

The **INTERCESSOR**

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

Volume 21

Number 1

Co-Saviorhood: the Third Level

by Norman Grubb

As we continue our exploration of our Spirit-union with Christ, Norman examines how we grow in our recognition of who we are in Christ. He takes us through moving into the third level, as ever using scriptural truths to underpin his message.

We have seen with unmistakable clarity that there are stages in our becoming settled about who we are by grace, and stages through which we must pass; or we can call them grades from which we must be graduated. We have already looked into two of these...(whatever name we decide to call them): justification and unification—Christ for us and Christ in us.

But the Bible makes it plain that there are three grades, not two—and each equally necessary. We have spent much time on the first two, but it is less recognized that there is a third to be consciously entered into.

In calling them “grades” or “levels of being” there is always a danger that we may slip back into the old snare of self-effort and self-development and think of them as something we have to attain to. “Growth,” also, is a common concept we use to denote what we think of as spiritual progress. How often I hear it said, “Well, it has taken you time and will take me time to get there.” So we need a constant reminder that spiri-

tual growth, or the attaining of a new “grade,” is not some form of painfully acquired self-enlargement; rather it is the same old story, nothing but a growth in recognition of what Christ, our last Adam, has attained for us...which is already ours. That is why growth is spoken of by Peter in his Second Epistle with these words: “Grow in grace, and in the knowledge of our Lord and

Growth, therefore, is merely the next stage of recognition of who we already are in Him; and that recognition, as we now know, is always and only by the non-works method of faith, and the Spirit is the one who establishes us.

Saviour Jesus Christ.” Growth, therefore, is merely the next stage of recognition of who we already are in Him; and that recognition, as we now know, is always and only by the non-works method of faith, and the Spirit is the one who establishes us.

John Explains

So with this safeguard, we move on to this third level. The simplest description of the three levels (because he uses a down-to-earth analogy) is John’s,

when he writes to his readers as “little children,” “young men,” and “fathers” (1 John 2:12–14). He makes brief comments about what he means, spiritually speaking, by these three stages. A little child is totally dependent externally on his parents and knows nothing but what they outwardly are to him. So a little child in grace knows simply that he was a sinner, that he is forgiven through Christ, and thus, now, God is his heavenly Father. A young man has moved from outer dependence on his parents to finding his own inner resources for life—progress from outer to inner. “I write unto you, young men, because ye have overcome the wicked one...

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because ye are strong, and the word of God abideth in you.” This is a plain-spoken description of our being established in the “on top” life which we have spent so long in examining in every detail, and into which we have now moved by the second crisis. We now know we are strong—and we know why. Therefore we are no longer tossed about in those old struggles with devil and flesh. We know inwardly, not just outwardly, what first came to us as outer, written word...but which now abides in us, fused into our inner con-

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

sciousness by the Spirit. What a total description of an established, achieved life...not of trying, hoping, kind of slipping in and out of it, but being!

“I have written unto you, fathers,” John states cryptically, “because ye have known Him that is from the beginning.” That brings us back to the realization that “knowing” in Scripture usually refers not to mere mental understanding, but implies being mixed with the thing we know. That is why the Bible uses the word for sexual intercourse: “Adam knew Eve his wife.” Spiritually, it is inner know-how; and what you know, that you are. “This is

eternal life,” said Jesus in His great prayer to His Father, “that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” And we who are born of His Spirit know that knowing is the inner union. So when John says that we “fathers” know Him that is from the beginning, he means that, as fathers, we are in inner union with that Eternal One—not in His beginning, but as the One who now, as from the beginning, is in the process of completing what He has begun; and we are involved with Him in that completing process. Amazing grace! The point, then, is that we now are no longer dependent children, but cooperating sons: Father and Sons, Inc.!

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

From Flesh to Spirit

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

In Hebrews there are the three again. The writer plainly likens Jesus to Moses because, by the new birth, He saves us out of our Egypt, the world; and to Joshua, because He takes us into

the land of milk and honey, the promised rest, after we have emerged from the childhood wilderness. Then he stops short very significantly, and says there is a third likeness: to Melchisedec, king of Salem, priest of the most high God. In this parallel Jesus is our great High Priest. Now whenever there is a high priest, there must be other priests serving along with him. But when speaking here of the order of Melchisedec, the writer does not name anyone as co-priests, because those Hebrew believers had a spiritual blockage en route (5:12-6:2), showed negative reactions to their sufferings (10:32-39), and were tied in knots of self-pity (12:5-13). He does, however, describe the co-priesthood of the third level in his famous list in Hebrews chapter 11 of the giants of faith, who were the intercessor priests of their respective generations. And we are to be such for our God today, “a royal priesthood” (1 Pet. 2:9).

The most revealing of all analyses of these three grades of experience is by Paul himself in his Philippian letter. In 3:3-14 he pours out to us some of the Lord’s dealings with him. He starts by mentioning the many qualifications he had “in the flesh,” but plainly states that he no longer has confidence in such things. We can sense his thankfulness for his awareness of the false pride he had in his own righteousness, and his disgust as he sees it as the rotten rags of Satanic self-love. He declares: “What things were gain to me, those I counted loss for Christ” (vs. 7). Here he is alluding to his “Damascus road” conversion experience. There the truth had first pierced his honest heart like an ox goad. There the contrast between his own hate and rage and the glory and rapture on the face of Stephen, the battered but for-

giving martyr, had been clearly revealed. There, on the Damascus road, in a blinding flash Paul had seen that same supernatural love in the face of the ascended Jesus, who spoke to him not in wrath or retaliation but in loving appeal: “Saul, Saul, why persecutest thou Me? Don’t you know I love you?” There he had exchanged the rags of his self-loving self for the eternal gain of Christ’s own garment of self-giving self.

Christ Takes Over

But then Paul made a startling and

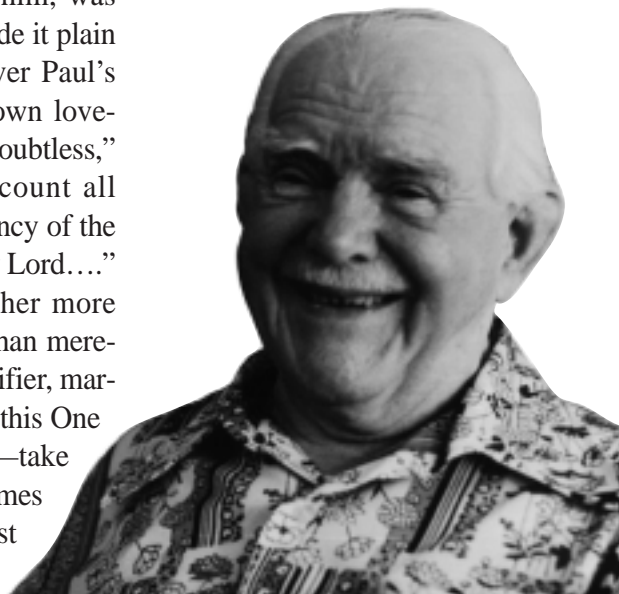
“Winning Christ” means not depending on Christ for my own convenience any longer but being privileged, rather, to reach a place where He can share with me as His companion, bosom friend, and intimate cooperator what He came down on earth to do.

costly discovery: the ascended Jesus, now a marvelous Savior to him, was much more to him. Christ made it plain that He had come to take over Paul’s whole life and express His own love-selfhood through Paul. “Yea doubtless,” continues Paul (vs. 8), “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord...” This was something altogether more revolutionary and advanced than merely Jesus as his Savior and Justifier, marvelous though that was. Now this One is to manage his whole life—take him over—so that Paul becomes an embodiment of Jesus Christ formed in him as well as

revealed to him. And this Paul “jumped into”! Everything earthly must go to the winds for that, whatever the cost. There was pain in it: “...for whom I have suffered the loss of all things.” There had been the painful cutting-off from all his ambitions as a leading young Jew of his day, with a great future among his own people. This was the paying of the “disciple price,” where we hate father, mother, wife, children, houses, lands, physical well-being, and in fact, “all that we have,” to be a disciple. Paul paid that, and at that time it was a sacrifice. And this conditioned Paul for his great Galatians 2:20 revelation, which was his unique contribution to the body of Christ through all the coming centuries. This was Paul as a “young man” (1 John 2:13), in the second stage where he now found himself—which meant finding Christ as the exchanged self in him.

A Renewed Mind

Now comes the most revolutionary change of attitude. He suddenly says that the things it “cost” him to surrender would now be a stench in his nostrils to



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

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

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

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from the school of faith to
the life of faith.

to others—that “bringing many sons to glory” for which the Captain of our salvation tasted death (Heb. 2:10).

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

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

We Are Living Sacrifices

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

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

There is a new and glorious reversal from “no separation” to a voluntary separation from God if necessary—even going to hell that our brother humans may be saved. For Paul immediately thereafter writes about his “great heaviness” for his own people: “I could wish myself accursed [i.e., separated] from Christ for my brethren.” This was Paul the intercessor, and it is as such that he calls on us all—all who are redeemed—to present our bodies now as living sacrifices on the altar of self-giving for others. While death works in us, life will come to them. And from this point on in his Roman letter, nothing is spoken about except how the light and life of Christ reaches out by us to the world, and how we thankfully use the various gifts with which the Spirit has equipped us—about eighteen in all. What this means is a total move over, by the compulsion of the Spirit, to a life of unceasing love-activities in spirit and body—from the discipleship to the apostleship level, from the apprenticeship to the proficiency level, from the school of faith to the life of faith...yet all (as ever) on the “can’t help it” level, with all the zest of living, the enthusiasm, the gaiety-at-heart of a permanent seriousness, where “the zeal of God’s house” has eaten us up.

So this is as much a total entry into a fully meaningful relationship with Christ on this third level as was the entry into the “replaced life.” It is entering into the final and total meaning of our portion of suffering in this life. From the suffering in our sin condition, to the suffering in our striving condition, to the suffering in our self-giving condition. It is revolutionary—and to those not settled and at home with the Trinity in our union relationship, it will

again appear blasphemous—because we are really now saying that we are co-gods with God, just as the man Jesus said this to the Pharisees opposing Him (John 10:34–35).

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

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

2005 marks the twentieth year of *The Intercessor*—twenty years of proclaiming the total truth of Galatians 2:20 as a living reality available to every Christian: *I am crucified with Christ: nevertheless, I live; yet, not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.* To commemorate this milestone, in 2005 we will be re-publishing key articles taken from past issues—articles as clear and relevant today as they were when originally published. As this issue came together, we were struck once again by the depth and breadth of our Total Truth message—a message so urgently needed in the Church today. And, as one would expect, this issue is replete with Norman Grubb's teachings.

Reprinted from the very first issue of *The Intercessor*, "God's Great Purpose—By Us" briefly encapsulates God's calling—and our magazine's sole purpose—to liberate His precious humans from the lie of Satan that we were ever self-relying selves. Only then can we enter by faith into "the summit calling, the third 'father' level of being Royal Priests (I Pet. 2:9)." Continuing that theme, this issue's lead article, "Co-Saviorhood: the Third Level," taken from Norman's last full book, *Yes, I Am*, presents a detailed study of this third and highest stage—intercession—in which we operate as fathers, co-priests, and co-saviors.

"Are We Still on Target" was a

message Norman delivered to the Worldwide Evangelization Crusade (WEC) conference in 1984 and published as a booklet (available through Zerubbabel Book and Tape Ministry). It is a clarion call to return to C.T. Studd's emphasis that Christ be fully manifested in the life of converts. In this excerpt, covering the first half of the booklet, Norman discusses the third "Pillar" of the WEC—holiness—boldly pointing to the "only real purpose of our high calling...to 'Present every man perfect in Christ Jesus' (Col 1:28)." Defining holiness as *wholeness*, Norman urges his fellow Weccers to return to the truth of our being one in Christ ("Christ, my life") rather than on maintaining a dual relationship. His teaching of the "whole" gospel is as clear and as needed today as ever.

Similarly, in "Letters from Norman," Norman pours out his passion to see the WEC return to the "extreme pillars" of the mission exemplified by the abandoned life of its founder, C.T. Studd. This letter is a very intimate glimpse into Norman's yearning to see others know the "glorious, released, Christ-filled life" and the personal loss suffered by those who dared to live such a life, including many personal examples.

