

The INTERCESSOR

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

Volume 18

Number 4

Why Doesn't It Work?

by Norman Grubb

How wonderful it is!—in our new slavery to Christ we are joyfully free to be producers of the fruit of the Spirit, and cannot come again under the control of our old sin-owner. In our new slavery we say from the heart what it says in that old Church of England prayer: “. . . in whose service is perfect freedom.” That is the *fact*—but how about our realization of it?

Let us face it: Though Paul has declared to us the totality of our new freedom as slaves to our new Owner, we often don't seem to have found this fixed level of new freedom working out in our lives, but are caught up again under that old sin-boss. Where does the answer lie? It is in our relationship to the law. We go back to this word of Paul's: “You are not under the law.” But in fact we are under it and know a lot about the heavy bondage of the law on us with its “you ought” and “you ought not”! Then what does Paul mean when he says that we have full freedom from the law? We must look thoroughly into this and find the solution. For if Paul is saying, “Sin shall not have dominion over you, because you are not under the law but under grace,” that evidently means sin will have dominion over us as long as the law does continue its hold over us. But how to be not only “dead to sin” (6:2) but “dead to the law” (7:4)? And how can that give us our liberty?

A Change of Husbands

Paul explains it like this in Romans 7:1-6. In a marriage, law binds you to your mate. Now we humans started life mated to Satan, expressing his sin nature and producing his children, “the motions of sin in the flesh.” But as we have already said, we came into the world *blinded* to the reality of our marriage and to the control of our sin-husband, and to the fact that it was his children which we were producing. We were duped into regarding ourselves as free persons living

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our own lives. If we had a relationship to sin, it was more as it having some “influence” on us, but by no means having control over us as husband over wife. We recognized Satan neither as husband nor slave-owner over us.

Therefore in our unsaved days, when blind to our true relationship to Satan, God in mercy sent us the law through Moses with its written list of “Thou shalt” and “Thou shalt not” to shoot

holes through our false independence and self-righteousness. We admitted the authority of God's law of right living, for we were still His offspring created in His image. But how husband sin laughed at us: “Fulfill God's law based on being a self-giving self, when you're mated to me, the enemy god of self-loving self? Ridiculous!” He was right. We couldn't and didn't want to fulfill God's law. So God's hidden purpose of grace in sending us the law was first fulfilled not in us humans keeping the law (which we couldn't) but in our consistently *breaking* the law, and thus being exposed by the law as guilty lawbreakers, as sinners.

In This Issue

Why Doesn't It Work?	1
Editor's Note	5
Is the United States in a Religious War with Islam?	6
As Iron Sharpens Iron	8
Faith in the Daily Life	12
Intercession of Rees Howells	13
A Look at a Book	14
Letters from Norman	15
To Think About... ..	15
Christ's Etceteras	16
Inner Struggles Lead to Freedom	22
Bible Study: Sin & Satan	24
It Doesn't Work?	26
Questions? & Answers!	29
Tape Talk	30
If You Love Me... ..	31
Oh Wretched Man... ..	33
Words to live By... ..	33
Zerubbabel Tape Ministry	34
The Bookshelf	35

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So by the law we were ultimately driven to take that first great outward step of “coming honest” and acknowledging our guilt, repenting, and being delivered from the curse and condemnation of the law of God’s own Son, “set forth” as the propitiation for our sins.

But then comes the further step. The total work of the law is not just to expose the fact of sins committed and the consequent judgment. It is that “by the law is the knowledge of sin”—not *sins*, but the *sin principle* which was dwelling in us when the father and originator of sin dwelt in us.

At the moment our old marriage was broken by the death of Christ our representative, immediately in His resurrection He became our new Husband in place of Satan.

A New Union

Paul, through analogy, explains how we are at first married to and totally controlled by our Satan-husband, but then by one stroke the marriage is broken up—Christ’s death as our representative cutting us off from the marriage to Satan! Having died with Christ, we are now dead to our old husband. That means that the law can no longer point its finger at us as unable to keep its commands—unable because our husband (who expressed himself by us) would never let us—for death has put an end to that marriage; so the law has no further condemning claim in that respect. “Wherefore, my brethren, you became dead to the law by the body of Christ, that you should be married to another” (7:4).

He then uses the marriage illustration, just as he had used the owner-slave illus-

tration, to bring home the same truth to us: that we humans are always under a deity management. So there’s no such thing as we humans remaining unmarried, just the same as we couldn’t remain free from slavery. Therefore the marvel of God’s grace, says Paul, is that at the moment our old marriage was broken by the death of Christ our representative, immediately in His resurrection He became our new Husband in place of Satan. There’s no such thing as a time period in which we are a kind of widow! We have immediately changed husbands and entered into our new marriage contract, in which “the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death” (8:2).

When I inwardly know this and have got the facts in clear focus, I find that my new Husband has me, to my delight, in His total ownership; and I have nothing to do in our family life beyond producing the fruits of our marriage, the fruit of the Spirit. Then the law has disappeared from me, because my new Husband, who is the resurrected Christ, fulfills it by our union life. I thus have become dead to the law in its outer form—the form in which God first sent it, so as to expose me to the reality of my old Satan-husband.

Confusion in Our New “Marriage”

What perfect joy for us who have come this whole way by grace into our new union and know, in its full reality, our marriage to our new Husband! But actually, the point of what Paul is now writing about, and bringing to its climax in Romans 7, is that we’ve not yet properly understood our relationship to our two husbands. Being all tangled up, our concepts need to be untangled. The tangle is caused by the false idea of myself as an independent person, about which I’ve

been deceived from the Fall. Not knowing that as a sinner I lived under the total management of my old husband and solely expressed him and reproduced his children, but wrongly thinking I then had an independent life of my own, I started out living my new life thinking that now also, as a redeemed human, I have an ability of my own and so can fulfill the law. And so my former husband catches me unaware. When I think I ought to be “doing my own thing” for God (for now, being redeemed, I delight in the law of God) Satan cunningly re-exerts his control over me and causes me to fulfill his flesh will. How can this be? Because “doing my own thing” is Satan’s principle, the very cause of his and Adam’s fall. It is the sin principle. Here then is the value of the continuing law to my life. I needed to have one final radical exposure of the “nonsense” of my supposed independence. By this, at last, I can see I have never been independent: because the self-relying self was the sin-spirit in me. Until, however, I consciously know and enter into the reality of not only my cutoff from my old husband, but also my marriage to my new Husband, I will still be in an illusory condition of independence, and so actually under the remote control of my old husband. There is no in-between status. So the law completes its work by revealing the illusion of my independence, and grace reveals the reality of my new marriage. Once I move into that, the law ceases to exist as having an outer claim on me, since it is now being *inwardly* fulfilled in me. This is why Paul puts such strong emphasis upon the completion of God’s purposes through the law for my freedom, exposing sin as well as sins, and the lie about a time of independence intervening between the old ownership and the new, the old husband and the new.

How wonderful to know that I am now married to Christ! To know that “I am my Beloved’s, and His desire is toward me” (S. of S. 7: 10).

Romans Seven Puts Me Straight

Paul then continues to open the truth of the value of the law to us by illustrating it from his own experience, in Romans 7:7-25. It centers around the subtlety of the Ten Commandments, and particularly the one commandment which penetrates through outer acts to inner motive: “Thou shalt not covet.” He explains how he was once quite unconscious of any tendency to covet—which he calls “being alive with-

So here we are, inwardly delighting in God’s law, and yet frustrated and defeated; challenged by the law, yet laughed at by sin, making it plain that it has us in its control.

out the law.” But later, on some occasion, this tenth commandment hit him. After a first reaction of “Not me—I’m not covetous,” he was devastated to find in his heart every form of covetousness—all manner of concupiscence,” he calls it—and this bowled him over. It flooded him like a tidal wave. And so, he states, “sin revived, and I died” to any idea of self-ability to keep God’s law. This experience was what God used to open his eyes to the fallacy of self-reliant selfhood and to lead him both into the experience and glorious understanding of “union truth”: union with Satan replaced by union with Christ.

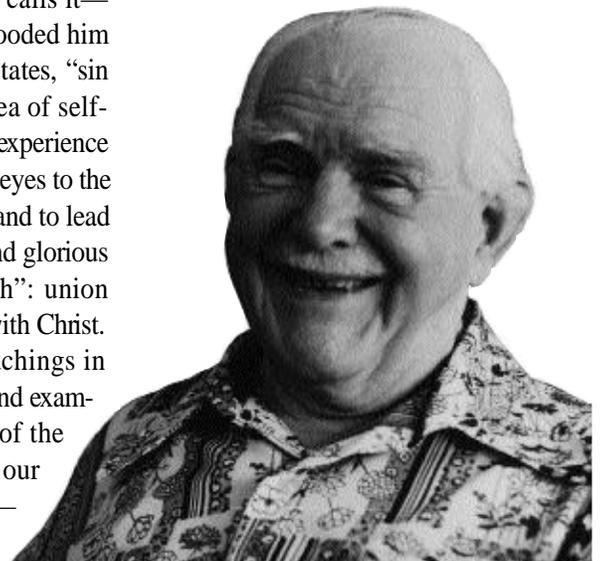
So Paul continues his teachings in Romans 7. Let us dig right in and examine in depth what the effects of the law are on us and learn about our final total deliverance from it—which occurs when we’ve

reached the awakened and concerned stage, as Paul did over his temptation to covet.

First, we can clearly identify Paul’s “man” as ourselves in our new creation, because “delighting in the law of God after the inward man” (7:22) obviously implies it is someone who has the new-heart outlook of a redeemed son of God.

So here we are, inwardly delighting in God’s law, and yet frustrated and defeated; challenged by the law, yet laughed at by sin, making it plain that it has us in its control. Here we are, as Paul said, not doing what we should do, and often doing what we hate to do.

But now, through this frustrated condition, maybe sometimes lasting for years, we come to one clear recognition—facts force it upon us: our obvious inability to keep the law. We recognize also that the blame is not on us. We *want* to do the right thing but haven’t the power: “To will is present with me, but how to perform that which is good I find not” (7:18)—so at last we can trace the trouble down to the culprit. What a vital revelation! It is not *I*, it is sin that dwells in me, *masquerading as self-effort*.



The Big Lie

At last, light has begun to break in on us. Twice over (see verses 17 and 20) Paul exclaims, “*That’s it, that’s it; it is not I, it is sin dwelling in me.*” It is not the redeemed Paul who is the culprit. It is indwelling sin. He sees it plainly to be not himself but something quite apart from himself. “It is no more I that do it, but sin that dwells in me.” The culprit is self-relying self! The “sinner” is a separate power who claims to have him as his captive. “I am carnal, sold under sin” (7:14). The commandment came, Paul explains, and when he rose up to do it, sin played a deceitful trick on him: “I’ve got you. You can’t do it. I’m your master and you’re my slave, for your very self-reliance is my bondmark in you!”

At that time it would have appeared to Paul, and certainly to multitudes of us, that we are in a condition of permanent warfare. It looks as if we have two natures—my redeemed self that wants to do good, and indwelling sin which defies and defeats me—dog eating dog. And thousands of God’s people think that’s all it can be: a life of struggle, striving, and much failure...with self-condemnation.

And that, of course, is the big lie. But the vital point is that I can’t see it as a lie until I first have finally, once for all, got out of my system this delusion that I myself can do good or evil. It is because of this delusion that I either accept guilty failure or put on false self-righteousness. Paul, in that still mistaken idea about himself, had said (7:21), “When I would do good...”—but the catch is, a human *can’t* do good. That can only be done by Christ in us. And when Paul goes on to say “...evil is present with me,” he equally can’t do evil, for that is Satan in us. But he didn’t then know

that. Satan alone is the doer of evil; God alone is the doer of good.

The Final Revelation

But now came the breakthrough of this whole revelation to him—that the human is never anything but the vessel, container, branch, etc., of the indwelling deity. Now he sees it! “The law has nothing to say to *me*. It is not *I* who am covetous; those sinful urges come from an altogether *different* source—not I, but indwelling sin.”

The law has really been my friend. . . hanging over me and putting its pressure on me until at last I see my delusion about

The command has nothing to do with my “human” me except as my being a vessel or container, but has all to do with this false indweller who is still claiming to live in me and express himself through me.

self-effort living. Until I see that *self-effort is Satan’s principle* the power of indwelling sin has me in its control.

So here is the revelation of total importance—or shall we say, the negative side of the total positive revelation. We can compare it to our prior experience in our unsaved days: I could not settle into the positive recognition of Christ as my substitute and sin-bearer until I first knew, in a total negative way, that I was a lost sinner, with my righteousness as filthy rags...and nothing I could do about it. Only then could I say, “Oh, I see! *He* took my place.”

So now, in this central battle raging around my redeemed self, how can I live my life as a consistent Christian and meet the challenge of the law and its “you oughts”? I cannot see the positive

revelation of Christ living His life in me, replacing the false indweller, until I have first seen the total negative revelation of it—that the command has nothing to do with my “human” me except as my being a vessel or container, but has all to do with this false indweller who is still claiming to live in me and express himself through me. I learn that he grabbed me as I was trying to keep the commandments (an expression of self-effort) and “deceived me and slew me. “I can now see why it says “deceived me”—because sin was making a whole, lying claim to indwell and control me, while all the time really *Christ* was in me...and I didn’t know it. Until I did know it, and experience it, it meant nothing to me and left sin in deceitful control of me. That was how the law with its “you oughts” also kept its control over me and brought me under its condemnation...while I was under this lying illusion of self-responsibility and equally in the delusion that sin dwelt in me instead of it really being Christ living in me.

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

Editor's Note

This issue of *The Intercessor* once again presents the Total Truth of the Gospel as proclaimed by the Apostles, and others in more modern times. We see some of man's struggle: the desperation of Romans 7, as well as the triumphant faith that so characterized many in the Bible and for which we are also called.

