

The INTERCESSOR

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

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Number 2

No Independent Self

by Norman Grubb

The next stage in our ongoing investigation of the foundations of our spirit-union with Christ is a thorough understanding of how we function as humans—always operated by a deity-spirit, with no independent “human nature” of our own.

Part One

The basis of our total truth, which we are taking to the whole church in the whole world, is that the human self has no nature of its own. It is the expressor of a deity nature, whether the nature of the false deity, the spirit of error, or the true Deity, the Spirit of Truth (1 John 4:6). Because we have all become accustomed to speaking of ourselves as having a “human nature,” it may make it clearer if we speak of the self as never being an independent self. It has never been a self-operating self, and thus never operating by expressing a nature of its own.

There is no independent, self-operating self in the universe, except the One who calls Himself the I AM (Exodus 3:14) and says, “I am God and there is none else ... There is no God beside Me” (Isaiah 45:21,22).

But the Independent One has a limitation to His independence, for it is said of Him that He cannot lie (Titus 1:2). In other words, His eternal self-

independence is a fixed choice between two alternatives. (These alternatives are explained in the following paragraphs on the law of opposites.) Therefore, when we say that we created selves have no independent self, but express His eternal Deity Self, we are also saying that we express God’s fixed nature, which has eternally discarded the possibility of expressing the liar, self-for-self nature. We are fixed as He (1 John 3:9).

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The Law of Opposites

The fundamental law of the universe is that there are pairs of opposites, and that nothing operates except by the one swallowing up the other (2 Cor. 5:4), the one using the other as its means of manifestation—thus light-dark, heat-cold, sweet-bitter, hard-soft, yes-no, the positive-negative of elec-

tricity, and the proton-electron of the atom. Or taken into our own reality as selves, there is self-loving or self-giving self: self-for-self or self-for-others.

This is why it says of God Himself that He cannot lie. In other words, He is dead to being a self-for-self (a liar) and is unalterably fixed as being the Self for others. The eternal fact is that He has never been a loner, but brought His own Son into Being. Thus He is the eternal other-lover (John 5:20; 3:35).

Thus, created selves can only know themselves and function by being confronted by the choice of opposites. This was true also among those whom we

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speak of as heavenly beings. Lucifer was the chief one close to the throne of God (Is. 14:12-14; Ezekiel 28:12-15). He was created to be the manifester of the Creator's fixed nature of other-love (Lucifer means "Light-bearer"). But he chose in his freedom to be the expresser of the opposite, alternative nature of self-for-self to which God had died. He brought into manifestation the hidden fire-nature rather than the light-nature of God (Hebrews 12:29; 1 John 1:5). *He imagines himself to be an independent self* (Isaiah 14:12-14), but is deceived as to who he really is. Jesus called him the expression of negative light (Matt. 6:23). There was war in heaven and Lucifer was cast out (Rev. 12:7-9).

God's Purposes to be Fulfilled by His family of Sons

God utilizes the choice between alternatives in us to fulfill His eternal plan "to the praise of His glory" (Eph. 1:3-14). He is bringing into being a vast family of sons in His image, whose created selves (with no independence of their own) express His fixed other-love nature. They will manage the universe with His Son (Heb. 1:2; Rom. 8:17) by ministering to it in His eternal other-love, and thus serving and liberating it to fulfill itself in the love of one to the other (Isaiah 11:6-9; Rom. 8:19-21), so that the whole universe will be one eternal song of praise, worship, harmony, mutual love and delight (1 Cor. 15:24-28).

Our Confrontation with the Law of Opposites

This then necessitated that we who are created in His image be confronted by the reality of the opposites in our-

selves and choose to express the deity nature of self-for-others or self-for-self. Therefore, the first created couple had to be confronted with the symbol of the two trees in the Garden. They were at first *unconscious* expressers of God's other-love nature. Adam was in harmony with all creatures and could give each its proper name (Gen. 2:20); they knew no opposite to other-love in union with the Father.

In order to become *conscious* operating selves, and not merely continue like spontaneous infants, God used

We transmit what we are or think we are. Therefore, it was God's purpose that Satan, the serpent, should transmit his deceived concept of his independence into us, his seed. As a result, we fallen humans think we are independent selves. But in reality we are merely expressers of Satan's self-for-self nature.

Lucifer, the wrathful expresser (Rev. 12:12) of that opposite fire-nature, to entice and deceive Eve. She responded to Satan's (the serpent's) lies about God and began to express his self-for-self nature in herself by taking the fruit which God had forbidden. Adam consciously chose to identify with Eve's self-for-self disobedience (1 Tim. 2:14).

Thus they became conscious of the opposites through the Tree of the Knowledge of Good and Evil. The good is self which expresses God and other-love; the evil is a self which expresses Satan and self-loving love.

They became expressers of their Satan-father's self-for-self nature, Satan's "seed" (Gen. 3:15; 1 John 3:8-10; John 8:44). In their expression of him (Eph. 2:1-3), they became tricked into the false concept of seeing themselves as independent selves, even as their false father Satan was deceived into thinking he is an independent self. (In reality he expresses that negative fire-nature in God which, rightly used in God, became the source of the light-nature of other-love.)

So we transmit what we are or think we are. Therefore, it was God's purpose that Satan, the serpent, should transmit his deceived concept of his independence into us, his seed. As a result, we fallen humans think we are independent selves. But in reality we are merely expressers of Satan's self-for-self nature. Note the word "deceiveth" in that plainest word in Scripture concerning his lying effects on us (Rev.12:9). And thus by this deceitful means, we destined sons of the Father could once for all experience the bitterness of this lie and discard it through the Last Adam, Jesus Christ.

The Secret and Essential Value of the Law of God Through Moses

From this follows God's gracious dealings with fallen humanity through the law given by Moses (John 1:17). Paul has been the great expositor of its necessary purpose. Actually the law, as outer manifester of God's true nature, is inherent in every person. The law exposes eternal truth as well as our inability to perform it in our false union with Satan. Romans 1:18-21 makes that plain and traces our total falling away from it in the rest of the chapter. But here and there is a response in an

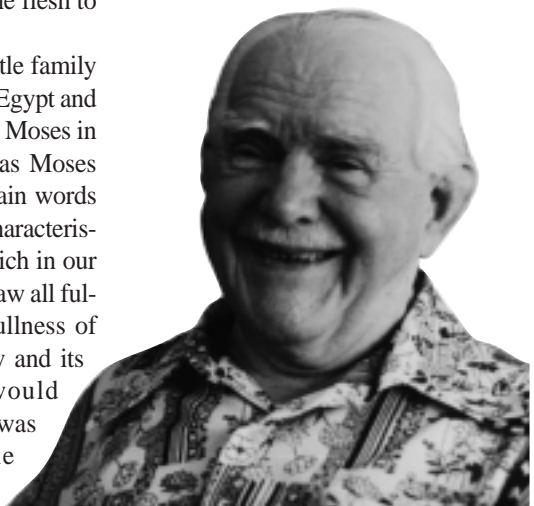
honest heart, as in Romans 2:18-21, and the instance of Joseph in Genesis 39:9. And all nations have had their laws of right and wrong. But in the blindness of our deceived selves, we have not recognized our self-for-self nature as Satan's nature in us and thus sin against God and its eternal consequences. This is the "ignorance" of Acts 17:23, Ephesians 4:18, and even of Paul in 1 Timothy 1:13. Thus, only breaking the outer pronouncement of God's law is known to be sin (Rom. 5:13).

So when God began His eternal purpose of restoring the human family to its true being, He first gave His great call to Abraham to be the human father of the family of faith who would believe in the Living God, the "Possessor of heaven on earth." There had always been the thin line, like a nylon thread of believers and knowers, in this Satan-captured world, from Abel, Seth, Enoch, Noah, and Shem, to Abraham. But it was just a thread. Now it was to become a great nation of believers in the true God in that idol-infested world. In the "fullness of time" He would Himself come in the flesh to be our marvelous Savior.

In due course, the first little family became a great population in Egypt and then became a nation through Moses in its own promised land. It was Moses who gave them and us, in plain words inscribed in stone, the true characteristics of God's holy nature (which in our later days we are to know as law all fulfilled in love). Yet in His fullness of mercy, He combined the law and its judgments (which we would inevitably break because it was given to us to expose the inevitability of our breaking

it as slaves to the sin-deity) with the constant means of restoration and access to Him by blood sacrifices and various fellowship offerings of the Tabernacle and Temple. By these means, indeed there were always those (many more than we might think—1 Kings 19:18) who had a living relationship with God. For the Lamb had been slain from the foundation of the world, and there was a spiritual Christ before the historic Christ (Heb. 11:26; 1 Cor. 10:3,4; John 8:56-58).

So in the blindness of our fallen hearts, the law was God's merciful means of revealing sin as sin. Then, in that fullness of time, the True Lamb of God came to make the one complete and sufficient sacrifice for the sins of the world. By His death and resurrection there is justification from the condemnation and eternal consequence of our sin condition. This is for all who move in by inner faith reception and outer word confession of Him in His finished work of atonement. Beyond that the Spirit gives inner witness of the replacement of the Spirit of Truth for that false spirit of error. This is the rad-



ical revelation to those who cannot stop short of our total inheritance.

Desperation Produced by the Law

We have come now to the law's final revelation, which the vast majority of the redeemed remain ignorant of. It is for those who hunger and thirst after righteousness until they are filled (Matt. 5:6). What is revealed is the root of sin: the satanic deceit of thinking we are independent selves, who by ourselves can resist all Satan's assaults of self-for-self. This is especially underlined for us by Paul in Romans 7. We know we have now become new creations in Christ and experience in our redeemed selves the fruit of the Spirit (Galatians 5:22,23). But, at the same time, we are being constantly knocked off our steady walk in the Spirit by the assaults of all kinds of temptations. These drag us back toward sin-responses such as fear, hate, lust pride, etc.

Because we are still under the delusion of being independent selves, we respond to those temptations which the law says we should not respond to. We therefore say we don't want to respond, and we make resolutions that we won't (Paul's Romans 7 statement "when I would do good"). But then we are hopelessly caught. We struggle and seek to resist the pulls, but there they are. We feel guilty for having such pulls—which we call flesh—and experience inward guilt and often outward response. We blame those responses on a supposed flesh-nature which binds and drives us, so that we see ourselves as what Paul said in Romans 7:14: "carnal, sold under sin." So we remain with our struggles and inner condemnations as being such flesh people. When we have actually

sinned, we repeatedly return to 1 John 1:9 and thankfully accept the forgiveness and cleansing, though with the hopeless recognition that we shall very soon go through the same repeated syndrome of struggle, condemnation by the law, and renewed cleansing.

But at last some of us come to a place of desperation. Only those who become desperate can find the releasing secret. Paul himself went this way. In Romans 6 he leads us through the deeper meaning of identification with Christ, by which we reckon ourselves dead to sin and alive unto God. But

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while we reckon that in Romans 6, it just doesn't work out in the life of Romans 7! Yet Paul then goes on to leave Romans 7 forever behind (except for occasional foolish visits) and live in the reality of Romans 8, where there is no further condemnation, and there is freedom. The fixed law of the Spirit of Life forever replaces the former fixed law of sin and Satan control.

Paul's great discovery was that the human self is basically *neutral* as far as the kind of nature it expresses. He says in Romans 7:18 that no good thing resides in our humanity (flesh). But then he says that neither does any bad

thing, though he had mistakenly and so deceivingly thought it did. No!—If any good in him is expressed by the Spirit bearing His fruit through him, merely as a branch; so also, any bad is not in humanity, our flesh, but is equally the fruit of the bad spirit through us as a branch. Actually he said that in Romans 6:20-22. Which fruit were we formerly producing? Fruit is not a branch product, but a vine product. It depends on which vine our human selves are the branches of! So if the good is the Spirit of good expressed by me, the bad is the spirit of bad—what Paul called "sin that dwelleth in me" in Romans 7:17. This is now replaced by Christ dwelling in us (Romans 8:10).

We Finally See the Solution to Our Misery

So, at the point of desperation, Paul found a solution to his misery. He was not able to combat temptations under the pointing finger of the law's "you ought to." The solution was the radical revelation that he never was an independent self combating temptation and challenged by the law. He came to see his created self (as are all selves) as the mere container and then expresser of the Eternal Self. We are all created to contain and express the Eternal Self. But we have to learn that nothing functions except by swallowing up its opposite. We learn the operation of God's opposite by yielding our human selves to the Satan occupant, resulting in "sin that dwelleth in me." We are tricked into believing that we run ourselves (as Satan thinks he runs himself) and that we ourselves are the sin person doing the sins. But we are only branches, not vines.

God sent the law through Moses to

challenge us to be doers if we think we can! Down, at last, we fall. We are, of course, unable to be self-operating selves because there is no such thing. Initially we saw our sins removed by grace. We did not yet see that they were Satan's sins by us and not ours (John 8:44). But then comes the final discovery that the sin-doer was never we, but he in us as us. The law caught us out as if we were independent selves. Then came the condemnation from the law and the struggling to rid ourselves of the sin-power holding us.

But at last we see! There never was anything wrong with our branch humanity made in His image. So therefore, we take no condemnation as if we

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were the culprit. It was he, "Mr. Sin," pulling at us and often knocking us over.

This brings us to Paul's Calvary revelation that Jesus on the cross was we on that cross, for He came to be our representative. Because sin was indwelling and expressing itself by us, He died on Calvary as us, His holy body as ours. He was thus "made sin" (2 Cor. 5:21)—made the sin expressor we were. In his death, the Spirit of error left that body. Sin as us left. In the tomb His own resurrecting Spirit came into His body and raised it. He comes into our bodies also as we receive Him by faith. So Paul saw the truth about our human selves. The created human self,

created "very good" in God's image, had never had anything wrong with it, except that it participated in physical mortality. Now it manifests the nature of the Spirit of truth and responds to His drives. It is dead in Christ to manifesting the nature of the spirit of error and responding to his drives. Therefore, we have also become "dead to the law," because the law only had an apparent claim on us while we were living in the deceit of thinking we were independent selves running our own lives. So now there remains nothing for this outer law of God to point demanding or accusing fingers at. We are "dead to the law," *because there is no longer such a thing as an independent self to which the law can address itself.*

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.