Prompted by a conversation with a Lutheran pastor, Norman unveils Martin Luther's recognition of the Total Truth, in his aptly titled article "Here We Stand," reprinted from an earlier issue of *The Intercessor*. In Martin Luther's book *Bondage of the Will*, Norman finds strong confirmation that Luther knew that "our human selves are energized and

operated by His divine Self in permanent union; and in that union we are caused to walk in His ways." And Luther apparently highly valued this revelation: "This truth was in Luther's vital *Bondage of the Will*," writes Norman. *"It was the only one of his books he said to preserve, although in his day he was not able to spread and establish its message....Our calling today is to bring it, at any cost of boldness, to God's people."*

This issue also explores the underpinnings of our radical faith-life. Brett Burrowes, in the third part of his study in "The Letter to the Romans," lays open the basis of our salvation. Especially clear is Brett's depiction of Jesus Christ as Intercessor—since that is His highest calling for us today—and what it cost Him to bring us to God. Kim Rogers' review of Norman's audiotape "Philippians," expands on the overview presented in Romans. Norman discusses the three stages of recognition we must go through as we "press toward the goal of our high calling in Christ," the cost involved in living the self-for-others life, and the "exciting discovery of knowing Christ, as Lord in us—the total solution to every situation."

In an update of earlier articles (the first written at the age of 12), Scott Prewitt gives his perspective on Zerubbabel's commission to bring Total Truth to believers in our generation so that we may present every man perfect in Christ Jesus (Col. 1:28).

Personal experiences bring home the truths explored in this issue. In her testimony "I Was a Fool," Kari

Mace describes how honesty was her key out from sin's bondage to the clean, fulfilling, Christ-operated life. Meryl Langley's review of "Undiscovered Self" (from *Law of Faith*) is a testimony of her encounter with the truths discussed as well as a chapter review. Summarizing her personal experience as well as the focus of the chapter, Meryl writes, "I know that facing ourselves and the sins we have committed is painful, but when we are finally desperate enough and genuinely broken...[about] the effects our sin has had on others, we can look back and be glad for the trouble God took to make sure that we learned the truth of there being no such thing as an independent self."

Be sure you don't overlook Page Prewitt's "Seeing through the Lie." Clear and concise, this article reveals how Satan tries to deceive us in the course of our natural thoughts and reactions to believe a lie about ourselves—which is sin—and how to counter with the truth that sets me free. As always, Page speaks out of her personal experience.

Finally, Jackie Ginn's "Who You Really Are and Not Who You Thought You Were" illustrates with childlike simplicity the true operation of the human self. Available as a pamphlet (see book list in this issue), it is simple enough to use to share with a child but also contains Bible references that would make an excellent study for people of any age.

Welcome to the first issue of our twentieth anniversary year!

NO EXCUSES FOR FAILURE

"God hath not given us a spirit of fear, but of power, and love, and a sound mind."

—2 Timothy 1:7

I know no more illuminating truth for our generation than the "mystery" which Paul said he was commissioned to reveal to the Gentiles—"Christ in you."

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

I have no excuses for failure. God has not given me the spirit of fear, but of love, power and sanity.

We are set in our day and generation to be overcomers, not sail through calm seas, but to walk on storms, to replace need with supply, to transform aspiration into realization. The language of defeatism, fear, lack and weakness is not to be in our vocabulary. "Let us go up at once and possess it, for we are well able to overcome it. As for these giants, they are bread for us," we say with sturdy Caleb. We are to act as the men of faith of old; we are to visualize our goal in clear outline; we are to take it for granted that we shall reach it, for have we not both the commission and anointing of God? We are to lay our plans, build our organizations, produce our written and verbal pronouncements, pray our prayers, do our work, not as those who will fail and fall by the way, but as those who finish the work we have been sent to do, as did our Lord and Saviour.

— from *After C.T. Studd*

Seeing Through the Lie

by Page Prewitt

This article reprinted from Volume 1, Issue 1, Page Prewitt sets forth a theme that would continue to resound throughout succeeding issues to the liberation of many souls—that the root of all sin is belief in Satan's lie of independent self.

Any spot where I do not see myself as a unity, I am seeing myself as independent. If I think it is “just me alone,” independent—brushing my teeth or whatever, then I am off. If in matters more serious—I think I ought to, or should be or do differently—the same thing happens. When in any tiny spot, for any reason, I think I should or ought to be different, it is then that I am not seeing myself joined to Him (a unity).

Where does this independent thinking come from? We know—Mr. Sin himself. It is very subtle and hard to see, I know, but it is one of the most important things for us to see now. We are no longer (we meaning those of us who really know unity) bothered by the big sins: adultery, murder, etc. We aren't going to fall for these lies. (Of course these are merely by-products of Satan's operating by us and they follow as a result of unbelief, not believing that I am He and He is me.)

Now the enemy gets me in a more insidious way, a hidden way, but extremely dangerous in a union person. It is not “just me” that is seeing a nature, an independent self. This is the enemy's lie by means of me. So I have to call this kind of seeing sin. It is sin if I am seeing myself like this (independent) or if I am viewing others the same way.

The danger—the very serious danger of this—is that we don't see it, and when we do, we don't see it as sin. Until we see a thing for what it is, there is no way we can be free of it. (This is confession and repentance). If this kind of seeing were not serious (sin), then why would it matter if we see like this or not—either the seeing of ourselves or others? It would make no difference. This is why I am seeing that the root of judging is so awful. If I judge you, I must be seeing you as “just you” with a nature of your own. If I am seeing you as He, what can I say? If I see sin in a person, I can point that out and then trust God to do the convicting. I may sound like a witch hunter judging many as sinning. This of course is not true. I know that when there is a sin in me, the only way for me to be free is to see it and call it what it is. Then the adversary must flee. It's like turning the light on him. He can't stand that. This is not understood by most, but for the few who have seen this, it has been a marvelous, heavenly light. For some it was like an explosion in their heads when they finally saw. One person said it was like going from Newton's theory of gravity to Einstein's theory of relativity.

It is like this because it is the enemy's final “fox hole” in us. He is furious and doesn't want me telling it or others knowing it. It has caused a great war with some because they think I am pronouncing judgment. I am trying to pass this on to set free those who still see an independent self. I have been reading William Law where he talks about God's judgment and harshness on sin as being *His love* because, as Law says, we can't experience our true, full salvation (joy, happiness, peace) until all sin is gone. (Of course I know it is gone in Christ, but Mr. Sin can still get at me if my seeing and believing is not straight.) I now see that this is the unbelief that we have talked about so much. Sin is unbelief.

Moses Stage 4: The Intercessor

And the Lord said unto Moses... 'Let me alone that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.' And Moses besought the Lord his God... and the Lord repented of the evil which he thought to do unto his people.

—Exodus 32:9, 10, 11, 14

These people had been involved in all that had taken place since they left Egypt. God had given them the manna and water from the rock. Now they watched Moses going up Mount Sinai to meet the God whose presence and glory were manifest there—and in six weeks they were worshipping the golden calf. How great is the power of the devil over fallen human nature. Aaron, the second-in-command, was the man who fashioned the golden calf. The leadership had not cost him what it cost Moses. His weaknesses and failure did not become apparent until he was left alone. It is always possible to shield yourself under your leader. Moses went up the mountain and left Aaron in charge. Probably Aaron expected him back that night, but he did not come back. Unless the person who is dwelling in the leader is dwelling in you, when you are separated you would be like these people.

In one day, all that Moses had done in two years had come to nothing. When God said that he would destroy the nation, he meant it, and Moses knew it. Never before in a crisis, such as at the Red Sea, had Moses offered himself as a mediator, but now he stood between the wrath of God and the people. He had the offer to take the place of Abraham to be the founder of a new nation, but he refused. All personal ambition had gone long before. He was responsible for these people, and the man who has accepted a commission from God has authority with him. 'God repented of the evil which he thought to do unto his people.' Who made him repent? There is a position of authority with God and when you come there your prevail upon him.

But when Moses came down from the mountain and saw the sin which the people had committed, he went on to God's side against them. He told the Levites each to kill his brother, his friend, his son, and three thousand died. But even this did not clear the guilt of the sin. God is merciful and long-suffering, but he cannot clear the guilty without an atonement. Moses knew that God could cast them out of his presence for ever, and so he returned to Mount Sinai.

And Moses returned unto the Lord and said, 'Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if though wilt forgive, their sin—and if not, blot me I pray thee out of thy book which thou hast written.'

—Exodus 32:31, 32

Moses said, 'Peradventure I shall make an atone-

ment for your sin.' Atonement: there is not a word in the Bible so sweet as that word. When you make an atonement you must pay the very penalty that the one who sinned would have to pay. Again Moses went up the mountain and he was on his face before God for another 40 days and nights. Again he pleaded the covenant that God had made with Abraham. Finally he said, 'Forgive their sin—and if not, blot me out of thy book.' We shall have to wait for eternity to know how far Moses meant this.

And the Lord said unto Moses, 'Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee; behold, mine Angel shall go before thee... for I will not go up in the midst of them; for thou art a stiff-necked people: lest I consume thee in the way.'

—Exodus 32:33, 34, 33:3

See how Moses prevailed again. God spoke to him face to face and said, 'My presence shall go with thee and I will give thee rest.' God the Creator met Moses on the Mount and came down to meet the deliverer of the nation. He prevailed on God to go with them and then went further still and asked to be allowed to see his glory. Then God made a covenant that he would drive out the inhabitants of the land before them. So when the nation faced entering the promised land, it was not the giants and the walled cities that turned back—they disbelieved the covenant.

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

—Exodus 34:35

The second time Moses came down from the Mount not a single person could look on his face. He had been in the presence of God 40 days and nights. The tabernacle had been put outside the camp and from this time Moses spent all his time in the tabernacle. Without the intercession of Moses, God would not have gone with the people any further, but as the intercessor, Moses brought God again into their midst. He had been a leader before: now he was an intercessor. One man prevailed to bring a spiritual blessing to the people. When the tabernacle was to be built, in the end the people had to be restrained from bringing materials, they brought so much. Their whole attitude had changed. One man's intercession had brought a nation back to God.

Whenever Moses went in to the tabernacle, the cloud came down and God shut him in with himself. It was there that Moses wrote the first five books of the Bible. There, in God's presence, he wrote as the Lord revealed to him the story of Creation and the history of his people.

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

Here We Stand

by Norman Grubb

With his uncompromising statement, "Here I stand. I can do no other, so help me God," Martin Luther boldly proclaimed the truth of justification by faith to his generation. And so we stand today—boldly proclaiming the Total Truth—that Luther, too, had glimpsed. This article is reprinted from The Intercessor November-December 1995.

I was recently having an evening of fellowship with members of the Emmanuel Christian Fellowship of Fort Worth, Texas. The founder and pastor is a Lutheran minister, Jim Berchert. I had had contacts with him over several years, and had long found an affinity in the Spirit with him. What I did not know was that he had spent long years of special study in the writings of Martin Luther. He told me something which greatly enlightened me and was a strong confirmation of what we boldly call the Total Truth for the church of Christ in our day.

We all know and acclaim Luther as the restorer of the fundamental basis of our Bible and Spirit faith and the revolutionary cause of our Reformation—our justification by grace through faith alone. For this he stood seemingly alone in his day, with his final uncompromising statement before the emperor and all the gathered divines of that day: "Here I stand. I can do no other, so help me God."

Luther had written many books, many of which are still well known today. But unknown to many, he had written another book, penetrating to the depths of insight into the relationship of our human selves with God, which he titled *The Bondage of the Will*. This book

was his radical refutation of the compromising teaching of that other great theologian of this day, Erasmus. Erasmus sought to maintain a moderate position between the Pope, whose edict was to burn Luther, and Luther's total faith position, but still keeping a place for free will. He insisted that we humans take some share in our salvation, and not just simply depend on grace through faith. Luther vigorously and rigorously combated that in this book, leaving Erasmus no ground to stand on.

However, the total implications of his were too strong a meat for the newly enlightened believers of his day. So when Luther was dying, he told those with him to burn all his books (as he didn't want their faith to be based on his writings, but solely on Scripture), but to preserve for posterity a children's catechism and this *Bondage of the Will* book.

Jim Berchert was pointing out to me that God has now called us in our day, almost like a Twentieth Century Reformation, to revive and to restore to the church of Christ what Luther put in unequivocal terms in this book. I had had a copy years before, but missed the point. So it was great illumination to me that Luther was writing the very same thing which we are now calling our Total Truth. The Spirit entrusted it to us to bring to God's people in our generation.

We Are Slaves

It is a fact, clearly emphasized by Paul in Romans 6:16, that each human is either a "slave to sin," expressing his

false owner Satan in his self-for-self nature, or a "slave to righteousness," expressing our Lord Jesus Christ in His self-for-others nature. In other words, there never was a middle condition in which we humans were just a human self, expressing a human nature of our own. We were always a "slave" to the one deity or the other. Our "freedom" (6:20) was the lying freedom to express Satan's self-for-self bondage, or alternatively the "freedom" (6:22) to express Christ's righteous nature of self-for-others, which the Anglican Prayerbook beautifully speaks of as "In whose service is perfect freedom."