In our lead article "Why Doesn't It Work?" Norman Grubb sets about "untangling" the lie with which we have been deceived—that we are independent persons and live our own lives. Unfortunately, the title depicts so many of the failings and misconceptions of Christians. Norman untangles the lie and points us to the truth through an analysis of Romans 7. Norman recognized that a thorough understanding of Romans 6-8 is crucial to our grasp of our union with Christ, and he wrote about these chapters throughout his life. We include a similar analysis, though written 30 years earlier, "It Doesn't Work?" Brett Burrowes follows along that same vein in "Bible Study—Sin and Satan" in which he first identifies Satan as the problem, and second, offers the solution: the precious blood of Christ. "Tape Talk" similarly continues with Norman's study of Romans. In a descriptive statement Norman says, "This letter takes us through the process of what it is to be a true human." And he thoroughly delves into the kernel of the gospel—Romans 6-8.

Honesty is essential to this same process as well—as Colette Varanouskas reminds us in her review of Norman's small book *Continuous Revival*. Small in size, though not in content, Norman

emphasizes the two-way relationship for which we are called—roof off, walls down—vertical with God and horizontal with man. A "clear channel" is what the Holy Spirit must have to fight the devil, says Rees Howells, as he describes the daily dyings the Lord took him through to make this a reality in his life.

Christ's Etceteras reveals the heartbeat of C.T. Studd as he sends an urgent, passionate battle cry to the Christians for the purpose of spreading the Gospel to the unevangelized people around the world. This is as timely today as when he wrote it in 1915. Another piece entitled "If You Love Me..." finds F.B. Meyer relating the life-transformation he experienced upon meeting the young C.T. Studd and asking the question "How can I be like you?"

In "As Iron Sharpens Iron," we find two of our young adults burdened by the sin that has strewn wreckage in their own lives, but now are equally burdened to share the good news of Christ with friends who have no answer.

In "Inner Struggles Lead to Freedom," Irene Gilson contrasts the struggles of her out-of-control life with that of trusting Christ to live His life through her. No matter the details, the principles and answers are the same for each of us and this is a story to which we can all relate. "Faith in the Daily Life" is a reminder of the fully-functioning faith that the men and women of the Bible personified. Norman described several of them as they faced the "giants of their day" and came out victorious as they declared the outcome by faith.

Statement of Purpose

The purpose of this magazine is to further the great high calling of the Lord Jesus to carry His Gospel to the whole world. This calling is known in the Christian world as the Great Commission. Our interpretation of the Gospel is that Jesus Christ 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!

Is the United States in a Religious War with Islam?

by Tommy Prewitt

This is the first in a series of op/ed pieces commenting on questions related to Christianity, United States policy in the Middle East, terrorism, and the Islamic world.

This is an unusual period in American history. We find ourselves in a Middle Eastern geopolitical quagmire considering difficult solutions for impossible problems. Since 9/11, I have felt that by keeping up with the news I was participating in a global hashing out of the issues of the day, and could at least form an opinion of what was right and wrong. However, I have found that despite enjoying the barrage of opinions I get from the cable news shows, I do not own for myself the personal knowledge to think and speak in an enlightened way about these issues.

As has been said by our President, we are at “war,” and the war is being fought on many fronts: United States vs. Al Qaeda, Bush vs. Bin Laden, Bush vs. Hussein, Israel vs. Palestine, Sharon vs. Arafat. Of course, the real war is Christ vs. Satan, and I felt that with a better grasp of these smaller battles I could more completely understand the much larger war.

I have researched a variety of sources as applied to the state of affairs between the United States and the Islamic world. These sources

include the Bible, the Qu’ran, *The Economist*, *The Wall Street Journal*, *Foreign Affairs*, *National Review*, The Declaration of Independence, The Bill of Rights, and books by Bill Bennett, Robert Spencer, and others. My goal for this piece is to establish a very basic political, historical, and spiritual foundation upon which we can address more specific questions in upcoming issues of *The Intercessor*.

The problems of Islamic-based, anti-American terrorism are often framed in a mishmash of religious preconceptions, moral relevance, and misunderstanding of political history. In the first case, there is a mistaken notion that all world religions are essentially benign and similar to what is misunderstood as Christianity. For the most part, if you behave in a socially acceptable manner and consider yourself a “good person,” then God will be satisfied, and you will do well and “go to Heaven.” So, since Muslims read the Qu’ran and pray several times a day, they are not too terribly different from us and therefore must be O.K.

Certain liberal academics and pundits demonstrate a dangerous inclination to blame our policies and culture for what the rest of the world thinks about the United States. These “serious thinkers” rationalize that we are responsible for the attacks of 9/11 because

Ossama bin Laden, in response to repressive U.S. policies, was pushed to retaliate with murder. President Bush’s current, and I believe necessarily aggressive, position against Saddam Hussein only perpetuates these recriminations. Somehow, since the U.S. is the sole super power in the world, President Bush is the bad guy. Of course, we have dealt with this distorted morality before. We fought Hitler because he was convinced that he was right, and the Soviet Communists hated us because they thought we were wrong.

Arab and Muslim hatred of the United States as a deserved consequence of anti-Muslim, anti-Arab policies is not supported by fact. In fact, in recent years, we have taken pro-Arab, pro-Muslim positions in most every major Arab conflict. Such examples include the defense of Kuwait, an Arab state; against Saddam Hussein; the defense of the Croatian Muslims against Milosevic and the Serbs; the defense of Muslim Afghanistan against the invading Soviets; and the continued expressed policy in support of an independent Palestinian state. Certainly some of these policies involved the protection of American interests, but the United States never gets any consideration in the Islamic world for these pro-Muslim positions.

But the Arab perspective of world

politics comes from something much deeper, and this is where the real issues exist. There are profound differences between the political systems of the United States and the countries of the Arab world. The political system of a typical Muslim nation is based upon the Qu'ran. (Iraq may be an exception, but more about that at another time.) Legacies such as the Declaration of Independence and the Constitution do not exist in the Arab world. The Jeffersonian principle of separation of church and state is not found in Islamic nations because, in the Islamic world, the opposite is true: politics and Islam are combined. The Sharia, the Qu'ran based Islamic law, is an amalgam of religion, society, history, regional culture, and politics that is the basis of Islamic life. The combination of Sharia and an Islamic majority result in an autocracy in these countries incompatible with democratic principles.

We therefore must look to the Qu'ran itself to find the roots of Islamic policy, since they are directly and irrefutably connected. This leads to two problems. First, the foundation of the religion is based upon the Five Pillars of Islam: confession of faith, daily prayer, almsgiving, fasting during the religious holiday Ramadan, and if possible, a pilgrimage to Mecca. These essential factors define a person as a Muslim. The external evidence of simply abiding by these criteria labels a Muslim, and for one to declare that another is not a true Muslim is to commit blasphemy. Contrast this to evangelical Christianity. We know that a Christian is defined by repentance from sin and acceptance of God's saving grace by the death of Jesus Christ

on the Cross (John 3:16, 1 John 1:9). We also know to question when someone declares Christianity but does not have the life to support his claim. As Matthew wrote in Chapter 7, verses 15-20, "By their fruits you shall know them." These are entirely different criteria, one an inner spirit witness and the other an external adherence to simple criteria. This helps us understand that we are in fact in a spiritual war with Islam.

Consider the responses to the 9/11 attacks. To my knowledge, not a single Islamic voice has ever declared that Osama bin Laden and his suicidal henchmen were not Muslims. The same can be said for Saddam Hussein. Since a Muslim who ascribes to the Five Pillars cannot be driven out of Islam unless he leaves voluntarily, his actions are then by default condoned, based upon the tenets of the religion. Simply put, the fact that he is a Muslim allows him to act and kill as he does, with no repercussions from his own people.

In fact, as we have witnessed, the opposite is true. Although Muslims espouse the peaceful nature of their religion, one needs only to refer directly to the Qu'ran to find evidence that belies this position. In the Qu'ran, Sura 9:5 states, "When the sacred months are over slay the idolaters wherever you find them." The "idolaters" refer to Christians, since believing in the Trinity means that Christians are guilty of shirk, or worshipping created beings.

Contrast this again to Christianity. The Christian world clearly did not support the actions of Jim Jones, of Jonestown fame, who led over 900 of his followers to their death in

November 1978. Same of Milosevic, ditto David Koresh. These are not folks who the evangelical Christian world would condone under any circumstances. Similarly, Jesus' teachings from the Sermon on the Mount instructing us to "turn the other cheek" (Matthew 5:38-45) have no corollary in the Qu'ran.

Although admittedly over-simplified, this above background has broadened my understanding of U.S.-Islamic relations. This has enabled me to consider the specifics, such as a war with Iraq, from a different perspective than anything I read or see on the television. George Bush, a godly Christian, versus Saddam Hussein. We will look at that topic in the next issue.

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.

As Iron Sharpens Iron

The following pages are excerpts of correspondence between Joanna Langley and Elliot Coatney, which began in August and transpired over a series of weeks and months. At a ministry summer conference, the two shared similar convictions for past sins that had wrought untold consequences, tarnished their testimonies as Christians and meant many a missed opportunity for spreading the Good News. With strong desires to make amends and to move forward from a Christ-for-me perspective to one of Christ-for-others, Joanna and Elliot encourage each other in the opportunities God presents them with as they share their excitements and frustrations, questions and insights in sharing the Good News.

"I charge you therefore, before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing, and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching" (2 Tim 4:1-2).

Hi Elliot!

How are you? Can you believe it's only just a week since the summer conference ended. It seems like a long time ago. I have thought a lot about the end-of-conference meeting and about the conversation you and I had as we left. This truth we know—Christ in you, the hope of glory—is not just meant for us. We have been given it to share with the lost, hurting world out there. I know you equally had clear convictions that night. God very clearly put specific people on my heart whom I know I affected with my sin, and now that I am back home in the town where most of them live, I am thinking about how and when to contact them. I think for me it is so easy to lose sight of what seemed so real a conviction at the time and just carry on as before. Maybe we can keep each other accountable to what God stirred in us that night and encourage each other along the way. I am planning to call my friend Dave from work and to email two old school friends. I also plan to invite two other friends over to the house. I have had a couple of dreams now about people I know who have died and gone to hell and I have known I could have done something about it. Awful but that is the reality.

Joanna

Joanna,

Thanks for the note. I would say the same that it's easy for me to lose sight of the conviction of just a week ago. God has been pressing on me pretty hard though. I talked with Steven out in his driveway for over two hours last night. He shared a lot about how God has done a work in him in the last few months that has really opened his eyes to the needs of the

hurting world out there. We also talked a lot about goals and how that relates to being there for those people.

In my conversation with Steve, we talked about the parable of the talents and of the virgins and the oil, and I know that God is telling me to be earning a return on my talents and to be prepared with oil. Most immediately, I've made plans to meet up with a friend from my high school tennis team. He's a nice guy, but his life is a mess. I'm really hoping for an opportunity to share truth and light with him.

Elliot

Haven't our eyes been opened to a whole new way of seeing? Since my last email to you I have contacted one of my old school friend. I wrote her an email. I thought I would find writing it quite difficult but it just seemed to flow right out. I explained what was going on with me when I left home in sin and told her that I am concerned for her and would hate it if anything happened to her if she wasn't saved. I finished by telling her what she needed to do to accept Christ. I haven't seen her in 3 years so I have no idea what she'll think—I guess she'll either think I'm crazy, a religious nut, or she might actually take it seriously!

I have been reading *C.T. Studd* and something that really struck me was C.T.'s account of one particular man's conversion. After accepting Christ he said, "I must go to the town where I have done all this evil and sin and in that very place tell the good tidings." I feel God is giving me the chance to do just that, obviously on a smaller scale, although God's business is God's business. Here I am back in the town where I lived out my sin and affected many, and now contacting the very people I affected, telling them of the sin I committed and how Christ has saved me and set me free. I am convinced that this is why God has me back in Northampton (well at least one of the reasons anyway).

Joanna

It's great to hear about all of the things/people God is working on through you. Thanks for sharing. I will play tennis with my friend from high school on Monday.

God has also put on my heart a friend of mine from college. He visited me in Boone three years ago, and we got a chance to talk in depth about spirit things. It sounded as if he had really wrestled with the truth of Christianity while taking a course on C.S. Lewis and talking with an evangelistic Christian who was also in the class.

This friend of mine was ripe to hear the truth, but because of sin I was in at the time, I was in no state to be of continued help to him. We lost track of each other for about a year or so, but since then we have spoken on the phone every once in a while. I think there is a tremendous opportunity with him.

I've almost finished Hudson Taylor's autobiography, and I am really enjoying it. I used to feel disheartened reading about these missionary lives that are so different from my own, but I'm more encouraged now. I know that the same Spirit lives in me as lived in them and will live out as boldly inasmuch as I practice faith to take hold of the Truth.

Elliot

I am glad we are keeping in touch; it is great to be able to share these things with you. I think it is really exciting about your friends you wrote about.

I have just spoken to one of my school friends. I felt a little shaky coming off the phone. I sense that she is very prickly and like a boil, if I touch the wrong spot she will just explode (maybe that's what needs to happen). She lives with her long-term boyfriend and is supposedly a Christian. She knows where I stand on this, and I think she is very antagonistic about it. I wrote her a letter a while back with some pretty clear-cut scriptures which I am sure she hated. She obviously doesn't want to give up her sin. We might meet up Tuesday night. I haven't seen her in about 3 years, so it will be very strange. Mostly I feel pretty scared about it and very inadequate. I really feel like I do not know how to handle her at all, but I am glad I feel this way because as Christ told Paul: "My Power works best in your weakness." I am just the available vessel to be used however He sees fit. God knows how to handle her and I trust Him.

Joanna

I know that conversation must have felt very difficult. When someone is in sin and doesn't want to quit, the last thing they want to hear is Biblical truth—they run from the light because their deeds are evil (John 3:20).

