

The INTERCESSOR

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

Volume 21

Number 3

Speaking The Word of Faith

by Norman Grubb

Taken from Yes I Am, the following article explores how we take spirit action—then move from thought to deed—to bring about a desired outcome.

We have seen that one stream of the rivers of living water flows out from us in our believing attitudes. We might call this the Power of Positive Believing. We have it clear that everyone, with no exception, is projecting his attitude. No man can live unto himself. Modern science informs us that every atomic particle has its field of attraction or repulsion; so also we humans have. The poet Francis Thompson wrote in “The Mistress of Vision”:

All things by immortal power,
Near or far, hiddenly,
To each other linked are,
That thou canst not stir a flower
Without troubling of a star....

Paul said the same with his “None of us liveth unto himself, and no man dieth unto himself.”

We know well enough what our frowns and head-shakings and pessimism and general negative attitudes do. How wonderful it is, instead, to be constant inner-see-ers of God, in His perfect ways, *meaning* everything and everybody to be at this moment just what they are. Thus “with the lift of our

soul,” without effort or put-on-ness, maybe saying nothing, but with the replacement of the garment of praise for the spirit of heaviness, not trying to impress or change a person, we cannot but be a light of hope, praise, and faith in dark places. We are not hiding the apparent hurts. But mercy is *rejoicing* against judgment in us, and there is no hiding it. The Spirit is secretly touching

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the strings of response in hearts where there are only the bass notes sounding.

But spirit *attitude* is only the preliminary to spirit action. No person on earth functions without first inwardly reacting to things, and is always in a negative or positive attitude toward them. From this he moves on to the moment of decision as to what he will do about it. The general thought-level, which can move in any direction, is now replaced by a decisive, inner word-

level. He says within himself, “I will do this,” “I will take that,” “I will go there.” Thus he speaks within himself his “word of faith.” From that inner process, by which general thought is replaced by specific word, he now moves on to outer deed—from *thought* to *word* to *deed*. From Father-level to Son-level to Spirit-level. By no other process has any single conscious action ever taken place in all human history. It is the universal human process of self-manifestation, whether it is the taking and eating of some food from a plate, or a decision of the United States Congress! It is also the process of creation in Genesis 1. The Father has His

In This Issue

Speaking the Word of Faith	1
Editor's Note	6
The Change	7
A Miracle of Small Stones	8
A Vision for Zerubbabel	11
Modern Man and the Ultimate Question	12
Tape Talk	15
The Laugh of Faith	16
Two Common Misunderstandings	19
Living in the Promised Land	20
Bible Study: Sin, Satan, and the Flesh	22
School Days	24
To Think About	25
Powerless over Alcohol and Life: Step 10	26
Letters from Norman	29
Daniel	32
Living Bible Excerpt	33
Words to Live By... ..	33

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universal plan of the ages; the Son, called the Word, gives the plan its particular form with His “Let there be”; the Spirit moves upon the face of the waters and transforms the word into substance. Father, Son, Spirit—thought, word, deed.

The critical moment of any action, whether by the Three-in-One, or by man made in His likeness, is the *speaking of the decisive word*: attitude (Father) moves into word (Son) and action (Spirit). That is why we say that a word puts a person in action.

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are the products. *Speaking the decisive word* transmutes the thought into deed. The *word* is at the heart of the process. So a person in action is really his word in action.

Now move that up into the operations of the kingdom of God, the realm of the spirit dimension, of which all earthly forms are visible reproductions—spirit-essence slowed down to the point of visibility. Now we are the sons of God operating in the Spirit kingdom, though outwardly flesh members of a three-dimensional world. How *then* do we operate? *Precisely as we do in our three-dimensional world of space-time*. Not one iota of difference.

We operate from the Father-level of our general understanding of situations and the purpose in them, on to the Son-level of the decisive moment of the spoken word of what is to come to pass, and on to the Spirit-level of the thing done. But how can we say that? Because we as sons of God are in union with the Father, Son, and Spirit by His grace and election; and that union means that we are so inwardly one that *we act as He*. We think His thoughts; we speak His word of faith; we do His deeds.

How do we think His thoughts on the Father-level? Because we have the mind of Christ, as the Scripture states. We no longer look around outside us, or upward, to gather His thoughts. We understand that He is living out His perfect purposes by His body members... and therefore by me as one of them. Therefore, whatever situation I am at present in is precisely the expression of His present mind for me. All, then, that I have to do is to sort out in my mind what is the situation in which He is now living by me, and what is my relation to the people with whom He has linked me. This necessitates seeing each situation as His perfect purpose.

But now we go further. I have taken it for granted that He has a distinct purpose to fulfill by me, His son, in the situation. I must now, therefore, *particularize* the circumstances or the people concerned, and know what it is He purposes doing in them. What is that particular thing? I must get that “in the clear” to move on to the decisive word of faith. How do I get it clear? By boldly taking it for granted that He thinks His present thoughts by me. For He is “working in me to will and do of His good pleasure.” He is causing me to desire His desires. So I name that desire

precisely, for “What things soever ye [not He] desire...ye shall have” (Mark 11:24). I do not hesitate, except for whatever time it takes to formulate my desire. (And if I am part of a group, together seeking the mind of God, it may take a while to get to one mind.) So first comes *attitude*.

Then I move straight in to the Son-level of speaking the word of faith. I do precisely what Jesus (in Mark 11:20-26) told His disciples to do. He had earlier commanded the fig tree to bear no more fruit (vss. 12-14). The next morning, when they passed the withered tree, Peter commented on it: “Master, look, the fig tree you cursed is withered away.” Jesus simply replied, “Now *you* have this same ‘faith of God’” (which is the literal rendering, rather than “faith in God”). And what does that mean? Obviously, *seeing as God sees the situation*, and thus believing with His believing. And how does God do this? Through my eyes and inner comprehension. So if something appears like a mountain of difficulty to me, that is how He is first causing me to see it.

Jesus then tells His disciples to *say* to any such mountain, “Be thou removed, and be thou cast into the sea,” and in doing so, to believe it is a completed fact. The result: “You will have whatever you have said.” It couldn’t be simpler. Don’t beg. Don’t beseech. Just *say* it! But there is the added proviso that we don’t doubt in our hearts—don’t allow mental soul-doubts, which we surely have, to disturb our fixed, inner word of faith: “Whosoever...shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith” (vs. 23).

But how can I say “Be removed” to

a mountain? Because it is only a mountain to my human seeing. Read what God said to Zerubbabel in Zechariah 4:7: “Who art thou, O great mountain? Before Zerubbabel...a plain.” Thus to the eyes of faith a “mountain” is no obstacle, and as Jesus said, is removed and cast into the sea by the word of faith.

So, having the mind of Christ, as “sons in action” we discern that “next thing” God is moving us on to and bring it into being. *It is just that simple*. It is

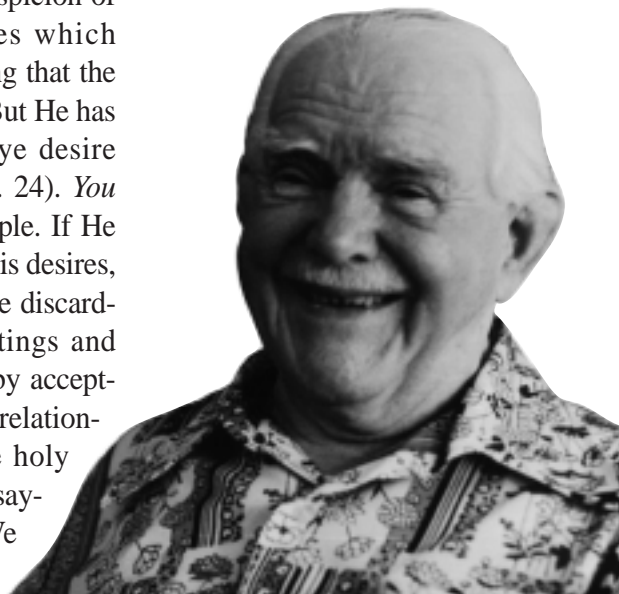
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only the “graveclothes” of suspicion of our old self-seeking selves which makes us hesitate about saying that the thing we desire is His mind. But He has said, “What things soever ye desire when ye pray, believe...” (vs. 24). *You* desire. Then let’s be that simple. If He in us trusts our desires to be His desires, let us trust ourselves. We have discarded and rejected those doubtings and questionings of our motives by accepting our vital Galatians 2:20 relationship, so let us now practice holy boldness, just as John keeps saying in His union epistle: “We have confidence toward

God.... This is the confidence that we have in Him.... We may have boldness [even] in the day of judgment.”

Then, being bold in defining exactly what are the things we are presently desiring in place of the mountain confronting us, and naming them, we speak the key word of the countdown—we press the button marked, “SAY.” We do that from our inner spirit-center, simply by our authority as sons of God. Jesus has plainly told us to act *as God* by “the faith of God”—by His inner believing imparted to us, by our inner union of mind and understanding. This means that in acting as He, all of His mighty resources are at *our* disposal. It is not now a matter of us being at *His* disposal, but of Him being at our disposal. He is operating in this present world-system *by us*. We say with Caleb, “Let us go up at once and possess it, for we are well able to overcome it.” And in so doing, we laugh the laugh of faith.

Speaking this word of faith (having once settled what the desire is) could not be more simple. It is the “obedience of faith” (Rom. 16:26). That is all the “works” involved. It is a work of faith



to this extent: all that the outer appearances can pour on us at such a “speaking” moment, they will pour. That is to say, we shall likely feel the full impact of the foolishness of faith. It looks absurd. It is absurd, because the agony of faith is that *nothing can ever be experienced until after we’ve committed ourselves to it, not before*. As we’ve seen, that is actually true in a minor way of even the least act of everyday faith, like sitting on a chair. *How much more* when it is these leaps into what is invisible and impossible and unattainable by human methods! So there is a travail of faith because of the assaults on us by every emotional reaction to the absurdity and impossibility of it. And equally, by every rational objection to what spirit-faith has always been—the irrational. So in that sense, we say speaking this word is *not simple*. Yet it is, because it is just *speaking the word!* And that is why something equivalent to “confessing it with our mouth” is a seal on it—a means by which, once we have said a thing, it’s a settled matter—and the affirmation to ourself or to others helps to settle us into it. But that’s all. These are our *supreme moments* when the rivers of the Spirit are flowing out of us on our spirit level. This is the faith that gives substance to things hoped for.

How It Affects Our Prayer Life

Speaking the word of faith obviously makes a big difference to our prayer life. In explaining this new understanding of prayer I have sometimes said that “I don’t pray any more.” I should not say that, chiefly because the Bible is full of exhortations to prayer and illustrations of prayer. What I’m meaning is that at the heart of my praying, the prayer of request has been replaced by

the prayer of acceptance of what I’ve asked for. Certainly, prayer cannot mean what we often interpret it to mean—having special times of prayer, etc.—because Paul has told us to pray without ceasing, and *that we cannot do* unless we see prayer to be a condition in which communion with God is always continuous, on our subconscious (and, as needful, conscious) level.

I am not now referring to those periods of corporate prayer expressing fellowship, worship and praise. Some enjoy them in the quietness of an Episcopal-type worship service, or of the Lord’s Supper. Others, including

“Ask...seek...knock, and it shall be opened unto you.”
So to my asking I add taking and receiving. Indeed, as I get used to taking by the word of faith, I hardly notice I’m asking—one is almost dissolved into the other.

myself, though being most at home in home fellowships, also enjoy the Spirit-led out-pourings in more charismatic-type meetings when all are unitedly and vocally pouring out their hearts in praise; and this may often include both songs and singing in the Spirit, in one great volume of sound, sometimes interspersed with messages in tongues and interpretations. This was obviously part and parcel of the normal worship times in the early church (1 Cor. 14:26-33). It shows how far we have cooled off from the glow and freedom of those days when, in our established churches, we have a pastor to do the praying and preaching. This is a far call from a fellowship so living, and with so many

wanting to take part, that it isn’t a question of calling on and encouraging the brethren to participate but rather of having enough orderliness for one to follow another, and giving room for two or three to speak in tongues also.

How far we’ve come when such a message in tongues would cause a shock (and even division) in the church fellowship, instead of being so ordinary that no notice is taken. I was in a fellowship I like to be with in Halford House, Richmond, England, on a Sunday morning, with about two hundred present. In the freedom of the worship hour I heard one speak in tongues with an interpretation. Then another spoke and no interpreter. When I inquired afterwards about the one with no interpretation...“You made a mistake,” said my friend. “The second one was a Chinese sister speaking in her own language.” But the point I am making is that in a period of worship and praise by song, prayer, Scripture, a message in tongues may be taken for granted; and it was a non-Pentecostal assembly. How far we have wandered.

It is something to hear the rising and falling of the sound of the Spirit in a Korean country congregation, maybe of a couple of thousand—and Presbyterian—unitedly praying at 4:00 a.m.; and that glow and glory can be shared today in many fellowships of many natures, by no means officially Pentecostal.

But back to our main line about the word of faith as the heartbeat of our prayer life. We have seen that we first need to know the mind of Christ, in each given situation, *expressed through our own minds*—relating to the challenge, the mountain that confronts us. Knowing that His mind and ours are in union, we come to a plain settlement

(even if it takes time to sort things out) of what it is that we desire in the situation. We then boldly take it for granted that that means *His* desire *by us*, knowing that He freely said in Mark 11:24, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

And now we are moving into the heart of the matter. Jesus had just said, “Say unto this mountain, Be thou removed...” and you will have whatever you say. Now, speaking of naming our desires in prayer, He said, “*Believe* that you have received them, and they shall be granted you”—“*have received*,” not “receive”—and I quote the *New American Standard* version here, because it best brings out the meaning of the Greek aorist tense.