Exactly the same thought again recurs in Romans 6:21-22 under the image of a vine. We were formerly branches of a Satan vine, which caused us to produce the "fruit of which we are now ashamed," but now through the grace of salvation, we are branches of The Vine which causes us to produce "fruit unto holiness" (wholeness). There never was some mysterious or fictitious human-nature vine, but which we as branches produced some kind of human-nature products. *We are exclusively all branches of one of those two vines spontaneously bearing the fruit of that vine.*

The same truth is presented again in the next chapter (7:1-5), using the image of marriage. In our former marriage to Satan-sin, we brought forth "fruit unto death." But there is no widowhood, no simple functioning as a mere human. If the marriage to Satan-sin is annulled by Calvary, then immediately we are in the

new marriage of grace to Him who is raised from the dead to bring forth “fruit unto God.”

Finally, this truth is repeated describing us as temples and vessels. There is never an empty human temple. Either we are the “temple of an idol” or the “temple of the Living God” (1 Thes. 1:9; 2 Cor. 6:16). So also in 1 John 4:4 and 6, we see we are indwelt by either “the spirit of error” or “the Spirit of Truth,” with no middle area where we have only our human spirit. When we are called vessels, we are never merely empty vessels. We are always either a “vessel of wrath,” expressing Satan, or a “vessel of mercy,” expressing Christ (Rom. 9:21-24).

Never Self-Operating

Therefore, as Luther underlined in his “Bondage” book, our created human wills were never merely self-operating. We believers are expressing God’s will (Phil. 2:13), just as Jesus, the Son of Man, was always doing His Father’s will (John 7:17). Equally so, formerly under the fallen dominion of Satan’s will (2 Tim. 2:26), our human wills vigorously reproduced the underlying will of the deity spirit joined to our human spirits. *And so it is that “the spirit that worketh in the children of disobedience” once worked the will of Satan in us (Eph. 2:2); whereas the Spirit of Truth, joined with our spirit as one (1 Cor. 6:17), now expresses the will of God.*

On the material level, it is precisely the same basis upon which we “yield ourselves” to our training or apprentice days to obtain a fixed know-how of a profession: engineering, cooking, nursing, medicine, building, or whatnot. In due course, through these training days,

our profession of know-how takes us over, and we call ourselves by the name of what takes us: doctors, builders, nurses, etc. Then, with that know-how settled in us as us, we are totally free to express our wills by operating our know-how and making our living by it. There never was a human with a “naturally-born” know-how.

So in our born-again life in the Spirit, we have the human spirit ability to apply and develop the gifts of the Spirit, that “divine nature” (2 Pet. 1:4), of which we are only partakers by grace (Gal. 2:20). In that sense, we become free to exercise our will in its spontaneous compulsive reproduction of the will of the One who is joined to us. Thus we are “caused” to walk in His ways (Ez. 36:27).

The Great Deceiver

The importance of all this is that we humans have been lyingly deceived by the Great Deceiver (Rev. 12:9) to think we are self-operating selves, because he himself is self-deceived. But he is only a created being like ourselves, a product of the only Eternal Being (cf. Acts 17:28). With his freedom of choice, he became a self-for-self instead of reflecting God’s light, which was God’s purpose for him as Lucifer (Is. 14:12). Then in his self-deception, as if he were just a self-acting self, he chose to operate as a self-for-self, a form of God’s fire which remains self-consuming (Heb. 12:29).

Thus, when he entered Adam and Eve in the Garden by their deceived choice, he imparted to them his own self-deceit: that created beings are self-operating by some nature of their own, when actually there is no such thing. No. They were operating Satan’s self-for-self nature which Paul later pinned

down as the “sin that dwelleth in us” (Rom. 7:17, 20). But Paul later found he had been delivered from this (Rom. 8:2). He had seen in Rom. 7:18 that humanity is neutral, his flesh (humanity) having in it “no good thing.” He knew that any good thing was the fruit of the Spirit of Good dwelling in him from his Damascus Road new birth. And the only evil was not in his humanity, but was “sin dwelling in him” (7:17)—Satan in his self-for-self nature. This was his great Romans 7 discovery: that the Satan nature can be expressed by us as if it were we ourselves. Jesus had put this in true focus in John 8:44 (Satan’s lusts by us, not ours).

The reason this has to be emphasized and reemphasized, and will equally meet with fierce opposition, is because it has been so deeply rooted in all of us humans that we run our own lives. We do not know that so-called self-effort is actually Satan’s self-for-self nature expressed by us, in apparently good forms, as Paul discovered in Rom. 7:21. His self-effort of “would do good” was really Satan’s self-for-self which is “evil.” But if the blind world cannot even know that good self-effort is Satan until the law gets to them (Rom. 5:13), so even more startlingly, born-again believers must also be exposed by the law in order to see that all their “good” self-efforts are really Satan’s “good” forms of self-for-self. They only produce the frustrating fruits of vain self-effort to be “good Christians” (pray more, read the Bible more, make and keep more good resolutions) until at last, like Paul in Rom. 7, they are exhausted and ready to admit and recognize it. Therefore, it is the earnest born-again believers who are at first the fiercest opponents of this fact of never having

had a human self-effort nature, and the fact of Satan's nature masquerading as theirs. *It takes a revelation!*

Our Eternal Keeper

Then at last we are free: free to recognize ourselves as ever, only expressions of a deity nature and driven by that nature, which is the meaning and purpose of a nature. This is made possible solely through Christ's body death, separate in its mighty effects from His blood death for sins. In His body death, as Paul said, He was "made sin" (2 Cor. 5:21), becoming the true Satan-sin that our bodies, which He represented, express. But then, glory to God, He died and came out from the "made sin" body. The sin spirit left forever, and into his dead body (as us in the tomb) came His Spirit of Truth to abide forever. The sin-spirit can only shout at us, like a con-

demned prisoner in his death cell awaiting execution (Rom. 8:3); but the Holy Spirit is in us forever (8:9)

So now we are kept by our Eternal Keeper who chose us, not we Him (John 15:16); and the weight of responsibility of the keeping is on Him, not us (Jude 24). We are FREE, FREE, FREE to be ourselves. *Our human selves are energized and operated by His divine Self in permanent union; and in that union we are caused to walk in His ways.* Like St. Augustine, we "love God and do as we like!" Blasphemy? No, a glorious God and Bible truth.

There is never a human nature, only vast ability with vast potential of application, like a computer which must have its programmer. In that neutral ability, once "naturally" driven by Satan's self-for-self nature, but now equally driven by Christ's self-for-others nature, we

function freely as though ourselves. But ever inwardly we know it is HE AS WE. This is how any professional operates his profession: as if it is himself, though it is the "natural" expression of the know-how which took him over and now operates him.

This truth was in Luther's vital *Bondage of the Will*. It was the only one of this books he said to preserve, although in his day he was not able to spread and establish its message. (Of course, only the Spirit can inwardly confirm it.) Our calling today is to bring it, at any cost of boldness, to God's people. Though there will be cries of "dangerous heresy," they will know, for the "knowledge of the Lord is to cover the earth, as the waters cover the sea" (Is. 11-9), and "all shall know Him from the least to the greatest" (Jer. 31:34).

Our Financial Support

We feel the words of C.T. Studd best describe our means of financial support:

"We have a multi-millionaire to back us up, out and away the wealthiest person in the world. I had an interview with Him. He gave me a cheque-book free and urged me to draw upon Him. He assured me His Firm clothes the grass of the field, preserves the sparrows, counts the hairs of the children's heads. He said the Head of the Firm promised to supply all our need, and, to make sure, One of the Partners, or rather Two, were to go along with each member of our parties, and would never leave us or fail us. He even showed me some testimonials from former clients. A tough old chap with a long beard and hard-bitten face said that on one occasion supplies had arrived and been delivered by black ravens, and on another, by a white-winged angel. Another little old man who seemed scarred and marked all over like a walnut shell said he had been saved from death times untold, for he had determined to put to proof the assurance that he who would

lose his life for the Firm's sake should find it. He told stories more wonderful than novels and Arabian Nights, of escapes and hardships, travels and dungeons, and with such a fire in his eye and laugh in his voice, added, 'But out of all of them the Partner delivered me.' He said gambling for Christ was the best game in the world. He said the compulsory rest cure was rather hard on him now with his gambling craze still there, but the Chief Partner commanded it, and said he must not be selfish and greedy about it, that he had had a good long innings and made the highest score so far, and had better sit quiet a bit, with pads off and coat on, and encourage the others.

"It did me good to see this old warrior. He was like a bit of red-hot quicksilver, and one felt scorched up with shame—and ever since I saw him, and heard him, I have had a sort of pocket telephone inside, ringing me up and saying at intervals, 'Go it, old chap, go in for a slog! Your eye's in all right, and their bowling is getting weak. Take the long handle, only a few minutes till the stumps are drawn. Go it! Go it! Go it! Bravo! Now again!!!"

God's Great Purpose—By Us

By Norman Grubb

Taken from the first issue of The Intercessor, this article by Norman Grub reveals the ultimate calling of the Christian and the goal of this magazine—to herald “the summit secrets of the grace and purpose of God lived out in the life of us, the redeemed....”

We are thankful, by God's grace, to be members of the greatly enlarging worldwide body of Christ. But we well know, after our own years of struggle and frustration, that the great number of the redeemed by no means “possess their possessions” in Christ, as completed men expressing our Complete Christ (Col. 1:27, 28). Jesus truly said, “Few there be that find it.”

Our calling, therefore, is to share with all what the Spirit by the Word has made plain to us—that “fulfilling of the word” which Paul called his second ministry (Col. 1:24-28). Delivered from that lie of Satan that we humans were ever independent self-relying selves, his deceit of Romans 7:11 and Rev. 12:9, or that as vessels, branches, temples, or body-members, we had a nature of our own. We now know we were walking Satans, indwelt by him and expressing his nature (Eph. 1:1-3; John 8:44), but now Walking Christs, indwelt by Him and expressing His nature (2 Pet. 1:4; Phil. 1:18). And this is a glorious fact only through our Savior's double work on Calvary: by His shed blood we are “dead to sins” (1 Pet. 2:24), and by His body death “dead to sin” (2 Cor. 5:14 & 21; Rom. 6:10, 11). Thus liberated from the independent-self illusion (Rom. 7:17 & 20), we accept ourselves with no further condemnation, and shout our liberation

from the housetops (Rom. 8:1, 2). We walk free!

But then on to our summit calling—the third “father” level (1 John 2:13)—of our being Royal Priests (1 Pet. 2:9). But again it is evident that not all God's people accept their highest privilege (1 Cor. 1:8-14). Not all move on by the Spirit from coming to the Cross (John 3:16), being on the Cross (Gal. 2:20), and then voluntarily “taking up the Cross” for others (Matt. 10:38). There is a discipleship preparation with a counting of the cost before we are apostles (“sent ones”)—as Jesus said in Luke 14:26-33.

Then as “sent ones,” in whatever outer condition of life, we move from a simple walk of faith to using the authority of faith (Mark 11:20-24; Heb. 11). We now know that God means and uses evil, not merely permits it (John 19:10, 11; Acts 4:27, 28; Gen. 50:20), and we no longer see two powers, but only one. Then our glory is to be lambs for others, dying that they may live (2 Cor. 4:11, 12), even as Jesus was “the Lamb slain from the foundation of the world.” We are intercessors, each called to fill specific gaps (Ezek. 22:30), paying the price in our bodies (John 12:24; Is. 53:12). We never stop till we gain the intercession, and faith is seen as substance (He. 5:8, 9 & 7:25)—Commission, Cost, Completion. Thus, we join Paul in his summit calling (Phil. 3:8-14).

These summit secrets of the grace and purpose of God lived out in the life of us the redeemed, not by false self-effort but by His enabling (Col. 1:29), we seek to share in the pages of this little magazine.

BIBLE STUDY: The

by Brett Burrowes

Part 4

The Heart of the Gospel: Romans 3:21-26

The atmosphere in the courtroom is tense as the accused and all the people there await the verdict of the jury. Both sides have argued their case well, it is now up to the jury to decide whether the man is guilty of murder. People in the courtroom wonder: was the evidence enough to convict the man, or was it all merely circumstantial? The jury returns to the courtroom and the judge asks the accused to stand. The judge asks the jury for its verdict: Guilty as charged!

Unlike the verdict of this earthly court, there is no doubt over the verdict of the Heavenly Judge if He should happen to judge us on the basis of our own works. We are all guilty as charged; the evidence is clear. Our own consciences testify against us: we have all sinned and fallen short of God's standard of absolute moral perfection (Rom. 3:23). After all, God's glory is the standard: who could hope to live up to that? All have failed to manifest God's holy character of love in their lives, seeking their own self-gratification at the expense of others in disobedience to God (3:10-18). If God should judge us according to our works, as He stated in Rom. 2:6-8, there is no option for us but to despair.

