

The **INTERCESSOR**

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

Volume 21

Number 4

Faith Lessons

by Norman Grubb

I learned the speaking of the word of faith as a regular principle of life through my friend Rees Howells. I listened to him in his daily talks on how the men of God in the Bible came to the point of speaking that word of faith. It gradually soaked into me that this was not some occasional, rather exotic way of handling life's challenges, but the normal one. I saw it in the men of the Bible, and supremely in the life of Jesus Himself. Moses announced the ten plagues to Pharaoh one by one, crossed the Red Sea, got water from the rock, assured the people of daily manna... each by some specific word, such as "Stand still, and see the salvation of the Lord which He will show you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace"—when the Israelites were terrified by the chariots of Pharaoh pursuing them. Joshua, when the priests blew the trumpet, commanded the army around Jericho: "Shout, for the Lord hath given you the city"; David declared to Goliath, "This day will the Lord deliver thee into my hand"; Elijah told Ahab, "There shall not be dew nor rain these years but according to my word."

Those great Bible examples could seem out of reach to us ordinary twentieth-

century folk. But I observed Rees Howells at his Bible College put faith into present-day action. And I have since seen multitudes of instances of this during my years in the Worldwide Evangelization Crusade.

We got into focus how Joshua and all such men spoke their words of faith. They named their needs. They, not God. "What things soever ye desire." This was the secret. The hidden key.

This life is not to be we men pathetically depending on God, calling on God as though at a distance and not too willing to help. It is God's marvelous plan of entrusting Himself to man, joining Himself to man as man.

It is man speaking as God.

I had, as a young man, joined C.T. Studd in the heart of Africa, after my army years in World War I and a time at Cambridge. I had been attracted by his new venture, then called the Heart of Africa Mission, because it was founded on the principle that God alone would be the supplier of all needs...according to His promises, with no appeals made to man, and no needs mentioned except to

God. The Crusade has remained wholly faithful to this principle these sixty-eight years of its existence. Pauline and I lived like this with C.T. Studd and our fellow workers in the Belgian Congo, and experienced God's faithfulness.

Meanwhile, back in Britain I had become a close friend of Rees Howells, and the first link between us was his sense of oneness in spirit with C.T. Studd, whom he had never met. From Rees Howells I learned not just an almost unnoticed walk of faith regarding the daily supplies coming from God, but a principle of faith to be definitely applied to *every* challenging circumstance of life, the way Jesus plainly

In This Issue

Faith Lessons	1
Editor's Note	6
To Think About	7
Tape Talk	8
Bible Study: The Old and New Man	10
The Laugh of Faith	12
A Look at a Book	16
Greater Love Hath No Man	18
Where Things Went Wrong, and Why	20
Queen Esther	23
What is Flesh?	24
Body, Soul and Spirit	27
The Committee	29
Letters from Norman	30
Living Bible Excerpt	33
Words to Live By	33

The INTERCESSOR

The newsmagazine of
Zerubbabel, Inc.

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1895–1993

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acted in meeting every variety of need. My Waterloo came when C.T. Studd in the heart of Africa was “glorified” (the way we always speak of the “death” of God’s servants), going to the Lord in 1931 with “Hallelujah! Hallelujah!” as his last words. He had commissioned Pauline and me to return to the home base in England and carry on the Crusade with the thirty-five workers in the Congo, and just we two at home. That first month at home we received \$500 for those workers for a month! And it was precisely then, at the bottom of a dry well, as it were, that I looked up to the glimmer of light at the top and was challenged to put into practice on my own what I had learned from others.

Speaking The Word Of Faith

I am writing this not from any special interest in the incident, but because it illustrates what we are talking about—*how to use the word of faith*. The way we then did it is the way I and so many others still do it today. Not one iota of difference. That is why I mention it in detail: as an example of practicing the faith way as the *only* way—the *only workable* way—of living, applicable to every detail of our lives. For though learned, perhaps, in a crisis, it is then to be practiced in all our daily situations.

There were four of us together one day at the house which was our London headquarters in 1931. There was Pauline and I, one missionary recruit, and one missionary on furlough. What did we do? First we faced our negatives. Things were at the collapsing point: Trouble had arisen and many had left us. The Depression had hit and money was practically nonexistent. We had plenty of advice to “give up”—close the small mission, or offer it to others. (This situa-

tion was of the same kind that we are all confronted with at times, with pressing, even disastrous negatives: What shall I do about this mountain, this hopeless situation, this impossible person?)

Well, I had learned the first step from Rees Howells. Not calling on God and asking Him for deliverance; nor listening to man—but listening to God. In other words, not what we think about it, but what has *He* to say to us about it. “What’s up, God?” This is revolutionary (and has remained so) because it reverses prayer. It is not we talking *to Him* and bringing Him our needs, but giving Him the chance to talk *to us*.

For us at that time it certainly was the difference between collapse and continuing. We listened. But how does God talk to us, or we hear His voice? We have already gone into that: by knowing our inner spirit-union, then catching on to what comes to our minds as what He is saying to us. On that occasion, a thought came to us fully suitable to our special calling. We remembered that our founder, when he first went alone as a pioneer to the heart of Africa, wrote that God had spoken to him on board ship “in strange fashion” and said to him, “This journey is not only for the heart of Africa but for the whole unevangelized world.” He had added, when he wrote this home to his wife, “To human reason it sounds ridiculous, but faith laughs at impossibilities and cries, ‘It shall be done!’”

Well, that was certainly absurd to us. Our thirty-five in the Congo were almost at starving level, and here God was coming back to us through our founder and saying, “Not only for the heart of Africa but for the whole unevangelized world.” But we knew it was the word of the Lord in all this impossibility, and we accepted

it. For C.T. Studd had said specifically: “Faith laughs at impossibilities,” and this was where he and Rees Howells talked the same language—faith!

So the next thought that came to us—His mind in our mind (We were not doing any official praying, not on our knees. We were sitting talking, and this was our prayer!)—was, “What does ‘faith’ mean when it comes to a matter not of theory but of action?” That led us to the Bible, which was always our foundation—the Bible interpreted to us by the Spirit. It seemed practical to us to turn to the experience of Joshua, for he was Moses’ successor...and in a minute way we were successors to our Moses, C.T. Studd. So we read Joshua chapter one, and that was where God’s mind speaking through our minds put us right into focus, put us right along the lines Rees Howells had always talked about and showed us in his own life. We read how God spoke to Joshua and told him to pick up the torch that Moses had laid down and go forward into the promised land, crossing the Jordan River.

Well, that was still theory to us. Exhortation wasn’t what we needed. It was how to get into action. So we read further. That interview with God closed with verse 9. Then the paragraph mark: change of subject. And here was our key illumination—a lifelong one to me. We read that Joshua called together the officers of his army and told them to make practical preparations—commissariat, food, etc.—for Joshua said, “Within three days ye shall pass over this Jordan.” That was what struck us. By what authority did Joshua name “three days” and then say with total confidence that they would *then* cross the flooded river? God had not said that to him.

Then we saw. We got into focus how

Joshua and all such men spoke their words of faith. They named their needs. They, not God. “What things soever ye desire.” This was the secret. The hidden key. This life is not to be we men pathetically depending on God, calling on God as though at a distance and not too willing to help. It is God’s marvelous plan of entrusting Himself to man, joining Himself to man as man. It is man speaking as God. It is union in action, just like with Moses, Elijah, and the rest. It was Joshua who, as a military commander, calculated the days needed for preparation and then fixed a timetable by the word of faith. He had got it! He understood that God had entrusted His own plans and the power for their fulfillment to His anointed agents—which we all are. *You define what you need and how much you need. Then you say so.* That’s all. You say it is coming. That it is there already in your sight. “Within three days ye shall pass over.”

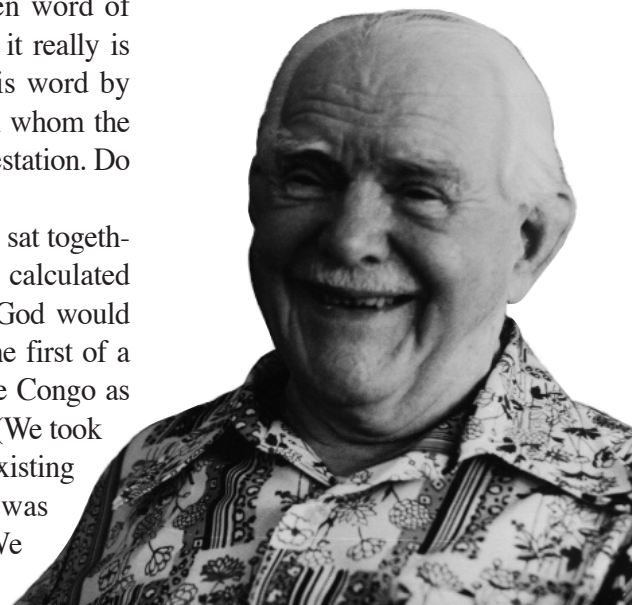
It is always our speaking our word of faith which puts a person into action. But this is not human action. It is God-action, Spirit-action, and the river will dry up and the people cross. So we see that all hangs on this spoken word of faith, and that’s all; because it really is God the Father speaking His word by His son or daughter, through whom the Spirit then moves into manifestation. Do we see this?

We did that morning. We sat together and spoke that word. We calculated our “three days” to be that God would start sending new recruits, the first of a great army, to fill gaps in the Congo as well as going to other lands. (We took no note of the needs of the existing workers, for we knew that was God’s normal business.) We named “ten,” and that as the

first token of a world-wide advance to begin in the Congo. They would come in a year, by the first anniversary of C.T.’s glorification. We said it, named the number, and the day—July 16, 1932—and used that scripture we have already quoted in Mark 11:24. We believed we had received, as it says.

Completion

Next day as we gathered, one of us asked the Lord to remember and send the ten. The Spirit rebuked us. Do you ask for what you’ve got? If you got it yesterday, shouldn’t you give thanks? So for the rest of that year—no man knowing what was happening—we thanked, watched, and often laughed, as the ten came: called (with Bible-school training), financed, and commissioned to the Congo where they all went. The last one, Ivor Davies, was given the name Kumi in Africa, which means “ten.” The last £200 needed for his passage there came three days before the anniversary. We were in Belfast, in a prayer conference which began five days before, watching each mail, and the telegram came from Pauline in London: “200 pounds for the



ten, Hallelujah.” We heard later that it had come from two old ladies whom we had never met. So thank God for old ladies!

The next year we moved on to fifteen, the next twenty-five, the next fifty, the next seventy-five—and they came. There would be no point in giving further details, for we are looking at principles. But I thank God that the Worldwide Evangelization Crusade, coupled with the Christian Literature Crusade (which was born out of it), together have some 1500 workers, establishing the gospel in over forty fields. Thank God, today thousands around the world have confessed Christ and are themselves now forming national churches, spreading the gospel witness. The whole company of Crusaders are still living with enthusiasm on the promises of God, applying these same principles of faith to all kinds of advances. Millions of dollars now come in annually...when it was but five thousand that first year. I do not mean to disregard the fact that there have been failures en route. And trials. For some there has been the glory of martyrdom, as they have laid down their lives for Christ. There are objectives of faith not yet in the visible; but on the whole, we have seen overwhelming evidences of the truth of God’s word—that “faith is the substance of things hoped for, the evidence of things not seen.”

What if It Doesn’t Happen?

Now the question is this: Does this illustration bring home to us the fact that faith is consummated in our word of faith? For third-level living requires a catching on to the mind of God through our minds in a situation, replacing our negative thinking; then boiling it down to a clear, specific objective; then stating

that objective in its direct, practical form by my word of faith; then believing that it is already in existence, because there is no time factor (past, present or future) in God’s “fourth dimension.” So we also, as He, call the things that be not as though they are.

Then, having done that by our word of faith, we never repeat it again in the form of a request; we don’t ask, we thank. We continue repeating our “thank you” in our inner recognition of what is coming, for our faith has within it a “sense” of the thing anticipated. We already “see” in faith as well as speak that word of faith.

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Never, of all things, do we ask, “Why hasn’t it happened?” We surely give ourselves totally away, if, when the answer has not yet come (or even after it “cannot” come, for the time for the answer has passed with no answer) we say, “He hasn’t done what I believed for. It hasn’t happened. Faith doesn’t work.” By that we would imply that the answer depended on our faith, and this has failed; or we have believed amiss, or something. But it is *His* faith expressed by us, and we are saying *He has done it*. Not we, but He. Therefore, if it is a done thing by the word of faith, we never say it hasn’t been done. Never! For our word of faith means that we have said *it has happened* in the spirit. It has happened, and if someone says it hasn’t happened,

we *still* say it has happened. God will fulfill His own word. It was He who told us to say to that mountain “Be gone!” and to believe that, when we pray, we have received. So *it has happened*. Hold on! Even if we do not see things until the other side of the grave! For it was said of the men of faith in Hebrews, “These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embraced them.” But even if they did not receive the fullness, they did have a good slice of the cake en route! I believed God for a solution to a problem in our missionary work forty years ago. I expected the answer, but did not see it come, and was tempted to say, “No answer. I must have been mistaken.” But just *now* the answer is appearing.