This is where the difference lies between my former request-type praying and what Jesus was saying to His disciples and now us. I see God marvelously privileging me and you to be *His agents of production* in lives and conditions. Just as we produce in the material realm by specifically deciding what we shall make and then making it, so now in the realm of the Spirit. For me, I ask no longer, unless I also believe and receive. Folks say, “But doesn’t God tell us to ask?” Yes, but asking is not to inform God of what I need. “Your heavenly Father knoweth that ye have need of all these things,” said Jesus. What is required is God getting me in my childish ignorance to the point of deciding what He is meaning me to ask for. Just as you get a child to choose which cookie he will take and then ask for just that one. So asking is just a stepping stone to receiving. As Jesus said, “Ask...seek...knock, and it shall be opened unto you.” So to my asking I

add taking and receiving. Indeed, as I get used to taking by the word of faith, I hardly notice I’m asking—one is almost dissolved into the other.

So I move right in and speak the desire into reality. How? By that word of faith which “calls the things that be not as though they were,” which is said to be God’s form of faith (Rom. 4:17), and therefore mine. I speak that word. When it is on the mundane, human level that I speak any such word, *I* then go on to fulfill it. This time I am recognizing that it is *God* speaking that word by me, and so *He* goes on to fulfill it—and it is precisely the same as when He brought the visible creation into being by the word of His Son.

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

Statement of Purpose

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

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

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

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

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

Editor's Note

We continue to celebrate the 20th anniversary of *The Intercessor* by blending insights from past issues with fresh, current perspectives on the Total Truth. The articles in this issue form a mosaic of revealing insights into the “mystery hid from generations but now revealed—Christ in you the hope of glory” and the outworking of this truth in our lives.

In the lead article “Speaking the Word of Faith,” Norman Grubb brings into sharper focus how we operate in this union in which Christ lives as us. Once we glimpse the truth of Galatians 2:20—“I live...yet, not I but Christ lives in me”—how do we put this into practice? We no longer look around outside us, or upward to gather His thoughts. “We understand that He is living out His perfect purposes by His body members...and therefore by me as one of them.”

Taken from Norman's book *The Spontaneous You*, “Modern Man and the Ultimate Question” tackles the meaning of life. Drawing from the truth of the Bible and the increasing evidence in modern science, Norman begins with Creation to demonstrate that the answer to life is not found outside—in the universal—but in the particular—inside: inside the molecule, the atom, the nucleus. Likewise, God, in whom we “live and move and have our being,” is found within the born-again Christian as the one and only Spirit joined to our spirit. Glimpse this, says Norman, and it changes the entire way we relate to God. No longer is He someone outside ourselves that we “reach out to” in our prayers, but the One within, and we, His

“particulars,” placed in each specific situation to see them with His eyes and to be His agent of redemption.

On a more personal note, Tommy Prewitt's article “A Miracle of Small Stones,” demonstrates the power of fixing our believing on the truth of our Christ-union. Tommy walks us through the personal crisis that drove him to seek—and find—the Answer to life. Struggling with depression and failing in medical school, Tommy needed an answer for his day-to-day living. His mother continued to point the way out: “You don't have to get out of bed and go to class; Christ in you can at least do that.” Slowly he took the truth by faith and chose to apply that truth—Christ in him could do what he could not. Step by step, Tommy's life began to work, but “never without temptations and ‘road-blocks’—every time something ‘positive’ would happen, something ‘negative’ would come up, tempting me towards unbelief in who I am.” He experienced not an overnight superficial change but “day-in, day-out forever pushing forward with ever growing steps of faith” laying “the great faith foundation with little stones of faith.”

Meryl Langley shares her wanderings from the wilderness of unbelief to “Living in the Promised Land” through her professional journey from grocery clerk to small business owner. Only when she “bowed her knee to God” and truly committed herself to the truth of Galatians 2:20 did she finally experience the promised “rest of faith” she was seeking.

Elliot Coatney's personal story, “What I learned in School”—is a candid recollection of how God used his college experiences to bring him to the place where he needed a life that

worked. As most of us do, Elliot entered the “school of faith” beginning with the exposure of the lies he believed about himself—he believed that he was smart and, therefore, better than others. But “God orchestrated several circumstances,” Elliot recalls, that left him totally despondent—and “ripe for a rescue.” That rescue came through truth that we are not and never have been independent selves who are inferior/superior to one another, but created to contain Jesus Christ. Elliot found the answer that puts all human life into proper perspective.

Readers hungry for life-changing truth will enjoy the rich foretaste of Norman's “Galatians” audiotape study found in Irene Gilsenan's “Tape Talk.” Norman explores Paul's message that “God's sons should be free sons...living a liberated, victorious life” and tackles such thorny issues as liberty vs. license, faith vs. works, spontaneous living, handling temptation, being an inner person, and being one with Christ.

Joy as the hallmark of the Christian life is the topic of Part 1 of C.T. Studd's “The Laugh Of Faith.” With fervent conviction and colorful anecdotes, C.T. begins by tracing the roots of a Christian's joy—from the joy of God's people in the Psalms and through to the joy of many “wise men” finding Jesus throughout the New Testament. “Faith is the cause. Joy is the child of faith, and the fruit of the Spirit of God...Faith sees the Son and the Son gives a sunny countenance.” In addition to being insightful, C.T. paints a metaphoric portrait of joy—and its opposite: a man with no faith, states C.T. “dies as a candle goes out, flickering, flickering and failing; as the end of a thing at auction: going, going, gone!” By contrast,

“...faith makes a man into a New Creation...and the laugh of Faith is the merriest laugh there is.”

Brett Burrowes’ Bible Study—original in this issue—is an excellent resource for anyone wishing to study and explain the biblical foundation of the concept of “no independent self.” “Sin, Satan, and the Flesh” probes into theological errors that evolved into the concept of an independent human nature so prevalent in churches today. Looking back into Church history, Brett exposes how a mistranslation of the word “flesh” has contributed to the mistaken idea that human beings have an independent human nature that is sinful and that leads them to sin against God. This mistaken concept is in direct conflict with the revelation in Romans that the spirit of sin is not part of our humanity, but dwells within the human body (Rom 7:15-20). Brett moves on to reveal that prior to Augustine’s writings, “sin” was understood by Christians to mean “Satan” and discusses how Augustine’s error originated the concept of “sin” apart from the person of Satan. He convincingly concludes, “There is no independently operating human self or nature in the New Testament.”

“Powerless over Alcohol & Life: Step 10” explores the 12-Step concept of taking a daily personal inventory and confessing wrongs immediately from the “Total Truth” perspective. This article is particularly clear on the importance of experiencing pain, rather than avoiding it with addictive substances or behaviors: “...the pathway of spiritual maturity” requires pain—“trauma to the soul”—to turn from the deeply ingrained Satanic lies that we are independent selves “who lack much, need everything we don’t have and can never

get enough.” Practicing Step 10 is a daily choice in which “instead of Alcohol (or other addictive behaviors or substances), I must now rely on faith in Jesus Christ, in God the Father, and the Holy Spirit to preserve me intact.”

Three “Letters from Norman” in response to the same writer provide a personal reminder, especially to those who personally knew him, of Norman’s relentless encouragement to turn from the futility of fears and self-effort to the glorious truth that Another is living out His life as us. No effort or outward obedience can bring us into the liberty of Christ, but simply the “obedience of faith” to stand on the fact that “not I but Christ lives” in me as me, forever joined to my spirit—and it is up to Him to live the life, change my mind, etc. These letters also remind

us that Norman’s years sharing this message from conference to conference and house to house continues today in the Zerubbabel Conference Center.

Finally, we have included the first report on the Zerubbabel Conference Center as it took shape 20 years ago. The physical facility has taken a different form from that envisioned in the report, but the six purposes of our conference center are being fulfilled today. As proof, read these purposes in the feature “Zerubbabel Conference Center” and then review the testimonies this issue. The personal stories of Tommy, Meryl, and Elliot—and Bret’s perceptive Bible study all provide evidence of God’s grace and liberty found by so many through the outreach of Zerubbabel Ministries.

THE CHANGE

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven”
—Matthew 7:21.

“I once had another religion: mincing, lisping, bated breath, proper, hunting the Bible for hidden truths, but no obedience, no sacrifice. Then came the change. The real thing came before me. Soft speech became crude salt. The parlor game with the nurses became real cricket on the public ground. Words became deeds. The commands of Christ became not merely Sunday recitations, but battle calls to be obeyed, unless one would lose one’s self-respect and manhood. Assent to creed was born again into decisive action of obedience. Orthodoxy became reality. Instead of saying ‘Lord, Lord,’ in a most reverent voice many times and yet continuing deaf to the simplest commandments, I began to look upon God as really my Father and to rely upon Him as a real Father and to trust Him as such. Instead of talking about fellowship, I enjoyed it. Instead of being unnatural and constrained, I became natural and unconventional. I talked of God and Jesus Christ as Real Living Personal Friends and Relations. They have never chided me for it. If a man is willing to obey and sacrifice, he soon learns what is the blessed reality of the fellowship of God’s Son Jesus Christ—familiar and social intercourse. In other words, I dropped cant and ceremony and became a Christian. Reverence, I observe in the New Testament, is not apparent politeness and manifest disobedience, but filial or childlike obedience, trust and love.”

—C. T. Studd

A Miracle of

A Testimony by

We are reprinting this superb testimony for our 20th anniversary. Norman Grubb wrote that the school of faith precedes the life of faith, and this testimony is an excellent example of that truth.

AS I sit down to write my testimony, I try to think, "What is it that I have to tell anyone?" Well, the simple fact is that I know the message of Jesus Christ living in me as me to be true. It is the answer for who we are and why things happen to us. It is the answer that the world is searching for. I know this because my life has been significantly changed by learning this truth.

I graduated from Ole Miss in 1983. I had enjoyed college reasonably well, but was ready to jump head first into a medical career. Most of my senior year had been spent dating a beautiful girl with whom I was madly in love and toward whom I had very serious intentions.

As I began medical school in the fall of 1983, my life certainly looked to be heading right along as well as I could ever have hoped. I was in the top third of my class, had my own little house, a new car, and a girlfriend who loved me more than life itself.

Well, of course, as we all can guess, everything soon began to crumble down around my head and shoulders. My girlfriend (who was still just a college sophomore) stopped feeling quite as devoted as I thought she was supposed to be. She started wanting to go out with other boys and started running with a "bad crowd." This drove me crazy. I was absolutely heartbroken over what she had gotten into and devastated over what I had lost.

Needless to say, the repercussions were evidenced throughout the rest of my life's activities. My good grades immediately

dropped to just barely passing. I lost approximately twenty-five pounds and had no interest or energy to do anything more than driving around drinking beer and shooting pool. I barely participated in med school.

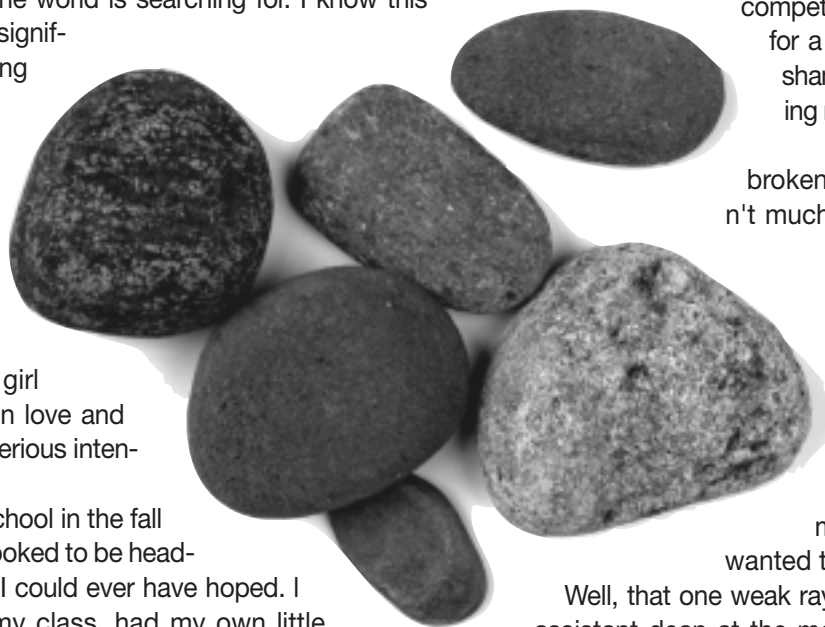
We had a note-taking service that would transcribe our lectures, so all I had to do was get all the notes together the night before the test and learn just enough to make a passing (70) grade. And this was essentially all I did. My plans when I began medical school were to become a surgeon. General surgery residency positions

are quite difficult to get; you must be very competitive academically to be chosen for a spot. So not only was my life in shambles, but my career was dissolving right in front of me.

I was miserable and heartbroken over my circumstances. I didn't much care in the slightest whether I lived or died and would have much preferred the latter. Nevertheless, I decided that all I had to do was just survive this last year, make just good enough grades to pass, and at least I could go on to become a doctor—maybe not the kind of doctor I wanted to be, but at least a doctor.

Well, that one weak ray of hope was dashed when the assistant dean at the medical school informed me that although I had not failed any classes, my overall average of 74.9 was below the 75.0 required for promotion to the M-2 year. I would have to repeat my first year.

With that I said, "Forget it." I thought I might take a couple of years off and work construction and wait tables. To my mind, I had been wounded, and I knew that wounds needed time to heal. This caused my parents grave concern since they knew that I would more than likely never go back. Regardless of what they said, I never really paid much attention because I thought "they have no idea how bad everything has been and what I've been through."