Our Relationship to God

But just at the point when humanity's case seems absolutely hopeless, God intervenes with a solution to humanity's plight: "But now a righteousness from God, apart from the Law, has been made known, to which the Law and the Prophets testify" (3:21). Righteousness refers to right standing with God, to a right relationship with God. Somehow God has made a way for humanity to be acquitted of its crimes against Him without being unjust. What does it mean to

have a right relationship with God? First of all, a relationship with God does not refer to a feeling. To have a relationship with God does not refer to feelings of emotional closeness and intimacy with God that one might associate with friendship, family, and romance. That is "relationship" in the soulish or fleshly sense of the term, which has nothing to do with the realm of spirit, the realm of choice, knowing, and faith. One does not "feel" one's relationship to God at all: it is not

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a subjective feeling state. Instead, our relationship to God is something more objective than that. Above I spoke of our relationship to God as guilty sinner to God as Judge. Whether we feel this to be true or not, it is nevertheless the truth. Thus, our relationship to God has to do with our fundamental

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attitude toward God and His attitude toward us. When we were unbelievers, we were in a state of hostility toward God (5:10), regardless of our feelings in the matter, because we were deliberately following our own will in place of God's (though we were really enslaved to the will of another without realizing it). We were like children estranged from their parents, disobedient and rebellious. We had an "attitude" towards God: "I'm going to do it my way!"

God's Justice and Wrath

But God also has a relationship to us. Because God is absolutely holy and perfectly just, he hates sin with an all-consuming passionate hatred. The author of Hebrews describes God as a consuming fire (12:29), and speaks of the "fearful expectation of judgment and raging fire that will consume the enemies of God" (10:27; see Rom. 1:18). If human beings are hostile to God in their unbelief, God is also hostile to humanity. Not only do we need to be reconciled to God, God must be reconciled to us and the demands of His holy justice must be satisfied. If God just declared our sins forgiven, without satisfying the demands of justice, He would compromise His character and would no longer be trustworthy as God. In any game the umpire or referee must carry out the penalties and consequences he threatens or the players will cease to respect him. In addition, the umpire would be uncaring because without someone to enforce the rules and carry out consequences, no game can take place. God cannot simply remove the consequences of sin. He has declared that death is the punishment for sin, and so the sentence must be carried out.

God's Acceptance

But now God has acted decisively to restore us to a right relationship with Himself, and to remove the death sentence against us, but without being unjust. This right relationship does not come about as a result of our own efforts to obey the Law, to live up to God's moral standard (3:21). God does not find us acceptable on the basis of anything we could accomplish by independent self-effort, because self-effort itself is sin before God. Our very belief that we do not need God to obey His Law, that we can keep it in our own strength, is offensive to God, a form of idolatry. The belief in an independent self who can keep the Law is a form of self-worship, for then we are viewing our-

Letter to the Romans

selves as gods rather than as mere vessels who are operated by powers greater than ourselves. To trust in ourselves, our own imagined abilities, is to be defeated before we even begin. True righteousness cannot come about through the Law, not because the Law is bad, but because an external record of God's moral requirements cannot change the human heart or deliver humanity from its bondage to Satan.

God's Grace

So if our relationship to God is to be restored, God must act unilaterally to restore it, since we are utterly powerless to do anything for ourselves (a principle that continues to be true for the whole Christian life). In other words, God must do everything; all we do is passively receive His grace (3:24). But what is grace? Grace is God's unconditional acceptance of us despite our past rebellious behavior toward Him. God's acceptance of us does not depend upon our prior actions or works of self-effort to please Him. In fact, those acts only count against us, and it is in spite of those very things that God accepts us. Most of us have a difficult time understanding the concept of unconditional acceptance, because we have experienced so little of it in our lives. Many of us had parents that conveyed the message to us that we were acceptable only if we behaved in certain ways, and that we would be rejected if we didn't. Most of us got the message that it was unacceptable to express certain feelings, or maybe any feelings at all. Even now as adults, we find at social gatherings people are busy trying to impress each other with their jobs, accomplishments, degrees, or abilities, just in order to gain that feeling of being acceptable to others, and therefore to themselves. If only people knew and believed that God had already accepted them perfectly, wholly and completely, they could give up this false pursuit of trying to impress others. Not only

does God not consider our accomplishments etc. in accepting us, He accepted us even though in His book we had all negatives against us. We gave Him no reasons at all to accept us, but He did so anyway. That is grace. Taking into account all sins, God chooses to love us anyway, and to receive us as His children. And we can trust His love for us, since it never depends on anything we do, but solely on God's character and choice to love us.

God does not find us acceptable on the basis of anything we could accomplish by independent self-effort, because self-effort itself is sin before God.

God's Solution

But how can this be? I have already stated that God, because of His holy justice, must punish sin. He cannot remove the just consequence of sin, the penalty of death,

We can trust His love for us, since it never depends on anything we do, but solely on God's character and choice to love us.

without compromising His character. How can God be both gracious and merciful to us on the one hand, unconditionally accepting us, and holy and just on the other? How is this apparent contradiction to be resolved? The answer is in Rom. 3:24-26. God has presented Jesus as sacrifice of atonement. What this means is that God has poured out His wrath upon His only Son instead of upon us, so that Jesus bore the penalty of death in our place. Jesus was our substitute

and our intercessor, taking upon Himself the wrath that we should have endured, so that we might be restored to a right relationship with God. True intercession is when we so identify with the person for whom we are interceding that we take upon ourselves their pain and condition before God as our own. Jesus assumed our place on the cross and took upon Himself the fate we deserved. Jesus endured rejection by the Father, that the Father might accept us. So God is able, at the same time, to maintain His holy justice in carrying out the just penalty for sin, and to be merciful to us and accept us unconditionally despite our sinful actions and rebellion against Him. At one stroke God deals with the problem of His own wrath and hostility toward humanity, while at the same time He removes our guilt before God.

God's Love

Paul says that we are justified freely by His grace (3:24), but we must remember that although God's acceptance of us and removal of our guilt is free to us, it is not free. Our salvation cost Jesus not only His life and great physical and emotional suffering, but the experience of abandonment and rejection by the Father on the cross: "My God, my God, why have you forsaken me?" (Matt. 27:46). Who can calculate the infinite pain that Jesus endured when the Father broke fellowship with Him on the cross? Who can calculate the cost of Jesus' intercession for us on the cross? God treated Him as the sinner in our place, enduring the rejection that we should have received. Who can say the infinite depth of loving fellowship with the Father that Jesus gave up for our sake, even if only temporarily? For Jesus was Himself God, the second member of the Trinity, so that the cross reached into the very heart of God. This is a profound mystery, that God would pour out His own

continued on next page

wrath upon Himself before allowing us to endure it. This is the depth to which God loves and care for us. But think how deeply offensive our sin must be, that such an awesome sacrifice was required! For God would not have done something so drastic, unless it were absolutely necessary. Nothing less than the cross, that the broken fellowship of the Son from the Father could atone for our crimes, so that we ought to be utterly ashamed at the depth of our sin. Fortunately God does not leave us in this total humiliation, but graciously accepts us and draws us to Him out of infinite long-suffering love.

Justified by Faith

Only one thing remains for us to do: to receive God's grace through our act of faith. This is not something mysterious, for, as Norman Grubb states in *The Law of Faith*, p. 18, we are always exercising faith at every moment of our lives. Everyone has a particular outlook or philosophy of life that they put their trust in and live by. So faith is a natural faculty or capacity of my spirit that I am always using. Since human beings never have absolute knowledge of anything, everyone must take a leap of faith in a particular direction every time they make a decision. If I didn't exercise faith, I would be paralyzed and do nothing. Since this is impossible, I am always exercising faith. Faith in the biblical sense of the term means that I bank my life on God's word. I take God at His word and live as if it were true even if all the evidence and all my feelings loudly scream that the opposite is true. It is not necessary to feel as if God unconditionally accepts you for it to be true, for feelings have nothing to do with spirit, the place of choice and

believing. Faith is also not a mere intellectual deduction or belief in a doctrine. We must utterly throw ourselves on the mercy and love of God, and depend upon it as though our lives depended upon it (for they do). The difference between intellectual belief and real trust in God is the same as the difference between the second and third steps of Alcoholics Anonymous. According to the second step, we came to believe that there was a power greater than ourselves (God) who could deliver us from alcohol (or any sin). This is an intellectual belief; no actual trust in God is required at this step. But in the third step, we turn our lives and wills over to God. Faith is unconditional trust, an attitude of total dependence upon God, because we have run out of all other options and find ourselves in a position of powerlessness. Unless God saves us, we have no hope. It is the absolute abandonment of all forms of self-effort, for our best thinking has gotten us into the situation we are now in. It is this faith that restores us to a right relationship to God, because we were made to be absolutely dependent upon God for everything. It is a self-delusion that we could relate to God in any other way than faith, for we are only vessels of powers greater than ourselves, and faith is the only independent capacity that we have.

At the beginning of our Christian walk, we found that we had to trust absolutely and unconditionally in Jesus' death on the cross to save us, in God's gracious acceptance of us. As we shall discover in the rest of Romans, this principle of faith remains true for the whole of the Christian life.

The Gift of God

Positive faith, which Paul speaks of as "the gift of God" (Eph. 2:8), is now the further glorious revelation by the Spirit of the shed blood of Christ as the propitiation for the sins of the world, attested to by the Scriptures, and the consequent simple reception of Jesus as crucified and living Saviour, and our acceptance with God through Him. The receptive faculty which has spewed out what it used to drink in, its own righteousness, now with simple delight receives in its place and drinks in the living waters of salvation through Christ. What is called faith can hardly be called a work, because it is so automatic that we humans hardly realize we are exercising it. In the normal activities of life we do not think of ourselves as exercising faith when we receive something; we are more occupied with the object we are receiving; and if we want it, we just take it; the act of taking is so simple and obvious it hardly counts in our consciousness. Whether it be air or food or sitting on a chair or receiving a present, if we want a thing and it is available to us, the taking of it is automatic: and that is faith.

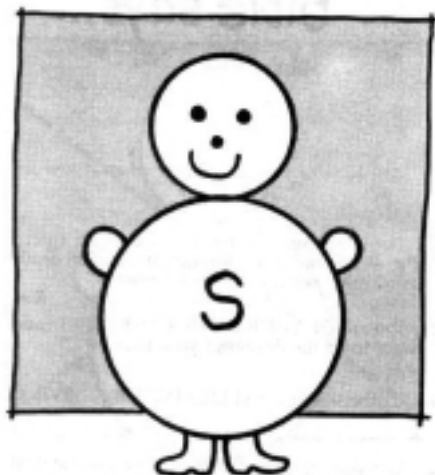
from The Deep Things of God

Who you really
are...
and not who
you thought you
were.



by
Jackie Ginn

You always thought
you were...



"Just me"
or
an alone person.

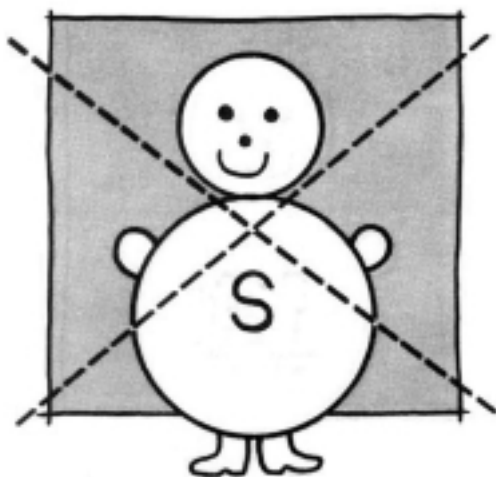
Note: "S" stands for your Human Spirit

The
Bible says...

Man became joined to Satan when Adam fell.

1. "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all have sinned —" *Romans 5:12*
2. "You are OF YOUR FATHER THE DEVIL, and you want to do the desires of your father . . ." *John 8:44*
3. "... the whole world LIES IN THE . . . EVIL ONE." *1 John 5:19*
4. "And you were dead in your trespasses and sins, in which you formerly walked according . . . to the prince of the power of the air, of THE SPIRIT THAT IS NOW WORKING IN THE SONS OF DISOBEDIENCE. Among them we too all formerly lived in the lusts of our flesh . . . and were by nature the children of wrath." *Ephesians 2:1-3*

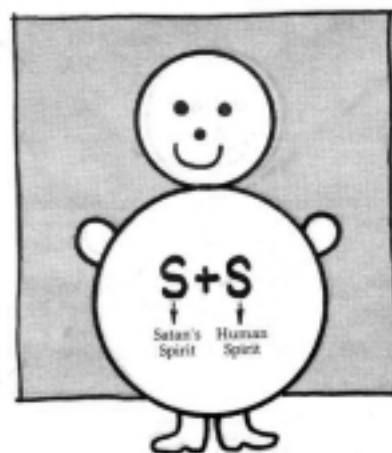
So that means you
were never...



"Just me"
or
an alone person.