Of course the temptation is to question. “Was it my faith at fault?” “Was my motive right?” “Was I mistaken or presumptuous in speaking that word of faith?” Never accept those questionings which come from our souls. They come from the recurring temptation to move back into “separation”—as if it is not God speaking by us in our fixed union, but that we still have our separate, self-condemning selves. Condemnation accompanied by darkness comes from beneath. Conviction accompanied by light and peace comes from above. Go back to our spirit-centers where the word is “Be still, and know that I am God.” If I totally trust Him with a single eye, I shall see that what appeared to me to be a mistake, or to have had some flesh motivation behind it, is not; God will give the perfect and fully satisfying fulfillment. Such times, when apparently faith does not become substance, are given us to establish us more thoroughly in the fact that we have the mind of

Christ and must not recognize the false possibility that we are back in our old, divided, self-motivated outlook.

As for “presumption,” what that really means is that my word of faith had behind it a desire for my own satisfaction or self-display, rather than being solely for the glory of God or the benefit of others, or perhaps was meant to test God’s faithfulness. Don’t be frightened by such a barb. Don’t accept that in our union relationship with Christ our motives are flesh-centered. Stand to your “launch out in faith,” and believe that God meant it.

Sometimes, as with Paul, the exact desire, as first named, is refused: not with a *No* but with a far vaster *Yes*. Because if Paul had gotten the removal of his thorn in the flesh, we should all have forgotten about that as an incident of history. But we never forget the answer he received—a support to the whole church of Christ in all of the pressures of life—that “God’s strength is made perfect in weakness” (2 Cor. 12:7-11). And so inwardly conscious of this did Paul become that he went on to say, “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake”; and then, no longer mentioning God in it, “...for when I am weak, then am I strong.” That is *union*. That is Paul speaking and living as God. A far vaster answer for the centuries than a temporary healing. So here it is. Keep speaking the word of faith, as I do, all the time. Say again and again, “This has happened, that has happened, for I inwardly see it *has* happened.” Watch for the happening, and enjoy the many times you see it happen.

By now it is surely clear that this is radically different from the normal

underlying faith by which all who are born-again live. In that sense all Christians walk by faith and not by sight. But on the third level, “father” grade, of which we are now speaking, faith is the operating agent, the one and only means by which every situation of life is authoritatively handled. We are mountain-movers. Like those in Hebrews 11, we are stopping the mouths of lions; out of weakness we are made strong. We have an appetite for “tight corners,” as C.T. Studd said, to “give us the luxury of seeing God deliver us out of them.” We are now in permanent faith-action, as Jesus was on earth. This is the commissioned third-level life, using the word of faith as naturally and continually as we make normal human decisions. It is our common habit and practice.

We say this to underline that *third-level living*—with the rivers flowing outward, with the Spirit “mighty in us” towards all—means *life is constant faith-action*, way beyond the normal way of life in which, on occasions, prayer or faith is a useful resource. On this level, *all* life is faith-in-action. We are “fathers in action.”

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

During the Christmas season we delight to be reminded of the miracle of the Incarnation—the God of outpoured love literally stepped out of eternity into time to redeem His creation and offer us the life He always intended for us. As we contemplate the birth and life of the perfectly sinless Son of Man as He walked on earth in the weakness of human flesh, we rejoice in the love of such a God who paid such a price for our redemption. But what then? It was not just to redeem us that Jesus walked on earth. It was also to demonstrate the exact nature of the life we are intended to live as born-again children of God and joint heirs with Christ—“God in flesh appearing.”

This issue explores two interconnected themes: the correct understanding of our human make-up and how we live out our calling as God's agents at the third and highest level of faith.

Picking up where Brett left off in last issue's Bible Study, Norman cuts through the misconception of the biblical term *flesh* to show that “flesh” is not evil, but simply our body-soul make-up—our right humanity—and “merely the human agent of the operating spirit.” From there Norman explains that although Satan is no longer running us from the inside (spirit-center), through our flesh he can still stimulate flesh pulls (temptation to sin). Recognizing that these pulls and enticements are not, in themselves, sin and that we are no longer under their domination, I take the opportunity to affirm that I am in a spirit-union with Jesus Christ, dead to these pulls on my flesh, and “the indwelling of Christ's spirit-nature of other love puts [my] pulls to death and replaces

them with good fruits.”

In three “Letters from Norman,” we get an additional peek into the practical, personal way Norman poured himself out to help a struggling believer to address the negative “pulls of the flesh” by faith—“merely taking God at His word, with no concern about what you feel about it.”

Norman's “Where things Went Wrong and Why” gives us an overview of God's purpose for creating us. This succinct article explores the nature of God, freedom, choice, and the necessity and origin of evil. Especially insightful is the portrayal of what really happened when Adam ate from the wrong tree, explaining not only how Satan captured the human race, but also the true make-up of humanity as a container of Deity.

In his Bible Study “The Old and New Man,” Brett Burrowes addresses another common misconception about our humanity: the idea that our human nature has been flawed by the Fall and that born-again Christians have two natures, the old and the new. Brett carefully shows the roots of this error and counters it through the teachings of Peter, Paul, and John. We have no independent, self-operating, flawed human nature—we are vessels operated by one of two indwelling deities whose “nature” we manifest.

This topic, the basis of our “total truth” message, is further examined in a newly published article, “Body, Soul, and Spirit,” by Page Prewitt. Teaching from the Scriptures with examples from her personal spiritual struggle, Page illustrates how we are containers of deity with no self-operating nature of our own—indwelt first by Satan from birth and then by Christ at our conversion. She drives home the liberating

implications of this fact: not only was Satan defeated on the Cross by Christ's death and resurrection, but he was cast out of us at our conversion to be forever replaced by a spirit-union with Jesus.

Marian Kinahan's “Greater Love Hath No Man” describes the transformation she experienced when she recognized that God is not merely her “helper”—as if she is separate from Him—but lives in her at her very spirit-center, manifesting through her the very nature of Jesus Christ. This is not the story of super-human exploits, but of victorious day-to-day living amid the circumstances we all experience—workplace challenges, family relationships, and just facing the day alone.

Carol Hoffman's Tape Talk highlights Page Prewitt's excellent audiotape, “Faith Creates a Reality.” In this tape, Page describes a seldom-taught key principle for our operation as human expressions of Jesus Christ. “Faith creates a reality,” says Page, “so believing in ourselves brings about Satan reality. That's his costume, and Satan reality is not just an idea—it's him walking around in us—misusing us. On the other hand, believing into God brings about God reality.” Rich in personal illustrations, Page's talk penetrates deeply into the faith-life and its practical application to our lives.

Norman uses “Faith Lessons” to continue last issue's study on speaking the word of faith. His personal crisis as head of a mission whose founder had just died drove him to “the faith way as the only way—the only workable way—of living, applicable to every detail of our lives.” In almost journal-like detail Norman shares the questioning, apparent impossibilities, and step-by-step fulfillment of the first word of faith—for

ten fully-trained missionaries for C.T. Studd's little mission, then as his faith expanded—for fifteen, fifty, seventy-five, and on to 1500 workers establishing the gospel in over forty fields. As always, Norman moves beyond his specific experience to extract the principles of faith still available to us in any circumstance today. Especially helpful is Norman's penetrating insight into "catching onto the mind of God" and operating from this third "fatherhood" level to reach clear, specific, seemingly-impossible objectives.

Speaking of C.T. Studd—we get a further taste of C.T.'s own "Joy to the World" in "The Laugh of Faith, Part 2." Chronicling the joy that comes only from bold faith in Jesus, C.T. takes us from the disciples' initial failure at Jesus' arrest and crucifixion to their final victory of faith. In C.T.'s unforgettable terminology, "The disciples had lost heavily on the first innings, but taking the matter greatly to heart, and coming to themselves and to Jesus, who coached them up well in between time, they won the match in fine style on the second, and that too without their twelfth man, and this is how it is won."

Finally, we invite you to a "taste" of Norman's delightful, inspiring, and insightful autobiography *Once Caught, No Escape* in this issue's "A Look at a Book." We are very happy to announce in this issue that the reprint of this book is now available to order through Zerubbabel Press.

So this issue of *The Intercessor*, in keeping with the Christmas season (and throughout the year), again proclaims "the mystery hidden from the ages and now made manifest: Christ in you." Or, in the words of the Christmas season, "God in flesh appearing."

To Think About...

Renewed in Christ, crucified and risen with Him by faith and inward witness, once again the choice has been fully made by some through the enabling of His Spirit, Who was spurned in that first garden. Our wills have become one with God's. Now God works in us to will and to do of His good pleasure. Our set purpose with purified hearts has become to love Him with all our strength and our neighbour as ourselves. But we remain in a vitiated world. Almost all things around us, sights and sounds and influences, are charged with temptation. Satan remains the prince of this world, the god of this age. Our bodies, still in the bondage of corruption, were in the past given over to sinful habits and respond very often more easily to temptation along the lines in which they were over-indulged. Most people have special sins that "easily beset" them.

Temptation, therefore, remains the constant element in which we live, sometimes consciously, always there subconsciously in the very environment. But we are to understand that this is both our blessing and our battlefield. For it is by conquest over temptation, by the integration and invigoration derived from the struggle, that we both move forward decisively and definitely ourselves along a clear line of action and also release new redemptive forces in the world.

-Norman Grubb

Tape Talk

by Carol Hoffmann

TAPE REVIEW:

FAITH CREATES A REALITY

by Page Prewitt

Who are we before and after being born-again? Who or what is sin? And how does faith create reality? These questions and more are answered on this very enlightening tape.

Page is full of life and fun to listen to on this tape, as she reminisces with old friends, answers questions, and recalls her own experiences that illustrate how faith creates reality. I will include several excerpts from this tape that really got my attention.

Page begins by illustrating that a person consists of a body, soul and spirit. Before we were born-again our human spirits were joined to Satan's spirit. She recites parts of Ephesians 2:1-2, Romans 7 and other Bible verses to back up her statements. One theologian she knows thinks sin is a thing, like a virus; we catch it and can't seem to ever get rid of it. But Page counters with the truth, "Since the Bible says that God is Love and God is a person, the opposite is therefore true; sin or misuse is a person." As Paul says, "Not I, but sin dwelling in me." In addition, she points out that if it is true that sin is a thing, then we are stuck. "On the other hand, if sin is a person then we have hope."

She explains that after our new birth our human spirits are joined to the Holy Spirit. The old Satan spirit is out. According to the Bible, "He that is

joined to the Lord is one spirit. We died with him and the same Spirit that raised him up is in us."

We don't, however, become a whole new thing; we contain a new nature. Page illustrates this by describing an egg. An egg consists of one yolk and one white, always separate inside the egg. No matter what we do on the outside we can never mix the insides of an egg. You see, when we're born-again, our human spirit stays the same. All that changes is our operator. This is important, because if we were totally taken over by Satan we could not have accepted Christ. Likewise, if we were totally taken over by Christ's Spirit and became a whole new thing, we could never sin. We know, however, that neither is true.

A little later in her talk Page explains temptation. Though Satan was in us before our new birth, after we are born-again he is outside of us. Nevertheless, Satan still pulls on our soul from the outside, and affects us from the inside through memories and ideas that stir up our emotions. Then when stirred up, Satan speaks to us/you and tells you, "See, that's who you really are." The truth is there is no reality in our soul other than what it feels or thinks. Both are totally neutral and have no motive. Choice is made from spirit, and the only choice we can freely make is to believe or not to believe God and His truth about us.

Page teaches the difference between soul and spirit by sharing the following personal experience. Several

years ago, she and Norman Grubb were invited to a Youth for Christ luncheon. There was a lady seated up front that Page found herself disliking. You see, she was all put together, and an "ideal Christian." At the time Page thought of herself as a Christian failure. Later, she told Norman that she disliked someone at the luncheon. Norman also noticed the same woman. He said, "Oh, I didn't take to her much either, but, I say to myself, there's another here who loves her perfectly."