Small Stones

Tommy Prewitt

But just before school was to begin, late in the summer of 1984, something clicked in me when my mother said, "...but if Jesus Christ lives in you, there's no you to be wounded." I didn't know what that really meant, but for some reason my mind set cleared just enough to go back to medical school.

It was during that second go-round with my M-1 year that I really started to see what was involved with believing that Christ lived my life. I probably would have agreed with the basic premise "Christ in me." It wasn't until the 1984-85 academic year, though, that I really had any idea what a miracle this truth of Christ living my life is.

I was so bored and depressed that I couldn't even get out of bed in the morning to go to class. I spent countless hours on the phone and at the kitchen table with my priceless, patient mother as she prodded and goaded me with the truth. She would tell me, "You don't have to get out of bed and go to class; Christ in you can at least do that." So I started with that tiny faith step.

I could get to class, but I couldn't study. My mother would say, "Christ in you can read at least one page." I progressed little by little, step by step in that fashion for over two years. I had become a much more functional person by the end of the M-2 year, but not so much a better student. I was just sick that my grades were so bad, making my chance of getting a surgery residency even slimmer.

My mother kept saying, "My word of faith is that you will have a position in a quality surgery residency, regardless of how bad your grades look." I couldn't bring myself to say that, but I did click in somehow and began to believe that God really was in charge of this situation.

The real breakthrough came during the summer of 1985-86. A job with a prominent cardiovascular surgery clinic was tossed down from heaven and landed in my lap. This was especially timely because in the upcoming fall, my clinical rotations would start. I knew this to be a gift from God and made sure that I used it to full advantage.

I worked hard and learned everything I could. The surgeons in the clinic were very complimentary and encouraging, and I started my M-3 year with more positive energy than I had mustered up through my entire first three years. The difference

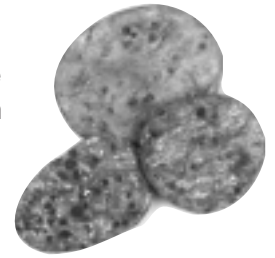
was knowing that it wasn't just me going to school anymore, but Christ in me. As I lived from that, big obstacles became huge advantages and major setbacks became great advances.

There are many anecdotes over that time that describe this miracle that became my career. For example, during my summer job, one of the surgeons for whom I felt great respect and affection "dismissed" me in the middle of an operation, saying among other things, that I was "a buffoon who was totally unprepared for this case." Well, in my earlier time, this would have been totally devastating to me. But I knew enough then to say, "I'm not a buffoon, I'm Jesus Christ in my form. I know what I am supposed to know."

I was able to return in a short time and demonstrate adequate knowledge on the particular medical condition we were discussing. The true miracle, though, came about two months later when the exact same subject was the topic of our first cardiology lecture during clinical medicine. Needless to say, I was an expert. The lecturer and I proceeded to discuss the subject at length for the remainder of the class period, much to the awe of the rest of my classmates. I was known from then on as the "class heart specialist."

There are many other stories that are just as amazing, but suffice it now to say that my career blossomed. I was an excellent student during the clinical years. I made the highest test scores in general surgery, missing only three questions over 1500 pages of material, all the while working on the two busiest services in the hospital, Surgery A and Trauma. I scored over the 99th percentile on the surgery boards and was in the top three overall in surgery. My performance as a 4th year student was also outstanding. I spent two months at other institutions, both very prominent, that I thought would be my top two choices. I was actually asked to do a residency at my top choice by the doctor I was studying under, a man known as one of the top heart surgeons in the world.

It is important to note that although I began to experience tangible results from my faith statements, I was never without temptations and "road-



blocks." Every time something "positive" would happen, something "negative" would come up, tempting me towards unbelief in who I am. Even at the end of my M-3 year after performing so well, the Chairman of Surgery at my school told me that it was almost impossible for someone who had repeated a year to get a surgery residency, and he would never accept such a candidate into his program. Just another little place along the way where God said, "How far will you go to believe the truth?"

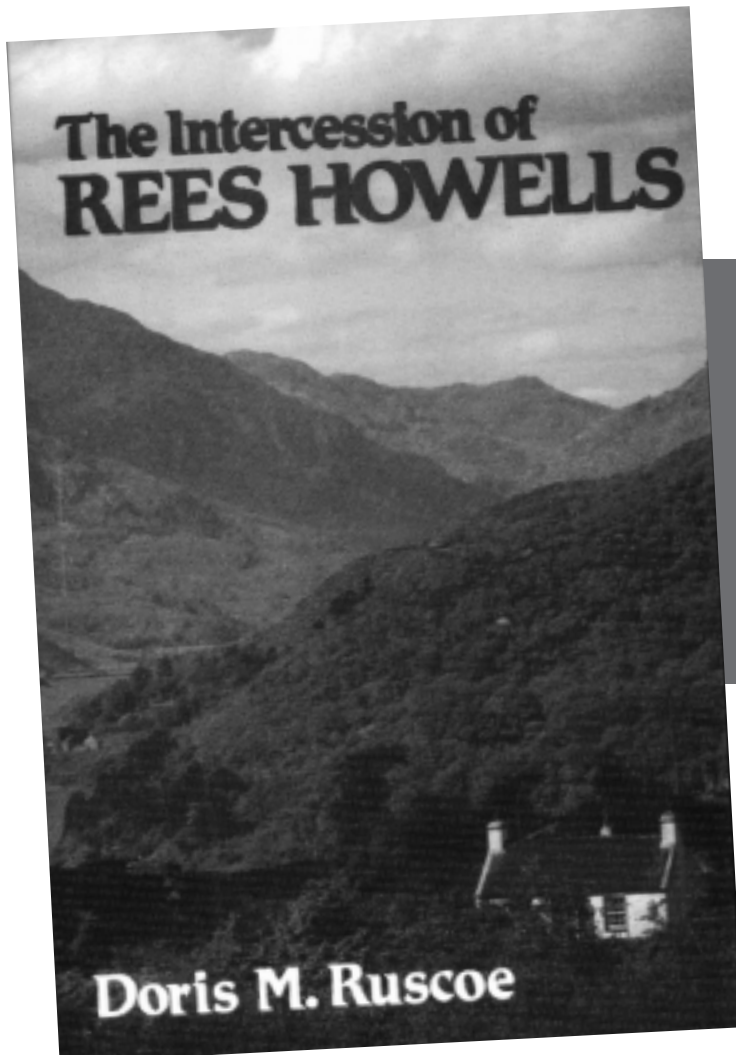
My whole life had changed. But see, I had finally learned what it really meant for Christ to live out my life. He worked through me on those hospital wards,

answered those questions, and treated those patients. It wasn't just me, but Christ in me.

But the most important thing I learned from this was that the true foundation for really understanding and living this message is that it starts with the first tiny, minute step of faith—"I can get out of bed because Christ in me can do it. Christ in me can read one page tonight." My life didn't just change overnight in some corny, superficial way. It was the day-in, day-out forever pushing forward with ever growing steps of faith.

I believe that this is the principle missed by those who are constantly going from "gung-ho Christ in you as

you" to saying "the message doesn't work." Those people never build the great faith foundation with little stones of faith. Today I am graduated from medical school and will begin a residency in general surgery at University Medical Center in Jackson, Mississippi—the very institute where I was once told I would never get a job. (I didn't know how good the place was until I checked out everywhere else.) I am thrilled to be here. I know that the next six or seven years are going to be very difficult, with many "set backs" and temptations. But now I know that Jesus Christ is truly operating through me, as me. This will be an exciting time.



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A Vision For Zerubbabel

by Tom Prewitt

Since this is the first Zerubbabel report of our Zerubbabel Conference Center in our first newsletter, I need to bring you up to date on events in the past several months. First, many more are now standing with us in the completion of the Zerubbabel project—many more! The Boone, North Carolina facility is not the most important of the several ministries involved. We never think that way, nor do we talk in those terms. The facility and function for which it will be used is no more than a part, albeit an integral part, but a part nonetheless, as all parts are integral in our Colossians 1 calling.

The "purposes" clause of our Zerubbabel, Inc. Charter provide that: The corporation is organized to conduct a ministry (1) which trains Christians in the understanding of the "mystery, hidden from the ages, which is Christ in you, the hope of glory"; and in the understanding of the deeper truths of Galatians 2:20; and in the understanding of the fullness of the truth of Colossians 3:11;

(2) which provides group and individual experiences and educational opportunities which will build living links among Christians everywhere; (3) which provides opportunities through the interaction between Christians for the enrichment of the understanding of the whole person—spirit, soul and body; (4) which primarily helps Christians to understand how the truth of the scripture applies to their daily life in every situation; (5) which provides staff members who understand and can speak to the spiritual truth of the victory of Romans 9, of the fatherhood level of First John and who operate with the understanding of Faith Life; and (6) which makes its facilities and services available to all on a comparable basis and which does not discriminate in any way on the basis of race, sex, or national origin.

That is then a statement, although a brief one, of the purpose and use to which we intend to put the Boone facility. We'll try to keep you informed as developments occur. See you in Boone!

Modern Man and the Ultimate Question

by Norman Grubb

I am greatly interested in the inward direction of our thinking these days, which is causing so much religious ferment. It seems to be giving the skeptic cause to say, "Where is your God up there? We can do without these external religious forms and the dogmas of a distant Deity. We have our answers to our human enigmas: they are within, not without."

Of course, we know the "natural man" always has said and will say that kind of thing, whereas the man of the Spirit knows another dimension which includes the within and without. But taking him on his own ground, there is a direction in modern discoveries which does emphatically point inward, but which, so far from making irrelevant the "faith once delivered to the saints," brings it so sharply into focus that it alone is the final answer. We will start from there.

It is true that in area after area of human life, where in the past we had no complete explanation of the working of things, we now find the answer within. Most exciting of all has been the mystery of the composition of matter. Of what does it consist? The schoolboy now knows that (to use the language of the amateur) within matter is the molecule, within the molecule the atom, within the atom the nucleus, within the nucleus illimitable energy.

Then what about the body? Where

is the key to physical life? The answer again is within—in the cell, the genes, or whatever their correct names are, to the point that some claim that physical life will soon be reproduced in a test tube.

Then the mind? Are mental conditions due to outside influences? Now we probe within, the psychologists explore

The important thing is to begin to see Him, the Spirit, as the Within One, rather than the Without One (though He is that also). Open our eyes and everything is actually He manifesting Himself in one form or another. Not some things which He makes and should be regarded as apart from, like a carpenter. When we see this, we begin to see that there is only One Person in the universe.

the subconscious, the unconscious; the doctors investigate the brain cells. Even in our social relationships, we no longer accept the imposition from without of "the divine right of kings," or "the rich man in his castle, the poor man at his gate," as if some by birth, race, or colour are inferior people. We seek for the answer within and among us in the right of every man to an equal opportunity.

It is true that our answers are being found within—within—within; and that

brings us directly to our final inner problem—ourselves as humans, the human personality, the individual self. And here we are stopped short. We meet the insoluble to which no one on a merely human level has found the answer. We all agree—all philosophies and religions have said the same thing through the centuries—that if we humans have not a nature that is naturally loving and to the point that we genuinely are as concerned for the welfare of our neighbor as for ourselves, then the life of the human race, with all its boasted developments, can never be more than a patched-up affair and can be lived at best under some forms of external control. We have never known and do not know by what means this final inner citadel of man can be captured, and self-loving man become naturally self-giving man. We are beaten at the center.

If, therefore, there is some inmost fact about us humans which is missing, and which could put us on to the right track, what is it? Here is precisely where there always has been the answer, and an inward answer—but not in man. Here it is, and always has been—in the Bible. Paul put it in one word which he stated to be the hidden secret of the universe which always had been known to the initiated, but had only now come into public view. He called it "the mystery which has been hid from the ages and now is made manifest..." The trou-

ble was that it has been so overlaid by external religious forms and symbols that what was really an internal truth—an inner relationship—had been given the image of an approach to an external and distant person—to God “up there” rather than God “in here.”

No Foundation, No Building

Jesus made the ultimate statement when he told the woman of Samaria, a simple woman of her day and no profound philosopher, “God is Spirit.” We understand what a spirit is in Biblical terms, because we are human spirits, for the writer to the Hebrews called God “the father of spirits.” The Bible definition of a spirit is the inner self—as Paul says, “What man knoweth the things of a man save the spirit of man which is in him?” The spirit is the I, whether of God or man, which can only say of itself, “I am.” It cannot be described, it can only be affirmed. We are—that is all we can say. But the important point is that this inner ego, which is I, is invisible, unreachable, meaningless, unless joined to me as part of me there is also means of expressing my “I.” Therefore, we humans have, as spontaneous parts of ourselves, our souls (our emotions and reasons), and our bodies. They are not actually ourselves, they are our means of self-expression, yet they are so much parts of ourselves that we function as a spontaneous unity.

So with God. The Bible from the beginning reveals him as “The Universal Spirit,” The One Person in the universe (“beside me there is no other”), who is also invisible, unapproachable and meaningless except to Himself, unless He has His means of expression. The Bible shows that the universe is His means of expression. The second verse

of the Bible says, “upon the face of the waters,” and lo, the creation.

That means that we must recognize Him as the world's Creator in a different relationship from the way we regard, for instance, a carpenter and the chairs he makes. We humans make things, but are separate from the things we make. But we have to learn not to attribute the limitations of our three dimensional thinking—length, breadth, height—to the dimensionless One with whom there is no such thing as space and time, as here and there. With Him, therefore, we are to see that He is the things He makes; they are the forms He takes, in the same

We shall not get the world or ourselves with our human problems into focus until we have settled in to the consciousness that there is only One Person in the universe; and all things and people find their place and meaning as derivatives and manifestations of Him, whether negatively or positively.

way as our bodies are we, and yet not we. He is to be seen in the atom, in the tree, in music, colour, everything; as Browning says, “God is seen God in the star, in the stone, in the flesh, in the soul and the clod.” When I look at a person, I don't differentiate between him and his body, though I know that actually he is not his body. So with God.