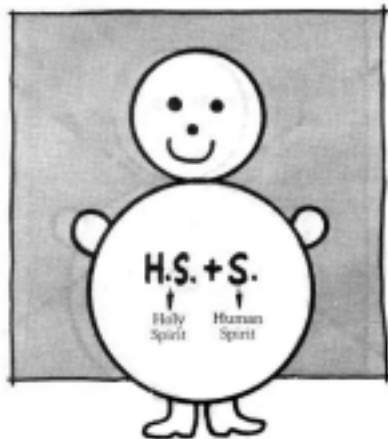
This is who you really were:

From the beginning
since your birth...



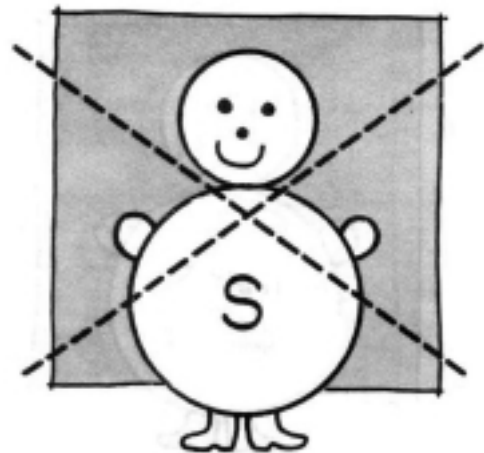
You were joined
to a spirit,
the spirit of Satan,
Sin.

when you were born again,
Jesus Christ came IN to live,
and Satan moved out.



1. "Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, NEW THINGS HAVE COME." *2 Corinthians 5:17*
2. "For by these He has granted to us His precious and magnificent promises, in order that by them YOU MIGHT BECOME PARTAKERS OF THE DIVINE NATURE..." *2 Peter 1:4*
3. "I am crucified with Christ: nevertheless I live; yet not I, but CHRIST LIVETH IN ME: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." *Galatians 2:20 A.V.*
4. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory." *Colossians 1:27 A.V.*

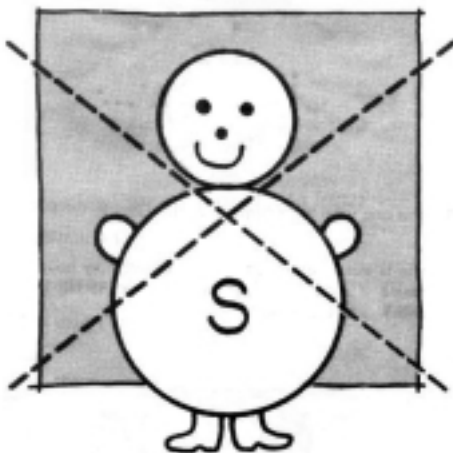
Don't be deceived
and think you are...



"Just me"...

because →

That is Satan's
No. 1 Temptation:
I am "Just me"...



which is the lie!

the truth is →

Jesus Christ lives
His life in you, AS YOU!



"But the one who joins himself to the Lord IS ONE SPIRIT..."

1 Corinthians 6:17

"Herein is our love made perfect, that we may have boldness in the day of judgement: because AS HE IS, SO ARE WE in this world."

1 John 4:17 A.V.



I Was a Fool

by Kari Mace

In July of 2003, I was in major sin; I had been dishonest, mean, indifferent and my heart and motives in my relationships were wrong. I was reading Proverbs one night and came to some verses that discussed the differences between a fool and a wise man. I didn't think a whole lot about the word fool until I looked further. In the notes of my Bible it stated that *a fool is someone who acts as if God does not exist*. This statement struck me hard because I knew that I had been choosing to live as if God did not exist. But the fact is that God does exist and He knows our every thought and action. I knew this and I knew better than to choose sin over and over again. I was without excuse.

I asked Jesus to come into my heart when I was six years old. I really don't have a memory of this, but my mother told me about it. We attended church sporadically when I was growing up, but I always had a Christian influence in our home. I attended Youth for Christ in middle school and had friends who were Christians. I also attended Christian summer camps as a child and throughout my high school years. For as long as I can remember, during these summer camps I accepted Christ as my Savior just in case I had done something wrong; I was terrified of going to hell. I viewed being a Christian as someone who would go to heaven and who should not do "real bad" things.

I was very fortunate to attend a private boarding school for high school. It was an Episcopalian school, but it

might as well have been pagan, because although we were required to go to chapel once a week, the person of Jesus Christ was never mentioned. Unfortunately, this did not bother me; I was not interested in living the Christian life much past saying that I was a Christian and not doing the "real bad" things—like doing drugs or immoral behavior—that some of the girls did. But I was sneaking around and drinking and doing other things I knew were wrong. My friends in high school knew that I was a Christian but I was certainly not a good testimony to them.

After graduating high school, I moved back home. During that summer, I felt so guilty about my secret sin life during high school that I confessed my sin to my family and some friends. At this time I cleaned up my obvious outer sins and to the outside world, I looked okay.

I moved to Boone, North Carolina in July of 1992. Here I live with my family and friends who are a part of my fellowship. During the next 12 years I lived a dishonest life, pretending that I was some nice Christian who cared about my friends and family. The facts speak very differently. Beneath the surface, I was mean, manipulative and didn't care about anyone but myself. I was indifferent to people and hid the fact that my motives and heart were wrong. Basically I did not care about anyone but myself, and I didn't care how my manipulating hurt other people. And it hurt real people. I did not care about

them or what God had to say about me and my sin.

In the spring of 2003 some of these sin choices both past and present were exposed. When confronted, I was resentful and did whatever I could do to relieve myself of guilt by blaming others rather than taking responsibility for my sin. I chose to leave my fellowship instead of confessing my sin and repenting. I even lost my job in my own business during this time because I had been mean to some of my employees at work. My business partners (my sister and brother-in-law) could not trust me to treat our employees right and do a good job in our restaurant. My sin choices affected my life in every way.

I moved to an apartment in a town close by and lived there by myself for 2 1/2 months. One night I was on the phone with my mother and a friend and agreed to two things: I would not watch TV and I would call someone every day. (When I first moved in I watched TV all of the time to try to take me out of the reality of where I was). I was miserable there, but not miserable enough to do anything about it. I did continue to call my parents and sister, but I did it just to please them, not because I was desperate and wanted to be right with God and others. As I write this testimony I am just sickened by my callousness toward God and the sin in my life.

My heart and motives continued to be wrong including my relationships in my new job. I kept telling myself that I was not going to do anything I knew was

wrong, but in the back of my mind, I knew that my wrong motives would lead to more wrong behavior. I started becoming scared of where sin would take me. But still, I was stiff-necked and did not confess my sin. I knew all along that I needed to confess and tell my family I was sorry, but I kept choosing not to. One night when I was at my sister's house, she started asking me questions and I finally began to get honest about what was really going on inside me. That night was the beginning of my sister and mother coming to rescue me. I am very grateful to them for rescuing me; I am also ashamed that my life came to that—that I chose sin over and over and needed to be rescued.

I ended up moving in with my sister and brother-in-law that same night. It was a few days later that I read in Proverbs about a fool and what a fool

was. I knew that I was a fool because I knew better. Of course, I knew God existed and what His requirements were for Christians. But until then, I wasn't willing to stop sinning, confess, repent, and make restitution.

About a month later I was given the opportunity to confess my sin to my family and fellowship and ask their forgiveness. I am grateful that I was given another chance to enjoy fellowship with my friends and family. Today I continue to make restitution for the sin that I chose for years. The main thing I know to do is to live right and be there for my friends and family. When Jesus Christ is living His life out through you, you see the needs of other people and are able to step in and be there for them.

I never really knew what right living could be like. Before, I would worry about being "found out," but

today I live free knowing that I am not sinning and always trying to hide. I now live in a neighborhood with several families that have children. I have always loved being with children, and God has given me the perfect opportunity to be of help to them and their families. I help them with their homework and baby-sit when their parents are busy. I am very privileged to be able to help guide these children through their tough teenage years.

Today, I am no longer a fool. I am not trying to manipulate people to get what I want or to make them think that I am someone that I am not. I am trusting Jesus Christ to live out through me, and He is perfect love. My relationships with God and with people are free and clean. Every day I am very grateful for where I am spiritually and physically.

To Think About...

So now we take constant inner practical action. We immediately confront our negative reactions. We recognize them as negative human outlooks which mistake outer appearance for reality. Though hurt by them, perhaps badly and repeatedly, we from our inner center reverse our inner seeing. We die to the human outlook by "bearing about in our body the dying of the Lord Jesus." We cannot change our soul-feelings, but we do change our spirit-attitude. Then we affirm that *all is perfect*, horrible or offensive though it may appear. We always see Him "meaning" that situation—

even meaning persons to be in their distorted forms, but with Him at their hidden center. We see only perfect love and perfect power. We see now with heavenly, not earthly eyes. We see as He sees. We count the "divers trials" as all joy. We glory in the tribulation. We believe against appearances, and accept and praise. We repeat this perhaps a thousand times in our daily lives, in things large and small, and it turns the distresses of life into daily adventure. He that sits in the heavens laughs, and we laugh with Him.

Tape Talk

by Kim Rogers

TAPE REVIEW:

Phillipians

by Norman Grubb

Joy is our permanent personal condition in Christ, states Norman Grubb to open his talk on Philippians. Surprising then that the focus of this tape is often on the cost and suffering involved in the self-for-others life. But this is contrasted with the exciting discovery of knowing Christ, as Lord in us—the total solution to every situation.

In this excellent recording on Philippians, Norman addresses what it means for us to be perfected in Christ. He covers the three levels experienced by Paul and by us in coming to know and be who we are in Christ. He then goes on to talk about counting the cost as we move into the life of intercession. Norman really gets down to the essence of what Philippians, and some of Paul's other letters, mean to us in living the union life. He speaks with passion and authority as one who is "pressing on toward the goal" right along with Paul.

At the beginning of the tape, Norman states that four of Paul's letters really present the Total Truth: Romans in a complete general overview, and then Galatians, Colossians and Ephesians, each expanding on the themes of the cross, resurrection life and ascension life respectively. In answering a question from the audience, Norman then moves into Philippians to chapter 3:12-14:

"Forgetting what is behind and straining towards what is ahead, I press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus." Just as Christ learned obedience through the things He suffered and was made perfect (Hebrews 5:8-10), so He perfects us through bringing us into a place of suffering. In Paul's case, Norman describes three levels. First, Paul is boasting that he has more reason than anyone to put confidence in the flesh. After all, he is of the tribe of Benjamin and has kept the Jewish law in every way possible. Of course he then sees the "devilishness" (SELFishness) of this and counts all these things loss for Christ's sake (3:7-9). Then in the third level, Paul moves from Christ for him into Christ by him and enters into a personal, painful experience of the cross. This is where Christ is no longer just Saviour but Lord, and he "runs the show." Norman then expands on Paul's statement of counting as "dung" (3:8) those things which he once enjoyed and valued. At this stage we must all go through a radical change of interests and values in which the things that we once liked become offensive and like manure to us, and we don't want to live just for them anymore. Norman uses the example of "hating" our father, mother, wife, children...etc. for Christ's sake (Luke 14:26). What we really hate is not the family member, but the self-love that is at the root of these attachments. We then come to the point where we will

sacrifice anything for Jesus, as Norman puts it, when the chips are down. The irony is that we later get all of these things back for the benefit of others, but not for ourselves. For example, have a nice home or lots of money, but not for yourself—for others.

One of the other nuggets that Norman draws out is that Jesus was a servant before he was a man and that this is His permanent self-for-others form. Although Christ was equal with God, He then becomes the subject, as in 1 Corinthians 15:27-28, "the Son himself will be made subject to Him who put everything under Him, so that God may be all and in all."

Once we have suffered loss, our "prize" is to win (which means to "be like") Christ; to be found in Him and to know Him. We have a life of fresh discovery in knowing Him and learning that He operates through us. In every situation we move from the outer appearance back to who He is. Our first word of faith is affirming that in our union with Christ, everything that is true of Him is now true of us. Referring to second Corinthians, Norman then goes on to talk about what intercession means to us as we "bear about in the body, the dying of the Lord Jesus." Our glory is in the fact that this is an involved life and that we do pay a cost. Norman revels in the statement that He (Christ) is "mighty in me" and we must take this as fact, without asking how or where.

Norman wraps up by positioning

continued on next page

A Look at a Book

by Meryl Langley

BOOK REVIEW: “Undiscovered Self” from *The Law of Faith* by Norman Grubb

When I was asked to write a chapter review from one of Norman’s books, I knew immediately which one I would choose—“Undiscovered Self” from *The Law of Faith*. At this time in my life, this chapter was of particular importance to me as it lays the very foundation of our personal walk in the full gospel of our Lord Jesus Christ.

Norman’s opening sentence gets right to the heart of the matter: “Sin lies deeper than sins, which are the outward form it takes; deeper than world attachments, which are the golden chain of its subtle enslavement.” We know the salvation that is ours through Jesus Christ is complete at the time of conversion. By that I mean when we accept Jesus Christ as Saviour, our sins are forgiven, we are reconciled to God our Father, we are assured of our place in heaven, and we have Jesus Christ *in* us to live His life through us. (2 Cor. 4:7).