The following paragraphs narrate Page's daring beliefs that changed her life and will change our lives too if we dare to believe in the same way. Years ago, when Page first learned the glorious truth that she was Christ in her form, she remembers saying over and over again to herself, "I'm Christ in my form, I'm Christ in my form, I'm probably the only one in this place that knows that I'm Christ in my form. When I first dared to believe it and say it to myself and sometimes to another person, a miracle happened. Without notice of any behavior change, I began to be satisfied with myself, and I didn't care what others thought or noticed about me. I was finally satisfied with myself, the bottom line being not me, but Christ. So where was my beef or complaint? I, instead, held onto, 'I'm Christ in my form' for dear life because it was suicidal to move off of it."

"What I didn't know then was that by believing that I was Christ/I, it eliminated independent believing which is

really Satan believing.” She didn’t believe, like some others did, that this part of me is Christ, this bad sin is Satan and this mediocre stuff is just me. In fact, when we believe or fall for the trick that it’s just good old or bad old me, that’s unbelief, and Satan gets his hooks into us to lead us around on the outside.

When asked some questions about it, Page clarified by saying that none of the following are correct: I am unorganized or I am organized, I’m so dumb or I’m so intelligent. *I,I,I*. Then Satan says, “That’s right. You are such and such.” Satan wants our concentration on the “problems,” such as fear or whatever we think is our problem. “I used to think my fear would get better, be eased or maybe I’d grow out of it, but my feeling may never change.”

“A doctor doesn’t just give you a lozenge for a sore throat. He gets to the

root of the problem. Our problem is not the fear, being unorganized, what you’re feeling, what you’re doing or what they’re doing. The root of the problem is the ‘I.’ You just think you are just you and I thought I was just ‘I.’”

“This is Satan’s big lie: You’re just you; the things you like about yourself, you get prideful about, the things you hate about yourself, you are miserable about. It’s all the lie Satan took for himself, I am just me and will be god unto myself.”

“The Bible says that in the beginning was God and He is all there is, and everything comes from God. Even Satan can’t operate by himself. You see the lie of ‘I’—me doing my own thing is really Satan in masquerade. And he’s been doing that since the fall of Adam.”

“*Faith creates reality*, so believing in ourselves brings about Satan reality.

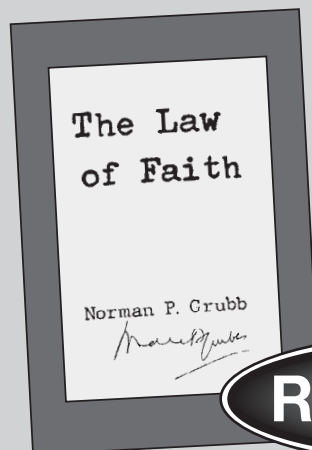
That’s his costume, and Satan reality is not just an idea. It’s him walking around in us—misusing us.”

“On the other hand, believing into God brings about God reality. Daring to believe it was He living His life out through me, made it Christ, and it’s He whether others like it or not. This is not just a message that works; we have a Person working in us.”

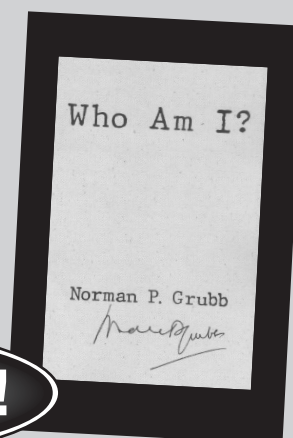
In conclusion, there are many more dialogues and wonderful stories illustrating the truth of who we are and how it works on this tape. Besides seeing body, soul and spirit in a new light, I thoroughly enjoyed listening to Page narrate her life stories. She is not only a fabulous teacher, but a person who exudes life and love. I highly recommend this tape to anyone who has not listened to it recently.

Norman Grubb's Who Am I? and The Law of Faith

Unedited from the original.



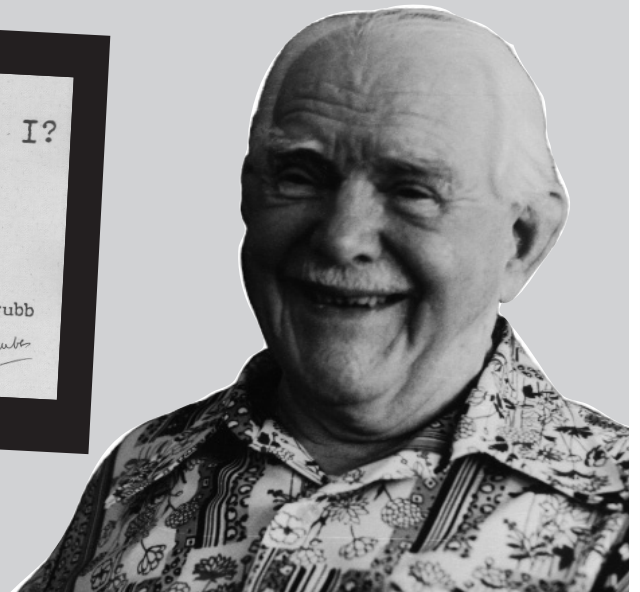
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BIBLE STUDY: The

by Brett Burrowes

A common belief of many Christians is that we have two natures, an old nature which fights or is in conflict with the new nature. The continuing existence of an old nature would explain why most if not all Christians struggle with sin. We've probably all heard the old analogy that our "two natures" are like two hungry dogs: If we feed the old nasty vicious dog, then that nature will become more powerful, but if we feed the new "dog" or nature and try to be loving, then that "dog" or nature will dominate. The idea here is that there is a split in the self, one part desiring the good, and the other part delighting in sin and self-seeking. Nevertheless, this is not Paul's point of view.

Paul refers to the old and new man three times: Romans 6:6, Ephesians 4:22-24, and Colossians 3:9-10. In Romans, Paul is saying that when Jesus died on the cross, our old humanity was crucified with him. Now when someone is crucified, he doesn't hang around for very long, a couple of days at most. Crucifixion provided a definite end to one's life: so whatever the old man is, it has met a definitive end in the cross. This is not merely "positional truth," as some Bible teachers claim: it is actually true and is the basis of why Paul can say that we have died to sin. In Colossians 3:9, Paul writes that we have put off the old man with its practices, an event in our past. It is something we have already done, so we should not have to worry about the old man, whatever it is.

But then in Ephesians 4:22, Paul says that we still need to "put off the old man according to our previous way of life, corrupted and deluded by deceit-

ful desire" (Eph. 4:22). How do we explain this apparent contradiction? Have we "put off" the old man or not? But we need to pay closer attention to Paul's words: "according to our previous way of life." What we need to do is to stop living as if we were still the old person we used to be. Stop living according to your old way of life! The Greek word *anthropos*, does not refer to an internal spiritual nature, but to a person, a human being. It is the kind of person

The glaring difficulty with Augustine's view of the old man is this: if we continue to have an old nature that is sinful, then how was the old nature crucified on the cross (Rom. 6:6)? So the phrases old man and new man do not mean that we have two human natures: the terms refer not to natures inside us, but to the kind of people we were before and after our initial expression of faith in Christ.

we used to be. In order to make it mean "old nature," we must read into it a conception of human nature made defective by the fall that ultimately derives from St. Augustine, as I explained in my previous article. The glaring difficulty with Augustine's view of the old man is this: if we continue to have an old nature that is sinful, then how was the old nature crucified on the cross (Rom. 6:6)? So the phrases old man and new man do not mean that we have two

human natures: the terms refer not to natures inside us, but to the kind of people we were before and after our initial expression of faith in Christ.

Paul has a different understanding of "human nature." We don't possess our own independent self-operating human nature, whether old or new, or good or bad. We need to redefine "human nature" to refer to our bodies, souls and spirits as vessels indwelt by one of two spirits, Christ or Satan (see Eph. 2:2; Rom. 7:7, 20, 8:9-11, 2 Cor. 4:7; Gal. 2:20; 2 Tim. 2:20-21). In Augustine's view, human nature is self-operating but defective, injured by the fall, and that is why it sins. In Paul's and John's view, our humanity is not self-operating, and we sin because the spirit of sin is operating in our members (Eph. 2:2, Rom. 7:17-20), and we are really doing the desires of our father the devil (John 8:44). So the "old man" refers to the kind of person we were when we had the spirit of Satan indwelling us. The new man is ourselves, as indwelt by the Spirit of Christ. What we believe about old and new man comes down to our conception of human nature: do we have an independent self-operating human nature that is defective and sinful or is our humanity indwelt by one of two spirits, and therefore not self-operating? I believe the second is the teaching of the New Testament.

In my last article, I wrote about indwelling sin, the flesh and Satan. Sin is the spirit of Satan indwelling the flesh, or human bodily nature. I also explained there that the "flesh" is not a spiritual nature, but our human body and soul with all their capacities, appetites, desires, emotions, and passions. The problem with the flesh is not

Old and New Man

that it is inherently defective or flawed, but that it is indwelt by the spirit of sin, namely Satan. Satan indwells our members and misuses us, twisting the desires and appetites of our bodies to express his rebellion against God. The problem is much more serious than a mere flaw or defect: we have been captured and enslaved by a power greater than ourselves.

On the other hand, because we have been captured and enslaved by the devil, the solution is simpler. If our humanity is defective, then I just have to live with it, at least in this lifetime. But if Satan has entered in and taken over, then the possibility exists that he can be expelled and that we can be delivered. And this is in fact the case: "Now the ruler of this world is cast out" (John 12:31). The Greek word for "cast out" is the language of exorcism: when Jesus casts out demons, the same Greek word is used (see Matt. 12:28, "If by the Spirit of God I cast out demons, then the kingdom of God has come to you").

Jesus accomplished this exorcism of Satan on the cross for us: "He who knew no sin became sin for us, that we might become the righteousness of God" (2 Cor. 5:21). Christ took upon himself the spirit of sin in his own body when he died on the cross, in order that His Spirit of righteousness might dwell inside us in place of Satan. This "exchange" of Christ in place of Satan becomes real for us personally when we receive Christ by believing in him. In the early church, this confession of faith was always associated with baptism. There was no "sinner's prayer" and no one spoke of "praying to accept Christ." Instead, you confessed your faith in Jesus Christ as Lord and in his

resurrection from the dead and were baptized. A major part of the early ritual of baptism was the exorcism of Satan from the person receiving Christ. In later times the church softened this to a renunciation or rejection of the devil and his works that the believer made during their confession of faith, though Luther himself included exorcism as part of baptism.

So when we initially receive Christ, Satan is cast out. Paul says that those who have been baptized into the death of Christ have died to sin, that is, to the

So when we initially receive Christ, Satan is cast out. Paul says that those who have been baptized into the death of Christ have died to sin, that is, to the indwelling spirit of Satan (Rom. 6:3-6). As a result, we are no longer enslaved by the devil, and no longer have to carry out his desires (John 8:34 and 44).

indwelling spirit of Satan (Rom. 6:3-6). As a result, we are no longer enslaved by the devil, and no longer have to carry out his desires (John 8:34 and 44).

Now one might say: the Gospel of John says that the devil is cast out of the world, but doesn't say he is cast out of people! True enough, *but what is the world?* Jesus is not saying that Satan is being cast out of rocks or trees, or that he used to float in the air somewhere. Satan is a spirit: he doesn't dwell in material things. No, the world is humanity in rebellion against God: it is

humanity that Satan inhabits and rules over! After all, where else would Satan be, except in people? Satan is not in hell, nor is he the king of hell, as popular myth has it: Satan won't be thrown into the lake of fire until the final judgment (Rev. 20:10). So when we first confess our faith in Christ, Satan is cast out of our spirits. Satan does continue to have access to our flesh in order to tempt us, since we have not yet received our resurrection bodies: "we who have the first fruits of the Spirit groan inwardly while we wait for adoption, the redemption of our bodies" (Rom. 8:23).

But even though Satan continues to attack believers, we should consider ourselves truly dead to his power because the person we once were has been crucified with Christ (Rom. 6: 2-11). We are no longer the person who is indwelt by the devil. The devil may attempt to regain a foothold (Eph. 4:27) and so operate us from the outside, but we should not allow him to deceive us that we really have an old human nature that must be changed or improved. Our humanity is not the problem; it is the spirit operating in us that is the problem. Christ dealt with the persons that we once were by crucifying the old humanity to the cross (Rom. 6:6). When we believed in Christ, we became a new creation (2 Cor. 5:17): we have put on the new man, who is Christ Himself! (Col. 3:10, see Rom. 13:14). But we are a new person not because we have a new human nature of some kind alongside an old nature, but because we are indwelt by a new spirit—that is the *only* thing that has really changed.

The LAUGH of FAITH

By C.T. Studd

PART 2

Religion without laughter is like a marriage without love—the result is the same in both cases—"sourness."

Faith brings you an invited guest to the Feast of God. Christ says, "Eat that which is set before you." He provides many dishes in turn; if you miss one dish, all you've eaten before seems to do you little good, and will even turn sour inside. One dumb note spoils the music of the piano. A dropped catch has lost many a cricket match.