The important thing is to begin to see Him, the Spirit, as the Within One, rather than the Without One (though He is that also). Open our eyes and everything is actually He manifesting Himself in one form or another. Not some things which He makes and should be regarded

as apart from, like a carpenter. When we see this, we begin to see that there is only One Person in the universe.

We shall not get the world or ourselves with our human problems into focus until we have settled in to the consciousness that there is only One Person in the universe; and all things and people find their place and meaning as derivatives and manifestations of Him, whether negatively or positively. Exactly as the Scriptures say of Him: “In Him we live and move and have our being,” He “fills all things,” “God all in all,” and Paul, that the non-Christian is without excuse because the visible things manifest the Godhead of the Invisible One.

But Spirit is person. We are spirits, we are persons, and personality in its freedom, originality, endless potential, can obviously not express itself through things, for things are limited, persons unlimited. How then can this One Person in the universe, God the Spirit, the Within One, express Himself? Obviously, by persons; and so we come to the Bible revelation of the meaning of the creation of persons. It is to be The Person through persons.

Human beings, therefore, are not fulfilling their destiny unless they are in a relationship in which we living is really He living by us. Anything less is really sub-human. But it must also be a relationship in which we are completely human persons, completely ourselves, not living by effort or compulsion, or law or dutiful obedience, but in a spontaneity in which we are we in all the full enjoyable expression of our humanity, and yet—so deep is the paradox—it is really He!

Turn to the Bible again, and we find it is exactly so. As far back as Joseph, a

pagan monarch made the comment, “A man in whom the spirit of God is.” Moses was told he was being given a successor “filled with the Spirit of God.” David prayed in his great prayer of repentance, “Take not thy Holy Spirit from me,” and “Uphold me with thy free Spirit.” Years after, when David's Psalms were quoted in Hebrews, it spoke of the Spirit, “saying in (not to) David.” Ezekiel said, “I will put my Spirit within you.”

Peter gathered all the great men of the Old Covenant together under one comment, “The prophets inquired what or what manner of time the Spirit of Christ which was in them did signify...,” and Jesus, the Son, again spoke the final authoritative word. He had often spoken of His relationship to the Father, and that He was going to the Father. So the disciples very sensibly asked Him, “Show us the Father,” obviously thinking in our dimensional terms that some vision would be given them of a Person outside them. But His answer clinched it, when He said that the relationship of deity to humanity is The Person within a person, not without; for they would have no vision given them of an external person. If they saw Him, they saw the Father, but because “the words I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.”

Then He went straight on to say that it was good He was leaving them, because if they understood that far, they now localized God as within Him; whereas God who is the Spirit was coming to universalize Himself within millions of humans, starting with themselves. He had previously called God Spirit and now He was saying that the Holy Spirit would be in them—the

same Person.

And that was what happened at Pentecost. There they exchanged their faulty concept of an external God for the inner fixed consciousness, which cannot be described in our third-dimensional language, but can only be experienced, of the God who is Spirit, fused with their spirit, Ego with ego, as one and yet two. The means by which a human has a “personal Pentecost” may vary; that is not the important point. The end is invariable—a consciousness, a fixed unchangeable relationship in experience of God and me as one person.

The apostolic letters, which we call

...we can now see that if the Only Person in the universe is love of this kind, and if, being Spirit, the Within One, He has as His means of manifestation a human race living this same kind of life, spontaneously and delightedly through His unity with them, so that they also are love...

the Epistles, wholly bear that out. Paul's constant theme was Christ in us, expressed specifically as a part of his message in the statement already referred to—“the mystery hid from ages and generations, but now made manifest ...Christ in you”; and his own marvelously balanced definition (to which we shall make further reference) of humanity and deity in combined action—“Nevertheless I live, no, it is not I, it is Christ living in me; yet now it is I living, and living by the affirmation of that fact,” to paraphrase his great Galatians 2:20.

John takes it even farther, for Paul tells us how to get there, and John then

tells us what we are when we do get there. John says, “No man hath seen God at any time”; and at once with our separated outlook, our eyes go upward and we say, “No, we have not seen Him”; but John as good as says, “You have got it wrong, He is not up there. I am not talking of a vertical but a horizontal God. If we love one another, that is God dwelling in us and His love perfected in us.” God is actually the love between us when we are just spontaneously loving one another without direct consciousness of Him at all. (1 John 4:12).

What then matters is, if He is the One Person in the universe, what kind of Person is He? The Bible makes that plain. To the three-worded statement, “God is Spirit,” we add John's “God is love.” Then we can see, what we said at the beginning, how we humans are right to find life's answers within, not without; but how we are brought to a final full-stop, when we cannot solve the ultimate “within” problem of man himself, who is not love, and cannot and does not want to live by living for his brother.

We are rightly brought to a full stop, for we are here faced with the ultimate and only meaning of the existence of persons. It is exactly here that the true revelation of God and man makes the only ultimate sense and is the only answer; for God as being love means something very different from our watered down version of love. We mean by love, “give some, but keep plenty.” But God as love means that He really is other people. Love is living other people's lives, and that is the whole meaning of life, its purpose, its fun, its gaiety, its seriousness, its fulfillment.

This we look into more closely later

Tape Talk

by Irene Gilsenan

TAPE REVIEW:

GALATIANS

by Norman Grubb

Early in the first of his 2-tape set on Galatians, Norman tells us that the letter was written for the specific purpose of giving us a background to what God is bringing into reality through Christ in human lives. He reminds us that the letter was written to God's redeemed people—but yet people who were not able to live the liberated, fellowship life which Christ's redeeming work had made available. Paul's message was that God's sons should be free sons. If you ever struggle with living a liberated, victorious Christian life, then these tapes are just for you.

Paul begins his letter by staking his all on the revelation he received from Jesus Christ (Gal.1:11, 12). Through these two tapes Norman gives wonderful insight into the practical application of Paul's revelation in order that we too can live as the liberated sons that God has destined us to be.

Norman's first point about Paul's revelation is that it was a replacing of truth from external to internal. As a result of the Fall man began to interpret life externally—to be more concerned with the creation than the Creator. Paul was pointing God's people back to what a true inner self is—spirit created to be in true fellowship with the Creator Spirit. From this starting point of what we are meant to be and what Christ's redeem-

ing work has made available to us, Norman then shows us the road by which we must travel. In order to find this liberated life, we must first find ourselves as we are apart from God and for this purpose the law was given. Through the law our self-centredness and inability to live God's life are exposed. Jesus was the first of humanity to be delivered from that and at our new birth we enter into that deliverance, since we died with Him. However, from the early church to the present day, God's redeemed people fall short of living out that deliverance.

Norman goes on to show how, not being satisfied with partial understanding, Paul's quest for the total truth led him to the great revelation that we are not independent, separated people. We are inner people, joined to God—spirit people in union with *the* Spirit and living in the spirit dimension where we are no longer controlled by outer laws. The verse central to this understanding is Gal.2:20 “I have been crucified with Christ and I no longer live, but Christ lives in me.” Yet it is possible to know redemption without knowing this union. We are shown how this is the key to Paul having to rebuke Peter (Gal.2:11-21). Peter still saw himself as an independent person and feeling fearful, gave in to the fear. Norman points out that if he had known union he would have replaced human fear with God's courage.

How do we move into this union knowing? The faith path is outlined for

us. Faith, we are told, is not a mental belief in something; it's our inner self joining itself to something. Through repeated failure to live a godly life we finally realise that we are not meant to do so, since self *cannot* do it. Thus we move, by faith, to Gal.2:20 and move from being under law to being led by the Spirit. As our attention is transferred to Jesus, He handles the situations through us.

However, our newfound freedom is not a license to gratify the flesh and we are given a clear distinction between liberty and license as Norman walks us through chapter 5. We are reminded that we will always be subject to temptations—fears, hates etc.—but rather than needing to fear them or be condemned by them we are told how to walk through them by faith. I am reminded that the real ‘I’ is not my flesh, but Christ in me and by faith I can trust Him to live my life in just the same way I can trust Him to be my Saviour. Norman's teaching leaves no scope for behaving however I like and saying it is Christ living through me. He makes it clear that I need to recognise the negative, treat it as such, and trust Christ through me to be the opposite.

In these tapes Norman succeeds in tackling issues such as liberty versus licence, faith versus works, spontaneous living, handling temptation, knowing what it is to be an inner person, the meaning of being one with Christ and so much more in a refreshing

continued page 32

The LAUGH of FAITH

A good laugh is a very healthy thing. There is no better digestive—"Laugh and grow fat!"

"A merry heart is a good medicine, but a broken spirit drieth up the bones."

What a lot of dry-bone religion there is! Go and stand at the door of almost any place of worship, and watch the faces of those who enter. How many look as if they were going there for enjoyment? Honestly! Do not the vast majority look as though they were going rather to a funeral than to a feast? To the dentist rather than to "God, my exceeding joy"?

"That's just reverence," says somebody. "Oh, indeed!" "yes, sir, and a lack of reverence is one of the chief sins of today." Agreed, irreverence is a great sin, but what is reverence? Surely not a long or gloomy face! True reverence is obedience, and disobedience is irreverence in its worst form. Court, not fancy, dress is required when one enters the KING'S presence; and the Court dress prescribed by THE KING HIMSELF and published in His orders is "JOY." "O come, let us sing." "Let us make a joyful noise," "Let us come into His presence with thanksgiving," "Let us make a joyful noise unto Him with psalms." Thus should all loyal subjects appear before their KING.

Look at the smile on the faces of the sons of Korah as they go to church singing: "How lovely, how pleasant are Thy tabernacles O Lord of Hosts. My soul longeth, yea, even fainted, for the courts of the Lord." "My heart and my flesh sing for joy unto the Living God." Where the heart thus sings the face must needs dance for joy. "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." Watch David as he enters his pew, the joy on his face says audibly, "One thing have I asked of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His Temple"; and here I

am "satisfied."

The wise men came to the house where Jesus was, rejoicing with exceeding great joy. Of course! Had they not seen His star? And were they not sure that He was inside the house? Faith was the cause. Joy is the child of faith, and the fruit of the Spirit of God. "Without faith it is impossible to please God." Faith sees the Son, and the Son gives a sunny countenance.

The Lord is a Great God, and loves to do great things for His people, and when He does them, their tongues are filled with singing and their mouths with laughter, while all men see that they are glad.

The wise men came to the house where Jesus was, rejoicing with exceeding great joy. Of course! Had they not seen His star? And were they not sure that He was inside the house? Faith was the cause. Joy is the child of faith, and the fruit of the Spirit of God. "Without faith it is impossible to please God." Faith sees the Son, and the Son gives a sunny countenance.

Faith has a large family—Laughter is another of his children. The laugh of Faith is a merry child brightening every heart and home that entertains his parent.

There are two children bearing the name of "Laughter," but born of different parents and wholly unrelated.

The one is the child of Faith, the other the child of Doubt.

The one is the laugh of Joy, the other the laugh of Scorn.

The one is the child of God, but the other that of the Devil.

Abraham laughed the laugh of faith, but Sarah the laugh of Doubt, but, experiencing a sudden conversion, she later produced and enjoyed the fruit of Faith, bearing a child and calling him "Laughter" (Isaac).

The wise woman of Proverbs laughed of "the times to come," having faith in God, and so in the good times coming.

The minstrels of Jairus laughed the laugh of scorn, doubting the Son of God, and were promptly turned out of the house, thus losing the presence of Jesus Christ and the wonderful sight of a resurrection from the dead. The Athenians laughed the laugh of doubt on hearing of the Resurrection of Christ, and so lost the Apostle Paul and their best chance of Salvation.

The laugh of Faith abides for ever, but the laugh of doubt or scorn dies of fear and shame at the Judgment Day or at the Throne of God, if not before.

Faith is a Microscope revealing the things of earth as they really are, and not as they seem to be; a Telescope magnifying the things of God and Heaven; an Eye Specialist giving sight to the blind: aye! and Faith is the greatest Humorist alive, the Drollest of the Droll; he would conjure a laugh out of an Egyptian mummy, could he only get inside.

Faith makes all the difference in a man's life and death. Look at that man about to die—he has no faith, he may “die game”; as they say, but where is “Joy.” He dies as a candle goes out, flickering, flickering, and failing, as the end of a thing at auction. Going! Going!! Gone!!!

No comfort there, no hope, no peace, no joy, and no laugh, but that of the devils of hell at the expense of yet another of their dupes. How different had he but had faith. “No place this for a child,” you say. “Of course not, for where there is no faith, there is only gloom, and gloom is poison to children.”

But look at that man there! He is also nearing the gates of death and knows it. “No, doctor you are surely mistaken, he can't be dying, his face is so bright and his heart so full of joy, he talks like a maid on her wedding morn when she is going to find her heart.”

“I assure you, sir, he has but a few hours to live.”

“What drug then has made him take this turn?

Or is he out of his mind?”

“No, it's just the result of a dose of Faith,

Clearing the eyes of the blind.

He says he doesn't want to live.

At least not here on earth,

For, though poor here, he's over there

A prince by his second birth.

He's going to court to see his KING,

And wear a crown of gold;

A sheep in the arms of the Shepherd Good

Entering the fold!”

“Ho! bring my children in to see

This grand and glorious sight,
Of death transformed to Paradise,
By faith in the Lord of Light.”

