and possibly my saintly grandmother) did right, knew God and were going to Heaven. There didn't seem to be much hope for my becoming a nun, but I thought that maybe one day when I was old, I would be like my grandmother—wear my hair in a bun and sit pleasantly doing needlework.

One time as a teenager, spending the night with a friend, she asked me, "Page, are you saved?" Too embarrassed to ask what she meant, I vaguely nodded assent. *Whatever* did being "saved" mean?

When I was seventeen years old, living in Coral Gables, Florida, I found out. I was invited to a Youth for Christ meeting and heard Ephesians 2:8-9 quoted: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

There was that word again—"saved"!

The result of hearing that was that I soon received Jesus Christ as my personal Savior and was "born again." I was saved!!

But until I found that being saved meant more than just "going to Heaven" and that who I had become when I was born again was *Jesus Christ in my form*, my salvation did little for me but assure me of Heaven. Life for me was as if I had written the seventh chapter of Romans. What I didn't want to do, I did; what I hoped I would do, I didn't. The bondage of being a Christian was as bad as the misery I had in my search for God.

College, Marriage and a Family

After I had moved away from Florida, gone through college in North Carolina, married an attorney, moved to Mississippi and borne four children, I finally discovered the living truth of Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." And I myself began to really live.

It was not so much that my life situation got better (for actually it got worse!), but that I experienced a total change in my way of seeing myself and life around me. And even though there was much that brought me to near desperation, there is nothing about those years I would want to have been changed. I see it all as God's perfect purpose and plan.

Some time after I first said that I was the Page form of Jesus Christ (who I am), the day came when I needed an explanation for how—although I knew

I was an expression of Christ—sin and failure played such a mammoth part in my experience.

I had found the basic answer concerning my life years before when I saw the truth of who I really am. Now, God was getting ready to show me the next step: what to do when knowing and saying who you are is not enough.

I have found the key to living this Christian life as Paul said it could be lived. Taught from the Scripture, and with the help of Norman Grubb and countless friends, I have, by positive and negative "pulls," come to see the missing explanation.

No Independent Human Self

In a word, for me, it has been finding out there is no such person as an "independent self." Today I not only affirm who I am, but I have been privileged by the Spirit to lead many other believers into this same acknowledgment. Bill Bright, of Campus Crusade for Christ, used to say that until you see those you introduce into the Kingdom bring in others, you haven't experienced real in-depth fruitbearing. I even have "grandchildren" in the faith of knowing that they are expressions of the Living Christ.

Now, after years of experience in real-life situations, I can say I know how to fully operate as a "knower." I "know" who I am and I now know how to operate as who I am.

The term "independent self," as such, is not found in the Bible. The idea, however, pervades the Scriptures in the lives of the Old Testament as well as the New Testament believers. We find it in the teachings of Paul and in the words of Jesus. Jesus said it, Paul explained it, John confirmed it. And I

dug until I found the hidden treasure.

This truth has been available for all believers, and there have always been those who saw it. In our age, however, there is a resounding emphasis on the self. We can say that since Freud in more modern times, and even as far back as Aristotle, attention has been drawn to the self. But today's quest is almost a hallmark of our times.

So it seems appropriate that the Holy Spirit is giving to God's people the true answer to "know thyself."

This is what I have found for myself. I already knew God and had found Him always complete. What a joy (what a relief!) to finally know *myself*, and to find that I, too, am complete. As Peter says, "His divine power has granted to us everything pertaining to life" (2 Pet. 1:3). And James adds that we are "perfect and complete, lacking in nothing" (James 1:4).

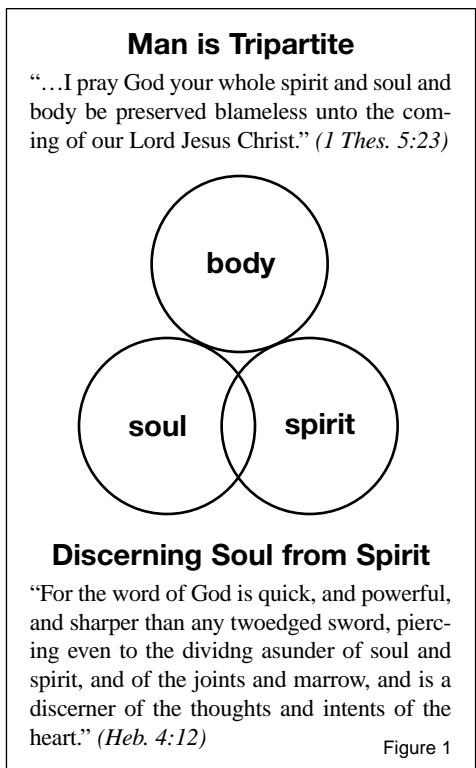
At a recent conference in Blowing Rock, North Carolina, I was asked to speak and began by saying, "I want to talk about when saying 'who you are' is not enough." Over the last few days there, I had talked to individuals whose lives were not working out to their own satisfaction. They told me, and I knew it to be true: "I know and say who I am. What is the problem?"