There were once some men who had a very Good Master. He taught them a great many things; they learned them all but one; and that they couldn't learn because they didn't believe it possible. Of course they were too polite to tell their Master so, but whenever he broached that subject they all became like a lot of deaf adders stopping their ears, charm the Master never so wisely. We shall see the result presently.

Once He tried to teach a similar lesson to two good women, whose brother had recently died. "I am the Resurrection and the Life." "Your brother shall rise again and live with you," said HE. Alas! They didn't believe, but persisted in thinking there must be some sort of double theological meaning about the words and that Jesus did not really mean what He said. So, remaining sad, they wept, and made Jesus weep too at their unbelief. Of course, Jesus did as He said, raising Lazarus from the dead, and giving him back to them.

Now, if those two women had only believed what Jesus told them instead of weeping, they would have laughed the laugh of faith, and danced for joy. Faith makes you laugh on the right side of your face, but unbelief on the wrong side.

Because he didn't believe when Jesus said that after three days in the tomb He would rise from the dead, Peter was guilty of presumption, and had to receive a stern rebuke.

Jesus told His disciples this truth about His rising from the dead that their joy might be full, but as they would not believe, sorrow filled their hearts.

"Let not your heart be troubled," He said. "Believe in Me"; "Be of good cheer"; "I will come again." They remained troubled and sad because they didn't believe that one thing. It was such a pity, for they really believed so much; they were

just not the "whole hoggers" they should have been, and so suffered shipwreck of life and reputation, at least for a while. Truly, the results of their unbelief were disastrous. One disciple betrayed his Master! Three of them slept on sentry duty! One lied, and denied that he had ever known Jesus! While all forsook Him, played the coward, and afterwards nearly killed themselves reaping and eating the crops of sorrow and shame they had sown by their unbelief.

Now had they but believed their Master's words, how very differently they would have acted. Judas Iscariot the Hon. Treasurer of the Society, unable to miss the chance of a "dead cert" speculation, instead of betraying HIM would probably have rushed off to the High Priest and laid him an even sovereign that he would not keep Jesus Christ dead in the

tomb for four days; had he done so he would have won his bet, of course, been differently domiciled today, and triumphantly wearing that sovereign upon his watch-chain, instead of being tortured by the continuous pressure of an ever-increasing mountain of pieces of silver, piled upon him by the devils in hell.

Peter, instead of following Jesus afar off, would have followed so closely that he would have had to be reprov'd for treading upon his Master's heels. All would have gone to the court, the cross, and the tomb, and when requested by police to "move on" would have politely replied, "We are doing no harm; we are not going to interfere; but we are going to wait and see Jesus Christ come out." Sometimes I have thought I gazed on the faces of those soldiers, when I have seen those of some modern Christians, when the venture of the impossible for the glory and kingdom of God by faith in Christ has been advocated.

The disciples had lost heavily on the first innings, but taking the matter greatly to heart, and coming to themselves and to Jesus, who coached them up well in between time, they won the match in fine style on the second, and that too without their twelfth man, and this is how it was won.

When Jesus had risen from the dead He companied with His disciples at various places for forty days, and specially told them three things.

1. That they were to go into all the world and preach the Gospel to every creature.

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things.**

2. That He would be with them always.

3. That He was going to leave them shortly and ascend into heaven, but would after a time return with the angels of heaven in power and great glory.

Of course No. 2 and No. 3 seemed contradictory, and consequently impossible, for how could He be with them and away from them at the same time? But they decided they were not going to reason any more, but believe every word He said. Doubting is an absurd and impossible position, earning justly the scorn of both sides. There are but two consistent positions—Real Faith and Rank Infidelity, though the latter is the scoff and scorn of Hell itself, for even the devils believe and tremble.

At the close of the forty days Jesus and His disciples were on Mount Olivet. Just after He had again commanded them to go and evangelize the world, and blessed them, He ascended into Heaven in a cloud.

The disciples stood transfixed in wonder and worship, gazing into Heaven with the desperate gloom of their bereavement stealing over their hearts. But just in the nick of time two men, clad in white, stood by them and began to remind them that this same Jesus, as He had told them, would come again in power and great glory.

They remembered! They believed!! Behold the magical effect of faith!!! The mournful gazers became suddenly converted into joyful men of action, returning forthwith to their Upper Room in Jerusalem to do as they had been told. "HE, is coming again," they said, "and when He comes He will expect to find us so doing." Day after day they praised and prayed, and daily their faith and joy increased.

Their pride died, and over its grave, shedding tears of joy, their hearts became one.

"One army of the Living God,
To His command they bowed."

An army composed of an hundred and twenty men and women were solemnly yet joyfully preparing to conquer the world! The biggest job this world has ever known was about to be tackled by the smallest and oddest band of adventurers by faith in their invisible Christ.

A presumptuous (?) band of nobodies sworn to attempt the absolutely impossible and failing to see the humour of the thing, was eagerly awaiting the order to begin.

Asked that dearly loved question of every ecclesiastical

Pharisee: "By what authority or by what power doest thou these things?" they replied, "By Faith; by Faith in the risen and living Jesus Christ, the Son of God, by Faith compelling obedience to His commands."

Don't tell me that there were not times, during those ten days of waiting, when some, looking at the others, or the magnitude of the work, or perhaps at themselves, were tempted to laugh at the absurdity of the thing, but one glance above, and that blessed streak of memory, "HE is coming again and HE is with us always," acting like a charm, dissolved the laughter of doubt into that of faith and joy.

Ten days they waited for their armament and orders. Both came together, the same day, early, suddenly. So well prepared were they and so eager for the fray, that by nine o'clock of the same morning war had been declared and the first battle begun. Ere night fell, 3,000 of the enemy had surrendered, bowed the knee to the Christian COMMANDER, and enlisted to fight under His Banner.

Such was the result of Faith,
The sights those days in Jerusalem
were some of the strangest ever
seen.

The few were fighting the many!
The fools were teaching the wise!
The weak were tackling the strong!

The Ecclesiastical pillars were being defied by
an insignificant group of laymen, unlearned,
unschooled, and unordained!

But the most delicious thing of all was that
the poor, weak lay fools were ever the victors and
their army always increasing.

Being the age of Faith, it was also that of Miracles, and among the many marvels seen there were none greater than these:

The man who had been scared out of his wits by a housemaid, and had lied to save his life, was now to be seen court- ing death by boldly confessing Christ and telling the truth.

He who had sat and warmed himself was now seen warming others, and especially the priests, with good, hot spicy food.

They who, but a few weeks before, in fear of their lives, had denied and forsaken the Christ and fled after being scourged and threatened with death, were joyfully congratulating themselves that they had been counted worthy to suffer for HIS Name's sake.

The Priests were arresting, imprisoning, and scourging the disciples of Christ for preaching His Name without their ordination or licence, while God was busy liberating, encouraging,

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Christ through unbelief; or
the Laugh of Faith as we
promptly accept His
invitation.**

and working with them.

No wonder the Gospel spread like wildfire, first through Jerusalem, then throughout Judaea and Samaria, then through Asia Minor, Greece, Europe, and to the utmost limits of the world-wide Roman Empire.

They didn't start a Missionary Society, for the whole Church was such, and all its members missionaries. They went everywhere preaching the Gospel. Threatened, they ate their bread with gladness. Robbed, they took joyfully the spoiling of their goods. Persecuted, they were filled with joy and with the Holy Ghost. Beaten and imprisoned, they sang hymns of praise to God. Neither men, nor devils, nor circumstances could "down" them. They so loved Christ that they loved not their lives to the death. Faith closed their eyes to earthly consequences but opened them wide to the honour and privilege of serving Christ and to all the glories and rewards of Heaven.

Did Faith suddenly enter the heart of a cruel, heathen jailor? He rejoiced greatly with all his house.

Did Faith come suddenly to the high officer of a heathen State, returning, without a single Christian companion, to life among a heathen people? He went on his way rejoicing! Did Faith find lodgment in a city? There was great joy in that city!

Was their faith put to the proof by manifold trials? The Christians rejoiced with joy unspeakable and full of glory! Did Faith come to young converts accompanied by great persecution, and the loss of their apostles? They were filled with joy and the Holy Ghost!

What was the great secret possessed by these ordinary men and women, giving them triumphant victory over nature, sin and self, over death and the devilish tortures of the human agents of hell?

Faith—A simple Faith—A full Faith.

Simple—They had Faith in Jesus and in HIM only.

Full—They believed all He said and obeyed.

'Tis only a whole Faith that produces such miracles, such joy, and such laughter at impossibilities.

"England won her Empire." So said the late Professor Seely, "in a fit of absence of mind." The early Christians won theirs in a fit of Faith and laughter, laughing at impossibilities they cried, "They shall be done."

Would we today win ours by evangelizing the world? We can win it only by working on the same lines. Alas! We are attempting to do it and failing because we seek to do it in an hysterical fit of admiration for wisdom and education. A Long

Head is no substitute for a Living Faith. Long Heads too often dwarf Faith and lengthen faces. Great Faith produces great joy. Little joy is a sure sign of little faith.

"But you don't mean to tell me," says one objector, "that Christians should always be bubbling over with joy"? "Yes, indeed I do, for otherwise we must disobey our God, our Bible, and His Apostles."

"Ye shall *rejoice* in all that ye put your hand unto," says God. "These things have I spoken unto you," said Christ. "that My joy might remain in you, and that your joy might be full." "Ask and ye shall receive, that your joy may be full." "These things we write," wrote the Apostle John, "that your joy may be full." While the Apostle Paul said:

"Let us rejoice in hope of the Glory of God."

"Let us rejoice in our tribulations."

"Rejoice evermore."

"As sorrowful, yet always rejoicing."

"Rejoice in the Lord always; again I will say Rejoice."

**With
prayers and
songs of joy, the
laughter of Faith, must
the soldiers of Jesus go to
storm the remaining posses-
sions of Satan.**

**They went to Jericho—they
marched round it—they took it
by a shout of Faith.
We shall go to the uttermost
parts of the world. We shall
march around and into
every unevangelized
region of the earth.**

And why? "For the joy of the Lord is your strength." "Faith without works is dead." Faith without joy is but a sour old maid. Faith staggers if it does not laugh at impossibilities. "God hath made me to laugh," said Sarah. At what? At the impossible!

"At destruction and death thou shalt laugh," said Job. A word in season, no doubt, to missionaries who venture abroad without a guaranteed salary. While even Job's demure and gloomy friend said, "God will yet fill thy mouth with laughter and thy lips with shouting." Shouts of laughter! Bravo, Bildad! "Thou shalt be altogether joyful," says God.

The evangelization of the world today is possible only when we believe in the doing of the impossible by God through manifestly and ridiculously inadequate persons and things.

When the Christian youth of Christendom ceases to ask, "Is it healthy?" "Is it nice?" "Is it wise?" "Is it remunerative?" "Is it possible?" Or, having asked such questions, and being answered in the affirmative, replies briskly, "Then send somebody else there." Or, answered in the negative, says, "Capital! I will go there at once," and really does go, smiling.

When, in order to obtain votes for Jesus in every constituency on earth, our Christian youths, scorning to sit in security at home, scoffing at ridicule, and laughing at danger and death, will eagerly go to the uttermost parts of the earth for Christ. When Christians begin to bank their nine-tenths in the

Bank of Heaven, and their one-tenth in the Banks of the World.

When Christian parents covet for their children active service at the front in the army of Jesus more than the choicest billets in the gift of their earthly Sovereign.

When to save a dark soul in the uttermost parts of the earth, is reckoned among Christians to be at least as great an honour as to win the coveted V.C. When these things are so, in other words, when we have the Faith of Christ, then the accomplished fact of the evangelization of the world will really be in sight at last; for it will be the sure sign that the household of God has once again become possessed of that unconquerable Apostolic Faith which joyfully insists on making the utmost human sacrifices for the cause of Christ, and laughing the laugh of Faith, when any human impossibility obstructs, boldly charges through.

Christ declared plainly, "If any man cometh unto Me, and hateth not his own father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be My disciple." "Whosoever does not bear his own cross and come after Me, cannot be My disciple." "So, therefore, whosoever he be of you that renounceth not all that he hath, he cannot be My disciple" (Luke 14: 26, 27, 33).

Joy unspeakable and eternal is the fruit of obedience to these, Christ's words. A gloomy, namby-pamby, and impotent religiosity is the product of disobedience. To such words there can be but two replies. Our refusal of His offer of discipleship, and so our denial of the Lordship of Jesus Christ through unbelief; or the Laugh of Faith as we promptly accept His invitation.