“Have you no fear?” said the surgeon to a very fragile lady on whom they were about to perform a very dangerous operation, being amazed at her great composure. “Oh, no,” she replied, “for God is with me, and has promised to see me through.” What turned fear into good cheer? Care into comfort? And gloom into glory? Just simple faith. Faith sees God and “hey presto” all is well.

**Faith
is a Microscope
revealing the things
of earth as they really
are, and not as they seem
to be; a Telescope magnifying
the things of God and Heaven:
an Eye Specialist giving sight
to the blind: aye! and Faith is
the greatest Humorist alive,
the Drollest of the Droll; he
would conjure a laugh out
of an Egyptian mummy,
could he only get
inside.**

“Have you long been a Christian?” I once asked a doctor. “No, I was an unbeliever until a few years ago.” “What made you become a Christian?” “Seeing many deathbeds,” he replied. “It so happened that the duty of telling patients that their case was hopeless, and that their days were numbered, very frequently devolved on me, and I observed that while some feared and others were brave and died game, the Christians were filled with joy as though I had told them some piece of rare good news. Assured that the faith that could do that must be the true one, I became a Christian.”

Do you see that man there? He has lots of money but just now he has got to part with a comparatively small sum; it won't make any direct difference to his style of living, and he will hardly have to deny himself one of his wonted luxuries, yet there he goes with woe depicted on his face, as though he was about to have four wisdom teeth extracted at one go, and that without gas. What is the matter with him? He has not Faith. This world is his all; to lose anything is a dire calamity; poor rich man!

But look at this merry fellow! He's well on in years, but frolicsome as a schoolboy; he is laughing from morn till night; he laughs at everything and with everybody; at danger, disease, death, devil, and all; he's a centre of perpetual mirth; some of the straiter sect of the Pharisees take upon themselves at times to reprove him, affirming that perpetual mirth



ill becomes a Christian, to which he replies that he really can't help it, that the leopard can't change his spots, that the fruit of the Spirit is joy, that Paul commanded his converts to rejoice always, and that the Lord Jesus Himself told His disciples that He spoke to them "that their joy might be full." "Was this fellow always thus? Or how did he become so?" "No, but when he was young he read in a certain Book that Jesus once told a rich man that, if he wished to have a good time on earth, he should part with his all, give to the poor and then come and follow HIM, but that the young man begrudged to obey; and that Book added that as a result the man went away sorrowful. So this young gambler said he'd like to try to see what would be the result to the man who dared to do as Jesus said! He promptly did it. These are the odd results, a merry heart, a continual feast, and perpetual mirth, instead of a gloomy old age. He's a chronic inebriate, a regular "soaker," quite incurable, ever drunk with joy, he has frequent attacks of D.G. No. not D.T. ("Delirium gaudeus," the medical term for unspeakable joy), he always seems to be seeing a lot of things that other folks don't see. He persists, too, in turning all prudent counsels into fun, and laughs fit to burst himself (at the humour of the thing as he calls it) when he observes the grave faces of his shocked friends.

When they tell him that he will bring himself and his family into want or starvation if he doesn't look out, he replies that he is so busy "looking up" that he has no time to "look out," that his Father does the "looking out," and He is so good a Coachman that he sees no sense in fear or in taking the reins out of His hands; yet everybody knows his father has been dead these many years: finally, he'll tell you with great gusto a queer story about a certain five loaves, two fishes, 5,000 men, and twelve baskets, and then affirm that "Jesus is the same yesterday, today and for ever."

If the doctors positively forbid his going to some fever-stricken land or he will never come back to laugh again, he is sure to go there (he always leaves with a hurrah and a laugh) and is certain to return to chaff the doctors about their being but false prophets after all; yet he does it with such a whimsical laugh and merry twinkle in his eyes, that the doctors laugh too and remain among his best friends. He says it's Faith that does the trick—simple Faith in Jesus Christ.

The only time I ever saw him look really sober was when he was solemnly declaring and proving to some of the "long-

headed gang" that all things are possible to him that believeth. "My!" said he, afterwards. "How they shook their heads and ears; if they had not had such stiff necks, I believe their heads would have come off and rolled on the floor, and their ears should have enabled them to fly "; but then he added: "If they hadn't been stiff-necked they would not have shaken their heads." He says he doesn't believe nearly so much in having a Merry Christmas as in being a merry Christian. He's a sort of Mr. Christian-Punch.

He readily admits he's a "top-hole fool," and reckons himself to be only about on par with a bird, and then he has to choke down a laugh before adding with a very audible chuckle that "his Father feeds the birds of the air"; as regards clothes he says he always expects at the very least to be clad as well or better than King Solomon was, less gaudily, perhaps, but neater.

He insists on turning everything upside down and inside out, and says, "That is what every Christian ought to be doing, for did not the Apostles turn even the world upside down?"

He will assure you that the wisdom of this world is folly, and there's no such thing as death, that he really died many years ago, and that instead of dying again he's going to live for ever and ever elsewhere, that he's only staying down here in "mufti" so to speak, till his "town house" is properly prepared and furnished, and yet everybody knows that if you gave him a "town house" he couldn't afford to live in it.

Sometimes he will tell you with a sort of knowing Stock Exchange wink that he knows of an unbreakable bank which gives all depositors 10,000 per cent, a "hundredfold " he calls it, though, all things considered, there are wonderfully few large depositors in it up to the present time, doubtless because the world and the Church are mostly filled with faithless folk who don't believe the promises of Christ. Of course nobody believes what he says, and all go away tapping their foreheads with their first fingers, saying, "Poor old chap! What a pity!"

Now if another man was to suggest he knew a sound going concern that would give 20 per cent, everybody would be running after him and inviting him to dinner to try to pump the secret out of him. It's a wonderful thing is Faith; it changes a man's vision, face, brain, heart and desires; in fact, Faith makes a man into a New Creation, and its sober fact that the laugh of Faith is the merriest laugh there is.



Two Common Misunderstandings

By Norman Grubb

As with Paul, so now our proclamation of the Gospel “once delivered to the saints” is open to misinterpretation.

Paul acknowledged one such problem: “As we be slanderously reported, and some affirm that we say, ‘Let us do evil that good may come.’” We also have questions such as: “If we are expressers of Christ, like branch to vine, who then sins?” and, “Do we still sin?”

The “Who” and the “When” of Sin

The answer is the simple fact that our relationship is a union (1 Cor 6:17). The human spirit, which is our human “I am,” with soul and body as clothing (Heb 4:12), is created free, as is God Himself. While in this Satan-filled world (1 Jn 5:19), we are wide open to continuous solicitation to forget our Christ-union (2 Pet 1:9). In a forgetfulness of that union, we can be drawn back by temptation (Ja. 1:14) through our soul-body faculties (flesh), into the lie of independent self.

We may imagine that our human “I” could resist the temptation. That at once puts us back into the bluff of Satan’s power in the form of a deceived independent self, which is really his self-for-self. Then we may vainly struggle, as the law (to which we have become dead in Christ—Rom 7:4) again gets at us. We are certainly under condemnation (from

which we have been permanently freed—Rom 8:1), and probably yield to temptation. It is our “I”—our human Spirit-I—which does any such yielding and consenting, and our human Spirit-I has sinned.

We have been caught into that temporary adultery of James 4:4 and 1:15—an “adultery” which is a temporary “affair” in modern terms, but not a broken Christ-marriage. And then we return by the grace route of 1 John 1:9. We confess (admit) our sin to God and receive the blessed reality of forgiveness through Christ: the removal of even any sense of guilt. We are not only forgiven, but “cleansed from all unrighteousness.”

We Retain Freedom

So, when we come to know who we are—Christ in us and as us, i.e. Christ in our forms—we retain freedom in this tempting world and may temporarily respond negatively from our Spirit-I. (The soul, with its feelings and reasons, is merely the clothing of our spirit, which alone is the real “I.”) Thus, our Spirit-I gives any consent, which is the committing of a sin.

This is precisely what confronted Jesus Himself as “Second Man,” both in the Mount of Temptation for forty days and all through His human years. There was even a final, desper-

ate pull on Him to escape the Cross: “If it be possible, let this cup pass from Me: but not as I will, but as thou willest.” So the Scripture says He was “tempted in all points as we are, yet without sin” (Heb 4:15).

Therefore, temptation and trials of all kinds are not sin and do continue constantly in our earthly life. We know that one day temptation will disappear forever (Ja. 1:12). But now we use all such temptations as good practice for the replacement of unbelief by faith (Ja. 1:2, 3 & Jn. 20:27-29). There is no condemnation in temptation, any more than there was with our perfect Jesus.

Sin, though occasional with us, is possible and actual when we give deliberate consent to temptation from our Spirit-I center. But then, thank God, if there is sinning, there is cleansing.

Evil: Outcome of Free Choice

Another misunderstanding grows out of our bold statement, on full Biblical authority, that God “means” evil. Illustrations may be found in Gen. 50:20, Acts 2:23 & 4:27, 28, and many other like passages. Romans 9, until fully understood with the following tenth chapter, raises the same kind of question. What we mean, of course, is that evil is a misuse of the

continued on page 21

Living in the Promised Land

By Meryl Langley

For many years now, one of my favourite stories in the Bible (Exodus, Numbers and Deuteronomy) has been how the children of Israel wandered in the desert for 40 years before they entered the Promised Land. There is also a reference in Hebrews 4:9 that says “there remains a rest for the people of God,” which equates to entering God’s Promised Land. However, some of the people failed to enter the Promised Land because of their unbelief. I always knew that this rest was not my experience, and I longed for that with my whole heart. I certainly did not want to be among those who never experienced that rest because of unbelief. I remember asking God one day, a long time ago, to take me seriously on what I was about to ask and that if I ever went back on my word, would He please ignore me and, if necessary, carry me kicking and screaming into that rest, the parallel being the Promised Land. God has been gracious and faithful to grant my original request, for which I am truly thankful.

It is wonderful to know that I am saved from my sins, (Ephesians 2:4-9), that Jesus Christ is my Saviour and Lord and that He lives His life as me (Galatians 2:20), but how does this live out and affect my day to day living? Just thinking about this reminds me of the times I would regularly write “Moments with Meryl” in past issues of this magazine. A lot has happened in my life since those days: At

that time I was a checkout operator in one of our local food stores, this being my first job outside the home since having our children. I loved that job, but before long was thinking about taking an evening class in typing, something I had always wanted to learn. I remember going to enroll at the local college, thinking, “What on earth am I doing? I’m nervous about doing this and feel totally inadequate.” I remember exactly where I was walking when I told myself, “There is no alone/independent YOU to be taking a typing course, Christ/I certainly FEELS all those things, but Jesus Christ is living here (1 Corinthians 6:17). He’s the one signing up for the course and He’ll be the One doing it!” End of story!

After that I went on to complete the course, pass the exam, and get a job as a typist/receptionist for a Chartered Accountant. Having been offered the job and given a period of one week to learn the ropes from my predecessor, I felt totally out of my depth and reckoned I owed it to my future employer to “come clean.” I told him I thought I was not up to the demands of the job and I thought he should offer the job to someone more capable. I always remember how he placed his hand on my shoulder and said, “Meryl, you will be just fine.” Once on my own, doing the job, I had many opportunities to prove my boss right. Every time I felt overwhelmed I would talk to myself along the same

lines as before: “This FEELS like I really can’t do it this time, but I know I can’t say that about Jesus Christ, so I can’t say it about me, since I am merely the vessel containing Him.” Somehow, the problems always got solved and before long I was indeed “fine” at typing sets of accounts and preparing them for clients.

I then went on to three other jobs; one as secretary in the Nutrition and Dietetic department at our town’s general hospital and the second and third at our local University College. Having started each of these jobs, I always felt I’d gone beyond my capabilities and before long would be found out. However, by now I was beginning to know and trust Jesus Christ in me as me and always, before too long He proved Himself in every one of those places of employment.

Today, I am the owner of a Curves franchise, a 30-minute fitness and weight loss centre for women. There are over 9000 of these clubs worldwide and in the UK there are 150 plus. I was about club number 21 to open nearly two years ago. If I thought years ago, “What on earth am I doing signing on for a typing course,” you cannot imagine how many times or with what intensity I have thought it over the past two years since opening Curves.

There have been many, many times when I have thought, “I simply cannot do this, Curves seriously is far too big a thing for me; I’m this sim-

ple, homey person, with no university education and no business degree.” However, here I am, an employer, managing staff, making all the decisions and handling all aspects of the business. This year I have made a profit, and cannot tell you of God’s grace in this respect.

BUT, the same biblical truths apply. I wish I could say I have continuously spoken back (lead every thought captive to Jesus Christ, 2 Corinthians 10:5) truths like I did years ago, but I can’t. However, I can certainly testify to God’s faithfulness; He kept His word and has definitely carried me, often kicking and screaming, into that Promised Land—the rest that remains for the people of God. Today when I find myself in a difficult business position (or indeed any difficult position), I am so grateful for God’s truth that I can run to. However, in the following instance it was not immediate. I knew I was soon going to be liable to pay Value Added Tax (VAT), but it came as a big shock when I was told how much it was going to be. I was tempted with many negative thoughts and feelings (all of which Norman Grubb assures us are VITAL) and confess that for over 24 hours, even though I was saying it was God’s perfect circumstance, I had not really committed to that truth. It was only talking with my husband and listening to his view, that I felt convicted of sin, quickly confessed it, repented of it and moved on. I cannot convey to you what relief I felt. (It might be of interest to know that the Chartered Accountant who deals with all tax aspects of Curves for me is the same boss I worked for years ago. He still encourages me today.)