I played tennis with my friend from school today after work. We talked about what we each had been doing lately. I felt uncomfortable when he was talking about his girlfriend he lives with. I don't want to go on like I think it's ok, but I also don't think it would be effective to say anything confrontational about it—he's not even a Christian. His real problem isn't the sin, it's the spirit of sin operating in him. But like I said, I'm concerned that my silence on the matter communicates agreement.

Elliot

I'm glad it went well with Skip. I agree with what you wrote. I don't think you can call someone on something like living in sin unless they are pro-

fessing to be a Christian; although in time it could be used as evidence of his sinfulness before God—whether he is a Christian or not, the sin is still sin. Maybe you could just start by sharing what you believe for yourself and how it has changed your life. I bet he knows what he is doing is not right and your testimony might be enough to convict him.

I can't believe the conversation I just had with my friend Dave. We went to a pub, and it was pretty smoky and loud—hardly very conducive circumstances to talking about Jesus Christ and salvation. Then before I knew it I had my opportunity. I talked to him for a while about me leaving home in sin and how I turned my back on God. He just said that it was great I am ok and happy now, and these things happen for a reason, etc. I then made it personal and told him about my dream—that he died and I was upset because I knew he wasn't saved and I could have done something about it. I said that I wanted him to be saved and to know where he was going if he died tonight.

He wasn't sure what it meant to be a sinner and so I asked if he had done wrong things in his life, hurt people, etc. It wasn't long before he thought of an example and so then I told him that he needed Jesus Christ as his Saviour. I told him that all he needed to do was ask forgiveness and ask Jesus into his life. I asked him if he would seriously think about it. I stressed the urgency and he said he would. Isn't this great? I really hope he does think about it—it can be so easy for people to just go on about their lives and not give spirit matters a thought. Please God press him on this decision.

The August 4 passage in *My Utmost for His Highest* was really good. It was all very good but I will leave you with the part I especially liked: "We do not know what God is after, but we have to maintain our relationship with Him whatever happens. We must never allow anything to injure our relationship with God; if it does get injured we must take time and get it put right. The main thing about Christianity is not the work we do but the relationship we maintain and the atmosphere produced by the relationship. That is all God asks to look after, and it is the one thing that is being continually assailed." Bye for now!

Joanna

It sounds like you really made an inroad with Dave—that in spite of a noisy pub! It seems like he would have no choice but to listen up after telling him about your dream. I know what you mean about it being easy for people to just go on with their lives and forget about it. I think that's the battle we are waging with Satan. Satan has endless tools he can use to get non-believers (and believers) distracted. If you've read *Screwtape Letters* by C.S. Lewis, you can just picture Satan and his henchmen hard at work.

I'm still eager for an opportunity to share with somebody—I can't get a hold of my friend from college, and I won't see my other friend until Monday when we play tennis again. I'm trying to find email addresses of two of friends from high school I was close to, but it's going to take some work.

I finished reading Hudson Taylor's autobiography and read nearly half of *C.T. Studd* last night (I was bingeing). They really get you fired up. At the same time, the August 4th passage in *My Utmost for His Highest* does certainly keep things in perspective. We don't have a job to do but a relationship to maintain. It can be easy for me to miss that when reading of the doing (which was really just maintaining) in the Hudson Taylor bio, *C.T. Studd: Cricketer & Pioneer, Once Caught, No Escape*, et al.

I read the part you were referring to in Studd where the Chinese man goes back to his hometown where he had committed his sin and preached the Good News. What they did to the man in return for his preaching was harrowing. But the man kept on. He had that vision of the Glory beyond. I feel like I'm only just now starting to wake up to a tiny glimmer of it for myself.

Elliot

God knows you are a ready, available vessel, and in His timing I am sure He will give you the opportunity. Of course, those mundane seemingly insignificant times are just as much Him living out His saving purposes, only we don't get to see behind the scenes. Perhaps these times are even more important, requiring faith that He is at work whether we see it or not.

For Bible study this week we went through the Roman Road, how to talk to someone about being saved, what questions might come up, and what verses are useful. We talked about several of the questions the two friends I wrote you about had both asked. We had a really good study as a result.

Joanna

Well, I dove right in with my friend while we were sitting down on the tennis court after playing. God gave a little opening, and I took it. Talk about inadequate—I just feel like I bumbled around. I was so aware of how helpful it is to know scripture. The few times that God brought a verse to mind, it was such a relief. No matter what, you can always rely on scripture.

This friend of mine has spent some time in the Catholic Church. He said that he believes in God and that he prays to Jesus. But he is

"scared" of religion. I told him that religion has no place in my life and that I have only a relationship—a relationship with God through Jesus Christ. My friend wants to hold on to the idea that people can go to heaven with good works. He also uses the historic and present violence of the major religions to discount Christianity. Not only that, but he thinks that, with regard to eastern religions, billions of people can't be all wrong. Ouch.

I told him that if he believes in a perfect, holy, pure, and righteous God, then he could understand that such a God can have nothing to do with anything impure, with any kind of sin. I told him that, Jesus Christ is the only one to offer an answer to sin that would otherwise eternally separate man from a just God. He gave me the old line that we should agree to disagree. I didn't agree to that, but I did say that I think it's healthy to have a fear of Christianity (agree with your adversary quickly, Matt. 5:25). I said that while Christianity is true, it's certainly not a sappy, happy, hayride. It's serious, and there's a cost. Jesus was uncompromising—but at the same time, truth of Christ brings joy, peace, and eternal life. In the end, he said that he appreciates the opportunity to talk about such things and that he hopes to again.

I'm thankful that God has opened a door, whether or not he listens up. Until he and I play again next week, I will be reviewing some verses that will undoubtedly prove helpful—like you all did at your Bible Study.

Elliot

I'm so excited you had that opportunity. I am glad to know I am not the only one who feels inadequate talking to someone about what I believe. I loved what you said, particularly about your faith having nothing to do with religion; that it is about a relationship with God. I think a lot of people are put off by the word "religion." Great also that he hopes to talk about it again. I hope my friends will too. In the meantime, like you said, we can arm ourselves with God's Word!

Joanna

I talked to my friend from college for a while on the phone Thursday night. I talked about coming out to see him, and he seemed to like the idea. He told me that he is doing better now but that "the Big Guy upstairs" has been working on him. He had a serious relationship with a girl go sour and he sank into serious depression that abated with counselling and medication only to return again shortly afterward. He said he feels better now with other medication. I hurt for him as he told me all of this. I told him that I had gone to a doctor for depression when I was in high school, and that every week I talk with an older friend/father-figure who is a counsellor. I think the conversation really

helped to re-establish the closeness of our friendship, and I believe it will pave the way for opportunities to share about the only real answer he can ever know in his life.

I too finished *C.T. Studd* last night, and the only remedy was to pick up *Once Caught, No Escape*. I'm nearly halfway through it now. I have loved reading those books. I have read both before but didn't get much out of them (says something about where I was). I am so encouraged by these books. I have no delusions about being "like" these persons of faith, but at the same time, I have the same Person living in me. And it's all about Him and not me and my circumstances anyway isn't it!

Elliot

What news—it sounds like he really needs some answers. I like the sound of you going to visit him. I think it's amazing that he was on your heart and now we hear he is not doing well and is really in need. I would love for him to know what we know, particularly that we are whole and complete in Christ and not by some romance.

Joanna

I met my friend to play tennis again today, but it started to rain—God's opportunity. We ended up going over to his apartment. It was a bit strange with the live-in girlfriend there. Once again, we got on God matters—three of us this time. My friend pulled out a book someone had given him—it's called something like *Making a Case for Christ*. It was no coincidence that I had *Mere Christianity* in my bag. I started talking about it and got them interested in it. Then, what d'ya know, I pulled it out and gave it to him. I suggested that we try to read it together at the same time. He said that he definitely would. Fantastic eh.

Elliot

God sure worked that one out hey. I think it was good that the girlfriend was there and got to be involved in the conversation; she needs saving too. I started reading *Mere Christianity*. I feel very excited that God has dropped this book in his lap and that he is willing to read it. What I have read of it so far sounds tailor made for your friend. He knows his life is wrong, and he might really be convicted of it when he reads the book.

Joanna

I played tennis yesterday with my friend again. He had to run before we got a chance to talk but not before he mentioned that he hadn't read any of *Mere Christianity*. It would have been a downer, but I thought it was significant that he brought it up without me saying anything. I hope this means that he has enough interest or in some way feels obligated to read it. Of course reading it is not the point, but it's a start isn't it!

I've been out of contact with Pete for a couple weeks. He's in the middle of a really tough month of med school, so I don't really expect to hear from him. I sent him a light email a few days ago that I believe he will find very funny. I'm hoping that it will be a little pick-me-up during this tough spot and that it will keep us connected until opportunity for more substantial dialogue.

Elliot

An amazing thing happened today. I was working this morning with a lady who is 47, covered in tattoos and piercings, is quite overweight and is really quite crass at times but for some reason I have felt quite fond of her (crazy but for Jesus Christ being The Lover). This lady brought in her stereo and some CDs and asked me where I buy my CDs. I told her I listen to Christian CDs. We then got into this long conversation, and she proudly claimed she was an atheist.

I sensed that despite this we would find things we agreed on and we sure did. We covered so many different things. I gave her my testimony, and she identified with a lot of it. She then started to confide in me about her life. Her father used to rape her when she was younger. She wanted to know why God let that happen. She remembers thinking about God when it was happening and wondering why He didn't do anything about it. I nearly was in tears on several occasions. Her Dad died of cancer 12 years ago. I told her that she could rest assured that he would answer to God and suffer the consequences of what he did. I also said I would love for her to know that God is her real Father and that He really loves her and cares for her.

We talked about having a Spirit change and I used your line about it not being about religion but a relationship. I told her she needed Jesus Christ on the inside. She was so honest and open and talked about feeling uncomfortable and hypocritical when she goes to church for weddings, funerals and Christenings etc, because she knows she doesn't believe. God love her. My heart really goes out to her. By the end of our shift she said she was sorry if she had bored me—can you believe that? I said I was glad we had talked. She even suggested I bring in some of my Christian music next time!

I know God is working on her and she is in a desperate place right now, which is the best place for her. As with others I FEEL so impatient and like I want these people saved NOW! But I know if God has so worked out these conversations, He has the rest in hand too, and whether I get to see any fruition is not my business—all His divine workings, not mine. This is one more example of always needing to be ready to give a reason for the hope that lies within you!

Joanna

Faith in the Daily Life

by Norman Grubb

It is obvious from an examination of the Bible record, both in the Old and the New Testament, that in the lives of the men of God there was invariably a background of fully-functioning faith, we might almost call it a technique of faith, to all their activities. We say fully-functioning faith, because the simple word faith (together with the other words of Christian experience which have become commonplace, such as love) has been so watered down from its original content that to many it now conveys very little more than merely its first stage—the belief that God can, not necessarily that He will, and still less that He does. But fully-functioning faith includes all these.

We do not think that we can stress a more important subject to all active Christians than this fully-functioning faith. Our Scriptural grounds for doing so are obvious. It is made as plain as daylight that the right and full use of faith is the mainspring of every spiritual achievement. Pre-eminently this is so, of course, in the attaining of spiritual objectives, in the salvation of souls, in revival, in all concerns of the Church of Christ. But by no means exclusively so. Faith is shown to be the principle of effective action, of supply, of the solution of all problems, in every single thing, small or great, temporal and material, in the home or in the business, at work or at play, that affects a Christian's daily life. It is necessary to say this, because many people have got the idea that victories, deliverances, or

the supply of need by faith, are privileges confined to those set apart for the Christian ministry, and not to be experienced in the ordinary home and the everyday life.

Watch the men of the Bible and it will be seen how central faith is in all their actions and attitudes. That unique chapter, Hebrews 11, the only approximation in the whole Bible to a biographical outline of Bible characters, clinches the matter for us. It is written for the one purpose of showing that faith was the dynamic of all they did. Abraham's whole life centred round obtaining the heir through whom was to come the promised race, and the birth of that son was simply and solely an achievement of faith. Moses, in leading the revolt against the Egyptian oppressor, was but a straw fighting against a mill race until he learned the secrets of faith: from then on, the position became exactly reversed; the weak, the base, the foolish, put to confusion and utter rout the wise, the mighty and the noble. Not only that, but, just as simply, the ordinary necessities of life, food and drink and protection, were obtained by faith for two millions for forty years in a "waste and howling wilderness."

Joshua could lead a successful invasion against seven nations and thirty-two kings, where, before he had learned the secret, one nation nearly overwhelmed him, had it not been on that occasion that Moses knew and used that same secret on his behalf

(Exod. 17:8-13). David learned it as a lad guarding his father's flock; and, by the application of it at a moment of national crisis, though still in his teens, met and overthrew the giant who had scared all the rest of Israel out of their wits. In spite of that, because he did not yet know it as a working principle for all life, as we have previously pointed out, he had to spend eight years as a fugitive in a cave. How well Elijah and Elisha knew the secret and could apply it to an endless variety of needs and circumstances. And pre-eminently, of course, the Saviour, who lived in the calm elevation of an inner union with the Father which caused Him to speak of Himself as "in heaven" (John 3:13) when on earth, and to act with all the authority and resources of the Creator in human flesh: yet it is equally remarkable and significant that He made it perfectly plain that He knew the secret of union with the Father and the consequent power at His disposal, not through reliance upon the fact that He was by nature the Son of God, but because, as Son of Man, He walked with unfaltering footsteps along the highway of faith (e.g. John 5:19, 20; 14:10-12).