Faith laughs at the folly of any other answer. Faith laughs at the idea of the entrance fee being too heavy. Faith laughs at the thought of there not being bread enough and to spare in the Father's army, seeing the earth and the fullness thereof are His.

Does the School Board provide meals for its destitute disciples? And shall not Jesus? Ha! Ha! Laughs Faith.

Does an economical nation supply the needs of the men who enlist in its army or navy? And shall God starve His? Ho! Ho!

Does a friend invite you to leave your own dinner-table, and dine with him and then not give you enough to eat and drink? Hee! Hee!

Does the queen invite her guests to Buckingham Palace, and then send them empty away? And shall Jesus? Roars of laughter!!

Shall that Central African negress, a total stranger to us, clad in but an insufficient loincloth made from the bark of a tree, seeing us tired and hungry, run after us and present us with a huge bunch of delicious bananas, refusing all payment—shall such as she supply our needs, and shall not Christ? Ho! Ho!

"Is anything too hard for the lead?" laughs Faith. Is it possible for God to lie? Does He mean His commands to be obeyed? Will Christ keep His promises? Can God prepare a table in the wilderness?" "Can He give bread also?" "Will He provide flesh for His people?" Is Jesus Christ the Great Physician? Is it true that the silver and the gold are His, and the cattle upon a thousand hills? "Man may fail or turn tail, I know," cries Faith, "but JESUS NEVER, And He is the only one that really counts."

"I may look a fool or mad, laughs Faith,
But I'm not such a fool as I look,
For I trust in the Great Infallible God
And His Infallible Book."

With laughter and songs and prayers our heroes went to the front in France and Belgium.

With prayers and songs of joy, the laughter of Faith, must the soldiers of Jesus go to storm the remaining possessions of Satan.

They went to Jericho—they marched round it—they took it by a shout of Faith.

We shall go to the uttermost parts of the world. We shall march around and into every unevangelized region of the earth.

We shall also take them by the shout of Faith, and our shout is this:

With the Sword of God.
In the Name of our Lord Jesus Christ.
By the power of the Holy Ghost.

And such simple faith sets us laughing in anticipation of the glory that shall be, for right well we know that it shall be even as He has told us.

"This Gospel shall be preached in all the world for a witness unto all nations."

The day is at hand.

GO OUT QUICKLY
is the command of GOD.

COME FORTH QUICKLY
is the call of JESUS CHRIST.

We MUST be about our Saviour's business.

"Faith LAUGHS at impossibilities,
And cries it SHALL be done."

A Look at a Book

by Sanda Cooper

BOOK REVIEW:

Once Caught, No Escape

by Norman Grubb

Once Caught, No Escape is Norman Grubb's autobiography, now republished by Zerubbabel Press. In its pages we come to know a remarkable soldier of Christ, one who has made a unique contribution to Christian thinking in the 20th century. This riveting account of his life moves beyond the factual description of the formative events in his life, fascinating though they are, to the experiences that brought him to a deeper insight into God. The book is aptly titled, for once God "captured" him, Norman was driven to share the truth he knew, no matter the cost.

He begins with a brief account of his family's lineage—with a touch of the "blueblood" in it, as he puts it—and his gratitude that he grew up in a Christian home. It was while home on vacation from boarding school that he experienced the first crisis of his young life—a family friend confronted him about his relationship to Christ. His commitment—on his knees—to Jesus Christ was followed by a revelation: "If that is so, I don't have to go to hell, God is my Father, and heaven is my home....these were the simple gospel facts by which I, and millions of others, have 'passed from death unto life,' and 'the Spirit had borne witness with my spirit' that I was a child of God." So began his lifelong devotion to his

Savior.

When the First World War began, Norman received his commission as a second lieutenant in the Gloucester Regiment. His description of life in the trenches is riveting, but even more moving is his obsession to witness to young men who may have had only a short time to live. This was an obsession that never left him.

While in the hospital recuperating from an injury, an event of "revolutionary importance" occurred. He was introduced to C.T. Studd's "The Heart of Africa Mission" through a small booklet: "No sooner had I begun to read than as clear an inward voice as ever I heard in my life said, 'That's where you are to go.' I had received my life's call and knew it." Those familiar with Norman's superb biography of the famous missionary, and Norman's father-in-law, C.T. Studd, will remember C.T. as one of the Cambridge Seven who gave up his fortune when he went to the mission field and relied solely on God for his needs. Norman was drawn to this firebrand who had sacrificed all for Christ, and to his ferocious passion to spread the gospel. But after joining Studd in the Congo Norman faced his second spiritual crisis as he came face to face with his own shortcomings as a missionary. How he battled out his

problem before God and forever settled his Galatians 2:20 identity by faith are critical to an understanding of his life and serve as a roadmap for all facing the same heart cry.

C.T. was one of the two major spiritual influences on Norman's life. The other was Rees Howells, his "beloved friend above all friends." His biography, *Rees Howells, Intercessor*, has become a Christian classic. It was from Rees that Norman learned the principles of faith that were to guide him after C.T. died, when the mission he had founded looked in ruins, and Norman, his wife Pauline, and one missionary home on furlough were all that remained on the home front. As Norman puts it, "C.T. lived faith; but from Rees Howells I learned how to operate faith as the principle of God's action by man." The development of the WEC—the Worldwide Evangelization Crusade—is the result of Norman's stepping out in faith and believing God for the impossible. The first "test case" in the fledgling mission—believing God would send 10 candidates equipped and funded for the mission field by the first anniversary of Studd's death—is both inspiring and instructive in the ways of faith. Norman has written that there is a school of faith and a life of faith. School days were now over, and he had learned how God

operates through His human vessels, lessons he passed on to so many by personal example and the written word.

Norman faced a third spiritual crisis, when, after reading a particular book, he seemed to lose his faith in God altogether. His interpretation of the crisis is a superb and concise summary of what he came to call the total truth, expanded and developed in his later works. What he came to see of God, and God in man, was to become the key-stone of his theology for the rest of his life. In his own words: "The heart of the stabilizing revelation to me, and what has become the total answer to all life for me, has been that there is only One Person in the universe, and that the whole universe is His myriad forms of Self-manifestation." In distinguishing

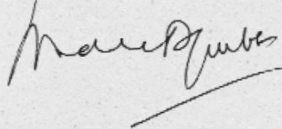
this crisis from the second he settled in Africa, he states, "in the earlier Congo 'second experience,' Christ in me became a permanent reality: in this one, I in Christ became the permanency: the recognition of me (and all the redeemed) being a part of the One, and functioning each in our local situation as He Himself in a branch form."

In the foreword to *Once Caught, No Escape*, Norman says that he has written "straight out of my heart and mind," and that he has surely done. He writes with unreserved honesty, self-deprecating humor, and profound insight. His description of missionary life in the early 1900's in the heart of Africa is captivating, as are his memories of World War I army days. He recounts his courtship of Pauline, old-fashioned to

our ears today, and their sometimes meager rations resulting from living on faith with no salary. His role in the development of the Christian Literature Crusade and InterVarsity Fellowship are not widely known, but Norman's leadership was pivotal in both cases. But it is Norman himself who inspires those who read this book. He was a man drenched in the scriptures, and totally dedicated to sharing the great truth of Jesus Christ—our savoir, indweller, and life. He laid down his life that many others might come to know who they are in Christ, and paid the intercessor's price to do so. Zerubbabel Press is honored and privileged to be able to make the story of this extraordinary man available again.

Once Caught, No Escape

Norman P. Grubb



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Greater Love

by Marian Kinahan

One of the most wonderful things Norman Grubb has highlighted from the Bible is that Christ lives his life by us! He is not separate, as is taught by many churches. By this I mean that He is not someone outside me who helps me become a better person. I do not have to "feel" his presence or find a way to come into his presence. I do not live life "with God's help." As I carry on with daily living it is He through me who is reaching out to those around me and touching their lives.

Knowing this has transformed what I think about my family. I am the eldest of a family of nine and my desire for them is that they be saved. Some of them have chosen very obvious sin ways. It seems an impossibility that they will ever be saved and often times I come back from a visit home feeling heavy hearted. Before I knew this message, I thought it was my responsibility to win them over by saying the right thing at the right time. When this was not happening I felt I had failed. Now I know that there is no independent me to do that. Jesus Christ is working through me for them and my desire for them is His desire. It is His business to draw them in and there is no "just

I do not have to "feel" his presence or find a way to come into his presence. I do not live life "with God's help." As I carry on with daily living it is He through me who is reaching out to those around me and touching their lives.

me" that is going to convince them. My responsibility is to live a clean, sin-free life so that it is Jesus Christ at all times through me. There are times when I have to speak up and say something which could well be unpopular, but I trust that that is exactly what Jesus Christ wants them to hear. Whatever it looks like on the outside I know He is affecting them. Even when I am not with them I believe that Jesus Christ through me is drawing

them. I am greatly encouraged by the life of Rees Howells and how he interceded for so many—some of whom he never spoke to.

Work, too, presents many challenges. I manage people in a busy bank and the old feeling of "I must get it right at

all times" can creep in. We have challenging targets and heavy workloads and everything does not always go smoothly. Recently the cashiers had a large difference. Needless to say, this did not feel good and as I talked to a friend, she reminded me that this was par for the course and part of the difficulties of working in a bank. Satan says "See, look at you, you can't run this place properly. This shouldn't happen!" But it is Jesus Christ running this place and His business what happens. I knew of no sin on my part and just needed to do all I knew to do, following the

Hath No Man...

appropriate procedures. Whether the problem was solved or not, it was still God's perfect circumstance. As it happened, a week later I checked out another possibility with a colleague. She returned to me the next morning, having found the difference!

Managing people is not easy, especially when there is a big emphasis on compliance and customer service. There are innumerable procedures to be adhered to and I spend a good deal of time checking that work is in

order. I am very aware that God has placed me here for these people and every situation is an opportunity for Jesus to shine through to them. I am tempted to expect

everyone to do everything perfectly every time but now I remind myself that everyone makes mistakes and that I am there for them. Christ through me aims to get along side them, encourage them and work out a way to ensure that they understand all they are doing. Getting compliance right is not some task I alone have to do but I trust that by being faithful to what I know to do, step by step, then Jesus Christ will get it done by me. I am very grateful that there is an excellent level of teamwork now evident in the branch and that customer service has improved immensely. We have now moved to number one position in the region for customer service.

I am very aware that God has placed me here for these people and every situation is an opportunity for Jesus to shine through to them.

It is easy to get up and out when it is a work day—there is a clear purpose in my day. However, I live alone and sometimes on days off it feels very hard to get going for the day. There are things I need to do but I feel tired and don't feel like doing them on my own. I used to think—you're not right, you shouldn't be feeling like this. But these are just feelings and are not who I am. As I get up and set about the first thing to do and then the next, I forget about myself and live

from the fact that it is God's perfect day. There are also times when I feel like I am not doing much for Jesus and for His gospel—I am not out preaching or working with some Christian

mission. But again I have to remember Who is in charge—it is Jesus Christ and he has me living and working in this community because He wants to reach these people too. He uses us as vessels to reach them. As I get involved in the local community, I am mindful of this and of His greater purpose and am also mindful that I need to be diligent not to fall back into sinful ways that block His life through me. I am grateful to God for what I know and the victory there is when I remain faithful to Jesus Christ and trust Him for His life through me.

Where Things Went Wrong, and Why

by Norman Grubb

Personality is freedom, and if persons are the expression of The Person, it must be freedom through freedom. How can there be such a delicate relationship that humans are real humans, all retaining their individuality, all conscious of themselves in their choices and actions, and yet the Deity Himself is imaged through each? How can that be?

First, we must have the meaning of “freedom” in focus. We humans have played fast and loose with the word, as with many others which press us too hard. We tend to regard the word as meaning a dispensation to be and do anything. Not so. Freedom is a meaningless concept unless it is freedom to choose. If there was only one thing in the world, there would be no choice, and therefore no freedom. There would not be such a word. But freedom has as its firm base the responsibility of making intelligent choices, and right ones. Then, when we have made our choices, freedom has its limitless expression within the bounds of that choice.

So freedom is limitless potential, expressed within limited choice. Marriage would be a human illustration. A supposedly intelligent choice is made, and then all freedom in family living is expressed within the limits of that choice. A young man chooses a profession, and then within its boundaries puts all he has into the development of his calling.

The startling proof of this being the meaning of freedom is that it is stated to be true of God. We say He is unlimited. The Bible says He is limited. Paul speaks of God that cannot lie. The writer to the Hebrews says it is impossible for God to lie. Not that He does not lie or should not, or did not, but He cannot. Therefore there is something God cannot do. What does that mean? To lie

Every self is love and loves itself. Confronted by the conscious choice of an either-or, it can either love itself by living for itself (in apparent illusory independence in its freedom); or it can love itself by giving itself to union with the divine Spirit of self-giving love.

is one form of self-centeredness. It is preserving one's own interests at the expense of another. Therefore, it is saying God cannot be a self-seeker, self-lover, self-magnifier.