The secret, as I see it, is really committing to the truth. Let me explain: I can say words until “the cows come home,” but unless I fully commit with my whole being, by that I mean bowing my knee to God, the Father, on such occasions, I’m never going to experience the joy of living in that promised rest. Note I said joy (fruit of the Spirit, Galatians 5:22) not happiness. When I bow the knee to God, I do know deliverance in and through temptations and life’s problems (1 Corinthians 10:13). I certainly often feel like I’m no different, still have selfish thoughts, feel self obsessed and at my wits’ end. Praise God! These soul reactions are normal and vital and are just the springboard to faith I need. I affirm God’s truth: THERE IS NO INDEPENDENT ME LIVING HERE, I AM MERELY THE VESSEL CONTAINING ANOTHER, JESUS CHRIST, (2 Corinthians 4:7). This is indeed overcoming the giants in the Promised Land and explains, I hope, what it’s like for me on a day to day basis, living in the light of the Truth we believe. I thank God for revealing His truth IN me as Paul says in Galatians 1:16 and for the experience of entering His rest (resting from the labours of self effort).

Two Common Misunderstandings

continued from page 19

self, which stands between its two potentials (as with the two trees in the Garden of Eden).

God, in His eternal freedom, desired and eternally brought into

being His only-begotten Son. Thus, His Personhood became the expression of total other-love, in place of self-love. When Paul said in Titus 1:2 that God cannot lie, he shed light on what it means to be totally for others.

So then, God created us as persons, like Himself. And we can be persons only by freely yielding ourselves as expressers, either of that self-for-self nature which He never was, or of that self-for-others nature which He eternally IS. Lucifer-Satan, who chose to be a self-for-self, took possession of all of us humans with his fallen nature, by the free choice of our first parents.

Therefore, God “determines” what freedom produces, first in Lucifer, and then in us (as indwelt by Lucifer), and He “means” the effects. In His foreknowledge, God knows which way we will go; but He never touches our freedom of choosing the way.

Thus, Scripture says that God “hardened Pharaoh’s heart” (Rom. 9:17, 18), for the hardening was the inevitable effect of Pharaoh’s persistent free choice. Negative choosing must also lead to damnation for those who reject all appeals of grace and continue to “love darkness rather than light, for their deeds are evil” (Jn. 3:19).

Therefore, in no sense does God’s “meaning” evil indicate that He is responsible for it, beyond the fact that it is the necessary outcome of the choice of opposites, which is inherent in free personhood—God’s and man’s.

BIBLE STUDY: Sin,

by Brett Burrowes

In the Christian world there is a lot of confusion about the meaning of the terms “flesh” and “sin,” especially as Paul uses them in his letters. In fact the misunderstanding of these words has had serious consequences for believers for the past millennium and a half. The church, both Protestant and Catholic, has taken the position that we have an independent human nature that has been corrupted or made defective by Adam’s original sin, and that Satan was only the tempter in the garden. The truth that humans are not self-operating and never will be, and that Satan is the true source of every sin, not just Adam’s, has been lost.

So what about the word “flesh?” Does the “flesh” refer to independent human nature? Paul says that the “flesh” is in conflict with the Spirit (Gal. 5:16), so does that mean we have a sinful human nature?

The Greek word *sarx* or “flesh” is one of the most difficult words to translate in Paul’s writings. Most translations just use the word *flesh* without further explanation because it is so difficult to understand just what Paul means. Even the apostle Peter claims that there are some things which Paul has written that are difficult to understand (2 Peter 3:16). The NIV translators, however, decided to translate the word as “sinful nature,” implying that human beings have an independent human nature that is sinful and that leads them to sin against God.

But I believe this is a seriously inaccurate interpretation of what Paul means. *Sarx* or “flesh” in its most basic sense refers to the soft parts of the body as opposed to the bones. The New Testament only uses the word once in that sense, when the risen Jesus says to the disciples that a ghost does not have flesh and bones as you see I have (Luke 24:39). More often “flesh” refers to the human body. A man and woman become one flesh or body in marriage (Matt. 19:5-6).

Paul writes about continuing to live in the flesh rather than departing to be with Christ because it is spiritually better for the Philippians that he continue to remain in the body (Phil. 1:20-24). In this neutral sense, the word “flesh” is interchangeable with the word for body. In Galatians 2:20, Paul writes “the life I live in the flesh” and once again he is referring to the life he lives while in the mortal body.

Sometimes “flesh” refers to human beings generally or to what we have in common with other human beings. Paul, speaking to Jewish believers, calls Abraham our “forefather according to the flesh” (Rom.

Flesh is human bodily nature. When it is used in a negative sense, it is our human bodily nature as indwelt and misused by the spirit of sin. It is not that our human spirit has been made defective by sin...

4:1). Paul calls his fellow Jews his “flesh” in Romans 11:14. Jesus himself is descended from David according to the flesh (Rom. 1:3), and is the Word of God made flesh (John 1:14), that is, the eternal Son came down from heaven and became a human being. Sometimes Scripture will speak of “all flesh,” meaning all human beings. God promised to pour out His Spirit upon all flesh (Acts 2:17), that is all human beings, and Paul declares that all flesh (or all humanity) shall not be justified or made right with God by the works of the law (Rom. 3:20).

Flesh can also be used in two negative senses. “Flesh” can mean humanity in contrast to God. Whereas God is powerful and immortal Spirit, humanity is weak, powerless and mortal. Consequently, human

beings should not put their trust in human beings and their resources but in God. Isaiah declares that the Egyptians and their horses are mere flesh and not God, not Spirit, and that they ultimately perish, being mortal, and so Israel should not trust in the earthly help of Egypt against Babylon, but in God’s power to save them (Isaiah 31:3). Isaiah also says that all flesh is like the grass that withers, whereas God’s word stands forever (40:6-8). In the same way Jesus declares to the disciples in Gethsemane they could not stay awake even an hour to pray with him because although their spirit was willing, the flesh is weak (Matt. 26:41). We human beings do not possess within ourselves the power to resist temptation.

But it is Paul who sometimes uses the term in the most negative sense of all. Flesh is in conflict with Spirit (Gal. 2:20). He says that he is fleshly, sold as a slave to sin (Rom. 7:14), that nothing good dwells in his flesh (7:18), that those who are in the flesh cannot please God (8:8), and that when we were in the flesh, sinful passions were at work in our body that ultimately lead to death (7:5). The NIV translation understands flesh in this sense as sinful human nature or human nature corrupted by a spiritual sin principle or nature dwelling within it. In this view we are self-operating human beings with a nature that is defective in some way that results in sins or sinful actions. Supposedly believers are gradually being cured of this defectiveness or corruption as they go through the process of sanctification and become more like Christ.

There is another possible interpretation of what Paul means here. Flesh certainly may mean “human nature,” but not in the sense of a human spiritual nature. Flesh is our human body and soul with all its capacities, appetites, desires, emotions and passions. Flesh is human bodily nature. When it is used in a negative sense, it is our

Satan, and the Flesh

human bodily nature as indwelt and misused by the spirit of sin. It is not that our human spirit has been made defective by sin (the way that a piece of iron is corrupted or made defective by rusting). Instead our flesh or human body is indwelt by the spirit of sin which misuses and twists our bodily members, appetites and desires. Sin is not some defect in human nature or even worse an evil human spiritual nature, but a spirit, as Paul actually states in Rom. 8:15: "For you did not receive a spirit of slavery (to sin) so as to fall back into fear, but you have received the spirit of adoption (the Holy Spirit, the Spirit of Christ)." So flesh refers to the human body and soul, to the appetites, desires, passions, and emotions of the body as enslaved and operated by the spirit of sin (see Rom. 6:12, 7:5, Gal. 5:24; Eph. 2:2-3).

What or who is this spirit of sin? It is not part of our humanity, but dwells within the human body (Rom. 7:15-20). Paul identifies this spirit for us in Eph. 2:2: "the prince of the power of the air, the spirit which is now at work in the children of disobedience." Most scholars recognize this as a reference to Satan. It is Satan who is the spirit of sin who expresses his nature in the sins of human beings. It is he who misuses and twists the normal appetites and desires of our bodies in disobedience to and rebellion against God's law. John too says that those who do sin are from the devil (1 John 3:8). F. F. Bruce, well-known British evangelical scholar, writes in his commentary that this means that those who sin have their spiritual source in the devil. So the origin of all sins (and not just Adam's!) is in the devil himself and not in a defective or corrupted human nature. Sin is the spirit of Satan indwelling the human body, twisting and misusing its appetites and desires, and expressing his rebellion in sinful actions.

But when Jesus died on the Cross, he became sin for us (2 Cor. 5:21), and God broke

the power of Satan in his flesh or body on the Cross (Rom. 8:3). Jesus was never joined to Satan in his spirit, since Jesus was without sin (2 Cor. 5:21), but the body of Christ was given over to the spirit of sin, which indwelt Christ's body for a time on the Cross. God condemned this spirit in Jesus' flesh, breaking Satan's hold over the human race. This is the bodily aspect of the atonement, in contrast to the blood that bought forgiveness of sins. The blood dealt with sins, but his body was the means by which God dealt with the spirit of sin that was the source of those sins.

So how did the church get this wrong?

It is Satan who is the spirit of sin who expresses his nature in the sins of human beings. It is he who misuses and twists the normal appetites and desires of our bodies in disobedience to and rebellion against God's law.

When did it go wrong? It really all goes back to St. Augustine. Augustine is probably the most influential theologian and biblical interpreter in the history of Christianity. The entire Western Christian tradition, both Catholic and Protestant, are deeply influenced by Augustine and his view of human nature, sin and salvation. He is perhaps best known for his defense of the idea that salvation is by God's grace alone and that human works contribute nothing to our salvation (Martin Luther in the Reformation was actually just repeating St. Augustine on this point, since Luther had been a monk in the Augustinian order). The British monk Pelagius had argued that human beings were able to keep God's law with some help by the Spirit of God. All that human beings needed to do was repent.

Augustine responded: No, human beings are completely incapable of obeying God because Adam's original sin has infected human nature and made us incapable of obeying God without dramatic divine intervention. Augustine was right that salvation was not by human works but by God's grace alone, but wrong in his understanding of sin and human nature.

In fact before St. Augustine's time, the early church believed that "sin" in Romans 7 did not refer to some mysterious sin principle or sin nature but to Satan himself. Didymus the Blind, who wrote in Egypt in the fourth century, said: "it is the devil who dwells in sinners and does the evil through them, just as Christ works the good in believers." Another important theologian, Basil of Caesarea, known for his important work on the Trinity and the Holy Spirit, calls the devil "sin itself," when interpreting Romans. Another church father of the fourth century, Methodius, also interpreting Romans 7, says: "But the devil, whom he calls sin, because he is the author of sin, taking occasion by the commandment to deceive me into disobedience, deceived and slew me. By such a choice I am sold to the devil, fallen under sin, the law of the devil according to the lust which dwells in the flesh." Irenaeus, one of the earliest Christian theologians and bishop of Lyon (185 AD), writes that Adam became a vessel in Satan's possession. I could quote additional early church writers, but I think these suffice to show that something changed in the way that sin in Romans 7 was understood. In my doctoral dissertation I have traced this change to St. Augustine. In fact, in the eastern part of the church, Augustine had no influence on their understanding of sin and human nature, and so to this day, the understanding of sin as a reference to the spirit of Satan is still an influential and important

continued on page 32

School Days

By Elliot Coatney

Prov 9:10 in NKJ

"The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding."

I live in a college town, and as summer turns to fall and the new freshman class rolls in, I think back on that time in my life with all of its excitement, nervousness, and expectation. Unfortunately, I also have painful memories of sin I chose that was destructive to me and those around me. In His grace however, God rescued me and taught me some vital spiritual lessons that I am always eager to share.

Throughout high school I did well academically and performed well on tests. I thought this was a big deal. I thought I was really intelligent. Worst of all, I was proud that I was "smarter" than other people. From a spiritual perspective, I am ashamed of this. On a human level, I am embarrassed about it as well. For my little place in life I did do well at school, but I wasn't even smart enough to recognize that in the big picture, I was nothing remarkable. I played the game of school pretty well and that's about it. This is a poor indicator of intelligence, much less of future success in life. Pride is just stupid, and it made a fool of me. Worse than being a fool though, I was arrogant and mean to other people. I thought I was smart, and I thought this made me better than other people. To my shame, I liked that. I was condescending. I was often vicious to peers and had little respect for authority.

I think in part I wanted to see myself as better than others by my intellect because I believed I was inferior in other ways. My family wasn't as well off as my friends and their families. I was gangly and physically weak. I don't say this as an excuse. If we're ever tempted to see ourselves as inferior, there is such glory in dispelling this lie with the truth that we are perfect vessels. When you reject this truth though, then you're seeing yourself as an important person—not a vessel. You are "somebody" to be judged against other "somebodies" and to either come out on the high side or the low side. That's the nature of independent believing. Satan is the author of this lie and he takes the reigns when we bite into it. Only the truth—that we are all perfectly created vessels—destroys the satanic lie that there is even such a thing as superior or inferior.

I didn't care about any of this spiritual truth when I was a senior in high school thinking about college. My one goal was to go to the top school I could go to. I didn't even care about what school would be a good fit for me, my circumstances, my personality, and least of all the Christianity I claimed. The truth was, I would say I was a Christian, but my life didn't show it. I cared more about my phony adolescent intellectualism than my faith. For a time I worked on getting into a bizarre, 30-student college/ranch in the California desert because it had the highest average SAT scores in the country—how smart is that? Never mind the school was radi-

cally "free-thinking" and promoted all manner of experimentation. I did eventually get over that idea, but it shows the extent of my sin-screwed-up thinking.