Not only that, but nothing could be more remarkable than His constant efforts to stimulate faith in His disciples and to impress upon them its working principles. It was to faith that He attributed His "mighty works"; not His faith, but that of the suppliants. To the centurion who asked Him not to

come to his house but just to speak the word, He said: "I have not found so great faith, no, not in Israel." To the woman who touched the hem of His garment: "Daughter, go in peace, thy faith hath made thee whole." When the four men let their paralysed friend through the roof, Jesus pardoned and healed him, "when He saw their faith." To blind Bartimæus it was: "What wilt thou that I shall do unto thee?" And then, "Go thy way. Thy faith hath made thee whole." By the Syrophenician woman He allowed Himself to be compelled into action with the comment, "O woman, great is thy faith: be it unto thee even as thou wilt." Others He stirred into faith. He asked the two blind men: "Believe ye that I am able to do this?" To Jairus, when the servants came to say that his daughter was dead, He said: "Fear not, only believe." He told the father of the lunatic son: "If thou canst believe, all things are possible to him that believeth"; and afterwards told the disciples that they had failed to cure the boy because of their

unbelief. And sometimes it was a rebuke, or amazement at their slowness to believe. On the stormy waters of the lake, after He had silenced the tempest, it was: "O ye of little faith"; and "How is it that ye have no faith?" To Peter it was the same: "O thou of little faith, wherefore didst thou doubt?" And to Martha at Lazarus's tomb: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" In one case, at Nazareth, it was openly stated that unbelief cut the life-line of power, and "He could do no mighty work there because of their unbelief."

Could any list give clearer proof that Jesus was turning the world's attention to a key that is actually in man's hands, which can unlock at will the storehouses of God's power?

After Pentecost, in the new-born Church, it was obvious that faith was given a pre-eminent place. There were the outstanding incidents of the record in Acts. The lame man healed "through faith in His Name"; the word of faith

which brought death to Ananias and blindness to Elymas; Stephen, who, "full of faith and power, did great wonders and miracles among the people"; the command of faith which healed Æneas and raised up Tabitha; the cripple at Lystra who Paul perceived had faith to be healed; the raising of Eutychus; and Paul's statement in the great storm that all would be rescued, adding: "Wherefore, sirs, be of good cheer; for I believe God that it shall be even as it was told me."

To this long list is to be added the complete exposition of "the law of faith" in all its aspects in the writings of all four apostles, Paul, Peter, John and James; the faith that saves, in Romans; the faith that frees, in Galatians; the faith that is tested, in Peter; the faith that overcomes, in John; the faith that works, in James; the faith that endures and achieves, in Hebrews; the faith that sanctifies, in Thessalonians; the faith that is to be fought for, in Timothy; the faith that centres in Christ, in Ephesians and Colossians.

Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body...

—2 Corinthians 4:10

When I was born again it was only my own life I was living, and always rejoicing in my salvation. The Holy Spirit said, "If you will allow me to come in I will take out the natural life, the life of the Fall, in you and replace it with the spiritual." I went through this process bit by bit in the village after he came in: it was dying daily. It was not that he

found fault with me but that he was changing my nature. If the Holy Spirit is fighting the devil he must have a clear channel, and then, when the devil has also found a channel, there is a straight fight between the two. The Saviour had his own prepared body in which to make his atonement, but the Holy Spirit had to use a body affected by the fall. He began to change me from self to others, and it was not a temporary change: I could not change back.

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

A Look at a Book

By Colette Varanouskas

BOOK REVIEW:

Continuous Revival

by Norman P. Grubb

“Roof off, walls down”....Confession before God and man....A two-way relationship—vertical with God and horizontal with man. According to Norman’s book, *Continuous Revival*, these are some of the makings of revival, which means simply the reviving of dead areas in our lives.

Have you ever hidden something in your heart—something that you have done or thought, having a certain dread that you will be “found out,” and yet not willing to expose that deed or thought to the light? I have too.

Have you ever experienced the healing and release that comes with confessing sin to a brother/sister/the body of Christ—experienced the cool refreshment that confession affords to a parched soul when the blood is applied to that sin? I have too.

Norman tells us in *Continuous Revival* that our Christian WALK (present tense) is based on brokenness, which makes that first scenario melt into the second, as we see and acknowledge that the proud, self-justifying, self-reliant self is really a “lost, undone sinner whose only hope is a justifying Savior.” It is the prideful and self-justifying self that seeks to hide the honest truth about his sin, for the sake of preserving self-image and self-respect...oh yes, and of course, the

praise of men!

I can tell you from my own experience that the first scenario produced in me anguish and an inner torment like no other—I believe it was the push of the Holy Spirit within me, met with the resistance and unwillingness to bend my knee in obedience that brought that torment—a spiritual battle that raged on the inside of me—and did that produce revival? How could it? NO—it produced dishonesty, and a wall between me and my brethren. All for the sake of preserving an image of myself—to others, but most of all to my own self.

Norman quotes David the Psalmist as he speaks of “cups running over”—a life full of the joy of the Lord that flows out of us—“the abiding presence of Jesus in the heart, His peace, joy, and presence filling us to overflowing, with no shadow in between.” So when there was hidden sin not exposed by the light of Christ to my spirit family, there was a shadow—SIN—which stopped the flow of the Spirit, and prevented the cup from overflowing.

So how did I move from point A to B...how did I loose myself from the Satan stronghold of pride which kept the walls up and the cup stopped up? The answer for me was simple...but not easy, and it is echoed in the pages of Norman’s small but piercing book—CONFESSION. To say about my sin what God says about it. Confession of sin and praise

for the blood, as it is the blood which glorifies God and delivers us. Without confession, we cannot apply the blood, and all that remains is a hellish internal inferno. The blood and its cleansing power provided the release—the relief!—and praise for it! It also provided a testimony of God’s deliverance from my sin, not a continual confession of the sin, but a spoken testimony of His fresh deliverance, pointing ultimately not to the sin, but to Christ.

And how does one become willing to confess, if one is simply not willing? If the pull of pride is so strong that I simply don’t WANT to give up my image of self respectability, what is left to do?!! I will tell you what I did: I admitted that I was not willing. I admitted that I did not WANT to go the right way after all (after years of deluding myself that I did)...the path of exposure to the light. I admitted the ugly truth that I could not even muster up the WANTING to do the right thing. And I asked God, who I knew had the power to give or take my next breath, to provide for me what I found utterly lacking in myself—willingness. And I found scripture to be true, and God to be faithful to His word. “It is *His kindness* that leads to repentance.” Repentance came, and with it a small crack of light that gave way to bigger and bigger light, and finally confession. I could not even take credit for the repentance...it was God’s gift to me. And what did that leave for me? Praise.

And that is the beginning of revival. Norman says “our hearts are fashioned alike. The way the devil tempts you is the way he tempts me. When I hear you tell of the Lord’s dealings down where you really live...it surely reaches me on some spot where I need the same light and deliverance.” That is the *beginning* of revival. But the title of this little book is *CONTINUOUS Revival...* and in his last chapter, Norman goes on to explain how our mutual daily exhortation to each other provides the key to preventing our hearts from becoming “hardened thru the deceitfulness of sin.” In his experience in Africa, Norman found that the obedience of the believers there to the instruction in James 5:16 to daily exhortation was the one thing that contributed more than any other to the spread of revival.

Godly concern for my brethren, and theirs for me, mixed with brokenness in all, and resulting in bold challenge where we see Satan’s deception at work, is the fuel that continues the fire of revival—in my life, home and fellowship.

There is so much packed into this short book. I have only touched on parts of it, and in my opinion, nobody says it quite like Norman does! As I described previously, this is a small but piercing book...it won’t take long to read, but its words will echo in your heart for as long as you let them. I challenge you to get yourself a copy and begin to put the precepts into practice in your own life, home and fellowship.

Letters from Norman...

We are collecting letters from Norman Grubb with the goal of publishing an anthology. If you would like to participate in this endeavor, please send us copies of letters you received from him (please keep your originals) so we can incorporate as many as possible.

Norman was a prolific correspondent and his letters contained so many nuggets of truth. We want others to benefit from these as well and appreciate your help.

To Think About...

Law is not God’s frown on us; it is the first form of His love. The Bible calls law elementary religion. It is the delicate way in which God reaches us on the only level upon which we could be reached, for love always adapts itself to situations. Being self-satisfied and self-reliant, we would see no point in being told that we need God. Very well then, God meets us where we are in our self-centeredness. “You know what you ought to be. You say you can be it. Well, be it. Here is the law. Keep it.” How clever and adaptable love is. You aren’t conditioned yet for true religion; well, then have a religion on your own level—the law.

We must have the wrong way exposed to us which in our blindness we try to make out is the right, before we are conditioned to desire or find the right.

CHRIST'S ETCETERAS

BY
C.T. STUDD

In 1915, having established the Heart of Africa Mission, C.T. Studd wrote a little pamphlet entitled Christ's Etceteras in an effort to galvanize Christians to recognize the urgency of taking Christ to all unevangelized parts of the globe. This call to arms is both a passionate rallying cry and a rebuke to those who do not share his urgency, and came from a man who sacrificed not only all his earthly goods to his Lord, but ultimately gave his own life that the good news might be spread to the lost. We are privileged to reprint it in its entirety.

The Coronation of our Lord Jesus Christ.

"Crown Christ Lord of all."

"Go ye into all the world and preach the gospel to every creature."

"Ye shall be My witnesses...unto the uttermost parts of the earth."

"Whatsoever is commanded by the God of Heaven, let it be done exactly."

"If ye love Me ye will keep My Commandments."

"Why call ye Me Lord, Lord, and do not the things that I say?"

THE command of Christ settles the question once for all for every Christian as to whether *the whole world* should be evangelized or not.

The prophecy of Christ that the Gospel should be preached in the whole world for a testimony unto *all the nations* similarly settles for ever the question as to the possibility of its accomplishment.

It is also evident that the whole world cannot be evangelized in this generation or even in this century by the present methods and existing forces, even allowing for proportionate progress for—

1. The already occupied lands are admittedly very insuffi-

ciently manned and not half occupied.

2. The great missionary societies have declared their inability to make the great advances urged upon them by the needs of the world through lack of men and funds, and in fact several of the very greatest have found it extremely difficult to keep out of debt, and have had to threaten retrenchment, and even withdrawal from some fields already in occupation.

3. There remaineth yet very much land to be possessed, and many peoples therein who have never even heard the Name of Jesus Christ. Consequently unless some **NEW HEROIC EFFORT** is made by God's people entailing great sacrifices, great faith, and desperate courage, the evangelization of the whole world in this and several future generations is a patent impossibility.

Here therefore are 3 Undeniable Facts :

1. The evangelization of the whole world has not been accomplished.
2. It ought to be done.
3. It can be done.

WHEN?

The answer to this question is surely unmistakable.

TO-DAY!

"If ye will hear My Voice. Harden not your hearts, as in the provocation."

Surely the time has come to make a definite attempt to fulfil Christ's command.

The coming of The Saviour draweth nigh! The times of the Gentiles are manifestly drawing to a close! The World lies open to God's people for the first time in all history! Christ's Disciples are numbered not by thousands, but by the million: never before has the world held so many. God has so enriched His children that there is abundance of gold and silver at their disposal for the work. While so bountifully has God poured

forth His gifts of knowledge upon Christendom that we have as our allies all the marvellous resources of present day science and civilization.

There can be No Excuse for fur ther delay. We have *talked* loud and long enough about making Jesus King.

Now, then, let us DO IT.

We have dwelt long enough on the wrong side of Jordan. Let us now go across and go up to possess The Promised Land at once. Every place that the soles of your feet shall tread upon to you have I given it. We have lived too long in our ceiled houses while God's House lieth waste.

GOD ASSURES US that HE will be with us—always. He commands us to be strong, to fear not, and to quit us like men.

HE DECLARES that the silver and the gold are HIS. Are not His PEOPLE His also? Are they not ready to do whatsoever Our King Jesus commandeth? Shall He who feeds the birds of the air fail to provide for His own soldiers engaged in His Warfare? God forbid! Let us rise up and build at once.

Let us Fight the Good Fight

and stop our sentimental singing about doing it.

GOD SAYS:

"Speak unto My people that they *go forward*
"Consider from this day will I bless you."
"Be not afraid."

"Remember The Lord which is great and terrible, and Fight."

"As I live," saith The Lord God,"Surely with a mighty hand and with a stretched out arm, and with fury poured forth,

I will be King over you."

"I will purge out from among you the rebels!"

"Ye shall loathe yourselves in your own sight."

"I will kindle a fire in you."

"The flaming flame shall not be quenched."

"All flesh shall see that I have

kindled it—it shall not be quenched."

Our God shall fight for us!

The Battle is not ours, but God's!

The Lord will execute His Word, finishing it and cutting it short! We are running the last lap of the Great Race, let us spurt and finish it.

"He is strong that executeth His word."

But HOW can it be accomplished?

1. Not by might, nor power, nor wisdom, *but* "By MY SPIRIT saith the Lord of Hosts." "By The Word of Truth." "By the Power of God."