Statement of Purpose

The purpose of this magazine is to further the great high calling of the Lord Jesus to carry His Gospel to the whole world. This calling is known in the Christian world as the Great Commission. Our interpretation of the Gospel is that Jesus Christ is the second member of the Trinity, fully God, made manifest in the flesh. He was tempted in all points as we are, but totally without sin. He was crucified for the sins of the world, was buried, and rose from the dead on the third day, according to the Scriptures. He gives the power to become the sons of God to all who receive Him.

Beyond this forgiveness of sins, *The Intercessor* is committed to proclaiming to every creature the mystery of the Gospel, which is Christ in you, the hope of glory (Col. 1:27). The outpouring of the Holy Spirit upon the Church at Pentecost means that Christ has joined Himself to us as one spirit (1 Cor. 6:17). Thus we see that Christ has reproduced Himself in our flesh, and we Christians are really Christ living as us (Gal. 2:20).

Therefore, there is not only the forgiveness of sins but also a life in Christ of knowing we are dead to sin (Rom. 6). Furthermore, we are dead to the Law (Rom. 7), since the power of sin is through the Law. Christ is the only Lawkeeper (Rom. 8), and there is no independent human nature that can keep the Law, though we are continually tempted to believe so.

Belief in an independent human nature is Satan's lie and the root of sin. Non-Christians are really Satan-indwelt, expressing his lusts (John 8:44), just as we have come to learn that Christians are Christ-indwelt, expressing His righteousness (2 Cor. 6:16). Humans have no moral nature of their own, meaning that we are simply expressions of the indwelling deity nature, either of Christ or Satan (the fallen created being who is the spirit of error). Sin in a Christian is a result of believing again Satan's lie that there is a human nature which can do good or evil.

Our full restoration, then, is to see ourselves as Christ in the world and to labor and travail to see Christ formed in others according to the mighty working of the Spirit. This is "intercession," the definite laying down of our lives to present every man perfect in Christ (Col. 1:28). *The Intercessor* is committed to this great and thrilling commission, the cost of bringing it about, and the resurrection joy of reaping the harvest!

Editor's Note

We hear about “Xtreme” sports—bungy-jumping and other foolhardy, life-threatening adventures. As you read this issue of *The Intercessor*, we hope you will be challenged to believe and live the “Xtreme” life—the very life of Jesus Christ in and as us.

“No Independent Self,” published as a pamphlet in 1990, explores the Biblical explanation of how a human functions—that we have no independent “human nature” of our own; humans are operated by a deity-spirit—either the true God, Jesus Christ, or the false god, Satan. Point by point, Norman Grubb clearly builds upon the scriptural basis of this radical and revolutionary truth. In the article that follows, “The real problem, Satan’s Lie,” Page Prewitt illustrates the bondage that results when Christians live from the false idea that they are self-operated, independent selves and the freedom we find when we replace Satan’s lie with the truth.

This issue’s “Letters from Norman” is a response to a dear missionary friend who wrote Norman to express her concern about his “replacing the container aspect of Christ living in me with this strong emphasis in the being aspect...” Gently, Norman guides her (and us) through the transition in Galatians 2:20 from Christians as a “*pots*” containing Jesus Christ (“not I, but Christ”), to persons operating out of our spirit-union with Jesus Christ (“the life I live...by the faith of the Son of God”)—Christ as us: our piv-

otal but often misunderstood truth. Occasionally Norman wrote this as a letter-within-a-letter, attaching a short explanation to his original correspondence and forwarding both on to other friends who were hungry to understand our union with Christ.

Further exploring the radical nature of our Total Truth, the article “Yes I Am” (taken from Norman’s book of the same name) explains how “this union life is different from a committed, dedicated relationship to Christ in which we still see ourselves as two...It is radical because I have stepped over the line into ‘Him as me’ as well as acknowledging ‘Him in me’...” “Less than that,” Norman emphasizes, “is still short of a union leap.”

Brett Burrowes’ “Bible Study” in chapter 1 of Romans enters the dark realm of man’s sin and its affront to the holy and just character of our Creator in a piercing exposition of the wickedness of man’s sin, the consequences of unbelief, and the role of God’s judgment on sin to bring us to repentance. By contrast, “The Faith Life has Its Tight Times” provides illustrations from Norman’s early years of the rewards of trusting God alone for every need that provided the necessary foundation of faith for Norman’s fruitful life and ministry.

Most of us have faced the “adventures” of adversity—the trials and failures that are the springboard to faith. David Hoffmann’s testimony, “Sin Ruled My Life,” describes his personal struggle with sin/addiction that, in his words, “moved me from a person where sin ruled my life to becoming God’s man, the person I

am meant to be.” In “Reminiscences of Rees Howells,” however, we see that adversity has another purpose in the life of the mature Christian: intercession for the lost. Led of God to ignore the conventions of his day, Rees faced personal humiliation and loss “that he might identify himself with the lowest, to die to the opinion of the world, to his friends and especially to his own family” and was brought through by the Holy Spirit to “glory in the triumph of the Savior over all the power of the enemy in human life.” Ginny Mansoor’s article, “Intercession,” clarifies the difference between prayer and intercession, that highest level of the faith-life, as taught by Norman Grubb. And in Brett Burrowes’ Zerubbabel we are again reminded of our high calling of faith—“not by might, nor by power, but by my Spirit.

Finally, this issue highlights two excellent resources on living from our union with Jesus Christ. In her Tape Talk review of “I John,” Joanna Langley discusses Norman Grubb’s excellent teaching on how we function in union with Christ as visible manifestations of the God who calls Himself love. Irene Gilsean’s book review of *The Law of Faith* underscores the value of this “step-by-step guide” to the principles of faith by which God runs the universe—and which He makes available to us today.

We hope you enjoy reading this issue’s emphasis on the “Xtreme”—radical, revolutionary, costly, and abundantly fruitful life of Jesus Christ—available to us in our day-to-day adventures of faith.

The Real Problem: Satan's Lie

by Page Prewitt

In this excerpt from her booklet Alphabet Soup, Page Prewitt discusses how the lie of "independent self" allows Satan to misuse the Christian in everyday life and the liberation found in believing and applying the truth about who we really are.

If you have been seeing yourself as an "independent" person and *have* acted from that belief, realize that you have gone for Satan's lie about the believer. You have gone for Satan's lie about yourself. God only sees union with Himself; Satan sees and sponsors this divided outlook. This is the sin of unbelief... unbelief about who God says you really are.

God has said that He that is joined to the Lord is one spirit with Him (I Cor. 6:17). He has also said that He is the vine and believers are the branches. He is their owner, and believers are His bondslaves. He is the deity placed in the temple. We, the believers, are the temple to manifest and display Him. He is the husband, furnishing the seed to the productive wife. Believers are the wife, wedded to this One. He is the treasure, and we, the believers, are the vessels that contain Him.

The branch, the vessel, the temple, the wife—all are dependent. The branch is dependent upon the vine, the vessel upon the contents, the temple upon the deity, and the wife upon the husband.

The analogy of the owner and the slave *shows* that the master is the *one* who owns the slave, and as in

Romans 6:17, the slave is never his own owner or his own operator.

So, if you are a believer, to "see" yourself as an "alone-I" who has the ability to operate himself—even that seeing is sin. The Scripture says when we find sin present with us to confess it. So the remedy is just to confess it. Call it sin and confess it. By confession I don't mean "sackcloth and ashes." Confession is *no more than agreeing with God*. It's as God says, "Look what you have been doing. You have let the enemy get you confused and mixed up. See it. Confess it." It's as simple as that.

The worst sin you will ever find out you have committed is the sin of wrong believing about yourself. And in doing that, you have allowed Satan to misuse you. That is what is wrong with every non-redeemed person, and with every born-again person who commits sins, minor or major—small ones that just "mess up" your life or blatant Biblical sins. Serious sins like theft, murder and adultery always stem from wrong seeing about ourselves as believers.

The result of living like this is not a life of sin-consciousness, but a life of true liberation. Bondage lies in wrong believing...to not see yourself as who you really are, one with Him. Wrong believing about yourself will immobilize you.

Wrong believing about yourself can cause conflict in a marriage, in the work place, with your children

and in other situations. Satan, in your "independent self" believing, manages to get his hooks into your "members." The Bible talks of believers in these terms: "sin in my members" (Rom. 7:23). "Members" means your soul and body (your "flesh") and not your spirit. Satan gets his hook in there, and *he* is the confusion. He is the cause of the confusion. I'm not talking about the *feeling* of confusion I discussed earlier, but the confusion that results from the conflicts caused by wrong believing.

A Practical Example

Let me give you an example of how something *seemingly* small and insignificant in your life can be completely immobilizing to you. This past summer when my husband and I were in North Carolina, his car needed washing. Being in a very small resort center, there was no automatic wash place like I am used to back home. The place I took the car to was one of those where you plug the money in and then squirt off your own car. The coin slot was one of those flat things you lay quarters in and then slide in, where some mechanism picks up the change and deposits it, and then you have access to the hoses and water.

I put in the required three quarters and the machine only took two of them; the other was left in the slot. Of course it would not operate without

the full amount, and I did not have another quarter. The way the machine is made, there is a small hole beneath the quarter. So I decided to reach in and just pop my quarter out. Well, I got my quarter, but my finger got stuck. It was the same kind of situation as when you're having trouble getting a ring off.

I said to myself, "This will come out in just a second." But then I realized my finger was not coming out. It was stuck! You know sometimes you can get a stick caught underneath your automobile, and if you pull hard, you can just jerk it out? So I thought, "Just jerk it out. It doesn't matter if it hurts a little." Then I rethought: "*That is your human finger! You can't just jerk it out!*"

I could not go anywhere to get help. Nothing but the tip of my finger was caught and yet I could go nowhere. I was immobilized. All kinds of redeeming thoughts went through my mind: "If only I had some soap; there's a restaurant nearby—I can scream and maybe they'll hear; maybe someone else will come

in for a car wash."

Finally, I said very meaningfully, "God, you have got to get my finger out." I gave a soft jerk, and out it came. Later that week I realized what a great illustration this was of how one little sin thing in my life can completely immobilize me.

So in Conclusion

If you are a believer, the Spirit in you is going on all the time—knowing, loving and willing. What you are thinking and feeling is also going on simultaneously in your soul. *Make the distinction between these two.* And never deny your feelings; that will make you psychologically sick. But realize that you are not your soul. You, at your center, are spirit—one with the Lord and Creator of the universe.

Yes, there are times when I look around—at others amid perplexing situations, or even within myself—and all I see for a moment is "alphabet soup." But, this does not occur often. When it does, I retrace my steps to see where unbelief entered.

Sometimes this takes only a

moment or two. Once in my experience, it took several months, and I spent those days in what I now call my "black hole" of unbelief.

But on that occasion and on less serious ones now, I check myself by claiming that I am Christ in my form, that I am an expression of the Living Savior. I acknowledge to myself that today I live, not as the illusory "independent Page," but as "Christ-Page." I step out of unbelief into faith.

And, as by His grace, through faith, I was originally saved, I continue to walk out this Christian life in the same way. I will not be like those "foolish Galatians," who resisted the truth of what Paul wrote to them. Instead, I acknowledge that I have been crucified with Christ; nevertheless I live, yet not I (Page-alone) but Christ lives in me (Christ-Page), and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.

So my life is no longer a confused bowl of "alphabet soup"! Just the opposite—my life has meaning, purpose and joy.

Redemptive Faith

Where there is a dying there is a rising. As we by acceptance die to our hurt selves, we have a consciousness of Him living His life in us. We have a poise, faith, peace liberty, which hurt self does not have. The life of Jesus is being manifested in our mortal body, and people see something different from the usual way of behaviour in unpleasant circumstances. Then also, being freed from self-pity and self-hurt (though there is the constant hurt), we can now see along with God into something of His purposes in revealing Himself to others by us. We are freed to cooperate by the word of faith that God will do what He plans to do in the specifics He shows us in the situation. We are free to love those whose very antagonisms are proofs that they

are really crying out for love, and to give acceptable witness as occasions arise.

The very hurts we so deeply feel become redemptive in stirring us to aroused human reactions which become a springboard for faith—this dying and rising with Him. God can come through to others where He could not come through unless He first had His dying and rising human agent. So, as Paul summed it up: "Death works in us, but life in you."

What was frustration is now adventure. But we are active agents, not passive recipients.

-Once Caught, No Escape

Tape Talk

by Joanna Langley

TAPE REVIEW:

1 John

by Norman Grubb

Within the first minute of listening to this set of tapes I was laughing out loud. As someone who has not listened to Norman a great deal, I have to admit I was pleasantly surprised by Norman's humor that comes through wonderfully in his speaking.

Before Norman begins this study of 1 John, he takes some time to talk about how as born again Christians, we are in union with God in Christ. This preface to the study of 1 John is invaluable in itself.

With this truth firmly in place, Norman then goes on to explore how John teaches us to function in our lives on the basis of this union. One of the mega themes is centered on the fact that God is love (1 John 4:16). We learn that love is a Person and that Person is completely for others—"to hell with me, I'm for you." As we are now in union with Him, this is Who we are. Previously we looked at life for what we could get out of it, or how we reacted. Now that Christ is our real life is no longer possible. "Those who have been born into God's family, do not sin, because God's life is in them. So they can't keep on sinning because they have been born of God." We do not long to gratify ourselves, because it is He

living in us, and His true joy is other-love.

Satan, who is self-love, went out of us at salvation; we died to sin. We cannot again be dominated by sin. We may temporarily express it, but the basis of our being is other-love. We have been delivered from being controlled by the spirit of self-centeredness, praise God!