Why, if God is freedom? Because freedom means right choice and all activities as an expression of that choice; and it is here saying that from eternity that “choice” has been God's eternal nature. He “cannot” be a self-seeker. He can only be a self-giver. Everything He has ever thought or done is in some form of self-giving. There is nothing else in

His nature for all eternity.

“The eternal will to all goodness,” William Law calls Him, and His real life is not being Himself, but living the life of His creation. This is love and this is the Trinity—the invisible Father who took form in the Son, from whom the Spirit proceeds in reproduction and creation; and it is for this reason that everything has a trinitarian form. It is the Father—Son—Spirit in manifestation; space—length, breadth, height; time—past, present, future; matter—energy, motion, phenomena; action—thought, word, deed; man—spirit, soul, body; any living thing such as a tree—essence, form, reproduction. More than that, everything has God's character of self-giving love, though, of course, in an involuntary way; everything has its true life, not in being itself, but in becoming others or something to others: the tree becomes the chair and table: bread and meat become our body: water is our life. Everything is a servant, by giving up its independent life to become somebody else's life; and this is God.

So now back to us humans. We will ask again and answer again: If God is the one life of the universe, if He, the Trinity-in-unity, is self-giving love, if all the universe is really He manifesting Himself in various forms and on various levels, what are we humans?

The answer is clear. God, the Living Person, in the free expression of His

self-giving love, cannot manifest His invisible self in freedom except through free selves. A person can only express personality through persons, like through like, consciousness through consciousness, intelligence through intelligence. Therefore, The Person must have persons for His free manifestation. Therefore, we are persons.

Immediately there arises the dilemma of all history. If God must have free persons by whom to express Himself in freedom, freedom implies conscious choice, and then free self-expression within the limits of that choice. Freedom is limitless potentiality within the limits of a decisive choice; and we must be sure it is the right choice.

Here we come back on our human level to the same basic choice as we see in the God who is nothing but love and cannot lie. We cannot say that God, the Eternal One, ever made a choice in time, as we do; but we say that God, the Three-in-one, always was love. But for us there is the choice. Having their being in God, created persons could have consciously chosen to affirm that relationship and thus be natural free expressions of the self-giving God. But equally in freedom of choice, created persons can choose to be themselves as if independent of God and live for time and eternity in the illusion, yet dreadful reality for them, of being independent self-loving selves.

While all creation is God revealing Himself on various levels of self-giving love, each according to its divine capacity, we humans as free persons are the summit of His creation. By us, The Person by the persons, He can be fully Himself in unlimited self-giving love, we in our freedom united to Him in His freedom, every limitless human faculty

freely expressing Him. He loves and we love, He thinks and we think, He wills and we will, He acts and we act, we humans being in essence God walking about, God talking, God acting, God loving, in John's words, "as He is, so are we in this world".

Are we that? Obviously, derisively, tragically not. Then what has happened? It is not hard to see. Indeed, the Bible makes it quite plain. Freedom can be misused. It can make the wrong choice, which God, the Original Self, never made. What is spoken of as the origin of evil is not difficult to trace.

If, in our freedom, we choose just to burn as ourselves and for ourselves, we have diverted the self to a use which never should have been in existence, and which is hell: but if, with our being in God, and now through the redemption in Christ, we choose that He should be His self-giving self in us, then we become light and love in Him.

We have said that a conscious self is only such by reason of the capacity to choose; and every self being an outbirth of the original Self is compounded of love. Every self is love and loves itself. Confronted by the conscious choice of an either-or, it can either love itself by living for itself (in apparent illusory independence in its freedom); or it can love itself by giving itself to union with the divine Spirit of self-giving love.

The Bible tells us what happened. It records the existence of created beings, sometimes called spirits, sometimes angels. Through the misrepresentation of angels in paintings and images, we

have a distorted idea of them as half-human with wings, but in fact the Bible calls them spirits; and if God is spirit, and we in our inner center are spirits, then we can recognize others of another dimension who are also spirits.

We are told that their leader, Lucifer, which means light-bearer (which he was destined to be, but not light in himself), did this very thing we are talking about. He chose, not to be the bearer of God the Light, but to be his own light; in other words to find the answer to life in self-reliance, self-seeking, self-magnification, self-satisfaction.

He, therefore, broke open a dimension of the self-life which should never have been exposed, which never was known in God, a dimension where the self expresses itself in self-love, and all that self-centeredness produces becomes its way of life—covetousness, lust, vanity, pride, hatred, jealousy, lying and the rest. The Bible speaks of him as a god, for a god is an originator, an author, and this one was the author of this kingdom of lawlessness, which the Bible calls sin. The law of the universe, which is the way the universe works, is God as self-giving love; therefore, lawlessness is every form of self-seeking love.

Here was the origin of a realm of total separation from God, being the opposite to Him, and, therefore, darkness, confusion, disharmony, the slavery of self-gratification, and ultimately for those who voluntarily continue that way that the Bible calls "everlasting destruction from the presence of the Lord and the glory of his power," which in common language we call hell.

Hell on this basis is as rational and necessary as heaven. Yet it can still be said to be "in God": for all self-hood is an extension of His self-hood, and in

that sense, as Paul says, “all have their being in God.” But this is a perversion, a misuse of what created selves are destined to be, in union with Him. By refusing that union and its implications, they are still living by God’s life in them but it has become negative in its effects in them, producing wrath and condemnation and the death which is separation from Him, and His light in them has become darkness.

Evil is a misuse of self. It is an inevitable potential in a free self, and to that extent is implicit in the existence of selves. A rough illustration is the sun and light. The sun is burning and consuming. If we are in a wrong relationship to it, we are consumed (“God is a consuming fire”). In a right relationship to it, however, we see that the fiery sun goes through a constant process of inner “death and resurrection,” by the fusion of its hydrogen atoms, which in becoming helium release the energy which reaches us as beautiful, blessing, gentle, life-giving light, and we live in that light. Yet no fire, no light.

In the same way, a self is a burning fire, whether in God or man. The fire is the source of his energies. In God, His fiery self “dies” to its own independent self-existence, and lives anew in the begetting of His Son and the creation of His universe, and in the Son, the fire is only known as blessed light. We also, as selves out from His self, are consuming fires.

If, in our freedom, we choose just to burn as ourselves and for ourselves, we have diverted the self to a use which never should have been in existence, and which is hell: but if, with our being in God, and now through the redemption in Christ, we choose that He should be His self-giving self in us, then we become light and love in Him.

Here is the origin of evil, and from this we learn how evil captured our human race; and the record most surely tallies with the facts of our experience. Here are Adam and Eve, the first of our race, capable of intelligent choice, yet not yet knowing the distinction between good and evil. What they do know is that they have a Heavenly Father who has abounded in His love to them in all the good gifts of nature around them in the garden. But He has also conveyed to their consciousness that there is one direction in which they must not go, for if they are to be adult humans, exercising their freedom fixedly in its right dimension, they must discover themselves to be free selves, and made a conscious choice. So they are confronted with a tree of which they must not eat. Implicit in that is an ultimate No to self-pleasing and a Yes to self-giving in God. Here was the crux of the matter. Here was the ultimate choice.

The time came when this god of self-centeredness, whom we now call the devil or Satan, presented them with all that could attract them to eat of the forbidden fruit. Humans are meant to be attracted, life is response to stimuli; that is normal, not wrong. But they knew that to yield would be the way of self-pleasing and not their Father’s way. By themselves, if they act in independence, they cannot resist, for independent self is self-love and will always go for what it really wants. It is made that way. But deeper than desire is the capacity for choice, the exercise of freedom. It was possible for those two to call on their Father, tell Him of their compulsive desire and that they could not resist it: but to tell Him also that they wanted to do His will, not theirs, and would He rescue them

somehow. The means of rescue was there all the time—the tree of life.

All through Christian history the eating of the fruit of the tree has been the symbol of the fact that humanity was created to contain deity, and thus for the union of the human spirit with the divine spirit, for every time we partake of the bread and wine in the Lord’s supper, we eat of the fruit of the tree to represent partaking of Christ. If the cry of the heart had been right, the remedy would have been quickly revealed, resulting in the re-direction of the drive of the self-desire. The eating of the fruit of the tree of life would have united the spirit of man with the self-giving Spirit of God, and the light would have swallowed the darkness; for the tree of life, we are told, symbolized the gift of eternal life, and eternal life is Christ. By the same token, the eating of the wrong tree symbolized the union of the human spirit with the god of self-centeredness: and it is not difficult to recognize the truth of this Genesis record through all our human history.

That we are a “fallen race” needs no proof when we define the essence of the fall as self-centeredness; nor is it difficult to detect the demonic elements in our human behavior, the one to the other, “man’s inhumanity to man” engraved on all the blood-stained records of history, which are only the public records of the private life of all of us.

-The Spontaneous You

Queen Esther

Stage 1: The Preparation

Esther was brought also into the king's house....Esther had not showed her people nor her kindred. And the king loved Esther above all the women, and she obtained grace and favour in his sight...so that he set the royal crown upon her head, and made her queen instead of Vashti.

—Esther 2:8, 10, 17

How great this king, Artaxerxes, was! His kingdom stretched from India to Ethiopia. How could God reach a monarch as great as this? Who would have thought, after Vashti was removed, that Esther would be chosen above all the other maidens in that vast country, that a Jewess would occupy this, the highest position that any girl in the kingdom could have? How wonderful it was that God had put her in that place just at the right time! God is always ahead of the devil and he knew that the enemy through Haman planned to destroy the Jewish people. Who but the queen could have acted over the head of the king's chief minister, and one who had the law on his side?

Stage 2: The Crisis

When Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone: for they had shown him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom.

—Esther 3:5, 6

If it had come to the mind of Mordecai that through not bowing down to Haman the lives of all his people would be at stake, I wonder if he would still have refused? This is not the only time that the devil has tried to destroy the Jewish people. He tried in Egypt at the time of the birth of Moses, when Pharaoh commanded that the Hebrew children should be thrown into the Nile. He tried to destroy the Saviour when Herod ordered the slaughter of the Jewish infants. He has tried again in our own century when Hitler attempted to destroy the Jews in the extermination camps. The king gave them into Haman's hands and the order went forth that on a certain day all the Jews, in every province, were to be killed. Think of Mordecai crying through the streets of Shushan! The order could not be withdrawn: it was sealed with the king's seal, and the laws of the Medes and Persians could not be changed. Mordecai realised that Esther was the only person who could intervene with the king. So he charged her, through Hatach, that "she should go in unto the king to make supplication unto him, and to make request before him for her people." But what a test for Esther! She had not been called into the king's presence for thirty days, and to enter without being called was to face certain death. But the challenge of Mordecai to her was, "Think not that thou shalt escape more than all the Jews. For if thou altogether holdest thy peace at this time

then shall there enlargement and deliverance arise to the Jews from another place" (Esther 3:13, 14).

Stage 3: The Intercession

Who knoweth whether thou art come to the kingdom for such a time as this. Fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise: and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

—Esther 4:14, 16

Think what it cost these people to go through. Before God will use you in intercession it will cost you. If anyone had known a way of escape would they not have paid any price for deliverance? The fasting is not the point—it was the burden to be carried. When you face death neither food nor anything else will appeal to you. Fear turns away the need for food. We do not enter into the experience of these people because we are not in a similar position. Esther was not only facing death: she would have to disclose the fact that she herself was a Jewess. Can you see that volume of prayer going up for those three days from the Jews while their queen was facing death? They knew that unless she prevailed they would all die. This is what I mean by a real death. This young woman was giving her life for the nation. Could the throne refuse that cry? These people raised up a standard to be a channel for God.

Stage 4: The Victory


And the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre. Then said the king unto her, 'What wilt thou, Queen Esther, and what is thy request? It shall be even given thee to the half of my kingdom.'

—Esther 5:2, 3

How near the enemy came in this situation! Even Esther could not go through the first time. She had to stand against the king's chief minister. She failed the first day, and so would anyone. This shows what it cost to do it, but she went through the second time and threw her all into it. Haman discerned nothing of what God had prepared for him. What a show God made of the devil in Haman and what a deliverance for the Jews! Even so the king nearly had a civil war on his hands, and hundreds who opposed the Jews were killed. How great was the victory!

When we enter into our king's presence shall we be able to prevail as Esther prevailed? You will never enter into that presence with a shade of anything between you and God. Your victories will be as real as your deaths. If the enemy has any hold over you, you will not prevail. Unless your death is as real as Queen Esther's, you will not prevail to deliver others.