Many of us would testify that we know Jesus Christ lives His life by us (Gal. 2:20), but as time passes, all too often some of our lives give evidence to the contrary. Norman, in his own inimitable way with the English language, lists many of the ways in which such evidence surfaces in us: selfishness, pride, lust, wrath, hatred and so on. And at times our lives can even *appear* as all goodness and kindness.

So even though we say Jesus Christ is living His life through us, it becomes obvious, but only to “God-enlightened eyes,” Norman says, that we have never really fully surrendered our own independent view of ourselves (really Satan). It would seem that God has to take some of us through a very drastic process of self-exposure (so willful and determined are we to hang on to the view—and Satan’s lie—of there being an independent self) and often over an extremely long period of time, before we finally, in our complete and utter desperation, bow the knee and yield to the God of the Universe, confess our sins, turn from them once and for all and acknowledge the truth that Jesus Christ has been joined to our human spirits all along and at long last trust Him to keep us and live His life through our vessels.

The latter part of the chapter I found extremely encouraging as Norman sites three biblical characters—Abraham, Jacob and Joseph—with whom God went to a great deal of trouble to bring home this truth. Norman continues by addressing each of these lives in detail, thus providing evidence of “the undiscovered self.” I could identify with different aspects of each of these men of God and therefore rejoiced that although I did not have to travel the sin path I chose, God certainly worked it for my good and His glory. Similarly, this chapter is followed by “Undiscovered Self (2),” where again, to illustrate his point, Norman covers the lives of Moses, Joshua and Elisha, and also Paul and Peter from the New Testament.

I know that facing ourselves and the sins we have committed is painful, but when we are finally desperate enough and genuinely broken and contrite over what we have done and the effects our sin has had on others, we can look back and be glad for the trouble God took to make sure that we learned the truth of there being no such thing as an independent self. I wholeheartedly recommend you read chapter 5 in “The Law of Faith,” since Norman puts it this way: “having self exposed to its root and through failure, humiliation and despair, we are then ripe for that inner leap of faith: the dying of the old, the rising of the new, the full and final enthronement of its proper Lord.” This is indeed “the key to a God-lit” life when we are really free to be for others.

Tape Talk

continued from previous page

Paul among the other New Testament writers: Peter emphasizes the new birth, Paul expands on union life and what true being is, and James and John stress knowing who we are and moving from double to single seeing. On this tape, Norman enthusiastically brings to life Paul’s letter to the Philippians, with real insight that we can apply in our everyday lives. As ever, his message is clear, that we are perfected by Christ living His life through and as us. I am sure all who listen will be challenged by Norman’s direct style. So if you haven’t listened to this recording, order a copy today!

Are We Still on Target?

by Norman Grubb

This message was delivered by Norman Grubb to The Worldwide Evangelization Crusade Conference in 1984. Norman was the General Secretary of the WEC from 1931 until 1965.

Part One

You have given me a special, and I must say unexpected, privilege of being with you in this InterCon. Leaders Conference, when I am really a kind of Methuselah has-been among you, and you have given me the additional special license of no-time-limits, to my delight, if not to yours! Thank you all very much.

Now the first thing I must say is that I come among you with a fullness of joy. Because, after my sixty-five years as a Weccer, from the year Pauline and I joined our C.T. Studd in the heart of Africa right up to today, I do not believe, that in essentials, we as a WEC, have deviated from our very high calling, in living out our God-given and C. T. Studd-established four pillars—sacrifice, faith, holiness and fellowship. But I am this morning re-examining with you to what extent, during these seventy-one years, we need some re-polishing and re-sharpening as “a sharp threshing instrument having teeth” of our basic principles. Though I am joyfully and thankfully not questioning our basic wholehearted allegiance to them, and our desire to be full operators of them.

The Pillar of Sacrifice I am not going to question, though our ways of living, on a sacrificial level of course, vary with the outer changing circum-

stances of our world today. I wholly believe the same readiness and purpose of living on the level of outer material identification with the precious peoples to whom we are called to bring Christ, is as much ours today as when C.T. reached the Congo, where he first built his “Buckingham Palace” on the banks of the Welle River at Niangara for £8. That was geographically “the very heart of Africa,” of which Charlton Smith, our loved British WEC artist, painted the impressive picture now hanging in

Quite simply, the emphasis is that He is now “The-Real-One” in me, and that it is not “in,” in the sense of two in a link between each other, but the two who have now become ONE. In other words, it is the “in,” in the true Spirit meaning as found in 1 Cor. 6:17: “He who is joined to the Lord is one spirit.”

the hall in Bulstrode. Incidentally, our principle (the second “Faith” Pillar) of living simply and solely by what the Lord leads His people to give us, does keep us on the apostolic level of simple living; both, because the amount the Lord thankfully sends us only allows for that, and furthermore since we are responsible for the right use of the sacrificial gifts of His people.

Our First WEC Distinctive—Holiness (Wholeness)

But I will turn now my attention to our third Pillar of “Holiness.” It is here that I have a burning concern, and I cannot say nor see signs of this taking the outstanding precedence among us, which the Holy Spirit evidently meant and means it to take. I express by the term “Holiness,” not some particular interpretation of how the sanctified and empowered life is experienced and lived. I would rather use the term “Wholeness”—of God’s people being “wholly” what they have been redeemed for to be in Christ. I see this as Paul’s revelation given him during his three years in Arabia, and declared it with total boldness to the Galatians (1:11, 12, & 2:20). He puts it most plainly in his Colossian statement, that he has a two-fold ministry (Col. 1:23-29); the first, to take the salvation Gospel to the world (“whereof I Paul am made a minister”: 1:23); and then, that he suffered special affliction, in what he called “fulfilling the word of God” to the church, which is His body “whereof I am made a minister” (24, 25). He specifically called it a second ministry with the added significance, that it was a “fulfilling” of the word of God, implying that the first word and its effects is thus only partial.

Put in our WEC terms, I am saying that our founder, C.T. Studd, was a commissioned pioneer, by no means merely of the precious blood that cleanses sinners, but of the Holy Spirit who fills them that second “fulfilling of the word” of Paul’s. Studd was a burn-

ing preacher of “holiness.” He ate and drank both the Blood and the Spirit. His famous statement in his praying puts that significantly in a phrase, “Lord, we are out here to see Jesus Christ running about in black bodies!” Outer forms meant so little to him. When he found that water baptism had so often meant mere profession, he both said drastic things and did them! On my very first meeting with him in Nala in 1919, I remember the effect it had on me when he said, “We have baptized plenty here, maybe 10,000, but I don’t know if ten of them are going to heaven!!” Then later he was deeply shocked, (I was with him at the time) when about 3000 were partaking of our form of the Lord’s supper, consisting of sliced bananas and water coloured pink by permanganate of potash, and when he found brother Africans condoning sin, and yet saying that they had been eating the body of Jesus. He arose and wiped water baptism and the Lord’s supper altogether out of the young churches, for ten years. This resulted in many people learning that the true baptism was inner burial and resurrection with Christ, and the Lord’s supper the inner feeding on Him.

Now frankly, I don’t “catch” this kind of emphasis coming out of the accounts given of the workings of God from our fields. Nor do I find this emphasis standing out as an essential of the inner experience for our new recruits, and thus, neither the passionate urge to transmit this total gospel to those to whom they are sent. The field letters are full of “so and so many baptized” (who cares, unless that has plainly meant experience of the baptism of inner union of Rom. 6,4), and our considerations centered round “church-planting”—but never a mention of

“Holy Spirit-planting” in the lives of the church members. And in our prepared reports, even for such as this InterCon. II, very few references are made to our ONLY REAL PURPOSE of our HIGH CALLING—to do what Paul called “Present every man PERFECT in Christ Jesus”(Col. 1:28). My life’s drive.

I must say, by God’s grace, this has been my burning drive in the Spirit since my earliest days with Studd, which maybe I have derived somewhat from him (and therefore from God’s essential primary purpose in the exis-

In simple and clear words, that sense of separation into which we fell through the Fall, and the fellowship restored by justifying grace, has now become, not a new or outer relationship, but a BEING ONE, and “in” thus meaning “in union with.” It is one, yet in the strange paradox of still being two in the one. Red-hot iron. Which? Fire or iron? Both! But it is the iron manifesting the fire!

tence of the Crusade!!) It was partly also from my own earlier sense of frustration in what I was really bringing to my fellow Africans, of “Christian faith.” That meant, as I have put in print in my many books and in my own biography *Once Caught, No Escape*, a drive by the Spirit, as just a beginning missionary, to know my own true foundations. And those I found, by God’s grace and the Scriptures, through the inner enlightenment of the Spirit.

One Yet Two

Here I will go further for just a few minutes, for this one reason. All of us

Weccers know, and probably also affirm in our own lives as our reality by grace, Gal. 2:20. I hope so! But I have found this radical difference, and got and still get in trouble for it, even among my Weccers. In this point I suppose I go further in emphasis than many “Victorious teachers and writers.” To me the true significance is that He, The Spirit, in making Christ an inner reality to us, lays the emphasis on HIS taking over of us, rather than on our maintaining that “taken-over” relationship. Quite simply, the emphasis is that He is now “The-Real-One” in me, and that it is not “in,” in the sense of two in a link between each other, but the two who have now become ONE. In other words, it is the “in,” in the true Spirit meaning as found in 1 Cor. 6:17: “He who is joined to the Lord is one spirit.” Jesus and then later Paul, explained “in” to mean “you in me and I in you” (John 14:20); “Abide in me and I in you” (15:4): “He that eats my flesh and drinks my blood dwelleth in me and I in him” (John 6:56): “Thou, Father, in me, and I in them, that they also may be one in us” (17:21). Plenty more added by Paul and John as well. In simple and clear words, that sense of separation into which we fell through the Fall, and the fellowship restored by justifying grace, has now become, not a new or outer relationship, but a BEING ONE, and “in” thus meaning “in union with.” It is one, yet in the strange paradox of still being two in the one. Red-hot iron. Which? Fire or iron? Both! But it is the iron manifesting the fire! “You are the light of the world.” But Jesus had said, “I am the light of the world.” How then “you”? Actually we are the lamps. Electricity remains invisible until it has an external medium by which it can

manifest itself as light. Thus also the lamp. Yet the light so out-shines the existence of the lamp that we don't say, "Turn on the lamp," but "Turn on the Light!" So we are the lamp-light!!

Now my serious point is that very many, including many of us Weccers, until the Spirit has given the inner illumination, are still more conscious of being two rather than one! And thus are more concerned with having to keep the oneness instead of just BEING one. Here is where I meet much resistance, and this is why such a witness as the present "Union Life" magazine seeks to present is so widely spreading.

Only Two Deity Natures

The way I came to the final clarification is put into words in my last book *Yes I Am*. (I have copies with me to be gladly given to any of you, as perhaps my kind of last earthly bequest!). It was when the light came to me, by gathering the Scriptural illustrations together, that the truth revealed clearly that we humans actually HAVE NO NATURE OF OUR OWN, despite our very common use of the phrase "human nature." What I, and I believe also the Scriptures are saying, is that we have been created in the image of God, from whom we have our "Being" (Acts 17:28). That is our total and absolute human make-up—spirit, soul, body—all our tremendous capacities, appetites, and potentials of our human selfhood. That is our quantity. But the quality of ourselves, the kind of persons expressed by our personhood, is quite another matter: and that is not ours, but is He. He is the One in the universe, expressing Himself in His nature by us. Quantity—we. Quality—the "divine nature" of 2 Pet. 1:4. He divinely expressing Himself in our human forms.

HE, The Invisible Person, creating us to be in His image as persons by whom HE can express HIMSELF. The One "I AM" Person re-expressed by His derived, created persons.

I saw that, first, in my early dealings with God in the Congo in my Gal. 2:20 union with Him—He made it plain to me, when seeking more love, power, faith, victory, that He is love, not "has" it. And therefore it was not a matter of me becoming a loving, powerful, victorious person, but containing Him who is that, (is "ALL," Col.3:11). And then, when I know as a settled fact, that He is permanently fixed in me (dwells, not

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just visiting in my heart—Eph. 3:17), I do express Him. I 'got' that at that time by the sudden seeing of Col. 3:11—"Christ is all and in all." I had begun to recognize His "is-ness," but then I saw the "in-all," and thus the I containing, and not I becoming. The Bible illustration that then came to me was the three-times use of describing us people as "vessels." Gradually I began to see that it is not the nature or quality of the vessel, but of the liquid which it contains to make it available. So I passed on to Vine-branch (a little closer in a union); again it is not the nature of the branch, but of the Vine producing its fruit on the branch. And then coming to the temple; the importance is not the nature of the

building, but the God manifested in it. And so the body as well, not its nature, but that of the head who operates it.