John says this is how we know we are saved (1 John 3:10). When we don't love our brother, we will stumble. And loving our brother means wanting the best for him, giving our life for that person (John 10:15). This is a sobering test. Can we honestly say we live a life poured out for others where we are concerned only with wanting the best for others and not giving a thought to ourselves? Norman continues to guide us through the last chapters of this great book, examining how exactly we can operate at this standard, the answer being—by faith. Faith that it is not we but He: He is the one loving others by us. But Norman stresses that this is no forced thing; he in fact says that if we are Christ-operated we cannot help but be anything but love poured out for others. Christ just is spontaneously loving others through us at all times, even when we are not consciously thinking of it. Norman instructs us to just be free, be yourself, "don't bother about it."

So we learn from John what God

is—Love, concerned only for others. We learn that we are in a union relationship with God through His Son Jesus Christ, and that because Christ now lives in us, we are now Love, poured out for others. We walk as He walked; we are righteous as He is righteous; "as He is so we are in this world." And Norman's foundation for this letter, our union relationship with God, and illustrations and explanations of John's teachings, are extremely illuminating and a joy to listen to. I do hope others will benefit from the groundbreaking truths Norman uncovers in John's first letter, as there are many gems to be uncovered. I am sure each person who listens to these tapes will be both convicted and encouraged in their own personal way.

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.

Intercession

by Ginny Mansoor

What is intercession? Intercession is the act of standing in the gap or taking the place of another person so that person may be saved and know the fullness of the Spirit-filled life. Norman Grubb explains that “Intercession is revealed in the Bible as God looking for special men by whom He will give some special deliverance” (*Yes I Am* p.207). An intercessor then is one who stands in the gap or takes the place of another so that that person may receive some special deliverance.

I realize definitions are sometimes hard to understand so maybe an example will help clear up what I mean. The ultimate example of an intercessor is Jesus Christ, and He performed the ultimate act of intercession when He died on the cross for our sins so that we might be saved. Isaiah 53:12 explains that Jesus “poured out his life unto death, and was numbered with the transgressors, for he bore the sin of many, and made intercession for the transgressors.” Jesus stood in the gap for us. He laid down His life for ours and paid the price for the sins we have committed and will commit in the future so that we could be saved. Jesus did not need saving, nor did He commit any sin for which He needed forgiving. He did this for us because He is a self-for-others and, as such, He wants to see us saved. It is amazing to think that He who knew no sin became sin for my sake and suffered

a body/soul death so that I might know the Father and be saved! (2 Cor. 5:21) And all I have to do is to recognize that Jesus did this for *me* personally as well as for the rest of the human race. By accepting this reality for myself, I became born-again. By being born again, I became a different person—not in the body/soul sense, but in the spirit sense. The spirit of Satan left my spirit core forever and the spirit of Christ—the Holy Spirit—joined to my spirit forever as one spirit. In 1 Cor. 6:17, Paul explains that he who is joined to the Lord is one spirit with Him.

The idea of me being one spirit with the Lord is a very important concept to grasp when contemplating the idea of intercession. Before I became one spirit with Christ, I was one with Satan. Satan, as we know, is a self-for-self so as long as he was operating me, I had no choice but to be a self-for-self. Because intercession involves standing in the gap and paying a price so that someone else might know God, then only a self-for-others (i.e. Christ) can fulfill this job. But now that I am joined to the Lord in spirit, I have become a self-for-others. Not because I am some good person who wants to do good things, but because that is what Christ is through me. I have nothing to do with it except to believe the fact that I am merely a vessel for Christ to live out through me as *He* wishes. As

a self-for-others, Christ already chose to lay down His life for us sinners, so this must be part of how He lives out through us—standing in the gap for others. All we can do is to say “Yes Lord, I make my body and soul available for you so that you may fulfill whatever purpose through me that you desire.”

Once we have made this commitment of our body/soul to God for His use, He is likely to have a very specific cross for us to bear. This is how we become intercessors. God makes it very clear for what we are to intercede, and we say “Yes, I am willing.” This may sound scary, but all we are really saying yes to is that Christ can live through me in this specific situation to bring forth the specific thing God put before us. Norman Grubb calls this specific thing our “commission.” He explains that a commission is not something we look for or make up. It must come for God. In Hebrews 5:4, when explaining the intercession a priest is called to, the author states that “no one takes this honor upon himself; he must be called by God just as Aaron was.” Trying to find or drum up something for which to intercede would be self-effort, which is sin. Instead, we trust that Christ in us will make clear any commission for which we can make our body/soul available. Then, as Norman explains in *Yes I Am*, “Such a commission is no passing thing. It is not a prayer I can take up or put

down. ...It is 'This one thing I do.' It will be the main drive of my life until it is gained."

Jesus made Himself available to God on our behalf and the result was a body death for Him. So we must pay the same price. Once we are clear on our commission from God and say "yes" to it, we must pay a cost like Jesus did—although ours is not likely to require an actual body death like Jesus. "But it may mean the literal sacrifice of all that goes with our body living: our time, our faculties, our possessions, our finances, our homes, and usually most costly and common of all, our reputation" (*Yes I Am*, p.209). The possibility of sacrificing any of those areas of our lives may seem scary and extreme but as C.T. Studd once stated "If Jesus Christ, God's Son, gave His life to save me, I can only be an honest Christian if I give my life for Him." It is this cost that we pay that makes the difference between a prayer and intercession.

With prayer, we ask God to do something. But in intercession we demand that God do something and we know it *must* come to pass, we must see completion. We can say must for two reasons: 1) God gave us our commission himself, so what we desire must be His desire and 2) a cost has been paid. Once we have paid a cost, we get the glory of witnessing completion. First we see this on a faith level—we become "settled in our inner consciousness that the Lord has done it" (*Yes I Am*, p.209). Then by remaining involved and continuing whatever action we agreed to, God *will* bring it to pass!

BROKENNESS

The sacrifices of God are a broken spirit (Psalm 51.17)

Brokenness is a picturesque word, a key word, indeed the key word in continuous revival. It is not a word that comes a great deal in Scripture, though more than we think if we examine a concordance; but it comes enough to show that it is a picturesque, as well as true, way of describing the sinner's only and constant relationship to his Savior. We first learn that salvation is only possible for lost men through a *broken* Savior: "This is my body which is *broken* for you"; "Reproach hath *broken* my heart." In Gethsemane He had a broken will, and on Calvary a broken fellowship even with His Father; for the One who is our Substitute and who was made sin for us had to take upon Himself the proud, unbroken ego of fallen man and had to be broken at Calvary in his place.

But man also has to be "broken." He sees his sinful condition before God as he realizes the coming judgment and wrath, and he is pointed to the slain Lamb he has to "break" at the foot of the cross. The proud, self-justifying, self-reliant, self-seeking self has to come just as a lost, undone sinner, whose only hope is a justifying Savior. David said it, when at the supreme moment of his own total brokenness, in Psalm 51, the Spirit caused him to comment, "The sacrifices of God are a *broken* spirit: a *broken* and a contrite heart, O God, thou wilt not despise."

—from *Summit Living*

Sin Ruled My Life

by David Hoffmann

Sin has ruled my life. Early in my Christian walk I made deliberate choices to sin and go against God. Sin became a habit and a way of life. Some people call this an addiction, which it was, but more importantly, it is the result of repeated choices to go against God and willfully sin. An addiction is not something that just happens; it is a deliberate choice. Somewhere along the way I lost the ability to say no, or so it seemed. I felt that the sin(s) I committed would remain a secret and didn't affect any one but myself. I was a hundred miles from right.

I see now how deeply my sin affected my wife, children, my job performance, and my relationships with people. I was mean and uncaring. Most of all, my sin affected the way I thought and how I viewed my circumstances. I was constantly mad and felt everyone was out to get me. I never took ownership for my actions and never thought I was responsible for the circumstances I was in. My heart became hardened towards God. Ps. 95:8 says, "Today if you hear His voice do not harden your hearts...." It was not intended nor did I mean it or want it, but after years of sin my heart became hard towards God. It was the unintended result of my sin. When we sin we really have no power over what or where that sin will take us. In short, I was just a mess. My wife hated me, my children feared me, and I was ineffective on my job. But the greatest effect sin had on me was how it affected the

way I thought and how I continuously blamed others for my circumstances. I always thought people were "out to get me." This came to a head two years ago, when my wife asked me to leave the house. It wasn't fair.

I cursed God long and hard when that happened. I deserved to be struck dead on the spot. Although I agreed I was the problem, I didn't totally buy into it or believe it. I wanted to get back home in the worst way and would do anything to do so, including acting like I was truly sorry for my sins and wanting to change. I knew at a certain level it was deeper than that, but I still wanted to get back home. I wanted what I wanted in spite of anything or anyone else.

I did two things that were very important in my recovery and helped to set the pace for later seeing how deeply my sin impacted others. Number one, I quit my compulsive sin through the help of many others and decided to be honest about what I was doing. This went against everything I had ever done. I felt ashamed hearing myself admit (confess) the things I had done to others and further ashamed to hear and see their reactions. It was humbling but necessary. Some of these confessions felt extremely painful, but each time they were beneficial.

One of these confessions was to a very dear friend in my fellowship who has helped me tremendously. During one phone conversation he became very agitated with me. I had exposed some of the way I viewed work, co-

workers and how unfair certain situations were. I was also resentful at my father and blamed him that I was ill-prepared for work after college. I was just resentful at everything and again viewed each circumstance, as everyone was out to get me, and how unfair it was. As a result, my friend was extremely angry and yelled (and the words will never leave me): "YOU'RE NOTHING BUT A BABY. IT WOULD BE BEST FOR YOUR FAMILY IF YOU WENT FAR, FAR AWAY AND NEVER CAME BACK." The words stung but when I hung up the phone I made a decision that would become important. I decided I would buy into what was being said. After all, what I was doing wasn't working.

Even though I had quit my compulsive sin, it took a while for my head to clear and for me to begin seeing myself as others saw me and as God truly knew me. It says in a book called *Addiction and Grace* by Gerald May, that "when we try and break an addiction, we discover it has become a way of life." It also states that over a prolonged addiction the way your brain functions actually changes. When you choose a sin over and over again your brain goes through a physical change. Certain areas go to sleep from disuse and certain areas become frayed from overuse. Unused areas turn gray from disuse. Other areas become hypersensitive from overuse. This is a very brief explanation, but the author basically says addicts don't think right. When

stressed, scared or angry, thought processes are not normal. It was stunning to realize even my thinking was suspect, and I could not trust it. To apply the words of Isaiah, addictions are like “greedy dogs, never satisfied,” or as Habakkuk said, “Forever on the move, with an appetite as large as Sheol, and as insatiable as death.” Sin changed the very way I thought. I bought into Satan’s lies, and he had a field day molding me to be selfish and mean, doing what *I* wanted when *I* wanted in spite of anything and anyone else. I was Satan’s tool. He was living his selfish life out through me.

But one day it began to hit. I saw how I had harmed my wife mentally, emotionally and spiritually. I was critical of everything and everyone at home. My children grew up constantly being afraid of how I would react to something. They never had a chance to live a normal life. I was mortified. I was the one; I was the perpetrator. I had wreaked havoc in my family. The very ones I was supposed to protect and defend, I had helped to destroy. Satan did not just use me; I was his willing accomplice. I began to see how I sabotaged myself in every job I held. I thought people were out to get me and acted accordingly. In fact I was the one who acted with anger and spite towards my fellow co-workers. They never stood a chance with me. I always thought my bosses were idiots. After being fired several times by bosses I despised, I saw that I was the problem, not them. This is a long way around to getting to say I saw my sin and its devastation to others. That was the first part. I wanted to crawl on the floor and eat the carpet. I felt like carving a hole in my stomach with a dull spoon. Part

one completed.

Once I saw that I thought it was time to come home. I still wanted what I wanted in spite of anything or anyone else. I never stopped to think that it wasn’t my decision to begin with. In short I felt the devastation of my sin and then thought, “O.K. now I deserve to be home.” I deserved something much worse. Never did I consider where I was. Where was I? I was alone living in an apartment away from my family—as are many others in America. I wasn’t special. I was grateful God didn’t give me what I deserved. But just the same I never stopped wanting to get home. My goal was to get home, not get to the bottom of what God was trying to get at. I’ll cut to the chase. I didn’t get what I wanted. I wasn’t asked home when I thought that I should have been. Carol didn’t want me home unless I was believing right. What did that mean? I wasn’t willing to let God be in control. I wasn’t willing to say that I am content to let Him be in control of each situation and circumstance and be willing to see God in each circumstance.

This conflict came to a head again with my good friend. Although I was clear on my sin and its affects on others, I was still pushing for what I wanted. Which was to get home. On one of many conversations my friend conveyed to me some serious problems with his job and his life. I listened with interest but was actually more interested in talking about my needs and myself. Again it was all about what I wanted when I want it in spite of anyone else. After several talks it came through that in spite of his anguish I was still only interested in myself. I was willing to bowl anyone over to get

what I wanted. This came to a head around Thanksgiving (how ironic). I was just so tired of being selfish, never thinking of anyone but me. I didn’t want to be Satan’s tool anymore. A section in Norman Grubb’s book *Who Am I?* was given to me, which was key to seeing a different way to believe. In chapter 21 Norman says that our sufferings are not the issue but “rather our refusal to bend our stiff necks and inwardly acknowledge that our true suffering is our rebellious, resenting, resisting inner attitude. We refuse to acknowledge Him in our suffering situations, and accept Him in His love, in place of questioning how He can be responsible for what is happening to us.” That was me all over the place. Finally, I decided that in spite of how I felt, I was not going to continue to do what I had always done—what I wanted when I wanted in spite of anyone else. I said, “God if you want me home that’s your problem. That’s it final.” I made an effort to be interested in someone else for a change. If that meant never seeing my family again, so be it. I wasn’t going to work at getting anything. I WAS SO TIRED OF HURTING PEOPLE; I COULD NOT TAKE ONE MORE STEP TRYING TO GET WHAT I WANTED.