I could see there were problems in their lives, and they would proceed to relate them in depth. There seemed to be a dilemma over life, even when they could see and know and say that they are Christ in their forms. In fact, the longer their experience in this was, the more frustration they had when life just was not "working out."

As you read this, if you are someone who has been saying, "I know who I am and I know what it is to be a

believer," but somewhere you have a "sticky wicket" that you can't work out—in your interpersonal relationships or in some situation that you are part of—then, as a friend of mine often quips: "LISTEN UP!"

We Are Body, Soul and Spirit



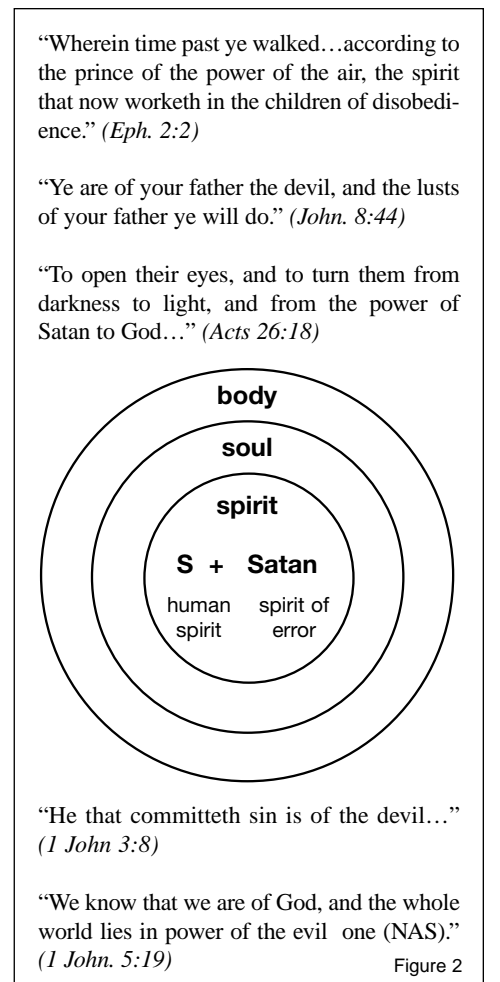
Knowing I was Christ in my form and at the same time feeling all kinds of negative feelings was very confusing to me. How could fear, anger, hate, etc., and Christ all be fit together in this person I called "me"? It began to come clear to me when I saw a simple illustration in a Watchman Nee book. I have added to his illustration.

The circles give a picture of us as persons (Figure 1). We are tripartite—made in three parts: body, soul and spirit. The body is the house for soul and spirit. The soul is where we experience feelings and thoughts—emotions and reason. Our spirit is the part of us

that is created in God's image and is the seat of desiring, willing and knowing.

Before we can appreciate who we are in Christ, we need to understand who we were before Christ became our personal Savior—in other words, before we became born again.

In our non-Christian state, we were joined at our spirit center with the spirit of Satan (Figure 2). You probably don't think this can be true, because when you think about Satan, you immediately think extreme evil. Satan is not necessarily always some killing, stealing, horrible person. The evil that he is (really, all the evil there is—period) all boils down to one simple thing: self for self. All the evil there is originates here: self for self.



How Evil Began

Satan, originally Lucifer, was created to be God’s light bearer. He would proclaim God. God did not make Lucifer into Satan. Satan did this by his own choice. In effect, he said “I will be equal to God, I will be like God, I will be God unto myself.” (Compare references from Isaiah 14 and Ezekiel 28.)

There is no truth in the belief that a created being can ever be equal to his Creator. Lucifer came out of God, and in his original form he came out as a self-giving self because he was “bearing” God’s light. But by his own choice of believing wrongly about himself and rejecting that “light,” he became a fallen form of God. He became a *misused* form of the self giving, all-loving being of God. He became Satan, a self-for-self, an “I’ll be for myself” distorted form of God. God himself had eternally said “no” to being that, and in this God cannot deny Himself or lie. His eternal, fixed choice was to be forever the God of outpoured love. Lucifer chose the opposite.

Sometime after Satan’s fall, the Bible tells us that Adam fell and that all persons come into this world in the form of fallen Adam. So, as the circle represents, at their spirit center, all persons are joined to the spirit of Satan from birth.