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



What Is Flesh?

by Norman Grubb

As Brett Burrowes pointed out in last issue's Bible Study, a right understanding of the biblical term flesh is essential to correcting the erroneous view of "human nature." The following article by Norman Grubb, first published in March/April 1988, probes deeper into the human makeup and the relationship between our flesh and our human spirit.

If our whole desire is to be a holy (whole) person, in the fullness of a life well-pleasing to God—what Paul called being "complete in Christ," (Col. 1:28), then one of our major problems is this: what actually is my flesh, and how do I have my flesh in its right position? The answer is that I am "in the flesh, but not of it." I, as Paul said, "walk in the flesh but do not war after the flesh" (2 Cor. 10:3).

Flesh must be something essentially okay, because Jesus was "God manifest in the flesh" (1 Tim. 3:16). But it also says in Romans 8:3 that He was in the likeness of sinful flesh. In other words, flesh in itself is okay, but there is a virus operating it, which Paul calls "sin in the flesh" (Rom. 8:3) or "sinful flesh."

Plainly, then, flesh in its basic being

is okay, but can be misused. Therefore Paul says, "Don't walk after the flesh, but after the Spirit" (Rom. 8:1-8). So the real problem comes down to this: not the flesh in itself, but what it means that I either walk "after" or don't walk "after" it. That clears things.

First of all, it means that "flesh" is the name for my human make-up. I must have that to be human. It is called flesh rather than body, as shown by the difference in Greek between "sarx" and "soma." Therefore it is meant to include both my body and soul human make-up.

My body is obvious with its right and normal drives which make me a vigorous, active person. Those are my sex, my physical hungers, my desires for material comfort and physical health. Paul speaks of these as "the deeds of the body" (Rom. 8:13) or "members upon earth" (Col. 3:5).

There is also my soul, or emotional human make-up. In that Colossians 3 passage, Paul goes on to include that, having already spoken of those body members upon earth deserving to be mortified. Then he names the soul expressions as hate, fear, filthy talk, defiance against God (blasphemy). Also in Galatians 5, under the term

"works of the flesh," not only are those physical ones, but also "wraths, seditions, heresies, envyings, etc" (verses 20, 21). These are all those negative reactions which constantly assault us on our emotional, or, in modern terms, psychological level.

The writer to the Hebrews made the distinct differentiation between those soul-reactions and the true self, which is spirit (Heb. 4:12). But, of course, I must also have those soul-reactions as a living human. So now we see that, in Bible terms, we have a God-created humanity that is evidently right and not wrong, with both its body drives and soul-expressions, by which we operate as humans.

What Is Spirit? (An Inner "I-hood")

But secondly, I penetrate to my real reality, which is spirit. That is my real "me," and that is where the Bible says we humans are made in God's image. Jesus said, "God is Spirit"; Paul and the Hebrews writer said God fathered our spirits (Heb. 12:9); and if redeemed, we are "spirits of justified men" when we leave our bodies (Heb. 12:23). Paul says our human spirit is our "knower" (1 Cor. 2:11-14). So here we reach the



vital spot. We are spirit-humans. Spirit means that we have an inner "I-hood" like God's, which consists in knowing, loving, and willing (Jn. 7:17 & Phil. 2:12,13).

Now we come to the nitty-gritty of our humanity. Our "I" is our human spirit—knowing, loving, willing, just like God. Our means of self-expression is our "flesh," consisting of body appetites and our soul-reactions. They are agents of our spirit-selves. But then the whole key to our being is that we (our human spirits) are created, never to be independent self-acting selves, but to be containers of the Deity Spirit. Thus we are called vessels, branches, slaves, wives, temples, and only exist to express, in our human flesh actions, what the Deity Spirit, joined to our human spirits, expresses by us as His Nature.

We know that because of the Fall of man, that false deity spirit called by John "the spirit of error" (1 Jn. 4:6) and by Paul "the spirit of disobedience" (Eph. 2:2), or the devil, or Satan—took possession of us through Adam and Eve. So then our human flesh—soul/body—became the agency for Satan's self-for-self nature (Eph. 2:3).

Satan as Lucifer, by his free choice as a person, was the first "transgressor of the law" (1 Jn. 3:4), which is John's definition of sin. This means willfully refusing to conform to God's law, which we know to be the principle of self-giving love. So, Lucifer's sin was giving himself over to express the contrary "law" of self-getting love—that

"consuming fire" nature. In the Father this was transmuted into "light" by the begetting of His Son and expressed as blessing, not consuming.

The false deity spirit—called the "god of this world," (2 Cor. 4:4)—became the false vine to us as human branches (Rom. 6:20), the false liquid in the vessels (Rom. 9:22), the false slaveowner (Rom. 6:16), the false god in our temples (1 Cor. 8:10), and the false husband of us humans as wives (Rom. 7:1-4). So our flesh became "sinful flesh"—not the flesh, in itself, with its soul/body appetites and faculties being evil, but operated by that spirit of self-for-self, which is named "Sin."

Flesh Is Not Evil

Although we regard our flesh, or right humanity, as sin-indwelt and sin-controlled, it is obvious that the flesh is not essentially evil in its potentials. Its Satan-spirit-sin operator uses it—by stimulation in all kinds of "deeds of the body," or soul—and gives the impression that the flesh itself is something evil. No! The flesh is merely the human agent of the operating spirit; and my human spirit always only operates by the drive and nature of the deity spirit indwelling my spirit.

Through the revelation given Paul, I learn that Jesus—as our last Adam replacing that first one—so identified Himself on the Cross with us that, in God's sight, He was what we are, and thus was said to be "made sin" (2 Cor. 5:21). His shed blood—His outer

human death—removed the penalties of sins in God's wrath; and by faith in that precious blood, we are "dead to sins" (1 Pet. 2:24). Then by His body death—representing our Sin-Satan indwelt bodies, out went that false deity spirit-sin and in came His own Spirit. So, in Him we are now "dead to sin" (Rom. 6:2).

Paul says that Sin, as Satan's self-for-self nature, no longer is the indwelling principle in us. It is now Christ indwelling us (Rom. 8:1). Sin is a condemned criminal in death row, as it were, awaiting final destruction (Rom. 8:13). In his self-for-self drawings he can shout at us through the bars or entice us (Ja.1:14), and does that by stirring up our desires or emotional reactions to fear, hate, etc. Those are our flesh drawings which we shall always have in this world geared to flesh responses. That does not mean that the fact of there being such responses is evil. Jesus was "tempted in all points like as we are" (Heb. 4:15).

Our flesh-body is only an agent by which we express ourselves. But the "self" is my "me": my human spirit. And Paul now says it now depends on who we "walk after"—if we walk "not after the flesh but after the spirit." So, it is the "I" who is the operator, but our "I" (human spirit) is indwelt and controlled by the Deity Spirit in us. And now, in Christ's body death and resurrection, it is His Spirit indwelling and joined to our spirits (1 Cor. 6:17): "Christ/I."

The verdict remains with us, whether we walk *after* flesh or Spirit.

By flesh is meant those drawings of body or soul by enticing conditions which surround us. The crisis moment is not the condition of the flesh in its drawings by its "lusts," nor the Spirit by His drawings. It is the "me." What is my response? Which do I walk "after" (Gal. 5:18)?

But now I no longer have to struggle in a helpless bondage, for Satan is no longer the "spirit of error dwelling in" or controlling me. He has been replaced by the Spirit of Truth. So, as my "flesh" feels these flesh drawings to respond—either in physical responses or in emotional reactions, then I just say, "You don't own or control me, False Spirit. These pulls of sin in the flesh are from behind bars, condemned, and have no right to me. I have died to them in Christ's body death (Rom. 8:1-4). Now I am Christ-indwelt, Spirit-operated by the "Spirit of Truth."

As I respond that way to these flesh pulls of soul or body, they have no further power, because the Spirit is expressing Himself by me, and producing His fruit by my soul/body (Gal. 5:22). I am a total Christ-expresser, not Satan-expresser—a branch of the True Vine (Rom. 6:22).

Recognizing Those Pulls

So do I now have it clear? Flesh itself is merely our God-created humanity of body-desires and soul-responses. All are perfect in their place and necessary for me to function in

my full humanity, even as Jesus Himself did. But the manager and operator of my soul-body flesh is the "Me." My human spirit is made in the likeness of God, and created only capable of manifesting the Deity Spirit in His nature.

But at the Fall, my human "I" spirit was taken captive by this false Satanic deity spirit through my free choice. Thus, my soul-bound flesh became the normal enslaved fulfiller of the drives of sin, which is the self-for-self nature of the Sin-Deity. There is no escape. I am slave, branch, temple, vessel, wife of the false husband.

Now, through my Last Adam's intercessory death ("made sin," and then dead to the sin spirit) and resurrection as me (made alive and filled with the Spirit of God), so am I. So I remain fully in my soul-body flesh externals with their normal, necessary physical-emotional responses and drawings. But that sin-drive no longer owns and manages me.

Satan still exists, but as in a condemned cell. He can reach me and stimulate my flesh pulls. The whole outer world "in the wicked one" does that all the time in what William Law calls "pride, covetousness, envy and wrath." But my human spirit now has changed its owner and operator: no longer Satan, but Christ.

Therefore, while I, as a right human, shall continue to have every kind of flesh-pull and their many enticements (Ja. 1:14), I now know

how to recognize those prevalent pulls. I am now able to say—not with condemnation (Rom. 8:1), but with that recognition of the reality of those pulls, "I'm no longer under the dominion, Satan, nor of your sin-pulls on me. I am now Christ-indwelt and dead to you. As I affirm Christ, His Spirit-nature of other love puts your pulls to death and replaces them with good fruits."

I express Christ, not Satan; holiness (wholeness), not sin. I therefore don't downgrade my humanity, though under the term "flesh" it is most often used to express the false uses of my humanity. But now I accept that what can be called flesh as my body-members yielded to God, and my soul-affections (through the Cross, as in Gal. 5:24), manifesting Jesus's Sermon-on-the-Mount quality of living. Christ is magnified by my body whether by life or by death (Phil. 1:20). I am a whole person.

The basis of victory is not the flesh-soul-body outer human agency, but the "ME" whom they express—formerly a Satan-spirit of error as me, but now through Calvary, a Christ Spirit of truth as me. I'm free and whole, though still privileged to live under testing earth conditions. With Paul, in all these things "I am more than conqueror through Him that loved us" (Rom. 8:37).

Body, Soul, and Spirit

by Page Prewitt

In this fresh offering, Page shares the only answer to her inability to live up to the biblical standards of a right life—and basis of our “total truth” message.

PART 1

I am assuming if you have chosen to read this article that you have accepted Christ as your Savior, and you consider yourself to be a born-again Christian. If this is the case, then maybe you are at the place I was spiritually after I had been a Christian for a number of years. I knew God’s requirements for living a Godly Christian life and I wasn’t fooled into thinking that I even came close to meeting those requirements. My heartache was that I desperately wanted to “live right,” as I called it, and be the kind of person, both inside and out, that I knew God required me to be. No matter how hard I struggled to do this I missed the mark most of the time. I thought I had found the answer to my problem the first time I can remember reading Romans 7. I thought, this is me! I am just like Paul in that the very things I wanted to do and knew I ought to do I found impossible to do. And the things I didn’t want to do and knew I shouldn’t do, that is what I did continually. And, like Paul, I certainly considered this a wretched way of life! But I thought since the great and beloved Paul has experienced the same failures that I had, maybe this was it and it was the best any of us would ever be able to do this side of heaven. I mistakenly began to consider Romans Seven the “normal” Christian life.

This conclusion gave me no peace, however. My conscience and the Bible convicted me that my failure to obey God’s commands was sin, and in order to be a right person in His eyes, I had to stop sinning and live a righteous life.

The basis of this total truth message is that there is no such thing as an independent self-operating self. The idea of anything or anyone in God’s universe being independent of the creator-God is a lie.

But as I have already said, the question that had me in a hopeless state was how to do it. I hope it is your question too, and if it is, stick with me because I am going to give you the answer. (Isn’t it good news right there that there is an answer?)

The answer, as I have come to know and experience it, came in the form of

We humans have no nature. We were not created to have a nature, but to be containers of a “deity nature,” and we can only express the nature of the one within us.

the message that I, along with many others (namely my mentor and teacher Norman Grubb who first taught me these truths from God’s word), boldly say is the Total Truth—simply meaning that we are total humans who contain a Total God: “He that is joined to the Lord

is one spirit with Him” (1 Cor. 6:17).