I ended up going to Duke University in Durham, NC. There, I was a tiny, tiny fish in a big sea. Academically, I was average at best and in any other worldly measure, I was low on the proverbial totem pole. So many of the students there were extremely intelligent, extremely talented, extremely wealthy, extremely attractive, or extremely cultured, and often they were all of the above. I didn't even register on the scale for any of these. For an arrogant jerk, this was a hard pill to swallow. Looking back, I think I could have found a place there. I could have accepted my place in life, who I was, and established a group of friends and been happy. Pride and jealousy are never happy though.

Throughout my second year at Duke I was generally depressed. The few friendships I thought I had established my freshman year just didn't carry over to my second year. The truth was I couldn't be friends with the BP (beautiful people as some referred to them), and the kind of people I might have been friends with, I wasn't satisfied with anyway. It was a pretty miserable spot to be in, and I deserved every minute of it. Though I would never have admitted it at the time, I was just a jealous wannabe. There are few kinds of people more detestable than that.

At the very start of my third year, God orchestrated several circumstances

and events that left me beyond depressed and miserable—I was despondent. The details aren't really relevant or very interesting, but I believe God was making me ripe for a rescue. The rescue came largely in the form of a phone call from a trusted friend and mentor back home (whom I wished I had allowed to be much more the mentor long before). In a late night phone call days before classes were to start, my friend asked me a simple question that I had never considered: "Why don't you consider leaving there?" He knew the despair I was experiencing in the midst of some tough circumstances, but even more I think he knew the despair I was in generally. I was living from practically no godly truth but had instead bit into about just any lie Satan was throwing at me. Little did I know, I had effectively turned the reigns over to him, and he was seeing to it that I was indeed miserable.

When I considered leaving school, I was immediately filled with a mix of relief and great fear. I knew leaving meant not only leaving school but also a way of thinking and believing. Leaving school sounded like a relief, but leaving my way of believing was frightening. I had staked everything on the thought that being smart and going to a top school made me somebody. Even though it wasn't working out, I felt like I would be nothing without it. In a way, I was getting what I wanted, but it was hell. That's God's justice. He gives us what we want but not without His promised consequences—good consequences for obedience and bad ones for disobedience.

The evening I spoke with my friend back home, I stayed up through the night considering the options. At one point, I asked God to guide me with a verse when I flipped open my Bible. I

think this sort of scripture roulette is immature at best; nonetheless, God had me open to [James 4:13-17]: "Come now, you who say, 'Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit'; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. Instead you ought to say, 'If the Lord wills, we shall live and do this or that.' But now you boast in your arrogance. All such boasting is evil. Therefore, to him who knows to do good and does not do it, to him it is sin."

Considering part of the tough spot I was in was an ailing business venture, it seemed to apply to me. I wasn't straight or clear at the time, but God did get to me with the verse. It was enough to push me to the decision to actually leave. The next day I cancelled my enrollment and packed my things, and the day after that I went home. I didn't come home the prodigal son, broken, repentant, and humbled, but I did make a difficult

choice in a godward direction. I knew when I left, God might never have me go back to school. In leaving, I was opening the door as if to say, "God, I'm letting go of 'my' way and trusting You with the next step."

This was only one chapter of my testimony. There was still a lot for me to see and ultimately confess and repent of—and I did—but none of it was possible until I let go and trusted God with that first step. After returning home, I spent a year working. By God's amazing grace I returned to school for a year in the Tar-Heel Blue Heaven of The University of North Carolina and finally graduated two years later from Appalachian State, my hometown university. Now I say with a sincere and hard-earned laugh that college took me six years and three schools. The road didn't have to be so rocky—it was a consequence of my own sin choices. Still, a path that would have looked second rate to me before, I now see as God's perfect plan to lead me into His highest and best.

To Think About...

The point is the habit of always relating all things that happen to me to the meeting of some needs in others. It is the difference between frustration and opportunity. If I just see things as happening to me and I don't know why, I am frustrated. I say, "If only things were different, if I hadn't had that difficult past or this physical disability or family problem, I could be of some use," then I am bogged down. But if I say, "God, you have sent this for some purpose, to minister somehow through me to some people in need," then it is opportunity. Life is then always an adventure of faith, never dull, never repetitious, always with some meaning round the corner. Let us get it in its total dimension—life's only meaning is God and others.

—The Spontaneous You

Powerless over Alcohol and Life: Step 10

Anonymous

In the early nineties The Intercessor placed a strong emphasis on the 12 Step program of Alcoholics Anonymous which has benefited so many. Although The Intercessor has turned away from this emphasis in recent years, we still recognize the Biblical truths which they embody.

Step 10: Continued to take personal inventory and when we were wrong, promptly admitted it.

Although the “work” this step requires seems really hard, I am reminded that my real work is to mature in my spiritual understanding. But as I write of my personal experience with Step 10, I may use “work” from time to time in the sense of “laboring” through darkness into light.

Sometimes I do not like to start this step because in those situations, I have already told myself that I will not enjoy the result. I have already instinctively condemned myself, having believed that I am a foul, evil person and that I should have done better or differently or ought to have been different. I have also believed, therefore, that when I look and take this inventory, I will always be wrong.

The “shoulds” and “oughts” have brought me back to a system of believing that I know now is “independent believing.” This system of believing starts with the premise that I am just a

person on my own, defining my own morality, rather than having my morality defined by the actions of the deity with whom I am joined or who works in my members. In other words, often when I begin this step I’m already believing incorrectly. I do not have an independent morality but only the morality of the Son with whom I am joined—One Spirit—or the morality of Satan, who has operated me in my members. Thus if I am going to get very far as I start Step 10, I need to know and remember where

My work here is to see what I have believed about myself today, moment by moment, and what the consequences of my believing have been. Had I followed Mr. Sin’s directions today?

I have come from in my believing and what I am now believing about the fact that Jesus Christ has chosen to live as me (Galatians 2:20)

What Have I Believed Today?

Since the introductory word is “continued,” I know I am simply “continuing” the searching and fearless moral inventory of the Fourth Step. The Fourth Step emphasized my container status. The daily, hourly and sometimes moment-by-moment Tenth Step work does, also. As a slave of sin (Romans

6:20), I once always followed Mr. Sin’s direction (“You do the deeds of your father” John 8:41). My work here is to see what I have believed about myself today, moment by moment, and what the consequences of my believing have been. Had I followed Mr. Sin’s directions today?

Had I believed that I was now a slave of God (Romans 6:22) with Him doing His thing? Or had my believing been that I was somehow an independent, self-operating self and by that believing had I necessarily fulfilled the lusts of the flesh (Galatians 5:17).”

My problems, you see, have always been (when I go with Mr. Sin’s temptations) that I believed I was a self-operating self with needs that must be satisfied. With that type of believing, I was, until recently, willing to go to any lengths to satisfy those bogus needs. No matter what the cost!

Did I believe the same lie today? Were my feelings so prominent in my experience today that I believed I was my feelings—that my feelings were somehow really me? Did I lose track of the truth that my real citizenship is in Heaven and that Christ had chosen to join Himself to me through the Cross? Did I believe that as a result of Christ’s redemptive work we had become One Spirit (1 Corinthians 6:17)? Had I felt rejected and, as a result, believed I was rejected, unworthy and “independent”?

Had I moved into the terrible state of self-pity in which I had lived so long in the past?

So you see how this Tenth Step inventory goes. I look at my day for the old-time snares of resentment, anger, rebellion, lack of gratitude, self-centered fear, self-pity, etc. Had I today, because of unbelief, sinned and lived in the same type of addictive believing behavior I had used in the past to cover up some perceived lack in me—rather than experiencing the pain and maturing spiritually through it?

If I discovered I had sinned today, I needed to promptly admit that sin, repent of the sin and make amends as quickly as possible—and then get on with the great commission (Matthew 28:19-20) which is the Twelfth Step: Having had a spiritual awakening as the result of these steps, we tried to carry this message to others, and to practice these principles in all of our affairs.

Two Lies Satan Tells Me

As I wrote earlier, I seem to have a very hard time working this step. Here are a couple of lies that catch me out. The first addresses that feeling, sense, view, etc. that Satan has hammered at me, and mankind, for so long. That sense that haunts me is that I'm the problem and not him. Satan's lie to me is that somehow there is a "just me" who lacks integrity, is a self-centered, wrong, bad person who is inherently foul—not just a failure, but a totally despicable human being. The truth is, of course, that I'm a perfect vessel and in my perfect vesselhood, even if I have not believed aright, I have been redeemed by the blood of the Lamb.

As I daily go about joined to the Lord (1 Corinthians 6:17) with Him

doing the living (Galatians 2:20), this step tells me to promptly admit "when I was wrong." Not that I'm a wrong person, but that I believed something wrong about myself and, therefore, sinned. Although I have been completely forgiven and the slate against me has been erased, I still have this awful feeling of "wrongness." That "wrongness"

If I discovered I had sinned today, I needed to promptly admit that sin.

is not what this step addressed, but is what Satan wants me to experience.

Step 10 says "when" I was wrong, not "since" I was wrong—and there is a great difference, isn't there? Notwithstanding the "wrongness" Satan has assaulted me with, this step permits, in fact it instructs me, to view myself in a different light. This I can say, then, that while working this step, "Greater is He that is in me than he that is in the world." As a consequence, while I review my day I will see that my actions haven't always been wrong and that I, in fact,

Although I have been completely forgiven and the slate against me has been erased, I still have this awful feeling of "wrongness."

have been redeemed by the blood of the Lamb. Being made One with Him, I am not a wrong person. So I can look at my day a little clearer, a little cleaner through the eyes of Him who redeemed me, and I will find a neutral me rather than a wrong me.

Instead, this step addresses the requirement that I honestly view my life

daily, and when I see a wrong (sin) choice, to promptly confess that I sinned by choosing to temporarily believe that there was a "just me," an independent self, who needed or lacked something and chose to get it. SIN!

This step is also very difficult for me because sometimes my insides hurt so badly that it seems I can do nothing about honestly choosing my way out of the pain through confession and prayer (James 5:14). Pride and self-centeredness shame me. Sometimes I'm so "shut down" (that is, I appear to be totally disconnected from the event I am inventorying) that I cannot, it seems, choose out of the unbelief. Yet the only way out is by choosing to believe Galatians 2:20 and promptly admitting that the problem today has been that Satan has deceived me into believing that there is a "just me" who must be protected, pampered, and nursed along.

Thus I come to the second part of this step—And after taking the inventory, promptly (being ready or quick to act as occasion demands) admitting where I was wrong. If I just take a personal inventory and stop with that, I miss the release that comes from admitting and repenting of the wrong, the bitterness, the anger and resentment—all of which, unless promptly confessed and repented of, will soon spring up and eat me up again!

The importance of an honest daily inventory can be tied to Hebrews 12:15 (Living Bible): "Watch out that no bitterness takes root among you, for as it springs up it causes deep trouble, hurting many in their spiritual lives."

Willingness is the Key

The key to living this step successfully depends upon my degree of will-

ingness. Willingness in me centers on agreeing in a small way with what Jesus experienced in Gethsemane—where being “deeply grieved” He said, “Father, if thou art willing let this cup pass from me” (Matthew 26:38-39). He obviously didn’t like His present circumstances and wanted to escape an inner pain; however, He did not stop there. He went on to say, “If this cannot pass away unless I drink it, Thy will be done.” He was willing to fully experience what the Father had sent His way. He endured the Cross, despising the shame (Hebrews 12:2) for each of us. So as I see whatever comes to me as coming from the Father’s hand, a willingness develops in me.

When I say, “sometimes my insides hurt so badly it seems that I can do nothing about honestly choosing my way out of the pain,” I mean that the pain appears so overwhelming that life really does seem hopeless. It is not, but successful living seems hopeless.

But what is this present pain? Mine, and I imagine yours, too, comes in many different forms: fear, anger, greed, worry, emptiness, feelings of guilt and shame, self-pity, fear of exposure that if you really see me, you won’t like me, the fear that a wrong move on my part will destroy my life, or maybe even no feelings at all—a nameless pain. Regardless of how I feel, life seems to work when I focus on the fact that Jesus did not merrily go about His business with no pain. And He, too, did not want to experience life’s pain but was willing to do so.

My willingness, therefore, comes from a focus on what Christ has done and the gratitude that comes with that recognition. It doesn’t immediately change how I feel. But it does take me back to the fact that Another is living out

this life. The ONE who also experienced feelings that pushed Him to say, “Not my will but Thine be done” will again say this AS ME.

There can’t be much doubt that a regular Step 10 experience is biblically sound:

Watch and pray, lest you enter into temptation. The spirit truly is ready, but the flesh is weak.

—Mark 14:38

For you are dead, and your life is hidden with Christ in God.

—Colossians 3:3

His life through me is laid down for others, and this is the only real joy that exists!

Do not be wise in your own eyes.

—Proverbs 3:7

Whoever loves instruction loves knowledge; but he who hates reproof is stupid

—Proverbs 12:1

Through Pain to Maturity

It is clear from scripture and experience that the pathway of spiritual maturity is outlined with pain. Indeed, Satan’s lie—that we are independent selves who lack much, need everything we don’t have and can never get enough of—is so deeply ingrained in us that changing from this thinking, feeling, and believing requires trauma to the soul. That trauma is pain!

I am, in my core and forever, a Christ/I—that is, a person who by free choice transferred my permanent allegiance from self-reliance to reliance in Another and was thereby born into the family of God. And God, desiring to

manifest Himself to His world through me, decided to and did become one spirit with me and decided to and does, therefore, live His life through and AS me (Galatians 2:20). When I say, then, that I am an alcoholic, I do not intend to confuse you. The real, eternal me—the spirit me—is joined to the Lord—one spirit (1 Corinthians 6:17). But the me you can touch and see is emotionally and chemically a slave to the numbing effects of alcohol. I simply cannot drink alcohol, eat food soaked in alcohol or taste alcohol in any form.