Now to you, the reader. Before you accepted Jesus Christ as your Savior, your spirit was in a “hook up” with Satan. Everyone you know who is not a Christian still is. The characteristic in all non-born-again people is *self*—self-for-self—an “I’m for myself” attitude. Even in their good deeds, the root is self. They are expecting to get something back for themselves.

If this is an unacceptable view to

you, just begin to watch them, and sooner or later you will see this. For example, you will hear the whine of “I was so nice to her, and do you know what she did?...”

People do not like to hear this about those who are not Christians, and I don’t particularly like to mention it. I mention it, however, for two reasons. First, so you will realize who these people really are by nature. Second, because your heart and mind needs to be broken for others. You need to be more concerned. This concern includes (if they have not received Christ) your husband’s best friend, your golf buddy, the friend you lunch with, your precious sister or just “good ole Mary Sue” who waits on you at the drugstore.

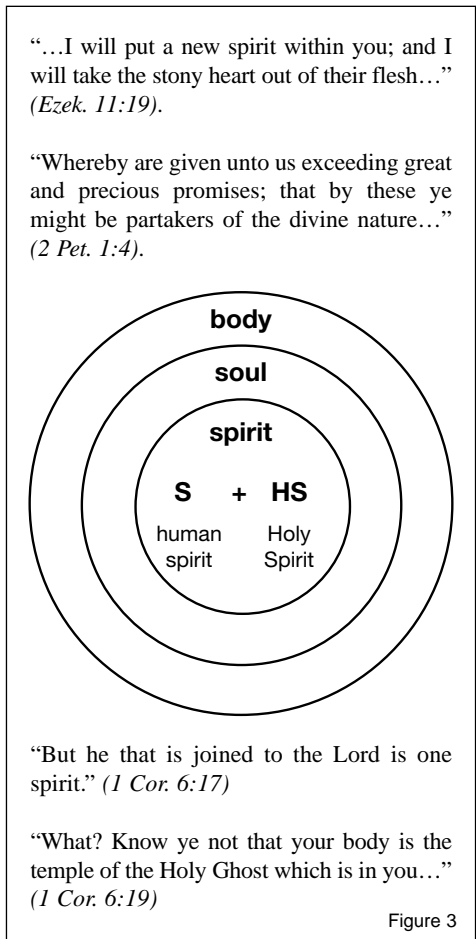
Now let’s look at the circle that represents the “born-again” person (Figure 3).

We notice that the body of the Christian contains a soul, and a spirit that is now hooked up with the Spirit of Jesus Christ. How did this hookup occur? The Bible says it happened through the death of Jesus Christ on the cross. You ask, “What has that got to do with me...Jesus Christ, in history, dying on a cross?” You might add, “I know that the blood of Jesus washed away my sins, but how does it work that it gets a switch going and gets my spirit ‘unhooked’ from the spirit of Satan and now ‘hooked up’ (united) with the Holy Spirit? How does that work?”

“One Died for All, Therefore All Died”

The Bible says we “died with Him” (Rom. 6:6) and “in Him we are dead” (2 Cor. 5:14). What does that mean? What does that mean to you? When I used to think about it, all I knew were those words. They made no sense, and I had no understanding of what they truly meant. Even though the Bible talked about me being dead, I knew that I was very much alive. One of the reasons it meant nothing much to me was that I was also ignorant then of the fact that before my conversion I was joined to this other spirit—this wrong spirit—and needed to get rid of that spirit.

The way spirit gets out of a person is through death—which is not annihilation or ceasing to be. When you die, the spirit goes out of your body. So when Jesus Christ took us to the cross in Himself, what he did for us was take on this sin nature. In some mysterious way—don’t ask me to explain it to



you—for our sake “He made Him to be sin, [He] who knew no sin” (2 Cor. 5:21). He became sin for me! And He became sin for us so that “we might be made the righteousness of God in Him” (also 2 Cor. 5:21).

Jesus Christ took on that sin spirit and He died, so the sin spirit went out. And when we take Him as our Savior, His death works the same thing in us. The way to get a spirit out of a person is for that person to die. So Jesus took that spirit of sin, died on the cross, and that spirit went out. But did it go out of me when Jesus Christ went to the cross? NO. It went out of me when I, by faith, took the work He did on Calvary to be my own.

So he died on the cross, and I died in Him. In some mysterious way—I don’t understand how—the Bible just says in Him I died and in Him you died too. In that death, the old spirit of sin went out. And death is only the means to life.