2. By our definitely undertaking its accomplishment.

3. By making an immediate start to do so.

4. By making its accomplishment the foremost aim and ambition of our lives.

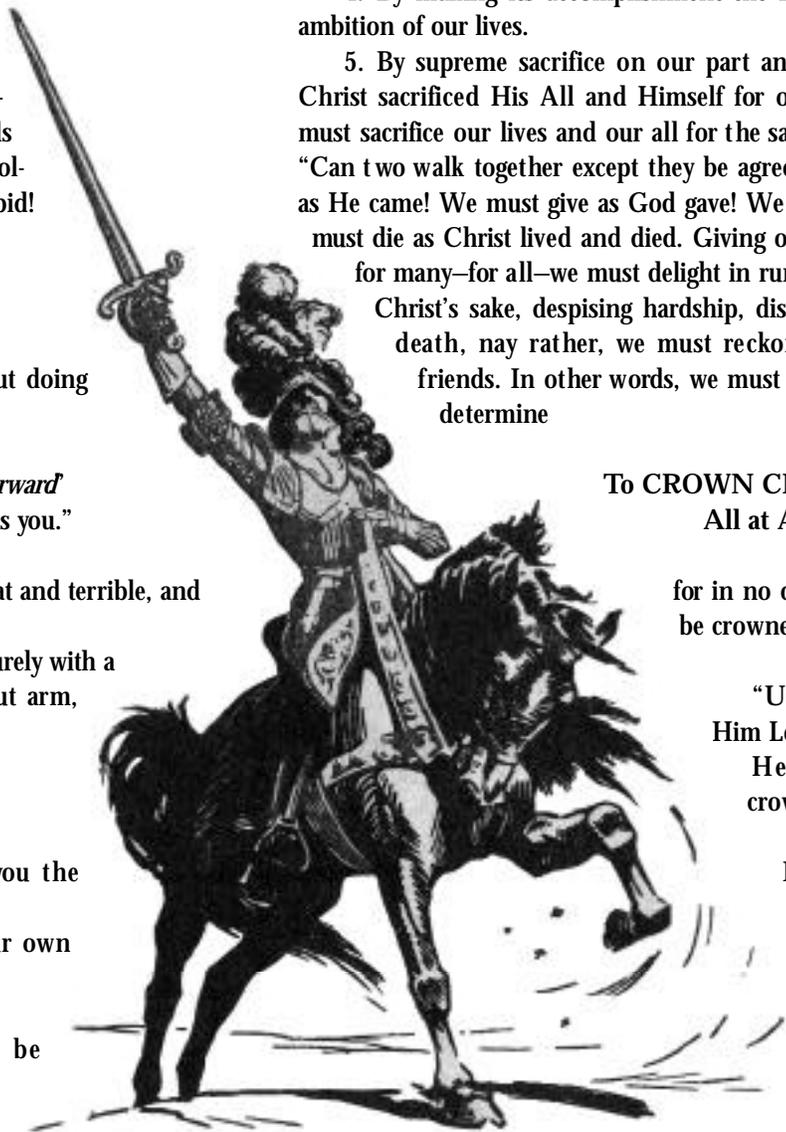
5. By supreme sacrifice on our part and by Faith. Jesus Christ sacrificed His All and Himself for our Salvation. We must sacrifice our lives and our all for the salvation of others. "Can two walk together except they be agreed?" We must Go as He came! We must give as God gave! We must live and we must die as Christ lived and died. Giving our lives a ransom for many—for all—we must delight in running all risks for Christ's sake, despising hardship, disease, danger, and death, nay rather, we must reckon them our best friends. In other words, we must gladly and grimly determine

To CROWN CHRIST Lord of All at All Costs

for in no other way can HE be crowned—

"Unless we Crown Him Lord of All, He never will be crowned at all."

If the salt have lost its savour . . .
. . . *it is good for nothing*Ye are the light of the world. Lighten it. Believing



that Further Delay would be sinful, some of God's insignifi-
cants, nobodies in particular, conscious of our own impotence
and ignorance, but trusting in our Omnipotent God to bring it
to pass according to His Word, have decided on certain simple
lines, according to the book of God, to make a definite attempt
to render the evangelization of the whole world an accom-
plished fact. For this purpose we have banded ourselves togeth-
er under the name of "CHRIST'S ETCETERAS," and
invite others of God's people to join us in this glorious enter-
prise. Existing Missionary Societies and Missionaries we gladly
recognise as GOD'S SOMEBODIES.

We are merely CHRIST'S Nobodies, otherwise
CHRIST'S ETCETERAS. We rejoice in, and thank God for
the good work being carried on in the already occupied lands
by God's Regular Forces. We seek to evangelize only such
portions of the world as are at present unevange-
lized. *We seek to atack and win to Christ onl
those parts of the dā's empire which ar
beyond the extremes outposts of the egular
army of God.*

JESUS CHRIST'S ETCETERAS

To crown Jesus Lord of all.
All these being men of war came with a perfect
heart to make Jesus King over all the world.

One army of the Living God
To His command we bow.
Part of His host have crossed "the flood";
This part shall cross it now.

Christ's Etceteras recognize others as Regulars, and them-
selves as Nobodies, otherwise His Etceteras.

Christ's Etceteras shall do His Etcetera's work as hereafter
explained.

Christ's Etceteras are a Union Mission—a Christian and
therefore an International Brotherhood and Sisterhood; a
Supplementary World-wide Evangelization Society.

Its Motto:

"Whatsoever is commanded by the God of Heaven, let it
be done exactly."

Its Object:

The speediest possible fulfilment of the command of
Christ to evangelize the whole world by a definite attempt to
evangelize the remaining unevangelized parts of the earth.

Rom. 15:20, 21.

Making it our aim so to preach the Gospel not where
Christ was already named, that we might not build on another
man's foundations, but as it is written: "They shall see to
whom no tidings of Him came, and they who have not heard
shall understand."

Its Prayer:

"Hallowed be Thy Name" (everywhere).

"Thy Kingdom come."

"Thy Will be done on earth as it is done in heaven."

Its Convictions:

I. That the evangelization of the world is capable of accom-
plishment in the near future, if Christ's people are willing to
devote themselves to this glorious achievement.

1. By *giving* even as God gave for their salvation.
2. By *denying* and sacrificing themselves even as
Christ did for them.

3. By *truly becoming His discipla* according to the
rules of discipleship laid down by Christ
Himself: "If any man cometh unto Me and
hateth not his own father, mother, wife, chil-
dren, brethren, sisters, yea and his own life also,
he cannot he My disciple." Whosoever he be of
you that renounceth not all that he hath, he cannot
be My disciple."

4. By *imitating* the Christian heroes of old who overcame
by the blood of the Lamb and the word of their testimony, and
who loved not their lives unto the death.

II. That in no other way can the command of Christ be
fulfilled by this or any other generation.

III. That failure to fulfil this command of Christ spells
eternal disgrace to the Christianity and Manhood of this gen-
eration of Christians. "No man," said Archbishop Temple, "has
any right to be called a Christian at all unless he is working up
to the hilt to promote, by all means at his disposal, the fulfil-
ment of Christ's Command to Evangelize the World."

Its Authority:

If some as of old should ask by what authority it does these
things, its reply is fourfold:

1. The command of Christ, whence was it, from man or
from God?

2. The Words of Our Redeemer: "if ye love Me, ye will
keep MY commandments."

"Seek ye first the kingdom of God."

"Ye shall be My witnesses . . . unto the uttermost parts of
the earth."



“Why call ye Me ‘Lord, Lord,’ and do not the things that I say?”

3. The Doctrine of the Apostles that

“We **MUST** obey **GOD** rather than men.”

4. The Compulsion of the Holy Ghost.

Its Attitude:

1. Towards Christians is that of the Apostle Paul: “Grace be to all them that love our Lord Jesus Christ in sincerity.” It therefore takes no account of National or Denominational differences.

2. Towards other Societies: It wishes to express its exceeding gratitude to Almighty God for having raised up the missionary heroes of the past and the already existing Missionary Societies, and for the mighty works He has accomplished through them in the evangelization of the vast fields already occupied by them; and it prays God to prosper and use them more and more in their efforts for His cause; furthermore, it prays that He may, by His Holy Spirit, still further quicken their enthusiasm and devotion, and cause them to launch out further into the deep to dispel the dense darkness of the yet unevangelized world. It is the friend of every Missionary Society, and the enemy of none.

Its Foundation is:

The Fatherhood of God.

The Brotherhood of Christ and such as belong to Christ.

The Companionship of the Holy Ghost.

God shall provide for us as He chooses. Christ shall save us as He will.

The Holy Ghost shall teach and guide us where He pleases.

Its Membership:

Anyone, small or great, young or old, rich or poor, may become a member by signing the Doctrinal Basis, by declaring that from henceforth his or her

MAIN PURPOSE IN LIFE

shall be the Evangelization of the Whole World in the shortest possible time, and by applying to the Honorary Secretary for a card and badge of membership.

The Duties of Membership:

To pray for the speedy fulfilment of our Lord Jesus Christ’s last command, and for a mighty outpouring of God’s Holy Spirit on all His people.

To enlist others in the same cause.

To further the cause at heart in every possible way—by life and tongue and pen, etc.

To acquire as much knowledge as possible of the state of affairs in the field, of the parts of the world *as yet remaining unevangelized* and to circulate such knowledge everywhere.

To unite in prayer and conference on behalf of this cause with two or three or more members or others from time to time as God may direct.

Its Method:

Is to search and find out what parts of the world at present remain unevangelised, and then by faith in Christ, by prayer to God, by obedience to the Holy Ghost, by courage, determination, and by supreme sacrifice to accomplish their evangelisation with the utmost dispatch.

1. By heartily helping and loyally cooperating with other Christians, and with the existing Missionary Societies, and

2. By its own efforts to supplement their labours. The Heart of Africa being, as we believe, at present the greatest and neediest unevangelised part of the world is the object of its first operations. Other parts will be undertaken at once, as soon as God shall direct.

Its Doctrinal Basis:

1. The full Deity of each Person of the Trinity.

2. The full inspiration of the Holy Scriptures.

3. The Lord Jesus Christ Himself the only Message to be proclaimed according to the Scriptures.

4. Obedience to Christ’s command to love one another even as He has loved us.

5. Trust in God only, and appeal to Him only for the supply of all our needs.

Its Resources:

(1) Humility (2) Faith (3) Prayer (4) Obedience

1. A full realization of its own utter impotence.

2. A simple trust in God’s omnipotence, wisdom, word, faithfulness, and the promised direction of the Holy Ghost. “Not by might, nor by power (nor by wisdom), but by My Spirit saith the Lord of Hosts.”

3. “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.”

4. “The Holy Ghost Whom God hath given to them that obey Him.”

Its Government:

The Head, the Commander, the Director of this Mission is the Triune God.

“The Government shall be on His Shoulder.”

“Call no man your father, for One is your Father even God.”

“Call no man your master, for One is your Master, even Christ.” “Be ye not called Rabbi, for One is your Teacher (even the Holy Ghost) and all ye are brethren.” “The rulers of the Gentiles exercise lordship over them, but so it shall not be

among you, but whosoever will be great among you shall be your servant.”

A company of Christ’s disciples shall dispense such men and means as God from time to time shall place at their disposal, and as He Himself shall direct them after prayer and conference.

They shall appoint a chairman, a treasurer, and a secretary.

Such officers and members of committee shall not, by reason of their office, be considered responsible for the monetary support of the missionaries in the field. Their responsibility regarding such support is in no way greater than that attaching to every other disciple of Christ. Their responsibility is not that of Providers but of Administrators of the funds that God shall provide.

Its Funds:

The funds for this work shall be sought from God only. Nobody else shall ever be asked for either a donation or a subscription. No collection for Etcetera Work shall be taken up at any meeting held or organized by this Brotherhood.

Such voluntary contributions as shall be sent for this work by God’s people shall be received by the committee with thanks to God and the Agents of His bounty, and used as God shall direct for the furtherance of His Work. The Accounts of the Etceteras shall be strictly kept, regularly audited, and published annually.

If we seek first the Kingdom of God and His Righteousness we have the word of Christ that God will supply our needs. If we degenerate into seeking anything else, the sooner we cease to exist the better for ourselves, for the world, and for the cause of Christ.

Its Evangelists:

On application, the committee shall arrange for the examination of would be Etcetera Evangelists. God and the committee require the following qualifications as a minimum:

An Etcetera Evangelist is one called of God to go forth to evangelise in some part of the unevangelized world at all costs and risks. He counts not his life as of any account dear unto himself. Difficulties, dangers, and death have no terror for him, but are rather his native element in which he flourishes and rejoices. He cares not to save his own life, but those of others, as His Master saved others but not Himself. He rather seeks to lose his life for Christ’s sake that Christ may find it for him.

He is A MAN of GOD and not a child of men.

He is not the salaried servant of the Etcetera Committee.

He is the Servant of Jesus Christ with Whom he has settled terms of agreement already. He knows no other Master.

He looks to Christ only for payment of such agreed salary, and not to the Committee, although God may choose to supply his needs in whole or part through the Etcetera Committee.

He has not the ghost of a doubt about God supplying his need; he carries the Cheque-Book of God with him always, and has no fear of the cheques being dishonoured. Has he not declared his utter trust in the Scriptures as wholly from God and wholly true?

“My God shall supply every need of yours According to His Riches—in Glory—in Christ Jesus.”

“Ye are of more value than many sparrows.” God feedeth them. “He that spared not His Own Son, but delivered HIM up for us all, how shall He not with HIM also freely give us all things?” Christ has promised He will be with us always. If, therefore, death overtakes an Etcetera Evangelist on the battle-field, he knows such to be a special mark of Christ’s favour, who has thus honoured and promoted him sooner than he had any right to expect.

“To live is Christ; to die is gain.”

As he looks to God to supply his needs, so also shall the Etcetera Evangelist look to God for his guidance, and shall obey HIM. To require a man to look to God for his support, but to a man for his guidance, is utterly contrary to morality, justice, and the whole teaching of God in the New Testament Scriptures.

“This is My Beloved Son: hear HIM.” “HE shall teach you ALL things. HE shall guide you into ALL the truth.”

If this is wrong, God’s Book is a lie; religion is vain. But God’s promises and commands are true, and intended to be trusted and obeyed.

Each Etcetera Evangelist shall report direct to the Committee, or to the Overseer if the Committee shall so desire.

Overseers:

The Committee shall appoint an Overseer for each sphere of operations, who shall superintend the work, report to the Committee, and be its representative as required by the Government officials, to be responsible for the work and the workers.

Its Request:

It earnestly desires the prayers of God’s people that, by the united and determined endeavours of all His servants, God may fulfil the command of His Beloved Son and shortly accomplish the number of His elect, and thus roll away the reproach of lack of sincerity, courage, and obedience so frequently, and not altogether unjustly, brought against the pro-

fessed followers of our Lord Jesus Christ today.