Then furthermore I saw also that the universe operates by pairs of opposites. Nothing can be known except by its opposite: heat, cold; light, dark; hard, soft; the elements of positive, negative electricity; and proton, electron of the atom, each using the other as its means of expression. And equally also if all external objects have their opposites, so a self cannot inwardly be a conscious self, except by being the expression of the opposite—of self-loving or self-giving. I saw that in God Himself, The God of the universe, when it says "God that cannot lie" (Tit. 1:2). Therefore there is such a thing as a lie, an obvious expression of a self-loving self. Then I saw the wonder of God as a Trinity, who never had been a one for one, but by the begetting of His Son, His whole nature is other-love, each for the other. The Third, the Spirit, is the reproducer; and all the universe in its ultimate form of Him "All in all" (1 Cor. 15:28) is an expression of self-giving love, each for the other. Then I saw how, because persons can only be themselves if they are free, Lucifer made the opposite choice and thus became the spirit of error, of self-loving self, and was therefore cast out of heaven.

Where We Have Been Deceived

I then began to see how God actually uses the negative for His own perfect purposes; He used Satan, one of His creatures, as His purposed agent for maturing God's predestined family of sons, who are to manage His universe. Adam and Eve had to be confronted with the opposites in the form of the two trees in the Garden. Thus they were

awakened to the consciousness of being selves, by the temptation of wanting something for themselves, which God had forbidden. Then followed their deceived response to Satan's damnable lie about their perfect Father. In such manner we humans were taken captive by this false "spirit of error," called the god of this world, who then occupied the human temples as his stolen property. However his chief and final necessary work of deception was to infect us humans with the deceit which had infected him, of being an independent, self-running, self-acting person—for there is no such person in the universe, except The Living God.

The value and necessity of us being deceived in that way is, that to become safe (as well as saved) sons in the positive union with His Son, we must first go to the bottom of the total negative falseness, total sin, which is independent, self-relying self (since we only reach the top through the bottom, before we can be settled in the positive self-giving self—Eph. 4:9, 10). Having no nature of our own, we become unknowingly the spontaneous expressors of Satan's self for self nature (Eph. 2:1-3). Yet under Satan's lying deceit, of making us think that we are independent selves, we wrongly thought that they were our sinful propensities. However Jesus made the truth plain, when He said to the opposing self-righteous Pharisees, "You are of your father the devil, and the lusts of your father you will do" (John 8:44)—not our lusts, but his.

That deceit of the great deceiver (Rev. 12:9) keeps us still in bondage even after our new birth. Indeed, we are conscious of Christ's new nature in us producing the fruit of the Spirit, but we remain falsely struggling against and

falling through what appears to us to be our 'fallen nature' (in Rom 7). We remain under the deception of being independent, self-relying selves, as if we were producing our lusts, fears, hates, etc.

At last Paul's revelation of the second deliverance of Calvary comes clear to us, which is symbolized for us by the two elements of the Lord's Supper. We understand the wine as the precious blood, but why the broken bread? Paul explains it in 2 Cor. 5:14, 21. The broken bread symbolizes the body death of Jesus, where

Having no nature of our own, we become unknowingly the spontaneous expressors of Satan's self-for-self nature (Eph. 2:1-3). Yet under Satan's lying deceit, of making us think that we are independent selves, we wrongly thought that they were our sinful propensities. However, Jesus made the truth plain, when He said to the opposing self-righteous Pharisees, "You are of your father the devil, and the lusts of your father you will do" (John 8:44)—Not our lusts but his.

His body represented all our bodies (v. 14). Our bodies manifest the nature of the deity indwelling us—Satan in his sin-nature. Thus Paul, by the Spirit, said that while He had borne our sins (though not His sins) in the shedding of the blood, now in His body, as ours, He was "made sin who knew no sin." That holy body thus manifested the sin-nature of our fallen bodies. But at death out goes the spirit. So in His death, as us, out went that spirit of error, He (we) "died to sin." And in His resurrection, as us, in came His own Spirit of truth, replacing forever that spirit of error.

So now, as we have become sufficiently desperate about our failing struggles to fight our apparent lusts, our eyes are finally opened, (as were Paul's in Rom 7:17) to this great deceit that those are not our lusts, hates, self-activities, etc., but the activities of "sin—dwelling in me." No, not I, but that "sin." So then the dawning light can come to me, that nothing was ever wrong with my humanity or with any of its faculties and appetites. God made me, and He makes no wrong things. All the wrong had simply been their misuse by Satan in me, lyingly, making me to think that it was me. And now, this same precious, God-made humanity (which never operated by a nature of its own) is right, not wrong. It is no more a "wretched body" of Rom. 7:24, but now a precious body functioning as members of Christ. And when this enlightened knowledge was lit in me, that the root problem was not me, but the intruder, who got into me by the Fall and was cast out by Christ's body-death, only then did I see the ease of faith, in that, as with Paul, what I "reckoned" as fact in Rom. 6:11, (but really didn't think it worked about me being dead to sin), I can now not just reckon, but actually realize (Rom. 8:2). I can now shout that shout of faith, that this "law of the Spirit of life" hath, (not will or might), set me free from that old false Satan law. There is no struggle, for there is no change to take place in my humanity. There is now only the recognition of the exchange in my empty center (with no nature of my own): that lying false owner is out for ever, and is replaced by my Holy Spirit Owner. Where it was in Rom. 7 "sin dwelling in me," it is now in Rom. 8:9, 10, "Christ dwelling in me." Glory!

a 12-Year-Old Scribe

there is spreading the secret of Christ to the whole world.

So many jobs will have to be done. Holding conferences and just keeping the building in good shape will be important, but that's just the tip of the iceberg. The Intercessor and Z News will be published there; our Teacher-Sharer outreach and "traveling conferences" will originate there. I know the youth ministry will continue to grow there. And I'm sure that there will be new elements of the ministry that will be created once we move in.

The most important thing about the Boone center, though, is the help that will be available there for anyone who wants it. I can say from firsthand experience that what we know fixes lives. It is life! My dysfunctional family has healed together, and I have watched and been involved with many other families that have done the same.

Healing comes at the hand of other Christ people who work with a family, a married couple, friends or even strangers who need help. The Zerubbabel Total Living Center in Boone will be a place where anyone at anytime can come to hear Christ's word and understand what it means to live a spontaneous life.

This is how I see the Center today. I would never have understood any of this nine years ago, but all things come around by God's time. It was a huge leap of faith for me to believe that God would make His supply of \$2.3 million available by next April 15. Even today as I write this, it scares me to death. It just seems like so much money to me. But I must answer the temptation of Satan's unbelief, and faith into who I am and Who is the supplier. I continue to say and know that faith transforms the most unlikely thing into reality.

I can't wait to see everyone at the new Center in a couple of years!

AGE 36

It has been nearly twenty-three years since I scrawled this first hand-written account of the acquisition of property for our Total Living Center. I still write today with the same nearly unreadable handwriting. Fortunately, today I can write this update on my laptop computer and email it to our magazine publisher. To a then twelve-year-old, twenty-three years seemed like a lifetime. Today, looking back, the past twenty-three years have gone by very fast, but so much has happened in my life and your life and in the world around us. Yet, the vision I shared about a new conference center has remained the same.

Our local fellowship of believers lives in and around Boone, North Carolina. Boone is tucked away in the northwestern mountains of North Carolina, close to both the Virginia and Tennessee borders. We enjoy four wonderful seasons here. The summers are bright and cool. We count on the afternoon temperatures to be fifteen degrees cooler than Charlotte and Greensboro and Raleigh. The fall colors here are magnificent, and many folks from all over travel the Blue Ridge Parkway to see the leaves put on their show. Our winters bring us cold and snow, and many of us here enjoy snow skiing. And the springs, though short, are fabulous with the warm days, chilly nights, and the beautiful blooming rhododendrons.

I thank God that He picked up me and other family and friends

and put us here in Boone. He has blessed us with a beautiful place to call our home for thirteen years now. But more importantly, God has blessed me with an awesome opportunity to serve Him through the vision of a Total Living Center in Boone. We continue to hold conferences and camps here in Boone as well as outreach ministries with other union believers around the United States and the United Kingdom. My passion and calling in particular has been for young people.

I love working with the youth here in Boone as well as those I see at summer camps and other conferences. Fifteen years ago I pledged my commitment to be the youth leader for our ministry, and God still has me working there. We put on a great summer camp here in the Boone area every year. The youth that attend always look forward to this time of fun and exciting activities as well as great Bible teaching. I also am charged with the organization of Sunday school services for the children who are part of our local fellowship. We meet every Sunday morning for singing, praise, and worship. Then my team of adult youth leaders and I divide the youth group into age groups and teach them the Bible. The children know from an early age that Jesus Christ loves them and gave His life for them.

Most recently, God has given me a new opportunity to teach and preach the Gospel of Jesus Christ. My family and I own a restaurant in Boone, where we employ quite a few high school and college students. Boone is home to Appalachian State University, which has an undergraduate population of 12,000 students. With all of the contact we have with these young people in our business, several of us were burdened with the desire to minister to them beyond the four walls of our restaurant. So, we began a Bible Study group for these high school and college-aged young people. We meet on Sunday evenings in someone's home and fix a nice meal. I am always amazed at what an incentive a good home-cooked meal is to bring these young people to a Bible Study. We then sing praise and worship songs together and end with a Bible study series. Currently, we are working through the Gospel of John. I am so blessed and fortunate to be able to work for God's Kingdom with these many ministry outreaches!

Looking back over these years, I now reap two particular rewards. First, I have the privilege of being the youth leader for my nine nieces and nephews. They are exciting and active children, and God has blessed me by keeping all of them in my life, nearby and in a close family environment. Secondly, several of the youth that I was a leader to fifteen years ago are now part of our youth leader team. I feel great satisfaction looking at them and knowing that God had me play a role in their spiritual upbringing. Now, I get to see them become spiritual leaders themselves and know that they have the same opportunity that I have had.

Twenty-three years have passed since I wrote that first account of finding a new home for our ministry to share the 'mystery, hidden from the ages, of Christ in you, the hope of glory.' Though much has happened since then, my single fundamental desire to teach and be part of the ministry has remained a constant for me. Who knows what the next twenty-three years will bring? God certainly does, and I eagerly wait to see what I will be reporting to all of you then!

Letters from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

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Dec. 4, 1981

Albuquerque, New Mexico

My dear Larry,

Yours is a precious letter which has just reached me, full of love and thankfulness for our wonderful years of co-serving the Lord and with Pauline now rejoicing at reaching her heart's desire in being with Jesus. Also your news is so good of your Singapore visit, and your own ministry there, and the living zeal of the young Chinese.

But I will take this opportunity also of expressing my sorrow, which I can to you because you have a heart of such understanding and loving appreciation, that Weccers [missionaries with the Worldwide Evangelization Crusade] on the whole bypass and even condemn in print that total fearless absorption in God Only and God All in all which some of us are being led to reaffirm in the terms which we speak of as Union Life Reality—i.e. Total Reality.

This stretching to the limit in all the variety of the Spirit's way of expressing Himself was the very essence of C.T.'s abandonment which took its final form in his DCD booklet ["Don't Care a Damn for anything but Jesus"] outcry and took him to his human grave an outcast by the evangelical church. And the same with our magnificent Rees Howells, who was stretched to the limit by the Holy Spirit in his final declaration of faith that the war had ended and the world liberated for the gospel, which equally destroyed him in the eyes of the believers, so that he died with their thumbs turned down on him as a false prophet. Yet those two men had just that quality of "beyond the limit" which has always destroyed the prophets and apostles of their days, only to have their monuments built after they had gone, as Jesus said; and today we know WEC would not be what it now is, but for the final "cutting edge" of CT's DCD which laid the foundation of our new WEC, freed from Committee control and tonings down of our "extreme" pillars; and his testimony has been the outstanding book of our generation on the abandoned life for Christ, and quoted by the whole church. And as for Rees Howells, I personally should never have known how to walk that way of forward-moving faith if I had not first learned the secret from him; and today his life-witness [Rees Howells Intercessor] is spread all over the USA, and there was one order alone last year for 50,000 copies; and he is considered the modern prophet of intercession, so that Doris Ruscoe, at my urgings and the Spirit's confirmation to her, is now producing this further book REES HOWELLS EXPLAINS INTERCESSION.

And in my day I sought to follow by being the only Missionary Society which refused Board control and maintained leadership in the hands of the spirit by the fellowship, and refused the title of "President" to which CT appointed Pauline and me, and deliberately took the title of "secretary" as not implying human authority; and continued our all-out stand of the way of faith alone for finances, adding to it the principle of homebasers not taking mission funds, to release all possible for the fields, (and indeed I got into much disfavour by writing the article of "The Decline of faith in faith missions"!), and was regarded in my day as much of a maverick by my fellow mis-

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The Worldwide Evangelization

C. T. STUDD, Founder



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sionary secretaries, and was never asked to address them.