Then you know what happened... nothing. My circumstances didn’t change but I was fine. I was fine!!! I didn’t die. God was still in control. I learned to believe that His circumstances were perfect. I maintained that if God wanted my situation to be different then it would be. That was my story and I was sticking to it. I kept acting and believing as if Christ was living His life through me and it was His

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Reminiscences of Rees Howells

The Village Years, *Continued*

by Doris Ruscoe

From the time that the Holy Spirit took final and absolute control, Rees Howells was led into a period of much more intensive intercession. A chain of events led him, under the guidance of the Holy Spirit, to make a final break with all home ties and to live apart, alone with God. Outwardly it often seemed a path of failure, but in reality his fellowship with the Lord was deepened and strengthened as he was being prepared for the wider ministry of later years.

To understand some of the Lord's ways with him at this time it must be remembered that social conventions at the turn of the twentieth century were very different from those of today. For instance, men of all classes wore hats or caps out of doors as a matter of course, and not to do so put a person beyond the pale socially, and to allow hair and beard to grow untrimmed was the mark of a social outcast. All this Rees Howells was required to do, that he might identify himself with

the lowest, and die to the opinion of the world, to his friends and especially to his own family. In all this, although it involved many a struggle at first, the Holy Spirit brought him through into wonderful victory, so that he could rejoice in the Lord in the midst of

In all this, although it involved many a struggle at first, the Holy Spirit brought him through into wonderful victory, so that he could rejoice in the Lord in the midst of the deepest deprivation and glory in the triumph of the Savior over all the power of the enemy in human life.

the deepest deprivation and glory in the triumph of the Savior over all the power of the enemy in human life. He entered into a deep personal experience of the love of Christ, a relationship which he always spoke of as 'the Bride.' In later years, when release would come after periods

of stress and tension, he could always revert to his relationship and be refreshed and renewed in the love of his Lord.

A special period of testing came after he entered into the position of a 'steward' of his money. He was still working in the local mine, and had come to know a wealthy businessman from London. They had met at the Llandrindod Wells convention, and Mr. Gossett, recognising the deep spirituality of the young miner, invited him to London and accepted his way of life, although at this time Rees Howells was eating only bread and cheese and never wore a hat, something which caused his host acute personal embarrassment in the streets. It was for Mr. Gossett's son that Rees Howells undertook one of his costliest tests, that of becoming a modern Nazirite.

Through Mr. Gossett Rees Howells was introduced to Lord Radstock on whom he made a great impression. Lord Radstock

was greatly used of the Lord, especially in Tsarist Russia among the aristocracy. It was becoming obvious that Rees Howells was on the threshold of a great public ministry under the patronage of these men. But the Lord's time for this had not yet come and he was called to leave home and enter into deeper abidings and more costly intercessions. Release came eventually and he was called to train for the ministry and then to go to Africa as a missionary.

"Through Mr. Gossett, I was introduced to Lord Radstock, who had revivals all over the country and throughout Russia. He had never heard of Intercession, that you had to die for every gained position before you could apply it. I told him of the Saviour, that until he died he was not to reign. In divine healing I knew I had gained it with the consumptive woman, but she died and the case went to the altar because the first-fruits belong to God. I had to walk it as a failure although the Holy Spirit had witnessed to me that the position had been gained, and I had many cases of healing after that. Lord Radstock had never understood why his young daughter died although he had believed to the end in her healing. Over her

dead body he had said, 'though He slay me yet will I trust him. From that time he had many cases of healing.

"The first real test on stewardship came soon after, at Christmas, when Mr. Gossett sent me two books, and the thought came to me, 'I will send him a nice New Year card', but the Holy Spirit said, 'A New Year card is not an essential.' I said, 'It will only cost a penny,' but He said, 'The amount

In divine healing I knew I had gained it with the consumptive woman, but she died and the case went to the altar because the first-fruits belong to God. I had to walk it as a failure although the Holy Spirit had witnessed to me that the position had been gained, and I had many cases of healing after that.

is not the question, but the principle.' So I wrote to Mr. Gossett thanking him for the books and explaining why I could not send him a card. He replied, with a gift, saying 'I would not take all the New Year cards in the world in exchange for your letter. Last Sunday I read it to all the patients in Westminster Hospital, and said, "A position gained by grace."'

"Every night for three years I

walked the two miles to the Mission and I walked it with the Holy Spirit. I kept my cap in my pocket because I was in the attitude of prayer throughout the walk, and what fellowship we had together. One Sunday morning the glory of God came down on me as I was praying, and then the Lord showed me that my place of abiding for the next intercession to which he had called me, was to be in the attitude of prayer all through the day. This meant that I could not wear a hat at all, and would have to walk through the town as well as to the Mission without a hat. There was no more glory that morning! How could I go through the town without a hat? What would people think, above all, what would my mother think? I delayed going out that Sunday evening as much as I could, but at last could delay it no longer. My mother was waiting for me at the door, as usual, with my hat, and I can never forget the effect it had on her when I told her that I was not wearing a hat. My fasting had always cost her, but this meant being a public spectacle. Whatever I was doing throughout the day I was to be in the attitude of prayer. It was a real death to go to work without my hat although in time people got used to it. "

For the Shame of Christ

by C.T. Studd

Not content to merely to pour out his own life to proclaim the Gospel to the world, C.T. Studd wrote pamphlets to enlist Christians to join him in the spiritual battle to win souls to Christ. In the following pamphlet C.T. describes the ardent Crusaders of the past to stir up Christians to fight with equal ardor in the war for men's souls. Although C.T.'s reference to the Crusades may seem obscure today, his stinging retort and rousing call to those who would excuse themselves from the sacrificial life of a Christian "soldier" ring as true now as when he penned it nearly 100 years ago.

"Therefore we pray you by God that you take pity on the land oversea, and the shame of Christ."

So spake the Crusader envoys to the Doge of Venice as they sought to enlist him and his people in the venture of the fourth Crusade. This was his reply: "Certes, it is a great thing that your lords require of us...a high enterprise...it is meet that so great a matter be fully pondered."

The Doge pondered the matter, then he called his council of 40, then of 100 others, then 200 more, then 1,000, and so spake that all consented and approved the enterprise. Lastly, he assembled 10,000 of his people in the chapel of St. Mark to hear Mass and to pray to God for counsel. The envoys also came into the church. The Doge requested them to address the people. They did so; they knelt at the people's feet, weeping many tears, and said—"For God's sake help to avenge the shame of Christ Jesus."

Then the Doge and all the rest, lifting up their hands, with one voice cried—"We consent! We consent!" They consented to assist, by ships and provisions, the host of the fourth Crusade.

Some Crusaders proved faithless to their vows, to their eternal shame!! Thus the faithful men's shares of payment were insufficient to defray the agreed sum for transport and commissariat. The expedition was endangered and their own vows. How did the true Crusaders behave? Their words shall say:—

"For God's sake let each contribute all that he has so that we may fulfil our covenant: far better is it that we should give all that we have, than lose what we have already paid, and prove false to our covenants; for if this host remains here the rescue of the land oversea comes to naught." "Much rather would we

give all that we have and go penniless with the host, than that the host shall fall to pieces and fail; for God will doubtless repay us when it so pleases Him."

Then the Count of Flanders began to give all that he had and all that he could borrow, and so did Count Lewis and the Marquis, and the Count of St. Paul, and those who were of their party.

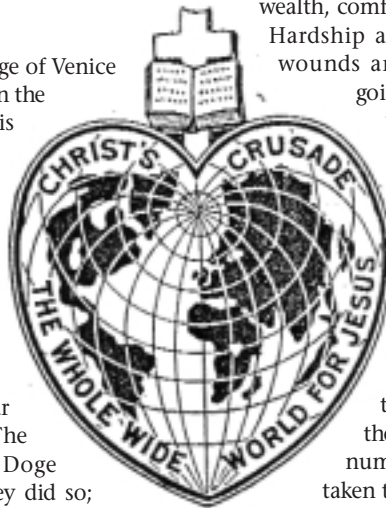
Thus the expedition was enabled to sail. But such whole-souled conduct bore other fruit besides. So shone their light before men that the Doge himself took the cross and went with them. This Doge was indeed "a man." Peace and plenty, wealth, comfort, and pleasure lay in his staying at Venice. Hardship and peril by land and sea, sickness, want, wounds and death lay in his taking the cross and going—yet he went! He was worthy and good. He

was "a real man," I say. He was stone blind, and ninety years of age!!! Truly "he was of a great heart!" He had so much reason to stay behind—yet he went. "I go," said he, "to live or die with you and with the pilgrims." Many shed tears at the sight of the old blind hero taking the cross, and wearing it on his hat, because he wished that all men should see it. He was not ashamed of his Saviour. And many did better than to shed tears—heroism breeds heroes; for the Venetians began to take the cross in great numbers, whereas up to that day very few had taken the cross.

This "man of men" took the cross and went forth; he never returned. Three years later he died in a foreign land, and was buried with great honour in the Church of St. Sophia. But who can forget him? What man's soul does not dance within him for an opportunity to do something at least as great and noble for Christ's sake, yet in a better cause?

Those Crusaders went, gambling with their lives, for Christ's sake, to capture the Holy Land and the tomb of Christ from the hands of the infidel. Every step threatened hardship, sacrifice, and danger, but they mocked at all, for they went to redeem "the shame of Christ Jesus."

Today we have better reason to go crusading. "The world lieth in the wicked one"—as the Holy Ghost proclaimed through the Apostle John. We have the divine command to evangelize the world. Our Crusade! We see the shame of Christ.



We acknowledge it! Yet stay at home! Where are the Crusaders of to-day? Why are not the rich, and the nobles, and the royalties in the firing line for Christ today? Where is our crusading spirit? Where our enthusiasm for Christ and the lands oversea?

We should go crusading for Christ. We have the men, the means, and the ways—steam and electricity and iron have levelled the lands and bridged the seas. The doors of the world have been opened wide for us by our God. We pray and preach; we bow the knee; we receive, we administer the Holy Communion of the passion of Christ; we recite the creed triumphantly; we are optimists every one; we should "Onward, Christian soldiers, marching on to war," and then?...and then?...we whisper, "I pray thee have me excused!!" What glorious humbugs we are!

"I am too old!"

But what about the blind old Doge of ninety? And what about Miss Wilson who, at the age of fifty, went gaily crusading in Inland China some years ago, and others besides?

"I am too young."

Then what about our young soldiers and officers? What about young Anstruther, who went crusading to the Crimea, and fell at the head of his regiment at the battle of the Alma, with the Queen's colour in his hand, only eighteen years of age? John Nicholson, at seventeen, sailed for the scenes of his heroic deeds in India! Little Nelson, a weak boy of twelve years of age, volunteered in those troublesome times, and made his first voyage in one of the crazy ships of those days. And these are but samples of the multitudes. In "the services" they wait not to start till their constitutions are well established, neither do they go for gold!

"But I might die so young!"

True! but God says, "To die is gain," and we say we believe The Book. Heaven's meanest abode surpasses earth's loveliest paradise.

"But my Parents object!"

That is indeed strange, for they are proud when their sons go forth to serve an earthly King. Is the service of Jesus Christ less honourable? I wonder! And did not Christ say, "He that loveth father or mother more than Me is not worthy of Me," and "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters. yea, and his own life also, he cannot be My disciple."

"But I need more education!"

That is strange too, for you have already a great deal more than those unlearned and ignorant disciples whom Christ chose to be His crusaders in preference to the "scholars" and "somebodies" of His days, and with whom He did such wonders.

"But do I not require first to take a Course in a Theological College?"

Well, the Holy Ghost conducts the best college—a universal one; one not made with men's hands, a "college by spirit." "He

shall teach you all things," and "guide you into all the truth." He uses one textbook—His own—The Bible. He is not a critic of His own writings. He believes and teaches them.

If you go through an ordinary theological course, how many heathen will have "gone under" ere you come out? and then you'll likely come out with half a Bible and a ton of conceit and unbelief. And the heathen don't want theology—they need Christ.

"But do I not need to be ordained?"

Surely! But by whom? By men or by God? But surely John the Baptist and the Apostles were ordained? Certainly. By God and by Christ, but not by men.

"Then what wait I for?"

I'm sure I don't know! Nobody knows! The trump of God has been sounding the charge unceasingly, and is still sounding, and this is what it says: "Go! Ye shall be witnesses unto Me, unto the uttermost part of the earth; but if any man draw back, My soul shall have no pleasure in him."

"Are not the odds too great?"

They are no greater, nor so great as Cortes and Pizarro and others faced gladly for gold!

"But what shall I do with my money and estates?"

Lay them up in heaven, of course, where neither moth nor rust doth corrupt, and where thieves break not through nor steal; then you shall have treasure in heaven; while on earth you shall receive one hundredfold. Are they not safer than the safest gilt-edged securities? And, if not, then there can be but one alternative! Was Jesus Christ a fraudulent company promoter? Who dares to say so?

"But the sacrifice is terrible, and is it altogether justifiable?"

That is well worth serious consideration. Of course Christ told us to follow in His footsteps, and, if our sacrifice is greater than His, we might be going before Him and so become guilty of presumption. He left heaven and His Father for our sakes; though rich He became poor; having a name above every name, He made Himself of no reputation, becoming despised and rejected of men; then He willingly laid down His life for us on the cross, after suffering every torture that men could think of. He endured the cross and despised the shame that He might buy us with His blood. No, I really do not think there is much danger of our sacrifice being greater than His and so unjustifiable.

"But is there any Reward?"

Rather! Our rewards are waiting in heaven and our reception in state by our Lord Jesus Christ also; whilst here upon earth we have the unique privilege of serving Him where alone in the universe He is dishonoured and reviled; a privilege glorious enough to excite envy in the heart of every heavenly being.