Our Resolve:

To know nothing else save Jesus Christ and HIM crucified, that we may by all means save some. I am willing not to be bound only, but to die for the Name of the Lord Jesus.

“Love so amazing, so divine, demands our lives, our souls, our all.”

Now, once again, and for the last time.

**THIS WORK OUGHT TO BE DONE,
AND IT CAN BE DONE,**

but only by God Himself working through men and women loving HIM supremely, utterly abandoned to HIM, trusting HIM wholly, enthusiastically and joyfully desiring to run all risks, to stop at no cost, to fight against all odds, to live and to die to crown HIM King. Too long have we been waiting for one another to begin! The time for waiting is past! The hour of God has struck! War is declared! It can only end with the destruction of Satan's kingdom and the Coronation of Christ.

Who will enlist for Jesus Christ today, to fight to a finish, to crown HIM Lord of all the world?

Had they but the chance, every saint and angel would enlist at once! Where saints and angels desire, but are unable to tread, fools for Christ's sake have liberty to rush in. Christ rejects not fools, nor weak, nor ciphers. Someone must begin. So here goes. “I will! Set down my name, Sir.”

“I come to do Thy Will, O my God. I enlist in Thine Army for this definite purpose. My one ambition in life shall henceforth be to seek by all the means and powers at my disposal to live, pray, work and die to bring about the evangelization of every unevangelized part of the world, and every creature therein, and so crown Christ Lord of all. I admit to being the biggest fool on earth. All the better, for no other can henceforth fear being too small, too weak, or too foolish for the job.”

God loves to use such, that all the glory may be Christ's. Consecrate yourself this day unto the Lord for this cause.

Dare you refuse?

You must ere long meet your Lord and Saviour face to face! How will you do so if, when you had the chance, you refused to fight for His Coronation?

You dislike the lines on which we propose to work? Then you dislike the Leadership of God, and the express teachings of the Holy Ghost in the Book of God. You prefer man to God, and Reason to Faith.

There is no middle course. You must be on one side or the other for Christ or against HIM. “He that is not with ME is against ME.” Wouldst thou be lukewarm? Neither hot nor cold? Christ says He will spue such out of His mouth.

“He that loveth his life shall lose it.”

“He that loseth his life for My Sake and the Gospel's shall save it. Whosoever he be of you that renounceth not all that he hath he *cannot* be MY disciple.”

Don't seek a long life—Christ had a short one.

Don't live in luxury—Christ lived and died poor.

Don't live in pleasure—Christ pleased not Himself.

Don't live for fame—Christ made Himself of no reputation.

Don't live at ease—Christ suffered for you the shame, the scourge, and the cross.

Don't lose your opportunity and inherit an eternity of shame and regrets hereafter.

Think not I stoop to court you. I don't. My decision is final. The fewer who join the better for me, entailing the greater honour.

So far as I am concerned, I care not whether few or many, or any enlist, except that I want the Coronation of Christ as soon as possible. And we shall win anyhow. God will see to that.

Should not one join to Crown Jesus Lord of All? I have done my best. I have called; and you refused. For me there can be no regrets.

Heaven can be but the sweeter for having had the honour of standing alone for this cause of Christ.

But for you? What will your heaven be when you stand face to face with The Saviour who died for you, and for whose Coronation you refused to fight?

All these being men and women of war came with a perfect heart

To make Jesus King over all the World.

Will you be one?

It is for you to decide.

Man! Be a Man! Play the Man! Shame the devil, and Crown Christ Lord of All.

His Crowning day is coming Mighty Soon.

Hallelujah!

Inner Struggles Lead to Freedom

by Irene Gilsenan

In many ways I had a privileged childhood. I grew up in a nice middle class home on a farm about one hour's drive from Dublin in Ireland. Our family was a little unusual in that our household consisted not only of my parents, my brother and myself—but also my three grandparents. Another somewhat unusual aspect of my childhood was that I grew up in one of the small minority of Protestant homes in Southern Ireland (approximately 5% of the population). I attended a local Protestant elementary school and at age 11 went to a Protestant girls' boarding school.

This may all sound a bit of a Walton-like idyll, but of course life is seldom like that and mine was no exception. First of all, please be clear that Protestant was not synonymous with Christian in my experience. Although I went regularly to church and Sunday school, I knew nothing of the need to have Christ as my personal saviour. Interspersed with the many positives of family life was a fair sprinkling of the almost inevitable conflicts and difficulties one might expect. Faced with life's challenges and not knowing we could turn to God for help, we sought it elsewhere. For me, food was my refuge from an early age. To fast forward a little, I am currently nearing the end of studying for a psychology degree in my "free" time.

Only yesterday I was reading about parental styles and children's behaviour. Of the three parental styles described by one researcher (permissive, authoritarian and authoritative) my childhood fell largely into the permissive category. Some of the characteristics of children brought up in this way are: lacking in self-control, impulsive, resistive, non-compliant to adults, lacking in self-reliance, low in goal-directed activities, aggressive and

I don't want to give the impression that this was some sort of quick fix—it was a matter of trusting Christ moment by moment to live through me.

domineering. I can recognise myself in all of these. From a young age I liked to get my own way and often managed to do so. My lack of self-control was evident in my frequent trips to the cookie jar, which was not out of bounds for me!

The Bible tells us that "in all things God works for the good of those who love Him, who have been called according to His purpose" (Rom. 8:28). God graciously used some of my negative qualities to draw me to Himself. Towards the end of my high

school days my resistive, non-compliant nature was very much to the fore—particularly regarding my belief in God. I started to question His existence and had frequent arguments with my religion teacher. I finished school and went to university in Dublin, expecting to find answers to life's deepest questions in the advanced learning I was about to embark on (I studied for a pass degree!). In my first year in college I did find the answers I was looking for—though not through my academic pursuits! I met a born-again Christian in my lectures, who was a member of Christian Union. I remember thinking, "Poor girl, no one has told her that religion is outdated"—so I set about putting her straight on the matter! We had many long discussions, which resulted in me starting to read my Bible and going to a Bible study group and some other Christian Union meetings. Before too long I wanted what these Christians had. I remember kneeling by my bed in tears and praying that Jesus Christ would be my personal saviour.

For the next 20 years I attended various churches, moving from the more liturgical services of my Anglican background to non-conformist and house churches. Although I enjoyed many of them, I always seemed to be looking for something more. Through this time food continued to be a big

problem for me. I would fluctuate between trying to lose weight and giving up on the possibility. Then about 12 years ago, when I weighed 210 pounds, I eventually managed to stick to a diet and lost about 55 pounds. That was the beginning of even bigger struggles. I started to regain weight and began purging to try to prevent the inevitable. As well as gaining back a lot of weight, I was now bulimic and more out of control than ever. I prayed to God for help, felt condemned about my behaviour, hoped He would forgive me and always felt too ashamed and scared to talk to anyone about it. Yet somehow I managed to live a life that looked fairly normal on the outside.

At this time one of the members of a house church I used to belong to had started going to Zerubbabel conferences and was very enthusiastic about what she was learning. I went to my first conference in England during Easter 1992 and started to grasp the truth that Jesus Christ hadn't come into my life to help me live it better but rather that He had come to live His life through me. I began to understand the significance of the fact that "I no longer live but Christ lives in me" (Gal. 2:20). I attended my first summer camp in North Carolina the following year and have been every year since. I was so relieved to be around Christians who openly talked about sin and struggles they had to deal with. I felt free to talk about my big secret—my eating disorder, and was helped and supported in trusting Christ to live through me in this as in all other areas. Within a few months the bingeing and purging had stopped and I was very grateful, by the grace of God, to be enabled to eat "normally." I don't want to give the impres-

sion that this was some sort of quick fix—it was a matter of trusting Christ moment by moment to live through me. I still struggle with weight at times and it's an area where I am constantly reminded of my need of Christ. Of course the reality is that whether something feels easy or difficult I always need Him to do the living.

Since coming to know this truth I am no longer always looking for something more. I really do believe that Norman Grubb was not exaggerating when he called it the Total Truth. I am

Much of life is just doing the next thing while being fixed in the fact that it really is not me but He. Yet I think that probably on a daily basis, and sometimes many times a day, situations occur to remind me how grateful I am to know I don't have to handle them on my own.

very grateful for his teaching and also for the fact that I belong to a fellowship where honesty, openness and accountability are the order of the day. I also appreciate the fact that God's standards, as revealed in His word, are the only acceptable ones.

You may remember that earlier on I identified with a number of behaviours associated with a permissive upbringing. I wish I could say they all disappeared as soon as I became a Christian, or came to know the truth of Christ living my life, but I'm afraid that is not how it was. God has had to deal

with other areas of my life where I persisted in going after my own way. Of course as an adult Christian this was much more serious than a child ignoring her parents' wishes. This time I was ignoring God's wishes. Instead of desiring His self-for-others life I was more absorbed by what was in it for me. I am ashamed that others were deeply hurt by me as I aggressively sought my selfish ends, while outwardly pretending to want God's way. Yet I am also very grateful for God's persistence in dealing with these sins and for His forgiveness when I truly repented of them. Today I find it hard to imagine life without knowing Christ as I do. Much of life is just doing the next thing while being fixed in the fact that it really is not me but He. Yet I think that probably on a daily basis, and sometimes many times a day, situations occur to remind me how grateful I am to know I don't have to handle them on my own.

This year at summer camp we talked a lot about the lives of pioneers who worked unstintingly for the cause of the gospel. One of those we discussed was Norman Grubb. I was reminded that I owe Norman a double gratitude. He was one of the founders of the Intervarsity Fellowship, which resulted in Christian Unions being set up in universities across Britain and Ireland. It was through one of these Christian Unions that I first became a Christian 32 years ago. Today I continue to be blessed by the truth which he has expounded in his books and tapes.

BIBLE STUDY:

by Brett Burrowes

If we've been Christians for any length of time, eventually we come to the realization that we knowingly do things we shouldn't do and keep on doing them even though we know better. And we also have to face the fact that we do not live up to the high standard of perfect love that Jesus set while He was on the earth. A point will come, if it hasn't already, when we have to take an honest look at ourselves and compare our lives to that of Jesus in the gospels; we come up short. The Holy Spirit in us will not allow anything less from us, and if we don't shut out His voice, we begin to feel a certain dissatisfaction with our lives. A right dissatisfaction, because deep inside we know that we are not right. Even though we trust in Jesus for our salvation, we know that life in the here and now is not right and we begin to look at what is wrong in ourselves. After all, without a good diagnosis of the problem, how can we expect to find the answer?

In short, the problem is sin. "Of course," you say, "I already know that!" That much is obvious. But for most believers sin is merely an action that breaks one of God's commands. And at one level that is true. A sinful action that breaks a divine command is called a transgression, which refers to crossing a boundary illegitimately or illegally. In other words, God's law provides us with limits or boundaries, which we violate when we sin. But sin is more than breaking a law or an act of disobedience. It is not just an isolated act unrelated to anything we did beforehand or anything we do afterwards. Our disobedience to a single command is a symptom of the deeper problem of rebellion. Rebellion is a determined attitude to resist and act contrary to God's will, to assert our independence and go our

own way, to do our own thing, without anyone telling us what to do. Most of us can identify this attitude as particularly characteristic of adolescence, (though I am sure the present readership can only identify with this secondhand!). Eve's act of eating the apple was a transgression of a divine command, but she was deceived and did not intend rebellion against her Creator. Adam's sin went deeper—he was not deceived and so his choice represented a carefully determined act of self-assertion and rebellion, to go his own way and not God's.

Satan is the source of every motivation to sin; he is the energy or power of sin. So when Adam chose to rebel against God, he thought he was choosing to go his own way but he did not realize he was handing himself over to a power greater than himself, the serpent, Satan.

This fixed attitude of rebellion had an immediate spiritual consequence for Adam (and consequently for Eve as well): guilt or spiritual death. I am not speaking of guilty feelings here, though Adam and Eve may have felt guilty, but of a fact: Adam and Eve were guilty whether or not they felt guilt, in the same way that when a court pronounces the guilty verdict on a criminal, their guiltiness has nothing to do with feelings. This guilt alienated Adam and Eve from God and put up a wall of separation between God and humanity. This guilt is part of what the Bible

means when it talks about sin. In fact, the Biblical word which emphasizes our guiltiness for sin is called iniquity. This guilt and separation from God has consequences that run down the generations. When you throw a large stone into the middle of a pond, ripples are created that last long after the stone has sunk to the bottom. In the same way our actions have spiritual consequences that go on and on like the ripples, even if we never see those consequences. In fact, Adam and Eve's sin had consequences that will last until the end of human history, because everyone born from them is born a sinner and continues the cycle of sin and guilt, the cycle of iniquity.

But even iniquity does not exhaust the Biblical idea of sin. The Apostle Paul writes about sin as a power that enslaves in Romans 6-7. In Romans 3:9 he says that all humanity is under the power of sin, and in Romans 6:12 he commands us not to let sin be our masters and so enslave us. In Romans 7:15-20, Paul realizes that he is no longer the one in control of his own actions because he does what he doesn't want to do and doesn't do what he wishes to do. In fact he goes so far as to say that it is no longer him who does the sinful deeds but the sin dwelling in him! For a long time I wondered what Paul meant that it was no longer him that was acting but the sin dwelling in him. Augustine (400 AD) understood Paul to be saying that human nature had become defective as a result of the fall and produced sin because it did not operate correctly. The human will had become twisted and evil and this was the source of human sin. When we became Christians we received the Holy Spirit who began the work of gradually renewing human nature and would

SIN & SATAN

eventually restore human nature to perfection when we are raised from the dead at Christ's return. Most Christian teaching has followed Augustine's understanding of Paul.