Having to experience—without the temporary numbing produced by alcohol or any other addictive behavior—what others experience of fear, joy, wonder, confusion, anger, loss, etc. is a new experience for me. Instead of alcohol, I must now rely on faith in Jesus Christ, in God the Father, and the Holy Spirit to preserve me intact. I’ve never seen any of them but have experienced their handiwork. The Tenth Step helps reaffirm the truth to me.

The Twelve Steps promise what the Bible has always promised. If I steadfastly hold in faith to the life provided by my Higher Power, who I know as the triune God, life will become fulfilling and, therefore, worthwhile. His life through me is laid down for others, and this is the only real joy that exists!

As with all of the preceding nine steps, I necessarily omit from this brief article much of significance and importance. I simply don’t have space to tell all. I urge each of you to find out for yourself the insides of a Twelfth Step life.

Anonymity is a fundamental tradition in AA. However the writer welcomes any questions or comments, which may be sent to the magazine office.

Letters from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

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St. Simons Island, GA
April 26th

Marilyn dear,

Don't try to give up anything because trying is human self-effort. Tell God you don't want to give up anything, but then tell him you know He's grabbed you and you trust HIM to make you give up what HE knows you should. Then DON'T TRY. Keep on as you are, and expect HIM to do the loosening! "Trying" is really still the self-effort spirit of Satan working on you.

Then, yes, love, we are always persons and so always must be self-satisfied. So don't be alarmed by feelings of self-pleasure. The big difference is we used to get pleasure by being for ourselves, but now our pleasure is being for God and others. But meanwhile we live in a world of fallen self-pleasing, so sure, we shall be continually pulled by temptations, don't fight them; but then say "That's only Satan tempting me, and he has a right to, I'm living in his camp, but those self-drawings are only his pulls on me, what I really am pleased with is glorifying Christ in my life." Then you just substitute your Christ-being for the temptation pulls.

As to falling away, love, such "fears" are to press you into that boldness of faith which says, "You've chosen me, and keep me, and it's up to You to keep keeping me, so I'll have no fear," which really means I'm not loving and trusting you truly! Actually falling away is not falling, it would mean you hated and despised God and wanted no more of Him. So we're not in that dimension!!

Love, you'll never be too bold in writing me, I like bold ones, and hope I shall see you at the end of my Nov. tour!

As for this "zeal" question, dear, keep off trying to assess yourself. Light doesn't look at itself, it just SHINES, and others see by it. If you have really and finally believed according to Gal.2.20 that you are now CHRIST living in you as you, and you His human form, then leave Him to give you the stirring He wants to. If you don't "feel" you have zeal, then don't "try" to have it. Just be your loving Marilyn self, and Christ manifesting Himself in His Marilyn form as He pleases. Got it, love? Write again.

Always loving you

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The Worldwide Evangelization

C. T. STUDD, Founder



Crusade

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Tampa, FL
May 2nd

Marilyn my dear,

Your letter has followed down to me on this tour. You know I always like to exchange letters with you. You are such a plain searcher and digger, and you share your searchings with me.

Of course you are right, dear, this "trying" life is way off, because it is really Satan's independent "try-try" spirit expressed by us as if us. But as you realise it is God's good negative way of giving us a 'good' dark which can then be replaced by a perfect light.

But dear, the "stones of stumbling" you are always being tripped up on is that you hope God may sometime bring you to this release, but meanwhile you must struggle and suffer. SOMEHOW the Spirit will open your eyes to the given fact that all this is already yours. That Satan-spirit of "try, try" was cast out on Jesus's body on Calvary, of course representing our bodies (2 Cor. 5:14 & 21, and then Rom. 6:6, 7 & 11.) You see you are still assessing your experience by your feelings and appearances. You'll never get through that way, and by that deceit. You and we have to BELIEVE. Our only "obedience" is what Paul called us to—the "obedience of faith," Rom. 1:5 & 16:26, almost the first and last verses of Romans—just obeying not by works but by solidly believing what He has told you to believe in His word!

Dear, there's no other way, and you foolishly "suffer" till you "obey" by believing. And believing means from your heart and will saying a thing is what the Scripture says it is, and keep saying it as fact, and bearing witness to it, no matter how you or others "feel". So you say, "I am the love of God" (Christ in me), and don't say "I need that kind of love"! And don't wait for a heart of flesh, but SAY "I have that heart because it is He as me," even though you feel it is still a heart of stone! No other way, love.

So I've got to keep "getting at" my Marilyn pen-friend until you "obey" and simply say and say and say those facts about yourself—that that try-try spirit of independent self has been put out of you at Calvary, and the Spirit of truth, HE HIM-SELF in you as you, fixed for eternity is the fact. And as you keep saying it, the Spirit will confirm it to you and you'll write and tell me so—1 John 5:10.

Loving you as ever,

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January 22nd

Marilyn dear,

You are caught up and locked up by the loving Spirit who will not have you possessed by any but Himself. It's no good, dear, you crying out why He doesn't reveal Himself to you in the way in which you think He should, and what about your wandering thoughts etc. All this is irrelevant. He IS revealing Himself to you as you in you, but while you try to "experience" the revelation, you never will, because it is still a subtle form of self-reliance, and you would finally attribute any revelation to the fact of you seeing Him. So you are shut up to faith, and you know by now, love, this faith means you "obey" by believing and outwardly saying it with your mouth that while you once were indwelt by Satan and expressed his nature, now through Christ, He is the permanent indweller in you, and you are so joined that you are being He in expression whether you realise it or not. And realizing is merely secondary and even dangerous when you can then make a boast, as it were, that you are inwardly conscious. No, dear, you ARE, you ARE, you ARE. That's all. And when you lay down your arms and stop questioning and almost demanding some conscious consciousness, you'll remain unconscious. You have got to say with the Psalmist (139) that if you are making your bed in hell "Thou are there."

Loving you,

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Modern Man and the Ultimate Question

continued from page 14

on, but we can now see that if the Only Person in the universe is love of this kind, and if, being Spirit, the Within One, He has as His means of manifestation a human race living this same kind of life, spontaneously and delightedly through His unity with them, so that they also are love, then the last piece of the jigsaw puzzle of the human race is in place and the picture whole—every limitless development of our human potential at full stretch, yet all geared solely to me for my neighbor, my neighbor for me. God and his universe have then come home.

—*Spontaneous You*

Tape Talk

continued from page 15

and practical way that offers hope to all who seek answers. In his words, “I’m living an ordinary life but underneath I know it’s not I but Christ.” That’s what Paul squared up for us in Galatians and “Being right with God is not having a few sins put away, it’s being a right person. Your whole being is put right.” If you want to know more about living like this, then these tapes are well worth a listen.

Bible Study: Sin, Satan and the Flesh

continued from page 23

interpretation in Eastern Orthodox theology.

So why did Augustine introduce a new understanding of sin and human nature? Before his conversion to Christianity, Augustine had been a follower of the Manicheans, a religious group that believed there were two equal deities in eternal conflict, a good deity of light and a bad deity of dark-

ness and evil. The evil deity was not a creation of the good deity, but equal in power and origin. All human sin was the result of and was caused by this evil deity. In contrast, in the Christian view Satan is a spirit created by God in time and is not a deity equal to God in power and attributes (though he may think he is), and is only a rebel against the one true God.

When Augustine became Christian, he reacted against the Manichean religion he had once followed and rejected the view that Satan continued to be the source of all human sin even after Adam’s sin and reduced him to only beginning the process. In other words, Satan corrupted human nature, which became independently sinful, but Satan did not continue to dwell in humanity, as the other church fathers taught. Augustine was right to reject the teachings of the Manicheans, but went too far in the other direction. Instead of understanding sin as the spirit of Satan, he reinterpreted sin as a corruption of human nature, as a defect in our humanity that caused the will to function

incorrectly and pursue what God had forbidden. Sin in his view is like rust that corrodes iron. Rusted iron is defective and not as strong as pure iron, so sin has weakened and corrupted human nature so that it doesn’t perform as God created it. Unfortunately, the Western half of the church (which became the Roman Catholics and later the Protestants) followed Augustine’s teaching about original sin and human nature.

Contrary to what Augustine and the entire Catholic and Protestant traditions have taught, sin is not the corruption of an independently operating human nature, but the enslaving spirit of Satan. Humans do not operate themselves, since Paul says that we are either operated by the spirit of sin which indwells us, “it is no longer I but sin” (Rom. 7:17, 20), or we are operated by the spirit of Christ, “it is no longer I who live but Christ who lives in me” (Gal. 2:20). So when is it just me? Never. There is no independently operating human self or nature in the New Testament.

Daniel

Stage 1: The Preparation

But Daniel purposed in his heart that he would not defile himself. —Daniel 1:8.

Why, when thousands were taken to Babylon at the time of the Captivity, did God pick out these four young men, Daniel and his three companions? They were men who lived for God and not for themselves. What a chance these Jewish captives had: to be educated in the king’s palace, to have the best of food and everything else. But Daniel did not think in this way. He “purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank.” This was the beginning of the young man who was to tell what would happen at the end of the age. You first prove God where you are or you will never prove him anywhere else. Once you enter that spiritual realm where Daniel was for three years, you never want to come out of it. When you are living “within the veil” nothing can disturb you. You cannot take one natural thought or motive there. There was nothing in this world for Daniel to live for. He was a eunuch and lived on the plainest of food. Nothing in the palace attracted these four young men, and at the end of three years God gave them “knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.” God gave them the very things on which the king would test them at the end of the three years, and they were then given authority and merit. God had refined them and changed them so that they lived for him and his glory alone in a heathen court.

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

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A Priceless Inheritance

"For God has reserved a priceless inheritance for his children. It is kept in heaven for you, pure and undefiled, beyond the reach of change and decay. And God, in his mighty power, will protect you until you receive this salvation, because you are trusting him. It will be revealed on the last day for all to see. So be truly glad! There is wonderful joy ahead, even though it is necessary for you to endure many trials for a while."

—1 Peter 1:4-6
(New Living Translation)

In-House Counselor

Fowler Cooper, MBA, MA, MFT
Individual, Marriage, & Family Therapy
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Words to Live By...

God's pleasure, Christ's joy are an outcome of His giving Himself, not pleasing Himself. True pleasure is when my self-pleasing is fulfilled in self-giving, and my self-love finds full satisfaction in other-love. There is total self-fulfillment.

Youth Ministry

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Zerubbabel Tape Ministry

The following audiotapes are offered as an aid 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

Abraham (1975)	2 tapes- \$10.00
David (1976)	3 tapes- \$15.00
Elijah-Elisha (1977)	3 tapes- \$15.00
Esther-Mordecai (1975)	1 tape- \$5.00
First John (1976)	3 tapes- \$15.00
Galatians (1976)	2 tapes- \$10.00
Hebrews (1976)	3 tapes- \$15.00
Jacob	2 tapes- \$10.00
James (1977)	2 tapes- \$10.00
Job (1975)	2 tapes- \$10.00
Jonah (1975)	1 tape- \$5.00
Joseph (1975)	1 tape- \$5.00
Moses (1975)	4 tapes- \$20.00
Philippians	1 tape- \$5.00
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

Just Me—Insights into the operation of independent self. Kingston, NY, 1986. One tape—\$5.00

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

Freedom: The Foundation of Personhood—Understanding the personhood of God and His operation through us. San Bernadino, CA, 1986. One tape—\$5.00

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

Side 1: Isaiah 50:10: Walking by Faith In Darkness—Walking in faith when there is no witness of the Spirit. Ft. Washington, PA, 1988.

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

Zechariah 4:6,7: Tom Prewitt—The vision for Zerubbabel. Singing Hills, NH, 1986. One tape—\$5.00

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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

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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

To order tapes, please contact:

Zerubbabel Press, Pat Mace, PO Box 1710, Blowing Rock, NC 28605 828-295-7982

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:

Marian Kinahan, 35 Ban Na Greinne, Craddockstown Road, Naas, Co Kildare, Ireland; tel. 045 889381

The Bookshelf

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From Despair To Delight (1990)	Sanda Cooper	Pamphlet	\$ 1.00
Who You Are and Not Who You Thought You Were (1989)	Jackie Ginn	Pamphlet	\$ 1.00
Continuous Revival	Norman Grubb	46 pages	\$ 3.00
C. T. Studd, Cricketer & Pioneer (biography) (1933)	Norman Grubb	241 pages	\$ 7.00
God Unlimited (1962)	Norman Grubb	208 pages	\$ 9.00
Intercession In Action (1991)	Norman Grubb	38 pages	\$ 2.00
No Independent Self (1986)	Norman Grubb	Pamphlet	\$ 1.00
Paul's Key to the Liberated Life: Romans 6-8 (1988)	Norman Grubb	Pamphlet	\$ 2.00
Rees Howells, Intercessor (biography) (1952)	Norman Grubb	263 pages	\$ 8.00
The Key To Everything (c. 1960)	Norman Grubb	Pamphlet	\$ 2.00
The Law of Faith (1947)	Norman Grubb	212 pages	\$10.00
To All Believers... It's as Simple as This (1986)	Norman Grubb	33 pages	\$ 2.00
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Yes, I Am (1982)	Norman Grubb	291 pages	\$12.00
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Alphabet Soup (1992)	Page Prewitt	Pamphlet	\$ 2.00
A Lawyer Tells It Like It Is (1990)	Tom Prewitt	Pamphlet	\$ 1.00
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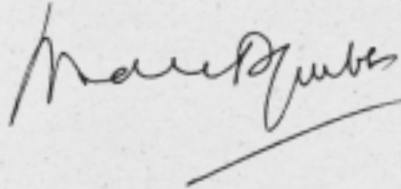
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