"But shall I receive a Title?"

Oh, yes! various ones. Those who love Jesus will say, "Well done, good and faithful servant." Those who don't love Jesus, being really insane while thinking themselves wise, will call

you mad or a fool. Did they not so style Christ and the Apostle Paul? A "fool for Christ's sake." What a title! Better than a K.C.B. In heaven they will be pointing and saying, "There goes one who follows the Lamb whithersoever He goeth."

"But can't we do it cheaper?"

We have tried other and softer methods and have notably failed! Five hundred millions of heathen have never yet been evangelized, so it is computed! Yet our great missionary societies have reached high water mark, and if they have not already begun to retrench are seriously thinking of doing so. Meanwhile the heart of Asia, the heart of Africa, and well-nigh the whole continent of South America, are untouched with the Gospel of Christ.

The World lies open before the Christians of today.

But there is no possibility of occupying it for Christ except by a crusade. We have an invincible armament—the Sword of the Spirit, the Word of God. We have an unconquerable Commander—the Holy Ghost. Hitherto we have bound Him with our traditions and prejudices, our disobedience and internal dissensions, our love of life and lack of faith and love.

Let us up and avenge the Shame of Christ

"He could not bring them into the promised land of the

world," they say. It is only too true. "He could not!" Yes, but only because we would not follow and obey Him; only because we love our lives and the world better than we love Christ and His sheep!

It is not that we do not know, but that we will not do. "Ye know these things, happy ye ye if ye do them." We have churches and chapels, missions and conventions. About fifty million addresses of all sorts are given every year in the British Isles alone.

We are being drowned in a deluge of words!

Words without deeds! What ark can save us? Deeds, not words. Not words, but deeds won our British Empire! Not words, but deeds must win the world for Christ! Deeds that carry the Word of Life to the uttermost parts of the earth! "Why call ye Me Lord! Lord! and do not the things which I say?" "He that doeth the will of God abideth for ever!"

What did Pizarro say? "Choose each man what best becomes a brave Castilian." Thirteen stepped across the line! Thirteen against 200,000 soldiers of Peru! They went and won!

Who then will be a doer for Christ? For the shame of Christ and the lands oversea? Whatever the cost?

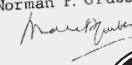
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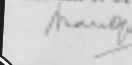
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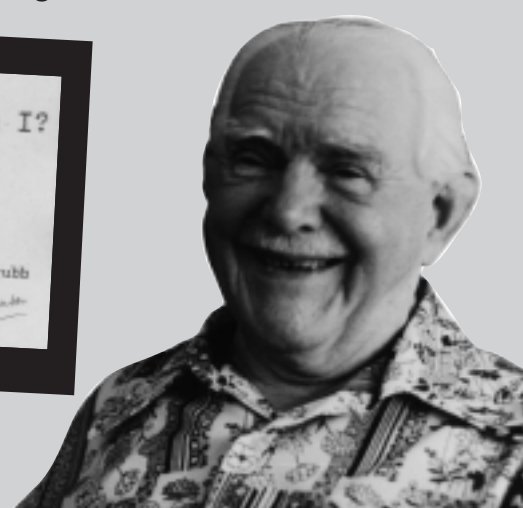


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A Look at a Book

by Irene Gilsenan

BOOK REVIEW:

The Law of Faith

by Norman Grubb

Early in his book *The Law of Faith*, Norman Grubb writes of his own faith journey, “All that was needed was a firmer grasp of method, and, above all, those special sorts of circumstances in which living faith through all history has thrived, those necessary conditions for its healthy growth—difficulties, frustrations impossibilities....” If, in your faith walk, you too need a firmer grasp of method and perhaps are already experiencing some of those “difficulties, frustrations, impossibilities,” then this is the book for you. *The Law of Faith* is really a step-by-step guide for everyone who wants some practical help in understanding more about a life of faith, and in applying that understanding to their own lives and the lives of those around them.

Having given a brief personal account of his own experiences in faith, Norman takes his readers back to basics by defining what faith really is and shows how it is a natural God-given faculty which can operate as simply in the things of heaven as in the things of earth.

Before guiding us on this faith journey, however, Norman takes us through some necessary pre-requisite steps. In his words, “It seems that God’s Spirit has to take every forward-moving soul through a drastic process of self-exposure. That undiscovered

self-principle lurking in the depths, that root of sin, has to be looked in the face.” He demonstrates the necessity for this in the lives of several Biblical “greats,” such as Moses, David, Peter, etc. who had to come to the end of themselves. Only then were they totally available for God to live out His saving purposes through them. Having recently confessed and turned from areas of sin that held me bound for many years, I can reiterate with Norman, “Thank God He is jealous as well as patient. He will be Lord of all or not Lord at all.”

Once the root of sin has been dealt with, we are now in a position to take hold of some of the principles of Biblical faith as outlined by Norman. He begins by urging us to believe the truth for ourselves because, as he says, “A faith that works in our own lives can then, and only then be applied to the problems around us.” We are reminded of the call to “be perfect as your Heavenly Father is perfect” and of the fact that it is now Jesus Christ living His life through us (Gal. 2:20). Norman recognises with us that it feels like a hollow sham to say He now lives in us. As the battle of faith begins, we are encouraged to deliberately transfer our faith from believing in the visible to believing in God’s spoken word. Although the battle is strong, we are led on with encouragements such as, “We must not flutter around, and hope, and hesitate, and pray. We must do it.” Faith, we are told, is “not the

banishing of all difficulties, but their subordination to greater certainties.”

As Norman outlines the stages of faith—little faith, great faith and perfect faith—he urges us to be honest, not pretending we have faith we do not have, since God cannot respond to dishonesty. Yet if we continue on and are not “bluffed into a surrender,” we are assured that faith will win out. “To give up is faith’s unforgivable sin.”

There are many riches in this book for any who wish to move from the early stumbling of the “school of faith” to the mature walk of the “life of faith.” Strategy is a key element in any warfare and, using the example of Jehoshaphat and others, Norman gives us a strategy of faith for life’s battles. He tackles the often tricky subjects of temptation, clear guidance and harmonious relationships.

Norman also reminds us that there is a price to be paid for this life in the Spirit, which produces a fruitbearing faith. We are told that “The Spirit that took the Saviour to Calvary—must drive me out of self-pleasing into self-giving, out of indulgence into sacrifice, out of security into service, out of care of myself into concern for others.” In return for giving up our petty, self-centred ways, God promises to use us for His redeeming purposes in the lives of those around us. In Norman’s words we are “such as we can be, not merely inheritors of eternal life, but transmitters of it.” We find ourselves joining

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BIBLE STUDY: The

by Brett Burrowes

Part 2

In the last article, I defined the phrase "the righteousness of God" as referring to God's unswerving commitment to display and preserve the glory of His character. One of the ways He does this is to be merciful to humanity in spite of their sins so that He forgives us and saves us from the consequences of our sins. But God's righteousness is also manifested in His wrath, His righteous hatred and judgement of human sin (1:18). In fact, God must judge and condemn sin, because sin is a rebellious challenge to God's rule over humanity. Human beings, refusing to recognize the Creator's authority over them, presumptuously assume the role of "god" over their own lives, and attempt to decide for themselves what is good and what is evil, without reference to the true God. Humanity presumes to deny God His glory as the only independent self in the universe, His right to display the glory of His character through us, and we attempt to become "independent selves" with our "own" lives and agendas, and to provide for ourselves as if we were self-sufficient selves who did not need God. But God will not abide this slight or insult to His character; namely that He is unable or unwilling to best provide for humanity's happiness, as if His plan for us were not the highest and best.

Therefore, God must respond in wrath to this insult and blasphemy from us, His creatures. But God in His wrath is not like some irrational raging maniac that we have all encountered at some point in our lives. God's wrath is not abusive, as if God was judging us according to some impossible standard that no human could possibly fulfill. Nor does God in His wrath hold us responsible for what we could not have possibly known. God is not arbitrary in His judgement. Rather, God's wrath is absolutely fair, judging us impartially for the fact

that we continue to sin in spite of what we do know about God. God's wrath is also not some impersonal law of cause and effect in which evil consequences follow inevitably from bad choices without reference to a personal God. No, God's wrath is very personal, but it is not an irrational rage. Instead, God's wrath is His just and righteous response to human rebellion, giving humanity what we deserve, no more and no less.

God's wrath is absolutely fair, judging us impartially for the fact that we continue to sin in spite of what we do know about God.

God's wrath is a response to the godlessness and unrighteousness of human beings who attempt to suppress the truth by that unrighteousness (1:18). To be godless is to fail to give God the respect, which He is

Denial works not so much by denying the fact of God's reality, but by denying the significance of God for our lives.

due as the only independent Self in the universe. Godlessness is the attempt to live life on one's own terms without God, to assume the place of God in one's own life. Godlessness, irreverence, represents an unwillingness to recognize the surpassing value of God's character or glory. So we are godless when we assume that we independently possess the wisdom and power necessary to live life, instead of relying upon the wisdom of God revealed in His Word and on the Spirit of God who powerfully causes that wisdom to bear fruit in our lives.

Unrighteousness, on the other hand, is the rebellious refusal to live life according to the rules, which God has laid down for human happiness. A "law," broadly speaking, is how something works. To refuse to live life according to God's rules is to deny that the Creator has given us rules that make life work. In other words, to reject God's laws is to accuse the Creator of being ignorant and stupid at best, and malevolent and cruel at worst, as if He had not given us everything we need for life and real happiness.

Suppressing the Truth by Self-Deception or Denial

In order for humanity to live in this condition, they must exist in a state of self-deception or denial. That we are able to do this at all is quite astonishing, for how can one deceive oneself when one knows what the truth is all along? But this apparently impossible paradox is precisely what Paul describes as the human condition. Although we know the truth about God, we attempt to suppress or deny the truth by our unrighteousness or our repeated refusal to live life within God's terms. We live our lives pretending that the true God does not exist or doesn't care about our actions, even though we know, at some level, the falsity of this claim. Denial works not so much by denying the fact of God's reality, but by denying the significance of God for our lives. In other words, humanity recognizes the existence of God, but doesn't consider God worth considering in planning out their lives. Another way that denial works is that we never verbalize the truth to ourselves or to anyone else, for once we commit ourselves verbally, we can no longer avoid the inescapable conclusion that we are wrong. In other words, we believe that if we can continue to act rebelliously without thinking through the consequences of what we are doing, without putting into concrete words the irrational way we are thinking,

Letter to the Romans

then we will never have to face up to the irrational way we are living life. Denial works because our amorphous irrational thinking is never nailed down into concrete words and pictures that would compel us to face the truth about God and repent.

Thus Paul claims that at some deep level we know the truth about God, even if we have not verbalized it to ourselves or others, since God has made it plain to us (1:19). The reason that Paul can claim that we know the truth is that God's invisible attributes are clearly seen from the creation of the world in what God has made, so that we are without excuse (1:20). We can see God's power and wisdom in the ordering and the beauty of the world around us, and only a blatant refusal to look at this fact will result in the denial of God's reality and the significance of that fact for our lives. Moreover, the very drive that humans have to make meaning out of their lives, to find a purpose to it, all testifies to the fact that a divine purpose or plan exists for the world. The fact that we have a conscience and an innate sense of justice (we all know when someone else has wronged us), shows that we know that an ultimate moral being exists who sets the standards of right and wrong. Even if we do not feel guilty for wrongdoing, we feel angry when someone hurts us, showing that we innately know good and evil, right and wrong. There would be no point in having this sense of morality and justice if God did not in fact exist.

Moreover, the fact that we have this sense of justice and the fact that justice is not done in this world testifies to the fact that we know that someday all things will be made right as a result of God's righteous judgement. In the depths of our hearts we know that God is our judge to whom we must render account. We may not wish to face the fact that we will some day answer for what we have done, for then we might have to change the way we live our lives. In

the last analysis, it is the truth of God's final judgment that breaks human denial, and it is this that enables us to repent. The fact that we know the truth about God is not enough to bring about a change in the human heart; we must be confronted by the significance of who God is and compelled to admit our wrongness in the face of God's judgment. For this reason, we must never allow ourselves to compromise biblical teaching about God's wrath and final

In the last analysis, it is the truth of God's final judgment that breaks human denial, and it is this that enables us to repent.

judgement, for it is this truth, when it confronts sinners, that breaks denial and brings humanity face to face with the ultimate eternal consequences of sin.

Instead of living in humble and grateful dependence upon our Maker, we presume to live our "own" lives...

Man Refuses to Acknowledge God's Glory

In verse 21, Paul says that although humanity knew God, they did not glorify Him as God nor gave thanks to Him. In other words, we have failed to give God the respectful place He deserves as our Creator, to recognize His authority over us, and most of all, we have failed to acknowledge His glory as the only all-sufficient Independent Self in the universe. God alone possesses all power, wisdom, goodness and love. He alone deserves respect and worship. It is His plan that prevails; our human plans are nothing

but God's ordained means for accomplishing His great purpose in history, so that none of our decisions can ever thwart God's purpose in any way whatsoever. He is totally complete and fulfilled in Himself, needing no one to make Him happy. We were created not to meet some feeling of loneliness in God, but to display the glory of God's absolute sufficiency. So when we deny God the glory of being the independent Self in and through us, we arrogantly assume the place of God in our lives, believing that we are independent selves, asserting our (false) freedom to do as we please. Instead of living in humble and grateful dependence upon our Maker, we presume to live our 'own' lives and to take pride in what we have and what we accomplish, not acknowledging that every breath we take is a gift of God. Gratitude is not to be reduced to mere words or prayers of thanksgiving, but constitutes a total approach to life in which one lives in grateful dependence upon God, giving thanks in all circumstances, aware that a loving and sovereign God guides all the events of life for our ultimate good.