But it seems to me that Augustine has not taken Paul's words seriously enough: "It is no longer I who do it but the sin dwelling in me." It seems that Paul distinguishes "sin" from the "I" and that "sin" is not just a part of the "I" or some defect in the "I." No, sin is a power greater than the human self which has invaded the human world (Romans 5:12) and taken over humanity from the outside, though not dwelling within human beings. Sin is not a defect in human nature; it is a misuse and abuse of human beings by a spiritual power. In fact Paul describes sin as a spirit of slavery in Romans 8:15.

But what is this spirit that controls and operates human beings from within? Paul identifies the spirit of sin in another letter: "You were dead because of the trespasses and sins in which you once lived, when you followed the way of this world, and the ruler of the power of the air, the spirit that now operates in those who are disobedient" (Eph. 2:1-2). Almost all interpreters understand this as a reference to Satan. Satan is the ruler of the power of the air—what does this mean? Just as air is universal and inescapable and is the element we breathe in and out all the time, so Satan is the spirit which sinful humanity breathes as its atmosphere and air. Just as I am in the air and the air is in me, so sinful humanity is in Satan and Satan dwells in them. But wait a minute, you might object, Satan is not omnipresent like God is; he is limited in space and time. And so he is. But just as the atmosphere of the earth is one place at one time, but as far as human beings are concerned it is universal, so Satan is

everywhere that human beings are, but unlike God he is not in the plants and rocks and animals and stars. Satan is not omnipresent, but everywhere he needs to be.

Satan is also described as the one who is at work in or operating in the disobedient. The phrase "at work in" or "operating in" is a translation of the Greek word *energo*, from which we get our word *energy*. Satan is the source of

It is only when the blood is applied that we are freed from Satan's continuing power over us. That is why the sacrificial death of Jesus is so important. In Revelation 12:11, John says that we overcome him "by the blood of the lamb and by the word of our testimony." By confessing our sins and repenting of them and placing them under the blood of Christ, Satan loses the authority to accuse us and establish any lasting foothold in our lives.

every motivation to sin; he is the energy or power of sin. So when Adam chose to rebel against God, he thought he was choosing to go his own way but he did not realize he was handing himself over to a power greater than himself, the serpent, Satan. In Eph. 2:3 Paul mentions that all of us once lived in the passions of our flesh, following its desires and our senses, so that we were children of wrath by nature. But "flesh" is not the source of sin; it is merely the

place where the spirit of sin dwells and stirs up sinful desires to indulge our senses and pursue pleasure at the expense of what is right. It is not human nature that is the problem, but the spirit dwelling in our humanity that is the problem and that ultimately makes us children of wrath.

The apostle John also talks about the devil and sin in his first letter. In 1 John 5:18 he says that the whole world lies under the power of the evil one, and in 4:4 he says: "Greater is he that is in you than he that is in the world." Satan is not just floating around in the atmosphere somewhere, no, he is in the world of human beings, dwelling in human hearts. In 1 John 3:8, he says that the one who sins is from the devil, and the well-known British evangelical scholar, F. F. Bruce says in his commentary that this means that the one who sins has his spiritual source in the devil. If the devil is my spiritual source when I sin, that means that Satan is the source of my motivations, that he is the power operating me and causing me to do what I do. When I sin, I am participating in a spiritual reality far greater than myself. At the same time, we have to remember our part, our responsibility in all this. The devil doesn't just make me sin against my will. On the contrary, Satan can only enslave humanity because Adam and Eve willingly gave themselves over to him, and in so far as we fail to repent and turn to God, we continue to allow Satan to run and operate us. We are fully responsible for everything that Satan does through us.

In fact, Satan's power comes from human guilt, since, as was written above, sin includes the idea of guilt. It is our guilt before God that gives Satan his authority to continue operating us. Fortunately, however, God has a solution: Christ laid

continued on page 32

It Doesn't Work?

by Norman Grubb

Norman Grubb viewed Romans 6-8 as the lynchpin of the gospel. This excerpt from The Liberating Secret amplifies his examination of these key chapters.

We shall not find that the crisis experience of Romans 6 solves all our daily problems. Indeed, many have given up in despair, who have come the best they know how along the reckoning road of 6:11, but they just don't find that it works. It seems to remain more a theory than something which affects their ordinary conduct. That is the very reason why there is a Romans 7 and 8, as well as 6! Chapter 6 puts our feet on this highway of holiness, but does not tell us how to walk. There are some profound and subtle lessons yet to learn. If chapter 6 is the crisis, chapters 7 and 8 are the continuance. Therefore for a steady walk their teaching must be grasped as well.

In the middle of chapter 6 Paul introduces a puzzling statement which he does not elaborate until chapter 7. In 6:14 he suddenly remarks that another factor has to be considered in the victorious walk—law. It is not just a straightforward fight between sin and grace. The place of law must be understood: the reason for it, the effects of it, and the present attitude of the believer to it. If we skip lightly over this, we shall not really know how to walk confidently in this newness of life. We might well think, Why bother about it? We have now learned that we have died in Christ to sin, we have believed it and

stepped out on it. Is not that enough? No, it is not, as so many have found.

What is law? It is the way things work. There are laws that govern this universe; they are the only way in which it can work. Scientists get busy and discover some of them, and label them the law of gravity, the laws of thermodynamics, and so on. These laws, being the way nature works, are not opposed to nature, they are explanations of nature. So is the moral law. It has been summed up in one phrase—God is love. “That royal law of

Chapter 6 puts our feet on this highway of holiness, but does not tell us how to walk. There are some profound and subtle lessons yet to learn. If chapter 6 is the crisis, chapters 7 and 8 are the continuance.

Scripture,” as James called it. That “perfect law of liberty.” It is a natural law to God. It is God's nature, and was the nature of all beings till the fall of Lucifer.

But since Lucifer, a war has broken out. A rival law has appeared. God's law of love is no longer the law of our nature. The law of sin and death wars against the law of the Spirit of life. The law of God's love has become an outcast from humanity, the law of self-love reigns in its stead.

In order that the whole of fallen humanity may not slip into corruption

and hell, God has introduced His law of love again among mankind as a series of commandments. But these are no longer fallen man's nature. They are the exact opposite. They come from without to him and immediately rouse in him the antagonism of that law of sin and death which reigns in him. It is that law of opposites at work which we explained in an earlier chapter. Thus the good law immediately stirs into life its opposite, and will always do so while we are in our mortal bodies and in this poisoned world. So we must get this first fact clearly in our minds. It is an unchangeable law of this life: “I find then a law, that, when I would do good, evil is present with me” (Rom. 7:21). We shall save ourselves a lot of heartache if we face this squarely. The presence of evil is constant. We shall never be free of it. The existence of God's law among us continually arouses its opposite. It is because of this that we so continually sense the presence of evil and are distressed by it. We want to love, but are so conscious of hardness and criticism. We want to be pure, but are so conscious of the sensual, and so on.

Paul gives us an example of this in his own life in 7:7-13. He writes it in the past tense as a definite incident in his experience. He does not say when it took place, whether pre- or post-conversion. I rather think the latter, because we have no indication that he came under conviction for the sin of lust (or covetousness) before he was saved. He rather regarded himself in

those days “as touching the righteousness in the law blameless.” This was a profounder discovery, more suitable to the experience of saint than sinner. He was hit one day by the one commandment which went deeper than the external, the tenth, probing into the inner desires of the heart. “Thou shalt not covet,” and in no time he discovered all kinds of unruly desires arising in him. The dormant sin principle is suddenly aroused by the new consciousness in Paul. That is exactly why the servants of Jesus become more sin-conscious, not less so, as they progress. The more perfections they see in that perfect law of liberty, the more the sin-principle is aroused to manifest the opposite.

This, says Paul, is the work of the law in the world. It is not the nature of man, as it was originally meant to be. It is an outcast from this world. The only approach it can make to man, therefore, is external, as a written law, as a code of morals. The effect is bound to be fierce opposition from the sin-nature; but that means it can do one good and necessary piece of work: it can show up latent sin, so that sin, by its very opposition to God’s law, can be seen to be “exceeding sinful.”

But now what are we to do when we are face to face with sin through the law? At conversion the law was our schoolmaster to bring us to Christ. It did that, thank God. Through it we saw our guilt and condemnation, and then we saw Him who was made a curse for us, and we were saved. But that has by no means settled the law problem. If it did, we should have no such question raised in this chapter, right after our union with Christ in death to sin.

That former condemnation was for past sin. This present condemnation

(8:1) is for present failure. It concerns our desire for constant holiness, our recognition of the law which calls us to perfection, and yet the frustrating opposition of “the motions of sin in the flesh.”

Paul then goes on to show us that it is not merely the constant presence of evil that bothers us: it is the power of evil. We are new creatures in Christ, we delight in the law of God after our purified inward man (7:22). With the mind we serve the law of God (25), we would do good (21). It is definitely not we that are the trouble (20). But we find that when we are set on doing what is right, we have not the power to do it

What then do we do about the law of God and the law of sin in this new relationship? Paul, by the Spirit, is amazingly radical. He says, You have not only died to sin, you have died to law (7:1-6)! What does he mean?

(18). The willingness is there, but not the ability. Finally, Paul enumerates another law, the law of inevitable slavery to the dominion of sin (23). We are taken captive by the law of sin and death. It is always too strong for us.

Here are two bewildering laws of evil that are a constant experience in our daily life, even though we have taken the place of death to sin! What a contradiction it seems! The law of the constant presence of evil, and the law of its dominion over me. No wonder Paul cries out, “O wretched man that I am, who shall deliver me from the body of this death?” (24). And note that this is all written in the present tense from verses 14-25, for it is the continu-

ing experience of all believers who have not discovered and do not walk in the Romans 8 way. It would not be honest to treat this in any other way. If God led Paul to write it in the present tense, it is to emphasize an ever-present fact, if we are foolish enough to remain in it.

And now for the great lesson of the chapter. Here the scene is laid of the head-on clash within me of the holy law of God and the evil law of Satan, and the victory going to Satan each time! I don’t want it to, I try to conquer, but I can’t. I can neither do the things I want to, nor stop doing the things I hate. What is the obvious conclusion? That the I in me is helpless. Yes, even the redeemed I, the I that delights to do the will of God. At last I have come to the rock-bottom lesson that God has been seeking to teach His people through the centuries. Is this not what Lucifer refused to acknowledge—that he was created helpless so far as being godlike was concerned? He was created to contain God Himself, who would then manifest all godliness through him. Is this not what God sought to teach Adam by offering him the tree of life? But he went the same mad way as Lucifer, and preferred to risk living by his own self-sufficiency. We saw how God took years to teach this lesson to His great men of past ages, so that when they at last realized their helpless condition, they could experience the might of His indwelling. We saw Israel almost gaily ignore the same lesson. And now here we are ourselves back in the Garden of Eden, faced with the Tree of Life. Romans 7 is the Garden of Eden experience for the believer. We can come right through Romans 6 and take our place as dead with Christ and

risen with Him. We can yield ourselves to God as those that are alive from the dead, and present our members for His service, but the emphasis is still on us. We have died, we are risen. Until we have deeply learned our lesson, it is an easy thing to think that now the risen I, dead to sin, can live the holy life. That is why, as we said, not much mention is made of resurrection life in chapter 6. We have first to get a further insight into helpless risen I, before the full life can be revealed in chapter 8.

Then at last the truth can dawn. The point of Christ's resurrection from the tomb was not that He rose from the dead, but that Another raised Him, "the Spirit of Him that raised up Jesus from the dead." He had become a completely dead body for our sakes, and it was the Father that raised Him. And so it is in our co-resurrection with Him. Another within us is the resurrection life. Romans 8 takes us to this. It is the chapter of God's Spirit-mentioned 19 times, just as chapter 7 was the helpless human spirit, I, the redeemed I, mentioned 47 times. Our resurrection with Christ means an indwelling Christ as the One who has raised us. Here is the union completed.

What then do we do about the law of God and the law of sin in this new relationship? Paul, by the Spirit, is amazingly radical. He says, You have not only died to sin, you have died to law (7:1-6)! What does he mean?

It is like this, he says in effect. You once lived in sin and paid no attention to any law. Then the law caught you and first showed you your guilt before a holy God. Then when you had been justified from that by faith, it caught you again and showed you that you are a helpless captive to sin. Now you have

learned a deeper lesson, that you have been brought into an inner union by grace, where Christ lives His life in you, and you just go along with Him. But Christ is the law. He is love, which is the perfect law of liberty. That means you take no further notice of the outward law. It has its elementary purposes in the world (Gal. 4:3; Col. 2:8, 20), but not for the spiritually mature. Your life now is Christ living in you. He lives the law in and by you (8:4). So long as you walk after Him, abiding in Him, He will fully and naturally live the life

And so we come right out at last to the noontide of the gospel. On the one hand cut off through the cross from all enemies, on the other, knowing our created helplessness to live to the glory of God. He has taken up His permanent abode in us in all His divine fullness, not to impart this or that goodness or power to us, but Himself to be the all within and without.

of love in you, and sin shall not be able to get at you, for there will be no you! You crucified with Him, yet living, yet not you, but Christ living in you.

Christ is our law. We do not obey the laws of our country as such. We go along with an indwelling Christ. So long as He who is love, makes it plain that such laws are right laws, we gladly and loyally obey them, because it is His obeying within us. But if a law were passed, as in the days of Daniel, calling on us to worship another god or to cease praying, should we obey that? The same would refer to accepting any

challenge or standard just from man. We can rapidly come under bondage and "law," just by hearing how God has led or used another, and we say to ourselves, Why has He not used me like that? Or when someone challenges us to have this or that experience, or do this or that piece of service, or make this or that sacrifice. All such can be "law" to us and give us the false condemnation. of failure, or alternatively drive us to false effort. As dead to all outward "law," we learn to receive nothing and follow no one, unless the inner Spirit coupled with the Word, constrains us. Then it is He going before, when He putteth forth His sheep, and all is well.