But to me the basis and kernel of all our or any Spirit-operation is that each individual knows and experiences the "replaced" life, in which, as Paul said, it is not I, but HE replacing me as the one living my 1 life; and in that inwardly-known relationship, the paradox is that I get myself back (totally under His hidden inner management (Col.3.3, 4, etc.)), so that I know myself and act as a totally, liberated son of God and commissioned apostle, and act and operate as a freed self, just as Jesus, as the perfect Man, was the total "I Am" in His free self, yet within was not He, but the Father, and in that relationship could then say, "He that hath seen Me hath seen The Father..". And so we are as He, as John said in 1 John 4:17. This was the main drive of all my years of leadership in WEC, and in the training of new recruits, and has been the heart of the message of all the books the Spirit (I hope) led me to write.

And since my days as International Secretary ended, I have given myself to spreading this, to me, "Total Reality" to all who will hear me, especially here in the USA. This "total message" of us as liberated selves in Holy Spirit living and action has had two effects. The first, that very many, and increasingly so, have been and are being "fixed" by the Spirit into this same inner knowing of who we really are in Christ and He in us—though that is few enough when the whole redeemed church needs to hear who they all truly are, and be delivered from their painful struggling walk of defeated Romans 7, and into the "large place" of the continued walk in the Spirit, (and not in the flesh) of Romans 8—the indwelling Christ having completely replaced indwelling sin, if they only knew it; and on then into the outpoured abandoned life of living sacrifice and Spirit outflow from us, in taking the gospel to the world, and leading the redeemed into possessing their full possessions, as in Romans 9:15.

But the other effect has been that the radicalness of this all-out reality is too much for many. We expect this, as it has always been so in the history of the church, who so often prefer the umbrella of some law-control on their lives to what appears to be (until it becomes to you a glorious fact by faith) the exhilarating but dangerous-looking free life in the Spirit, where "the wind bloweth where it listeth," and those in it shout in the joy of the mountain-top and high road living. And in seeking to share our joy and exhilaration, and calling on people to join us, maybe sometimes some strange phrases may pop out, or even off-centre by the newly-experiencing. I can therefore fully understand some reserve at some phrase (just as the DCD shocked so many!), but, Larry, my beloved, I had thought that Weccers who do live abandoned lives for Jesus up to their measure, would first catch the glory of what we are saying of this glorious, released, Christ-lived life; and that it would mean so much to them that they can easily bypass this statement or that. But alas for me, it has not been so. Somehow they haven't caught the glory, but sniff heresy, as if we actually say we are Christ—which of course is to us, not blasphemy, but a joke! If once you have known who you are for ever, the vessel, branch, temple, slave, body-member, etc., and never had a nature except the former nature of the spirit of error, cast out for ever in Calvary,

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and now possessed and owned and operated totally by the replaced Spirit of truth, and we humans simply expressors and manifestors of the Spirit united to us, how could we ever imagine or say we are HE?!! Yet some of my precious Weccers really think we say, and thus presumably believe that! Yes, this is my sorrow, and how can I but feel that as a Crusade we have lapsed from the radicalness (and thus unpopular) positions of CT, Rees Howells, JD Drysdale, in whatever different terms they taught and lived their far-outness? Is WEC thus "far-out" today?

And I am sure that, though you write of approving the emphasis of us as "containers," you know we move right on from being "pots to persons." And in other words, not so much seeing ourselves as containers separate from what we contain, but rather as, in our union with Him who we contain, actual expressors of Him; He in our form, (like CT's saying of Jesus Christ running about in black bodies, and Jesus saying that we are the Light!) And somehow I seem to have mistakenly conveyed to you that we remain passive containers, and have not moved on to Paul's final Gal. 2:20 statement, "the life I now live, I live..." with very much the New Self in total action! Sorry I did not convey that, but I surely meant it! And you see I joyfully have regarded you as one in WEC who has fearlessly "gone farther," even to the discomfort of some in WEC, with your glorious revival (Pentecostal) emphasis since your experience in the Congo revival—and how fully I have backed and stood for you in your glorious all-out witness.

So, because of our love for each other, so expressed in your present letter, and our obvious heartfelt union in the ways of the Spirit all our years, I have felt liberty to write my heart out to you. I just have to go on, though not in always the conventional evangelical terms, but I trust always true to Scriptural revelation. I deeply believe that there is a shortness in that early quality of fearless DCD abandonment which brought WEC and CLC into being, and exemplified by such men in our beginning history as CT, Rees Howells and JD Drysdale; and even dare to say that the rejection of our union-life witness, despite its shortcomings, is indicative of that move away from that caring not for man or devil or even "the church," and therefore the seriousness of our probably not imparting to our national brethren this same Holy Spirit-abandoned, fire-filled, Christ-expressing, truly Pentecostal "way of God" in the New Testament and early church; and yet with that my great thankfulness that WEC does go farther than others, and I am proud of my fellow Weccers and would be with no other "Crusade," and equally my faith and stated word of faith that the Spirit is bringing WEC back to its total, fearlessly confessed all-outness, even where it does go beyond or differ from other God-led missionary groups.

So thank you for letting me share this with you. It may well be one of my last attempts to write out my whole heart on these matters, so I may have the boldness to share with some others. Ever loving you and thanking God for you,

Lovingly,

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Great Reward for Patient Endurance

Do not throw away this confident trust in the Lord, no matter what happens. Remember the great reward it brings you! Patient endurance is what you need now, so you will continue to do God's will. Then you will receive all that he has promised.

—Hebrews 10:35-36
(New Living Translation)

Words to Live By...

So now, where Christ is our Inner Self, we are to forget Him! We are no more to spend our time looking in to find if He is still there or why we do not 'feel His presence,' more than we are to stop every half-hour to be sure that we are here!

Subscriptions

The Intercessor is printed quarterly by Zerubbabel, Inc., and is mailed without charge to anyone who requests to be put on our mailing list. *The Intercessor* is published in Boone, NC and we shall be glad to place you on our subscription list.

The Intercessor is published for about \$5,200 an issue on the Lord's provisions. We have had a generous outpouring of God's gifts thus far and are truly grateful to each who has participated. By faith, we look for the continual outflow of the "word of God" by us.

Material related solely to the magazine (i.e., letters, questions, information, articles for publication, etc.) should be sent to the magazine office address, PO Box 1710, Blowing Rock, NC 28605. To make tax deductible financial contributions for all Zerubbabel outreaches, or to seek information on the Zerubbabel outreach activities, this address should also be used.

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Zerubbabel Tape Ministry

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

NORMAN GRUBB

Introduction—Collected teachings and personal testimony providing an overview of the principles that have guided his ministry. Singing Hills, NH, 1987 Set of two tapes—\$10.00

The Meaning of Life—Who are we? Why do we live? How do we live? Norman details his personal search for the answers to these questions and shares with us how we can know the answers for ourselves. 1970's. Set of six tapes—\$30.00

Suffering—There is no suffering apart from glory, and no glory apart from suffering. Singing Hills, NH 1987. One tape—\$5.00

As He Is, So Are We—An overview of 1 John, followed by a discussion of sin in the believer. Baltimore, MD, 1987. One tape—\$5.00

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| Abraham (1975) | 2 tapes- \$10.00 |
| David (1976) | 3 tapes- \$15.00 |
| Elijah-Elisha (1977) | 3 tapes- \$15.00 |
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| Moses (1975) | 4 tapes- \$20.00 |
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| Romans (1978) | 5 tapes- \$25.00 |
| Samson (1977) | 1 tape- \$5.00 |
| II Corinthians (1977) | 2 tapes- \$10.00 |

PAGE PREWITT

Body, Soul & Spirit—Understanding how to see ourselves as God sees us. Blowing Rock, NC, 1986. Set of two tapes—\$10.00

No Independent Self—Understanding how Satan's trick works on the believer. Blowing Rock, NC, 1986. One tape—\$5.00

Alphabet Soup—When the ABC's of life are all scrambled up and even saying "who you are" is not working. Blowing Rock, NC, 1987. One tape—\$5.00

A Pinhole of Light—A personal struggle to find the answer to life when all hope is gone. Baltimore, MD, 1988, Set of three tapes—\$15.00

Powerless Over Life—Who we are in Christ as it relates to the twelve steps of Alcoholics Anonymous. Kingston, NY, 1987. One tape—\$5.00

Choice—What is it? How does it work? Page answers these questions and explains what true choice really is. Blowing Rock, NC, 1988. One tape—\$5.00

Faith Creates a Reality—To believe into God brings about God reality. Believing in ourselves (just me) is what brings about Satan reality. Cobham, England, 1989. One tape—\$5.00

"Life Is Difficult"—The joy and glory of life is our ability to transcend its difficulties. Poughkeepsie, NY, 1990. Set of two tapes—\$10.00

In Simple Terms—A practical look at the Total Truth and how it works out in daily living. Blowing Rock, NC, 1998. Set of three tapes—\$15.00

Spirit: The Real You—While we are made up of body, soul, and spirit, the only reality is spirit: loving, knowing, and choosing. Blowing Rock, NC, 1999. One tape—\$5.00

BRETT BURROWES

The Basics of What We Believe Bible Study—An overview of the Total Truth with an emphasis on the "old man/new man" controversy. Blowing Rock, NC, 1995. Set of two tapes—\$10.00

The Heart of the Gospel—How Paul's gospel can make a difference in our lives, as explained in Romans 1-8. Blowing Rock, NC, 1994. Set of six tapes—\$30.00

The Word of Faith and our Mission—How our faith brings God's word into manifestation. Blowing Rock, NC, 1995. Set of four tapes—\$20.00

BRIAN COATNEY

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The Set of Your Mind—A discussion of Romans 8:6 and life in the Spirit. Singing Hills, NH, 1985. One tape—\$5.00

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Free-Fall of Faith—An overview of Romans chapters 1 to 8 given on two separate occasions. Kingston, NY & Baltimore, MD, 1987. Set of two tapes—\$10.00

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Side 2: Union Truth from the Parables—Using the 2 parables in Matthew 13 as a springboard, Brian examines the basic truths of who we are in Christ. Poughkeepsie, NY, 1988. One tape—\$5.00

The Mountain Shall Be a Plain—The word of faith as illustrated from the word to Zerubbabel in Zechariah 4:6-7. Atlanta, GA, 1988. One tape—\$5.00

Revelation 16: The Seven Bowls—The inner consequences of unbelief are really God's calling cards to faith. Jackson, MS, 1989. One tape—\$5.00

Seminar of 1 John—Teaching and group discussion of major themes in each chapter of this unusual epistle. Baltimore, MD, 1988. Set of three tapes—\$15.00

OTHER SPEAKERS

Study of Philemon: Scott Prewitt—Scott explains that as Paul acted as an advocate for Philemon so Christ acts as an advocate for us. Market Harborough, England, 1997. One tape—\$5.00

Study of 2 Timothy: Scott Prewitt—Scott conveys Paul's passion with which he writes to young Timothy, calling upon Timothy to stir up God's gift in him. Market Harborough, England 1997. Three tapes—\$15.00

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Confessions of a Shrimp Peeler: Sanda Cooper—Living the life we know to be "Christ as us." Blowing Rock, NC, 1985 and 1986. One tape—\$5.00

A Life Transformed: Sanda Cooper—Recalling her years of growing up and the effect of her mother's alcoholism on her, Sanda shares how she moved from isolation and depression to a life totally spent on others. Lanham, MD, 1989. Set of two tapes—\$10.00

God's Plan and How We Fit In: Sanda Cooper—An in-depth look at who we are and how we fit into God's plan for His creation. Lanham MD, 1989. Set of four tapes—\$20.00

Set Free: Fowler Cooper—What began as a defense mechanism as a child, led to an adulthood plagued by mind games and mental "traffic." Fowler shares what finally broke this incessant pattern and gave him the freedom to live his life. Blowing Rock, NC, 1988. One tape—\$5.00

A Message for the Desperate: Scott Breckenridge—Living a life caught in the misery of Romans 7, to survive, Scott had to find a total answer for his life. Dillon, MT, 1989. One tape—\$5.00

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Canadian readers: Tapes are available at same prices in Canadian funds (\$5.00 per cassette) from Iris Taylor, 299 Mill Rd., #1708, Etobicoke, Ont. M9C 4V9; tel. 416-622-3019.

British readers: For price list and to order tapes, contact:

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| Continuous Revival | Norman Grubb | 46 pages | \$ 3.00 |
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| Intercession In Action (1991) | Norman Grubb | 38 pages | \$ 2.00 |
| No Independent Self (1986) | Norman Grubb | Pamphlet | \$ 1.00 |
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| Rees Howells, Intercessor (biography) (1952) | Norman Grubb | 263 pages | \$ 8.00 |
| The Key To Everything (c. 1960) | Norman Grubb | Pamphlet | \$ 2.00 |
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| A Lawyer Tells It Like It Is (1990) | Tom Prewitt | Pamphlet | \$ 1.00 |
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