As a result of this failure to glorify God, the thinking of men becomes futile or vain, and their hearts become darkened (1:21). In other words, the very manner in which we make decisions becomes warped and distorted by this lie of independence. Our minds are taken over by this lie, and we make our decisions according to a 'virtual reality' which we have made for ourselves. Not wishing to live with God constantly in our awareness, we push Him to the sidelines and live our lives without His truth. As a result, the decisions we make and the values we hold and the desires we have are based on a faulty understanding of reality, of the way that God has made the world to be, and the laws He has set down for living, to make life work. In fact, those laws appear simply as unnecessary restrictions and obstacles

continued on next page

to the pursuit of our own pleasure. What is worse, humanity claims to be wise in throwing off the shackles of God and His laws, just as Adam and Eve did in the garden (Gen. 3), arrogantly presuming to know more about how to live life than the Creator himself!

Ironically, the end result of such defective minds and hearts is exchanging the glory of the immortal God for images of human beings and animals (1:22). Instead of holding onto the real thing, they exchange the truth of God for a lie, the surpassing glory of God's goodness and faithfulness for something that cannot possibly fulfill our needs, so that humanity worships and serves created things, which are mere vessels and shadows of the divine reality (1:25). Instead of becoming like God, as the devil promised Adam (Gen. 3:5), humanity descends to the level of beasts, worshipping their images.

Consequences of Unbelief

As a result, God gives humanity over to sexual impurity for the degrading of their bodies with one another (1:24-28). We must remember that Paul is not presenting sexual sin, much less homosexuality, as the worst possible sin here, but rather is presenting sexual immorality as the inevitable divinely laid-down consequence of having a sinful and corrupt mind. When humanity no longer seeks its fulfillment and happiness in being vessels of the divine life, a void is created in the human heart where God was meant to be, a void that is never satisfied until it returns to God (St. Augustine). Humanity must fill that void, and we attempt to do through various perversions of our natural

appetites (eating, drinking, sex, pleasure), which quickly turn into addictions of various sorts. The sexual addiction that Paul describes here is simply the most blatant effects of a corrupted mind, not necessarily its worst manifestation.

So God gives humanity over to a disqualified mind (1:28), one that is unable to make right choices in life, not passing the test and therefore totally inadequate as a decision-making faculty. As a result of refusing to live life according to God's law, our actions are based on a faulty understanding of the way things are as God made them, so that we do what ought not to be done, sexual sin (1:28). In fact, it is the failure to give God His due as the only independent Self in the universe and to live in grateful, humble awareness of this fact that leads to this terrible consequence. In other words, sexual sin is the consequence of the cardinal sin of belief in independent self, and not the cardinal sin itself.

God's handing humanity over to the consequences of their sin does not mean that God has given up on humanity, for then Paul would have no reason to write the rest of the book. God's wrath would fall on humanity for their sin, and that would be it: no salvation. Fortunately that is not the case. Instead, what Paul means to say is that God causes humanity to experience to the bitter end the terrible consequences of their choice to ignore the truth of God. It is as if God were to say to us: "So, you want to be free of me? Here, gorge yourselves on this "freedom" and see where it gets you," in the hope that humanity might be disillusioned with its experience of "freedom" to do as they please, and turn back to God. In

the end, humanity's "freedom" is no more than the pursuit and fulfillment of one's sensual desire for pleasure. Instead of freedom, humanity finds that it is enslaved and addicted to animalistic instincts, so that instead of being exalted, humanity is reduced to the level of beasts in rut.

In verse 29-31, Paul lists all the forms of human sin that are the result of having a mind corrupted by Satan's lie of independence: greed, envy, murder, strife, deceit, malice, gossip, slander, arrogance, hating of God and parents, faithlessness etc. Finally, Paul says that we continue to act in these ways even though we know God's righteous decree that those who live like this deserve death (1:32). What is worse, we approve of others who act in these ways, demonstrating our flagrant disregard for God's judgement, sure that He will not act in judgement against us to preserve the glory of His name.

Since we have all acted in these sinful ways, we all fall under the sentence of eternal death that God pronounces. If this is the case, how can we continue to complain about the troubles of this life? Although we may not deserve the evil things that others do to us, nevertheless anything we receive in this life is better than what we deserve according to God's judgement, namely eternal death in hell. Given this fact, the only real option is to repent of both our self-pitying raging at God for our circumstances and our arrogant self-sufficient refusal to live life according to God's design. Instead we need to forsake Satan's lie of independence and live in the grateful awareness that God does not give to us what our sins deserve.

Yes, I Am

by Norman Grubb

I have to say again and again that this union life is different from a committed, dedicated relationship to Christ in which we still see ourselves as two and thus are occupied in depending on Him and receiving from Him the immediate supplies for life. *Union* is different. It is radical because I have stepped right over the line into "Him as me" as well as acknowledging "Him in me." Yes, He is in me; I am I and He is He. We are two—yet that's not what I live by. It is *union*—and in the union He is so much my all, and I nothing, that I live with Him as me! I talk the language of *Him* being the one—thinking, choosing, acting—when it is really I. Enormous, glorious paradox! I thus speak of "replacement."

Less than that is still short of a union leap. I may be saying "I have all—I in Him and He in me," but I'm having to keep closing a gap. Here am I, here is He—and He's doing these things for me: providing power, grace, victory, faith . . . and I receiving them. But this is *not* the same as you or I experiencing them all *as* me. No gap there!

This is why I gave my book the title of *Yes, I Am*. It sounds bold and boastful, and is meant to be, because this is the missing truth about ourselves which is restored only in this union reality. We had, as selves, to go through the process of deceived self, then through self dead to sin and Satan, and thus pass out of self-condemnation into where the central fact now is, He is

fully formed in us (Gal. 4:19). But thereby we discover *right self*. The whole purpose of God is that we should be the total persons by whom He can express His total self. So back we come again. Probably when we first experience our union reality it is *He* whom we are seeing and rejoicing about—He in us, as us. But then the further light dawns. *We* are real persons and are meant to be, just as a head can be in action only through its body. *We* rise and shine for our light has come. And how can we now accept and love ourselves as Jesus told us we must? Because we now know that He loves and accepts us to the total degree that He has made us His permanent abode. "The life I now live in the flesh," Paul confidently said, "I live by the faith-recognition that He has loved me and given Himself for me." So I then surely can love myself. If I'm good enough for *Him*, then I'm good enough for myself. This is something really new and fresh

when it comes to us. At least it was to me. I am to drop those belittling, downgrading statements about myself. If I am an earthen vessel, it doesn't mean earthy in a derogatory sense, but "human"; and He was human, and God was manifested in that humanity.

So I am no longer a wretched man, but a whole (and holy) man. I am to be myself! Unafraid. *Yes, I am*, and like Paul, I can do all things in Christ, as Christ. I am well able (like Caleb). I'm full of power and of judgment and of might (like Micah). I am my Beloved's and His desire is toward me (as His spouse) (S. of S. 7:10).

Once the Savior knew at His baptism that the moment of His commissioning had come as the Christ of God, He never once hesitated in saying, "I am...," "I am...," "I am...," and they crucified Him for it. And I must not hesitate to be my "I am." If I am now an equipped, anointed, indwelt son of God, I say so. *Yes, I am*.

To Think About...

We are daringly saying that wherever there is a need, small or great, wherever there is a disturbed or tragic situation, God is not just looking on and to be called upon to intervene. No, God is the Real One right in the situation, and it is only His distorted clothing; and we preserve the clothing by believing it to be the real.

Now in utmost simplicity, with-

out changing an outward thing, let us transfer our believings. That's all. Let us deliberately affirm, against all appearance, that this is not the difficulty it appears to be. Instead of looking at the situation, let us look through—to God, again not afar off, but the very situation being He in disguise. He with supply, He with the solution, He with change, where we only see the opposite.

The Faith Life Has Its Tight Times

by Norman Grubb

In the first section his autobiography, Once Caught, No Escape, Norman Grubb described the lessons of faith he learned—with dramatic results—by trusting God alone to meet the needs of his mission. In this excerpt, Norman shares a few of his early experiences as he trusted God alone for the basic needs of his household—with equally dramatic, and sometimes humorous—results.

The mention of all these faith developments might give the idea that all is sunny in the faith life, and the land always flowing with milk and honey. But by no means so. It would probably be a shock and surprise if we had a list of all the hundreds of times the pockets of all of us were absolutely empty. And why not? Paul's standard was that Christ should be magnified in him whether by life or by death; and he knew how to be abased as well as to abound.

One of my favourite Scriptures which I have used among us dozens of times, was when Paul warned the Corinthian church about the danger of thinking themselves to be well off because they were full and rich, "and reigned as kings without us"; but God's standard for apostleship (and I reckon the called of God are the apostles) is "appointed to death . . . spectacles to the world . . . fools . . . weak . . . despised; hungry, thirsty, naked, buffeted, with no certain dwelling place: labouring with our own hands, reviled, persecuted, defamed, and as the filth of the world and offscouring of all things" (1 Cor. 4:9-13). That has always kept us from thinking that we approached within a hundred miles of apostolic and Scriptural standards of the missionary calling; and that if we have appeared a little more extreme than some, we are miles from the extremes of our forerunners. So personal financial shortage is a very little thing. Paul's standard again suits us: "having food and raiment, let us therewith be content".

We are not saying that God calls others to go this way, and we are thankful, as Paul was, for those who have this world's goods and the comforts of life, and who so freely use them for God. Paul did not tell the rich to give away their riches; but, while warning them of special dangers and snares in wealth, told them to "do good, be rich in good works, ready to distribute, willing to communicate." And where would all of us be who have this special calling of serving Christ, if there were not the Gaius's whom John thanks for his well-known "charity to the brethren and to strangers"? So I thank God for those who have this world's goods, and whose ministry in the Gospel is at least partly by the distribution of them.

We had our tight times specially in our earlier days, when we were just starting to live as a household by faith. We were then about ten in the house. We also had with us C.T.'s mother's old personal maid, from the days when the Studd family lived in Hyde Park Gardens off Park Lane. Now retired, the old lady had her home with us, though out of kindness she insisted on cooking for the household. Miss Musset by name, called "Muss" by all of us, she professed to laugh at our weird ideas of living on the promises of God, though she liked the young candidates, especially the boys, whom she called "the Hallelujah Boys". She lived in the basement where we had our dining-room and kitchen, but would not eat with us. The time came when there was not a thing in the house: no money, not even bread or milk or butter, or the inevitable Englishman's tea. So we decided that at mealtimes, instead of going down to the dining-room, we would meet in the living-room, and

have our meals by feeding on the Lord! But it never once happened, all through a week of having nothing.

Every day, three times a day, the bell rang just when we would be getting ready to meet upstairs, and down in the dining-room we would find bread, cheese, tea, milk and sugar. We never knew where they came from, and could only surmise from our cynical friend, Muss! On the eighth day there was a ring at the door-bell as we were eating; a man was outside and inquired if this was the Grubbs' house. He had a load of a ton of potatoes from a farmer who had recently heard of us and sent these along. It was certainly Hallelujah boys who carried those sacks in! Other provision came soon also and things returned to normal. But we always said anyhow God had given us extra, because the prayer is for daily bread, but we had cheese on top.

That same farmer, Warren Andrew, became a dear personal friend; he and his brother Will (both now with the Lord) and their sisters, especially Eleanor, have been a family whose love and friendship and constant visits to their home have been outstanding in our lives. Warren sent us sacks of lentils through those early years. Often they were our main diet, and sometimes we used to laugh and compare ourselves to the Israelites when it said the quails were so abundant they came out of their nostrils!

Once I was leaving home for a few days of meetings. We were just our own family of five at that time, and maybe one or two others. Before I left I asked Pauline what food or money she had. She said no food and 4s. (50¢) in cash. So we prayed and I left her, like any good husband, humanly to starvation, while I went to plenty! I hadn't left the house more than an hour or two, when a van drove up from a very highbrow West End store, Barkers. It contained a large hamper, not of luxury foods but of the basics: a joint of meat, packets of cheese, butter and so forth, and at the bottom a box of chocolates for "The Grublets." We had no idea where it came from.

After my return, we visited by invitation two friends in an apartment in Kensington, not far from Barkers. Our hosts were the two I have just mentioned, Will and Eleanor Andrew, brother and sister. At that time, we had only met them twice before. While we were there, Will took Pauline aside and asked her if she received a hamper of food on a certain day. Then he explained that as he was having his quiet time that morning, a voice had distinctly said to him, "Go to Barkers and order ample provision for a number of ordinary meals, and send it to the Grubbs."

I remember once when I was visiting my friend Rees Howells, I was to go on in two days to some meetings in a

town about 200 miles away. I had only a sixpence in my pocket, but I felt sure God would send some money for the fare, probably by a letter. No letter came, but I knew I should stick to my appointment, and the money for the ticket would come somehow. On the way to the station with Mr. Howells, we stopped at the post office and there was one letter—for him. We arrived at the station, and he remained at the back with my bag while I went to the booking office. I had by then a shilling or two more, and what I intended to do was to ask how far that amount would take me. But being accustomed just to ask for a ticket to a place, I mentioned the place and asked for the ticket. Immediately I saw I was caught, and here the man was clipping the ticket. As he did so, and was handing it to me through the window, a hand reached over my shoulder and a voice said, "Here, pay the ticket with this," and there was a pound note. It was Mr. Howells. I said nothing, but

wrote and told him later. He then told me that he also had nothing, but there was a pound in that letter. He thought he would slip that pound into my hand when we shook hands as the train left; but instead the Lord's word came plain to him, "Go up to the booking office and put down that pound for the ticket." That was as narrow a squeak as I have had.

Pauline and I have not had a hard time. In fact, in recent years I have often told the Lord we have far too good a time, and He had better tighten it up on us. The tighter days were our years in England, because, though it has much changed now in this respect, English Christians were more accustomed to give to a mission than to individuals; so personal gifts were rare.