The body of Jesus lay in the grave for three days. There was no spirit in it, being dead. Then the Bible says that God’s own Spirit quickened Jesus’ body and resurrected Him. The Bible also says that the same Spirit that raised Jesus from the dead now therefore lives in you. That very same Spirit quickened you and brought you back to life. This is the new birth of John 3.

So that is how you, at your spirit center, became joined to the Spirit of God. Your spirit becomes joined to the Spirit of Christ through this work of Christ. In I Corinthians 6:17 we are told that he that is joined to the Lord is “one spirit with Him.”

End of Part One

Page Prewitt lives in Boone, NC, where she is a full-time Teacher/Sharer at our

Total Living Center. She has dedicated most of her adult life to bringing to others the pure message of Christ in you as you as taught to her firsthand by her mentor, Norman Grubb. She has been a true example of the “hope of glory” that comes as a result of allowing Christ to live one’s life. Page is the mother of four adult children and the grandmother of eight young grandchildren, all of who live on her same street.

Editor’s Note

continued from page 7

cinating glimpse into the early days of the fledgling faith mission the WEC, begun by C.T. Studd and carried on after his death by Norman himself and his wife, Pauline, C.T.’s daughter. Here the lessons Norman had been learning were put into practice.

Even in his younger years Norman was not a stranger to stands of faith. Many may not be aware of Norman’s part in the founding of Intervarsity Fellowship, a movement which has now swept universities worldwide and which was born out of his desire to see Christ-centered fellowships on every campus. It was his obedience to God’s call to go immediately to the mission field in Africa, thereby forfeiting his degree, that produced the abundant fruit at Cambridge, as well as hundreds of universities in years to come.

Finally, Page Prewitt’s marvelous booklet, “One Woman’s Answer—What to do when Your Life Resembles Alphabet Soup,” is a perfect example of such faith. Norman, Page’s father in the truth, writes a splendid foreword in which he highly recommends Page’s presentation of her own personal search

and the answers she discovered as she discerned the often misunderstood differences between body, soul and spirit: “We have really come to where Page Prewitt probably is the leader over all of us in a thoroughgoing explanation of what is meant by these three terms—what each is and how they properly mingle—so that I can boldly say I am Christ in my form... If you really want to know the true meaning of who you are as a self—and that’s the only final meaning to our life’s search—this booklet can bring great light to you.”

To Think About...

The Facts

Facts ARE, whether we accept them or not: but faith alone makes them facts in our personal experience, and therefore proven facts to us. We must use faith. We do use faith. No man has ever lived his life without it. Faith alone makes all the facts of life, known and unknown, facts of personal experience to each of us. We breathe by faith, and the air is ours; we eat by faith, and the food nourishes us. We marry by faith, we transact business by faith, we pioneer into unknown realms by faith: all these, and all else, only become personal realities to us because we first believe the relevant facts and then appropriate them to our personal use.... Faith is the faculty by which, when we know we can have a thing and we want it, we can get it. Faith acts, and it acts on facts.

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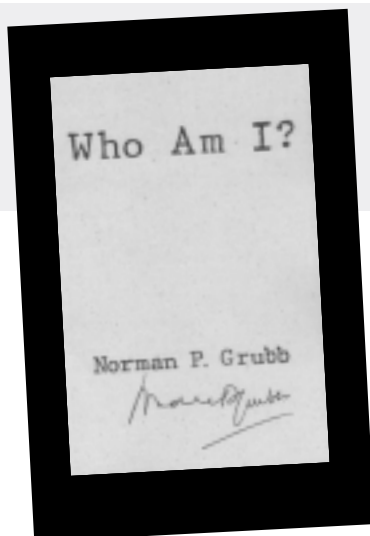
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Dear Children

Dear children, don't let anyone deceive you about this: When people do what is right, it is because they are righteous, even as Christ is righteous. But when people keep on sinning, it shows they belong to the Devil, who has been sinning since the beginning. But the Son of God came to destroy these works of the Devil. Those who have been born into God's family do not sin, because God's life is in them. So they can't keep on sinning, because they have been born of God. So now we can tell who are children of God and who are children of the Devil. Anyone who does not obey God's commands and does not love other Christians does not belong to God.

-1 John 3:7-10

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Words to Live By...

We do not live merely on a vertical plane, but also on a horizontal. All our vertical relationships of faith in God through Christ are consummated by our horizontal relationships with each other.... One does not properly function without the other.

Subscriptions

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The following audiotapes are offered as an aide to affirming the Lord's revelations of "Christ in you." They will be of interest to those Christians who are seeking to further their understanding of living in union with Christ. All tapes have been recorded live at various gatherings and may contain some background noise. Editing has been kept to a minimum in order to preserve the precious truths these tapes contain.

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