And so we come right out at last to the noontide of the gospel. On the one hand cut off through the cross from all enemies, on the other, knowing our created helplessness to live to the glory of God. He has taken up His permanent abode in us in all His divine fullness, not to impart this or that goodness or power to us, but Himself to be the all within and without. Yet Romans 8 does not take away from our own aliveness, the "nevertheless I live" of Gal. 2:20. It is always true, and so the emphasis is on our walk in the Spirit, our minding the things of the Spirit, our mortifying the deeds of the body, our not living after the flesh. This is no strain, however, because it is really He living in us.

We have negatively died to sin, the downward pull: we have positively died to law, the upward pull, which incidentally stimulated the sin. We have stopped striving and straining not to do evil or to do good. We are out of it, dead with Christ to the lot. And now He has taken over, and we walk quietly with Him, trusting, not trying.

Questions? & Answers!

The following is a series of responses by Norman Grubb to a letter he received from someone writing to him for clarity. It first appeared in the Nov/Dec, 1988 issue of The Intercessor.

Q: Every now and then someone will mention inner healing and the process of memories or lies or experiences, somehow delving into that to get an inner healing. It seems as if our message is more than that—that there is no self to be healed. Comment a little on what you see inner healing to be compared to our message.

A: The best I can say is that the Bible says God was in perfect operation. Paul said, “But when it pleased God, who

separated me from my mother’s womb, and called me by his grace” (Gal. 1:15). So God was in Paul’s birth as much as in his conversion. Therefore, whatever my memories, I say God meant them. God meant me to go through tough times. I may now see how God taught me through those tough times, but why have I got to say they’re bad memories? Hasn’t God molded us that He may use our personhood for an expression of Himself in an infinite variety of forms?

Q: So what you’re saying about Paul is that when he looked back on his life, he was really thankful for the whole? I don’t mean that he would want to kill Stephen again, but he saw it all swallowed up in God’s purpose and plan?

A: Yes. The intensity of his self-for-self life gave him a final understanding of the depths of Satan in us, to be replaced by Christ.

Q: How do you understand the verse where Paul calls himself chief of sinners? Why does he use the present tense (1 Tim. 1:15)?

A: Because the past is still there. It’s under the blood, but it was his factual past. He used it to show the trophies of grace and to show that his passion for a self-for-self life gave the basis for his being transferred to a passion for a Christ-life. Thank God he was a passionate man—passionate for the self-for-self life and then passionate for God’s life.

Editor’s Note

continued from page 5

In our day—the 21st century—what is the Christians’ responsibility to speak out about world affairs? What is the participation to which we as a body

are called? We have been asking ourselves these questions and believe we have an obligation to formulate some answers to the current crisis our country confronts. As a result, we are proud to introduce a new column tackling these more controversial questions.

Tommy Prewitt’s excellent piece, “Is the United States in a Religious War with Islam?” is the first in this series.

We hope this issue of *The Intercessor* is helpful to you in your walk of faith, and as always, we would appreciate hearing from you.

Tape Talk

by Pat Mace

TAPE REVIEW:

Romans

by Norman Grubb

As I listened...and listened...and continued to listen to the first tape of this five-tape set, I kept wondering if I really had the correct tapes. Was this *Romans*? Then I realized what Norman was doing. He was giving us a thorough background of what a person is, further illustrating this from the lives of Abraham and Moses. He later makes a remarkable statement about Paul's letter to the Romans: "This letter takes us through the process of what it is to be a true human."

In this same vein, Norman presents us with the truths that he so eloquently develops about personhood: first and foremost, that there is only one person in the universe—God. He then makes the strong statement that the universal is meaningless unless there is manifestation in particular forms, and this manifestation came in the form of His Son. But, Norman does not stop there; he further states that God's purpose in eternity is that Christ would be the head Son of a vast family of sons with the ultimate purpose of running the universe.

This all sounds so glorious, doesn't it? But what has happened? We don't have to look far to know there was (and is) a problem. We just look at ourselves, members of our family, our neighbors, people in our community,

state, country, and world. We see anything but the smooth running of God's universe. The glitch is Satan and the manifestation of his self-centeredness and his deeds through his human agents—we, through our choice have been willing participants. Of course, the vast majority of the world has no understanding as to the underlying cause of heartache, anarchy, rebellion, and basically, man's inhumanity to man, and consequently, little hope for change.

Norman is not content with just the identification of the problem; he presents God's solution to the dilemma. God set in motion the steps that could lead to the necessary self-exposure that is required to first see ourselves as wrong and then right people. The giving of the Law on Mt. Sinai was the first step in the process of the necessary means of exposing sin as sin.

Norman continues with God's wonderful provision for the sins of the world—the precious blood of His Son which was shed on the Cross, and also the means for our justification—His resurrection. As wonderful as this truth is, it is not the whole answer (as Paul Harvey would say...“now here's the rest of the story”), and so we have the Apostle Paul revealing the second part of the story—the body death of Christ, not only what that represented for us, but how it affects our lives today.

As you listen to this magnificent presentation, you will see how

Norman picks up Paul's heartbeat in presenting the gospel, and how all encompassing it is. There is just so much I haven't touched upon—just to name a few points: the law of opposites; the only thing that God cannot do; the first and last Adam; how the world functions as nations (and believe it or not, that is just the first tape!).

For those interested in exploring *Romans* and the truths that Paul gives us for making life work, take this opportunity to delve into it with Norman as your guide. Please do not be dissuaded by the number of tapes in this set; I realize that five could be kind of daunting, but I sat riveted as I listened to Norman glean nugget after nugget from the wealth in them.

My husband and I had the privilege of sitting in Norman's living room with a small group of folks as he gave these talks in 1978. My huge regret is that I did not take his words to heart, thus the self-exposure needed for me to really see myself as wrong has been many years in coming. To know ourselves as wrong is the necessary prerequisite to the reality of the glorious truth of Christ living His life in our human forms.

I would encourage you to order these tapes and you will hear for yourself the riches they contain, which will not only benefit you, but God's purpose is for us to then be the means of reaching others—those with whom He brings our way.

IF YOU LOVE ME...

"If you love me, you will obey what I command" —John 14:15.

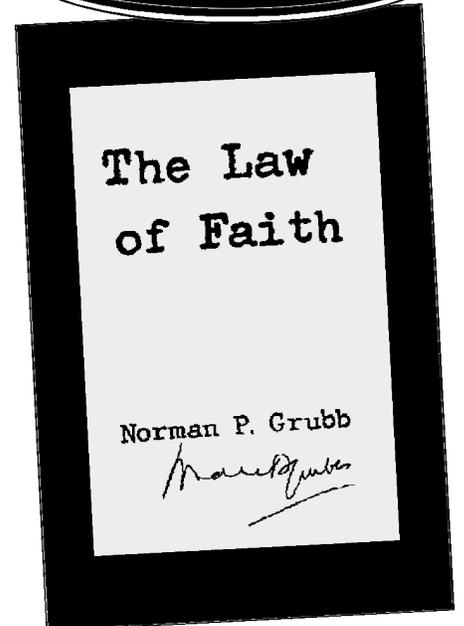
At Leicester C.T. Studd and Stanley Smith met F. B. Meyer, who wrote later: "The visit of Messrs. Stanley Smith and Studd to Melbourne Hall will always mark an epoch in my own life. Before then my Christian life had been spasmodic and fitful; now flaming up with enthusiasm, and then pacing wearily over leagues of gray ashes and cold cinders. I saw that these young men had something which I had not, but which was within them a constant source of rest and strength and joy. Never shall I forget a scene at 7 a.m. in the gray mist of a November morning, as daylight was flickering into the bedroom, paling the guttering candles, which from a very early hour had been lighting up the Scriptures and revealing the figures of the devoted Bible students, who wore the old cricket or boating blazer of earlier days, to render them less sensible to the raw, damp climate. The talk we had then was one of the formative influences of my life. 'You have been up early' I said to Charlie Studd. 'Yes,' said he, 'I got up at four o'clock this morning. Christ always knows when I have had sleep enough, and He wakes me to have a good time with Him.' I asked, 'What have you been doing this morning?' And he replied, 'You know that the Lord says, If ye love Me, keep My commandments; and I was just looking through all the commandments that I could find and putting a tick against them if I have kept them, because I do love Him.'

F. B. Meyer continued: 'How can I be like you?' C.T. Studd replied, 'Have you ever given yourself to Christ, for Christ to fill you?' 'Yes,' I said, 'I have done so in a general way, but I don't know that I have done it particularly.' He answered, 'You must do it particularly also.' I knelt down that night and thought I could give myself to Christ as easily as possible. I gave Him an iron ring, the iron ring of my will, with all the keys of my life on it, except one little key that I kept back. And the Master said, 'Are they all here?' I said, 'They are all there but one, the key of a tiny closet in my heart, of which I must keep control.' He said, 'If you don't trust Me in all, you don't trust Me at all.' I tried to make terms; I said, 'Lord, I will be so devoted in everything else, but I can't live without the contents of that closet.' I believe that my whole life was just hovering in the balance. He seemed to be receding from me, and I called Him back and said, 'I am not willing, but I am willing to be made willing.' It seemed as though He came near and took that key out of my hand, and went straight for the closet. I knew what He would find there, and He knew too. Within a week from that time He had cleared it right out. But He filled it with something so much better!"

—C.T. Studd

Norman Grubb's The Law of Faith

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Bible Study: Sin & Satan

continued from page 25

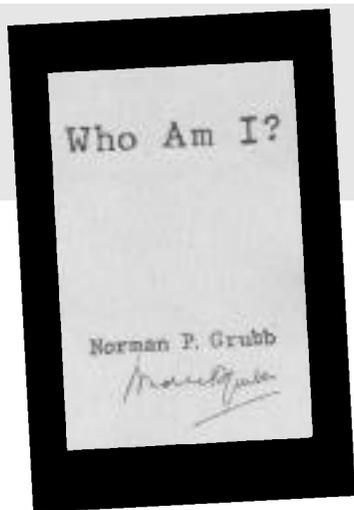
down his life as an atoning sacrifice for our sins, a ransom for many (Mark 10:45; 1 John 2:2). Because the problem of guilt was dealt with decisively in the blood, Satan lost his authority over humanity, so Jesus could say: "Now shall the prince of this world be judged and cast out (John 12:31; 16:11). How did this happen? In his body, Jesus took on the spirit of sin that had invaded humanity, Satan himself, and brought it down into death, into the grace. On the Cross, Jesus was made sin, that we might become the righteousness of God (2 Cor. 5:21). In the ancient world this was called an exchange curse: the animal or human being to be sacrificed would take on the curse or plague or evil that afflicted the community, who would then be delivered from it. In Leviticus 16:21-22 the scapegoat would take all the sins of Israel and bear them out into the wilderness, the place of death. So Jesus took on the curse of the spirit of sin and in

exchange we received His spirit of righteousness. The prince of this world, Satan, was cast out of human hearts and bodies through the death of the body of Christ.

But this is not the end of Satan by any means. Satan continually tries to regain a foothold in our lives (Eph. 4:27) and attempts to operate us from the outside and once again produce his sins through us. First through temptation he gets us to disobey God, and then attempts to hold us through our guiltiness. Satan is the accuser of the brothers (Rev. 12:10). I am not speaking about guilty feelings here, though Satan may use them as well, but rather about our objective guilt before God when we sin. Until we confess our sin and repent, we remain in our guilty state and Satan continues to operate us. It is only when the blood is applied that we are freed from Satan's continuing power over us. That is why the sacrificial death of Jesus is so important. In Revelation 12:11, John says that we overcome him "by the blood of the lamb and by the word of our testimony." By

confessing our sins and repenting of them and placing them under the blood of Christ, Satan loses the authority to accuse us and establish any lasting foothold in our lives. The word of our testimony is our faith that this is so and that now another spiritual power has come to live His life through us, namely Christ Himself, if only we take this truth for ourselves: "For it is no longer I who live, but Christ who lives in me, and the life I now live I live by the faithfulness of the Son of God who loved me and gave Himself for me (Gal. 2:20). The Son of God keeps us from sinning if we just trust in His faithfulness to keep us.

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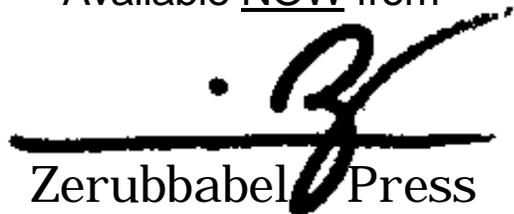


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Oh Wretched Man...

I don't understand myself at all, for I really want to do what is right, but I don't do it. Instead, I do the very thing I hate. I know perfectly well that what I am doing is wrong, and my bad conscience shows that I agree that the law is good. But I can't help myself, because it is sin inside me that makes me do these evil things.

I know I am rotten through and through so far as my old sinful nature is concerned. No matter which way I turn, I can't make myself do right. I want to, but I can't. When I want to do good, I don't. And when I try not to do wrong, I do it anyway. But if I am doing what I don't want to do, I am not really the one doing it; the sin within me is doing it. It seems to be a fact of life that when I want to do what is right, I inevitably do what is wrong. I love God's law with all my heart. But there is another law at work within me that is at war with my mind. This law wins the fight and makes me a slave to the sin that is still within me. Oh, what a miserable person I am! Who will free me from this life that is dominated by sin?

—Romans 7:15-24
(New Living Translation)

Words to Live By...

As light cannot be seen to shine except in contrast to darkness, nor heat felt to warm except in contrast to cold, so man cannot know his nature fixed Godward except by his refusal to fix it devilward.

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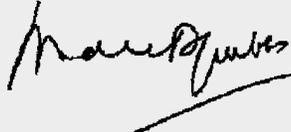
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