My first experience of receiving a personal gift when on a deputation tour was in the earlier days when we still had an English committee, and I was on furlough. I was sent for a six months' tour of Canada in 1929. I was just then learning and kind of experimenting in the personal life of faith, and I asked the Committee for permission to take no travel funds and to trust the Lord to supply en route, sending home for the work any gifts, and looking to the Lord directly for travel expenses. They did not like it too well, and felt the mission would be let down if I was caught somewhere penniless; so they insisted on my taking anyhow £5. The crisis moment came for me in Winnipeg, when I had money I could send home for the work, but none for my fare on to Regina that night. I was tempted to use the money. But to cut off the temptation, I took the money down to the post office, got a money order and posted it.

As I put the letter in the mail-box, a car drove up and in it was the treasurer of the church where I had been speaking,

continued on next page

Paul did not tell the rich to give away their riches; but, while warning them of special dangers and snares in wealth, told them to "do good, be rich in good works, ready to distribute, willing to communicate."

and he said he was wanting to see me to give me a generous cheque for the mission and another for my travel needs—\$85: a fortune at a moment like that, especially as I had never before in my life received a gift like that.

The tour finished with all supplied, and as I boarded the ship to return from Montreal, a friend put a £5-note in my hand (or its equivalent). So I was able to return to the Committee the £5 they had made me take!

Of course, there is no doubt that those of us who do travelling and speaking are in a more advantageous position than those behind the scenes at the various Headquarters; and we do receive more. Often those at the home-bases, and indeed very often those on the fields, are scraping the bottom of the barrel. At our various Headquarters the family eats communally, though any are free to take their meals separately if they wish to, and usually couples with families do for breakfast. There is a kitchen purse, and we have always made it an aim of faith among ourselves that we should each put 10s. or \$2 (or whatever is today's equivalent) in the purse each week. We have always made it clear to the candidates for the fields that if they are to prove the Lord on the fields, it is good they should prove Him at least in this small way weekly at home. But there has never been any further pressure or publicity, so no one is embarrassed or exposed if they do not contribute, because no one knows.

Once a week we share at the morning meeting how God is providing for the household, with both

thanksgiving and faith. We can only say it is marvelous. Through all these years in all these twenty-one main or regional headquarters, scattered through the home-base countries, not to speak of the training centres, the children's homes, the youth work, the C.L.C. headquarters, the *Soon* and *Bientôt* headquarters, the printing presses, Radio Worldwide, God has daily fed and clothed all their occupants without using mission funds, and provided for their children and their education often to college level. This is a thirty-eight-year miracle.

There are ways and means by which God provides. I am not sure of details in present-day Britain, but in the generous and prosperous U.S.A. there are supermarkets who load wrapped bread, cakes and so forth on us if we send a truck down—which we do. There are vegetables which can be bought for very little, fresh but unsold at the weekend. There are generous givers who send turkeys at Thanksgiving and Christmas. And as for clothes, there is a room set apart for all that come in, men's, women's and children's, and often lovely things (though also some not so lovely), so that home-basers or missionaries on furlough can restock. Few of us have bought new clothes for a long time. Sometimes when someone has died, a load of beautiful things comes from a kind relative. So all I can say is that, though in earlier days in Britain and doubtless also today, and elsewhere also, there were and are the tight times and food shortages, it very seldom looks like that at the daily meal tables.

A Look at a Book

continued from page 19

the ranks of those who have a contribution to make to the world.

Wherever you are in the school or life of faith, this book is certain to shed some new light that will inspire and guide you as you move on to greater exploits of faith.

Sin has Ruled My Life

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wants and desires through me.

The interesting thing is while I was out of the house I had learned to cook by taking some professional cooking classes. I continued cooking and tried something completely different in the history of David; I began to take interest in other people and other things besides what I want when I wanted it. Months later, I was shocked one night when my wife phoned me and asked me over for dinner. The funny part was I had just finished making a meal from one of my cooking classes. I was going to eat some and pass the rest out at work the next day. Instead I offered to bring dinner to my family. In a very small way it was something I could do for my family. Eventually, over time, Carol asked me to stay.

There were many keys that moved me from a person where sin ruled my life to becoming God's man, the person I am meant to be. The first is knowing, as Norman Grubb puts it, "Not God first, but God only." The second is that God is in control and my circumstances are perfect. It's so simple but the hardest thing I have ever had to do. Being away was hard and difficult but I wouldn't change one thing. It was perfect.

Zerubbabel

by Brett Burrowes

The following article is a study of our namesake with insight into our calling today.

Zerubbabel was a person like us. He was given a commission by God, but he became discouraged by all the obstacles and opposition he encountered. How many times have we thought we were pursuing God's will in our lives only to experience frustration after frustration? We start to think, "What's the point? If God were really behind this, why aren't things working out? Why does God allow this? Doesn't He hear my prayers?" The temptation is to give up in the face of obstacles and just to try and live out a comfortable life without getting too many people around us upset. After all, isn't living at peace with our neighbors an admirable goal? Just let nothing disturb our comfort, least of all some commission from God. But God has a way of making things uncomfortable for us if we disobey.

Zerubbabel was the descendant of David who was appointed to be leader of the Jews who returned to Jerusalem (1Chr. 3:19; Ezra 2:2). He had been commissioned by God to rebuild the temple (Ezra 3:6, Haggai, Zech. 4:6-10). This was no small task, since the temple was no ordinary building, not even like an ordinary place of worship, but the place in which God's glory came down and dwelt among the people. The temple was the place where heaven came down and touched the earth, where God communed with

human beings, the place to which prayers were directed and from which they were answered. Under the old covenant, the temple was the place God's Spirit dwelt; it was the visible sign that the Jews were the chosen people of God. So to build a house suitable for God to dwell in was no small task. It must have felt overwhelming, especially since the other nations dwelling in the land around them far outnumbered them, and they opposed the rebuilding of the temple. In fact the Scripture says that they felt a dread of the peoples around them (Ezra 3:3). Dread is not simply a passing fear or anxiety, but an intense paralyzing fear of what will happen, combined with sense that you are powerless to prevent it. When you dread something, you just want to put it out of your mind and not think about it and pretend it's not there. There's a gnawing in your stomach, a tension in your shoulders that no amount of talking to yourself will get rid of. This is how Zerubbabel and the Israelites felt about their neighbors around them.

But it is precisely in these situations that God calls us to trust Him. Facing the fact that these nations (and as we shall find out, enemies) were far more numerous and powerful than they were, Zerubbabel nevertheless chose to put his trust in God and he built an altar to the Lord and began to lead the people to worship Him (Ezra 3:2:3). He feared the Lord more than He feared the nations around them. He moved from mere soul feelings to spirit, from a feel-

ing of dread and panic to an attitude of trust and obedience toward God. Of course his feelings probably did not change, but his actions did: he chose to obey God, build the altar and begin work on the foundation of the temple.

When the foundation of the temple was built (Ezra 3:8-13), however, Zerubbabel and the people became discouraged. Although many rejoiced at the completion of the foundation, those who had been alive when the first temple was still standing wept openly (3:12) because it was obvious that this second temple would not even approach the splendor and beauty of the first. They were deceived by what their own hands had produced, impressed not by what God was accomplishing through them, but by the outward appearance of the temple. Had they been concerned with the things of the Spirit, they would have realized that no matter how beautiful the first temple had been, it had been filled with the sin and idolatry of the people, which had driven God's presence from it in the first place (Ezek. 8:10).

This new temple, as unimpressive as it may have appeared, would be the new place of God's dwelling, which is the true and only glory of any temple. In fact, speaking through the prophet Haggai, the Lord agreed with the people that the second temple was unimpressive outwardly: "Does it not seem to you to be nothing?" (Hag. 2:1:3). Instead God promises that His presence will be in their midst, which is what He

had promised in the first place when they had left Egypt almost a thousand years before (2:4-5). It is God's presence, not the outward trappings, that makes the temple glorious.

But the people also became discouraged because the peoples around them began to oppose the rebuilding of the temple (Ezra 4). At first they offered to help, but the offer was not entirely genuine. These peoples around them had been moved by the king of Assyria to the land of Israel several hundred years before and it was customary for people to begin worshipping the gods of that land in addition to one's own when moving into a new land. So they were not lying when they said they worshipped and sacrificed to the God of Israel (Ezra 4:2). More likely, however, is that by joining in with the Jews in the building of the temple they would overwhelm the Jews by their sheer numbers and the Jews would lose their distinctiveness as a people. In other words, remove the threat that the Jews posed to them by absorbing them. In our culture, it is not so much the threat of persecution and torture that threatens Christians, but the temptation to allow oneself to be absorbed into the world and accept its standards of sexuality and the unbridled and irresponsible pursuit of pleasure. Instead of seeking to have our moral standards transformed and renewed by God's Word, we passively accept the standards of society around us, because "everyone else is doing it." Perhaps it begins with taking a few office supplies from work that do not belong to us or looking at something we know we shouldn't. But once we choose Satan's way, we don't know where he will take us. If we give ourselves over to him, he will begin operat-

ing us and we will begin doing things we didn't dream we could do. By giving ourselves over to Satan and his ways, we become vessels unfit for God's use and become weapons in the enemy's hands (Rom. 6:12-13).

Fortunately, Zerubbabel and the people refused the "help" of the nations around them, telling them that they have nothing in common (Ezra 4:3), obeying God's command to come out and be a separate and holy nation (Exod. 19:6; Isa. 52:11; Ezek 20:34, 41). Zerubbabel perceived that God and Satan have nothing in common, and that there can be no agreement with the temple of God and the temple of idols (2 Cor. 6:15-16). Fortunately Zerubbabel and the Jews were not deceived and did not allow the purity of God's people to be mixed with the idolatrous Satan-operated peoples around them. If Zerubbabel had allowed them to help, then the temple would have been just another building, for God will not dwell in the midst of a nation of idolaters.

Had these people been true worshipers of the God of Israel, Zerubbabel would have welcomed them, but he knew their real motives, which were exposed when they tried to discourage and frighten the people into discontinuing work on the temple and when they bribed the Persian officials to hinder the work (Ezra 4:4-5). As long as you don't cross Satan in a "nice person," you won't see how nasty he can be. Once you do, however, the "nicest" person will pour out all sorts of venom that comes from the evil spirit which operates from within. These people revealed the true spirit of their hearts when they falsely accused the Jews of being rebellious and seditious in a letter to the

Persian rulers (Ezra 4:6-16). That this was Satanically motivated cannot be doubted, since it is Satan who is the accuser of the brethren (Rev. 12:10, Job 1:2, Zech. 3:1-2). But if this mistreatment comes from Satan manifesting himself through people, why does God allow it? Isn't God more powerful than Satan? Hasn't God promised to crush Satan under our feet (Rom. 16:20)? Why do we have to go through such troubles at all? Why doesn't God just "take care of" these sinful people? Of course we are such basically good people that we wouldn't want God to take their lives, just remove them to a safe distance so they don't bother us anymore. We need to remember that apart from the blood of Christ and His Spirit, we would be just as sinful as they are. Maybe we were the difficult people once that others had to put up with patiently and trust God in spite of us.

Zerubbabel and the Jews did not press on rebuilding the temple. Rather than trust God and oppose the opposition, work on the temple stopped for ten years (4:24). One could say they stopped because of a decree from the king, but then a few years earlier Daniel defied the king of Babylon rather than disobey God, a fact that many of these Jews may have witnessed personally. But this time they allowed the dread they had felt earlier to overpower them. Although they began with the desire to obey God, they allowed themselves to be mastered by a Satanic fear of what men could do to them. They were willing to obey God to a point, but they were not yet willing to risk the wrath of the Persian rulers. They knew what kind of response they would get, but they weren't yet willing to trust God completely. As the old hymn goes:

“Those who trust him wholly, find him wholly true.” By not trusting Him wholly, they did not experience the faithfulness of God to deliver them out of their troubles.

But despite their lack of faith, God is still faithful, and He sent the prophets Haggai and Zechariah to call them back to obedience (Ezra 5:1). Haggai rebuked the people for living in luxurious paneled houses while God’s house remained in ruins (Hag. 1:3). Because of the opposition they had experienced, the people had given up hope and were saying to themselves: “it is not yet time for the temple of the Lord to be rebuilt,” despite God’s command to the contrary (Hag. 1:2). They focused on making their own lives comfortable with paneled houses instead of doing the hard thing and obeying God. Their own comfort became more important than rebuilding God’s temple. Deep down I’m sure many of us have thought that doing God’s will was too hard: “I’ll do what I can but if I run into difficulty, it is obviously not yet time to do whatever it is that God has commissioned us to do.” But that is just a spiritual excuse to cover up our unbelief and disobedience.

What Zerubbabel and the Israelites failed to realize, however, is that these difficulties were really God’s opportunities to manifest His power and strength. Driven to the end of their own abilities and strengths, they ought to have looked to God to be their strength instead of wallowing in self-pity, self-comfort, and despair. The frustrations and the obstacles are no obstacles to God, after all. He is the Lord of the universe; He can get a tiny little building in Jerusalem built in no time. The real obstacle was never the enemies outside them but rather their unbelief, their fail-

ure to believe that all the resources they ever needed were in God Himself and not in themselves and their puny little efforts to build the temple. The opposition of Satan through the peoples around them was God’s calling card to faith, God’s opportunity to reveal His glory in a way that exceeded anything in the first temple. So the Lord tells the people through Haggai: “I am with you” and stirs up the spirit of Zerubbabel and Jeshua the high priest and the spirit of the people and gets the job done (Hag. 1:13-15). Through the prophet Zechariah, the Lord tells Zerubbabel that “it is not by might nor by force, but by My Spirit, says the Lord” that the temple will be rebuilt and completed by Zerubbabel’s own hands (Zech. 4:6, 8), no matter how impossible the task might seem. After all, greater is the spirit within Zerubbabel, than the spirit which is in the peoples opposing him (see 1 John 4:4). The obstacles and opposition which appeared like a mountain before Zerubbabel will become like a level ground (Zech. 4:7). So when we step out in faith and obey in what God has commissioned us to do, trusting that His Spirit in us is the real Doer in us and through us, we can believe that every obstacle we encounter is simply His opportunity to manifest His glory in overcoming it. The obstacles are simply there to get us to despair of trusting in our own puny efforts, and to trust that the supernatural power of God is present to accomplish the task He has set out for us.

So Zerubbabel really was a person like us. He struggled with the same doubts and fears as the rest of us, even if he was the royal descendant of David. He endured the same temptations, obstacles and opposition from others, as

we do. And just like us, he needed to depend upon the supernatural power of God to rebuild the temple, the task that God had commissioned him to accomplish. But today God has commissioned us in an even greater task than that of Zerubbabel. That task is to build the temple of God’s people: “In Christ the whole building is joined together to become a holy temple in the Lord. And in Him you, too, are being built together to become a dwelling in which God lives by His Spirit.” (Eph. 2:21-22). The new temple is God’s people themselves. God now dwells not in a building made by the hands of men (Acts 7:48), but in the hearts and lives of His people (1 Cor. 6:17, 19). But like the temple in biblical times, our temple can be defiled by disobedience, unbelief and compromise with the world. When we disobey, we allow Satan to contaminate us and misuse us, not only as individuals, but as whole communities. So God commands us: “since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God” (2 Cor. 7:1). In such an evil and sin-obsessed world, the task of rebuilding and purifying God’s temple from Satanic misuse might seem hopeless, but we must remember the words of the Lord to Zerubbabel: “Not by might, not by power, but by my Spirit, says the Lord Almighty (Zech. 4:6).

Letters from Norman...

*The Worldwide
Evangelization*

C. T. STUBB, Founder



Crusade

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Sept. 27, 1981

Dear Folks,

Among so many loving letters I received is one from one of us with whom I had been very close since she first launched out to Congo, and we have shared mountains of correspondence through the years, so you will understand my writing her in especially endearing terms.

But as she so openly shared with me that "It is true that I do not express things in quite the way you Union Life people do, and I do have those reservations about the spiritual wisdom of replacing the CONTAINER aspect 'Christ living in me' with this strong emphasis in the BEING aspect 'Christ is me,' God's ministry through me is increasingly Gal.2:20, where I remain the CONTAINER as in 2 Cor. 4:7 carrying the light of the world to those in darkness, letting Him shine out of the lamp—Matt.5:16 and Phil. 2:15."

As she so beautifully and clearly put what I think many Weccers [missionaries with Worldwide Evangelization Crusade "WEC"—ed] and others also think, I am going to be very bold and send you my answer and explanation (in my execrable typing!), to that part of her letter and mine to hers. I am bold to do this, and believe she won't mind my doing it, because I am so sure she is saying in one sentence what so many are saying, and I am so grateful to her for coming right out with it in a sentence (though I am taking many sentences in answering!); and I also realize that the Lord might give me my glorious calling to Himself any time, so that I want to take any final opportunity of sharing especially with my Weccers what God has made so real from the scriptures and the Spirit, and has really been so much my message since God gave Pauline and me such a part in the rebuilding of our precious WEC.

So this comes with my love and word of explanation.

Norman-Rubi

CONGO * SPANISH GUINEA * TERRY COAST * UPPER VOLTA * SENEGAL * LIBERIA * GAMBIA * PORTUGUESE GUINEA * CHAD
 CANARY ISLANDS * COLOMBIA * FRENCH GUIANA * URELAGA * BRAZIL * JAMAICA * HAWAII * ITALY * ITALY * ITALY * ITALY
 NEPAL BORDER * INDIAN * PAKISTAN * THAILAND * VIETNAM * INDONESIA * PASTORAL * JAPAN * KOREA
 GREAT BRITAIN * UNITED STATES * CANADA * AUSTRALIA * JAPAN * NEW ZEALAND * SOUTH AFRICA * SWITZERLAND * GERMANY

The Worldwide Evangelization Crusade



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Sept. 26, 1981

My precious Doris (I can't help still using the loving terms in which you are to me),
It was lovely getting such a letter from you yesterday, and though there are many precious loving letters coming in, some call for an immediate answer.

Yes, thank you for your caring love for both Pauline and me, and sharing our joy for her at home with her Loved One, and I, though of course missing her, rejoicing in the marvel of our 62 years in the Lord's calling. In addition to our praise time when putting the body in the ground, and then in our home I was asked to have a "memorial" time on Sunday afternoon because there were so many younger ones who knew so little of her. So he gave me freedom and I really turned it into showing how step by step the Lord got us first in our "whole" relationship with Himself (describing the various stages), and then our married life as part of the joyful "living sacrifice," and then on to leadings into the total faith life etc. from 1931 onward. They tell me the younger folk listened intently and word came back of some greatly quickened....

You see, you really hit the spot when you say your calling is to emphasize us as "containers" of Him, rather than the more "dangerous" emphasis on BEING--"Christ is me." How I love you that as a Weccer you put the whole thing in one right nutshell, though I will hasten to say that we don't say "Christ is me," though we sometimes may seem to. Of course HE only is our GLORIOUS ETERNAL CHRIST, but we do mean we are Christ in our form. You see, it is actually something we strongly say that we do not remain "pots" or "containers" (and they have now asked me to write on that for our Union Life mag!), because we are not "pots" or "containers," but "persons." In other words the container reality is the middle section of our famous Gal. 2:20: "I live, yet not I, but Christ lives in me..."; whereas Paul (and we by grace) move right on to the third and last section--"the life I now live I live..." Back from pot (container) to person!!

Indeed I have written my last book Yes I Am just to seek to tackle this paradox to its roots, and will hopefully send you a copy when it comes in the spring. You see, our point is that the human self is in one sense forever just the container--vessel, branch, temple, slave (Rom. 6:16-23), body-member; thus we actually have no "human nature"--merely vast human potential (like a computer). But our nature has always been which Deity expresses himself by us and his nature. From the Fall--the symbol, of course, of eating a fruit (which becomes you within)--the spirit of error began to live his life in us (Eph. 2:1-3--the Satan father's nature); 2 Cor. 4:4; and above all, Jesus' own word "You are of your father the devil, and the lusts of your father you will do" (John 8:44)--not our lusts, but his lusts! And the same in 1 John 3:8-12 heading up in Cain "of that wicked one." But Satan has duped us into thinking it is our human selves operating ourselves. His lie of independence.

And then by the precious blood, our outer sins and their consequences are blotted out; and by His body (which was our body wherein this spirit of error operated his nature), God actually MADE HIM SIN for us--how can we take that in, for sin is Satan expressing his satanic selfhood by us as us in our bodies. So His body was "made sin." And then by body death out went that sin-spirit in its nature (Rom. 6:10 etc.); and so in our faith union out he went from being the operating god by us; and in the resurrection in came His own "Spirit of truth" and His nature (2 Pet. 1:4).

- CUBA • SPANISH GUINEA • FRODO COAST • UPPER VOLTA • SENEGAL • LIBERIA • GHANA • PORTUGUESE GUINEA • CHAD
- CANARY ISLANDS • COLUMBIA • VENEZUELA • URUGUAY • BRAZIL • DOMINICA • SWITZERLAND • ITALY
- NEPAL • BORDEN • INDIA • PAKISTAN • THAILAND • VIET NAM • THURSDAY ISLANDS • SOUTH AFRICA • SWITZERLAND • GERMANY
- GREAT BRITAIN • UNITED STATES • CHINA • AUSTRALIA • SWEDEN • NEW ZEALAND

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So then we first have to "see" our position as you say, as "containers" which we are forever, in order, via Rom.7, to be released from the false concept that we ran our own lives by self-effort, and to "see" that very self-effort was Satan, who is self for self, operating in us (Rom.7.17-20). So as containers we now see we have exchanged inner "Gods", (that false phony god of this world, of course, for the Living God); and now are real human persons operating in our full liberated humanity as persons, yet knowing (through that middle term of Gal.2.20) that it is forever really He, not we, and now accept ourselves back as operating persons! Isn't that precisely what Jesus was—a total MAN in total human operation as a conscious self, saying "I am, I am", yet then always saying "I know and do nothing by Myself, and if you see Me you see the Father; and then 1 John 4.17 for us.

So you see, our "struggle" is how to put this paradox into words. We are more than containers. We are actually persons in His image, operating as conscious persons (and my Doris has surely been that all these glorious years!), and yet, yet, yet, it is NOT WE, BUT HE. So we struggle to say it as we are Christ in our human forms, with all the risk of being misunderstood as if we are saying we are Christ (which of course is of all things laughable, because when you finally know you were never more than a "container" with all those Bible symbols of our container-hood, and you have "died" to any false deceived concept of being something by ourselves, then we know we cannot be Christ or God and if anyone seems to imply they think we say that, they really judge themselves and those who might think it of themselves! Whereas for us it is LAUGHABLY IMPOSSIBLE!)

So I am saying that though your calling has been gloriously to underline the "container aspect" and have this glorious fruit among these girls (and it is necessary we have a time regarding ourselves as containers), yet in the maturity we "see" what you so blessedly are, that you ARE Doris spontaneously expressing Christ in your Doris form, even as you (me) did once express Satan. See even what Jesus called his loved Peter in Matt.16.23!

So I say we are actually giving the two sides of that precious Gal.2.20 coin; and you really give and live the final side, only your ministry has been the middle one! But, and I see it as the Lord, I somehow so put that, that my precious WEC has rejected it and me, and really think I've somehow gone off the deep end doctrinally, whereas I deeply believe we are "right on" (though sometimes not in our lame expression of it), and I long to get it back over to our Weccers, because I know they labor in struggles with self-life or how to confront and handle Satan in outer life and others (another precious reality as in terms of Jesus' word to Pilate—John 19.11); and I can't share with them. They are hidden when challenged with "that's another question" unfazed except by you in your letter! And of course I see God has used this kind of "excommunication" from ministry to WEC to open what is already a nation (on a small scale) and to become international (to the whole church) message which we call "union life." And nothing different from what I have stood for in WEC these 60 years!!

So thank you for letting me share this and pour out to you just because we have in past days been such total co-sharers.

Jesus said, not "you have the light," but "you are the light!" Glory!

Norman- Rubi

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What Pleases God?

You would not be pleased with sacrifices, or I would bring them. If I brought you a burnt offering, You would not accept it. The sacrifice You want is a broken spirit. A broken and repentant heart, O God, You will not despise.

—Psalm 51:16,17
(New Living Translation)

Words to Live By...

We live spontaneously. If we cook, it is He doing the cooking. If we do our job, it is He doing it. If we have conversation, it is He conversing. Union in the Spirit is actual, factual. Where He is, we are. Where we are, He is. No hairbreadth separation between us can ever be possible.

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PAGE PREWITT

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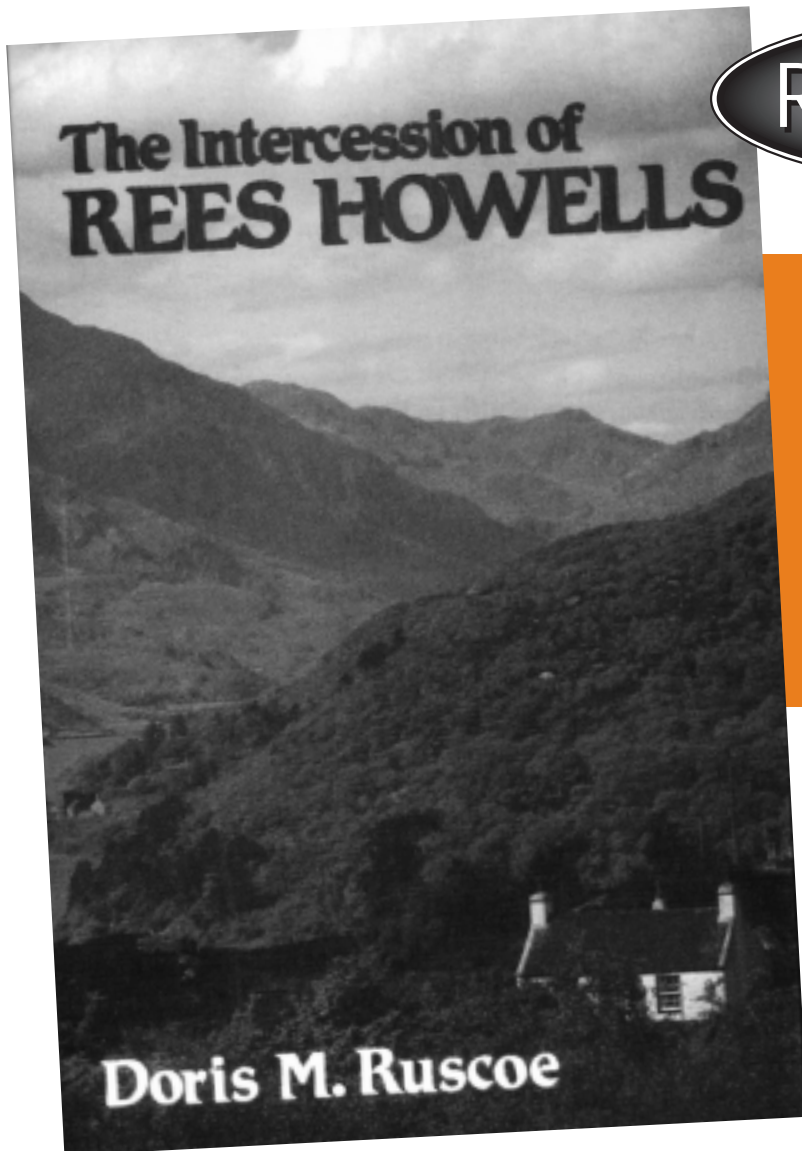
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