The basis of this total truth message is that there is no such thing as an independent self-operating self. The idea of anything or anyone in God’s universe being independent of the creator-God is a lie. This lie began with Satan. I’m sure you know that Satan, originally named Lucifer, was created to be God’s light-bearer. His position in the universe as God’s servant did not suit him. Because of his pride and ambition, he chose to disobey God and reject His authority. Satan defiantly declared himself equal with God as though he had a self-operating nature of his own. Of course, this was his own trumped-up idea. It is obvious, isn’t it, that the creature can never be equal with its Creator. This act of disobedience was the first sin ever committed in God’s glorious universe and this is the “Original Sin.” As its consequence, Lucifer’s name was changed to Satan, and he and his angels were cast out of Heaven.

All mankind has been infected by Satan with this same lie—that we, too, can operate or live independently of God and have a nature of our own. Satan began his sin infiltration into the human race when he convinced Eve that God had lied to her. He talked her into believing that what he, Satan, was telling her was the truth: “You will *not* surely die,” the serpent said to the woman. “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil” (Gen. 3:4, 5). Eve gave the fruit to

Adam, and he took and ate it, as well.

Thus Adam, like all of us after him, learned the hard way that what God had said was true because, contrary to what Satan had told him, he and Eve suffered the consequences that God had promised him. From the day that Adam fell, the entire human race has been infected by Adam's sin: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned" (Romans 5:12). So all sins are a product of people believing Satan's original lie.

However, the true revelation of the Bible is that we humans have no nature. We were not created to have a nature, but to be containers of a "deity nature," and we can only express the nature of the one within us. All the Bible symbols of our humanity describe us as containers and expressers of one who is not ourselves, but is a god. All that matters is, which god?

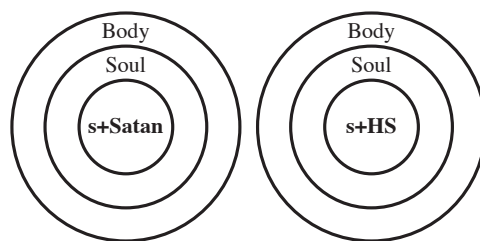
The illustrations the Bible uses of us in our humanity are vessels, branches, body members, slaves, and wives. In each of these instances we are the agent by which the occupant operates. The Bible refers to us as either "vessels of wrath" or "vessels of mercy." The vessel of wrath, of course, is a container of the god by whom we experience wrath. And the vessel of mercy is a container that houses the God by whom we experience mercy (Rom. 9:22-23). So it is not the type of vessel that is important but which god it contains.

Every human being is born containing the spirit of error and is thus what the Bible calls lost: "And you were dead (or lost) in your trespasses and sin" (Eph. 2:1); "For the son of Man has come to save that which was lost" (Matt. 18:11). The Bible says that we are "children of

your father the devil," and tells us that it is his deeds that we do. We remain in this lost state unless or until we accept Christ as our personal Savior and we become, in Biblical terms, saved or "born-again": "Truly, truly I say to you, unless one is born again, he cannot see the kingdom of God" (John 3:3). We become cut off from the indwelling spirit of error (Satan) at our new birth, and we become joined to the Holy Spirit. From that time on we are united with Him in an eternal union.

Every human being is born containing the spirit of error and is thus what the Bible calls lost: "And you were dead (or lost) in your trespasses and sin" (Eph. 2:1); "For the son of Man has come to save that which was lost" (Matt. 18:11).

Here is an illustration to help show you what I mean.



As you can see in the first illustration, there is a lower case "s" and a plus mark and "Satan." The small "s" stands for our human spirit, and as you can see from this illustration, it is joined to Satan. But, as we have tried to make clear, this does not mean that we were born evil/sinful in and of ourselves, since we are not independent. But, as the drawing depicts, our human spirit is connected to Satan—and it is his evil, sinful deeds that are expressed in and through us. Until we are born again,

Satan is our boss and sin for us is a way of life: "Wherein in time past we walked according...to the prince of the power of the air, the spirit that now works in the children of disobedience" (Eph. 2:2). The Lord Jesus is the only exception. He was born sinless, lived sinless, and died sinless.

In our second illustration, our human spirit ("s") is joined to the Holy Spirit. The exchange of Satan with the Holy Spirit takes place when we accept Christ as our Savior. It is the body death of Jesus that is the means by which our human spirit is freed from the indwelling spirit of error (Satan). The Holy Spirit Himself becomes the new spirit life within us: "He that is joined to the Lord is one spirit with Him" (1 Cor. 6:17); "He who raised Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you" (Rom. 8:11).

I think it is necessary to digress for a moment to explain what the Bible means when it talks about our being put to death (crucified) with Christ on the cross and, in turn, our being dead with Him (Rom. 6:6-8): "Knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; for he who has died is freed from sin; Now if we have died with Christ, we believe that we shall also live with Him." I find that there are many interpretations of our being dead with Christ that are not only confusing but inaccurate. We must get it clear that death does not mean dissolution. It is, instead, the process by which spirit is separated from body.

The Bible says that Christ became sin or in other words, took the spirit of sin-Satan on himself (2 Cor. 5:21) and

took it to the cross. In His death, the Satan/sin spirit was cut off or put out of Him. In our new birth experience (when we accept Jesus as our personal Savior) we are spiritually put to death with Him—"one died for all, therefore all died" (2 Cor. 5:14) and in His death the Satan spirit that we inherited from Adam, is put out of us. Our resurrection (new life) becomes the spirit of Christ who joins Himself to us in an eternal union (Rom. 6:4, 5). Thus, in actual fact, we become new creatures, or what the Bible calls the "new man." When this exchange of spirits takes place in us, there no longer exists an "old man" who lurks around waiting to reinvent himself as us. Please don't begin to think from what I am saying that we reach a state of perfection where it is impossible for us to sin. The explanation of sin in the life of a Christian will come later.

I hope this short account lets you see that when we say that through Jesus's body death on the cross we become new creatures in Christ, we are stating a literal fact and not some high-sounding spiritual ideal. We are actually converted from having Satan joined to us (Satan/I) to Christ joining Himself to us (Christ/I).

Once I came to accept this Biblically validated philosophy as the foundation for my own Christian experience—that I was in union with Christ and was thus one spirit with Him—I was plagued with the following dilemma. (Let me interrupt and say here that it is my experience that most people have these same questions). Does the Holy Spirit take us over in our union with Him and automatically eclipse our freedom to choose and thus make it impossible for us to sin? Or can we say that because of our oneness, Christ is somehow responsible for our sin? Of course we must say no to both of

these suppositions because from Scripture and experience two things are very clear: Christians (union people) *do* sin, and Christ has *never* sinned and never will sin.

Another question that plagues us as Christians regarding sin is this: Do we have to go Satan's anti-God way? As we talked about earlier, Paul expounded this same anguish, which he exposed to the entire world in the famous chapter seven of his letter to the church at Rome. He lamented over his inability to do what he knew to be right and his continuing to do what he knew to be wrong. Paul cried out in anguish to be delivered from this plight he bemoans is worse than death. The Bible promises that God

provides a way of escape for us from every temptation (1 Cor. 10:13). I see now what I didn't see in my Romans Seven experience and what Paul found to be the answer to his life worse than death. At the end of the chapter, we see the light dawn for our brother Paul when he ecstatically bursts forth with the blessed truth that the Lord Jesus Christ is the answer to the bondage in which he (US, TOO) is held. In the "great glory" Chapter Eight, we are blessed to have recorded for us Paul's discourse where he expounds how he has been set free to walk not in weak fallen flesh but to walk victoriously in the Spirit of truth and light!

Continued next issue.

THE COMMITTEE

God is the head of the WEC, the government is on His shoulders and we have given Him our word to walk in His paths. Before I left England God made me declare on many platforms that we went trusting neither in man, nor in committee, except in that of the Committee of the Eternal Three. In His great love God has allowed us to suffer desertion, detraction, defamation and the loss of many friends, so-called, but He has only bound us closer to Himself and held our heads straight for the next fence, so to speak. The greatest honour God has ever given to me is that He had confidence in me, the most foolish and weak of His children, that I would not turn tail, lie down, whine or sulk, but just take His bit in my teeth and forge ahead. Do you wonder my soul jumps for joy? Jesus is with us, hallelujah! There is glory in my soul at the thought of this glorious proof of His presence. At my reading today God said to me, "Speak unto the children of Israel that they go forward." When did He say this? When they were on the shores of the Red Sea, with Pharaoh and his hosts behind them, and they were like rats caught in a trap.

—C.T. Studd

Letters from Norman...

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Evangelization*

C. T. STUDD, Founder



Crusade

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July 1

Sarah dear,

Glad you keep pouring out. You really do know the answer within yourself—Christ dwelling there for keeps—but you still confuse your rightful human soul-feelings, your outer human “flesh” clothing—with your TRUE SPIRIT SELF, joined to His Spirit. I know I have sent you that leaflet on soul-spirit.

A good negative is necessary for a good positive to have it to “swallow” up, like light is only seen when there is dark and we turn on the light to swallow up the dark. So you ‘foolishly’ keep on blaming yourself for having had these angry hate feelings about God, and will not recognize that God likes that. It proves that you are not just a clod of clay but a precious living person who must find out the truth before you accept it—thus you end your letter by saying “the other part of me feels an urgent anxiety about the matter.” Precisely. The urge of your true spirit-self for ultimate reality in place of surges of feelings, angry thoughts etc. You have had to have the soul disturbances (your darkness) for the light to be able to show itself—the eternal fact of Christ in your inner spirit-center.

So I can’t say more, love, than constantly repeat this. You end by asking “Does release come by saying, I am free (Christ in me)?” Yes, love, it does, as you persistently say that with at least all the believing you can, that God’s word (such as Gal. 2:20) IS eternal truth to you. As you keep saying it, and confessing it to others, the Spirit will confirm to you. You will go on having soul-reactions but you will recognize those as something to “count all joy” (James 1:2) because they give you continual practice in affirming who you really ARE.

So just this, dear. I’m off again this week for two weeks family conferences in Blowing Rock, NC; wish you could join us. Then home through August, then off West coast through Sept. to early Nov. Wish we were coming your way but can’t do it. Have to be in Bermuda in early Nov. for the 25th Anniv. of the Willowbank Christian Guest House which has been such a blessing and I was involved in its start and wrote a small book on it.

Loving you and write again,

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July 28

Dear Sarah,

I'm just back from our British tour, so could not answer yours before.

James says it all to you in 1:1-4. Your temptations to doubt, fear, hate, etc. are ALL GOOD. Get praising for them! By these alone (that's why James put this first in his letter) do you have the practice (patience!) in recognizing such "feelings" as assaults on your soul; so you don't fight or oppose them; but accept, for we live in the devil's camp to be a light to our neighbours, so he has a right to shoot at us! But then we inwardly transfer our "knowing" to who we ARE in spirit-union, He as us.

You are in the phase of much self-consciousness—with fear, guilt etc. That's just the good training for you James speaks of. Keep on believing, pick yourself up a thousand times, and patience will have its perfect work, and you will be much more settled in "knowing." And the real purpose is that you should then become obsessed with sharing with other desperate ones around you your pearl of great price! Who you really are, and who they really are if they believe!

"Unpardonable sin"! The proof of that would be that you would so delight in it (instead of hating it) that you would not want to be forgiven!

You ARE love, with Christ as you—therefore all those assaults on feelings in 1 Cor. 13 you accept, but then replace on spirit-level.

Lovingly, dear, and now pay me my price by writing again and sharing your progress.

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Aug 7

Sarah dear - though absent!

So glad you continue leaning a bit on this shoulder (really His in a human form!), and I enjoy being loved and love—at a distance!!

I'm just home from our great six weeks in Britain, living links every day—a whitened harvest, as Jesus said, of folks “blessedly” made desperate by their negatives and thus conditioned for their eternal replacement, and then the continuance of negatives in this life are adventurously seen as the jumping off pads for HIM the light swallowing up the dark. And then, love, you can help so many others!

But still I must ‘chase’ you on your saying you see it intellectually, but question whether you believe it. Dear, your problem is still assessing your attitudes by your self-responses. But believing is merely taking GOD at HIS word, with no concern about what you feel about it. Yes, you DO believe, but then you bring in self-questioning as to whether you do believe. Cut that out!! Go on affirming and ‘confessing’ that you do believe and are believing, if all hell appears to say you are not. While you keep “obeying” by “believing,” and thus your inner eyes are on God and His word, then the Spirit will inwardly confirm in His time, as He sees you loosened up from self-assessment. But you are getting and seeing the negatives in their correct place, dear, and that is great riches which so few see—and thus stew! And you can in due course bring relief to many.

So, loving you, dear, still at a distance.

Loving my Sarah friend!

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Holy Temples...

Don't you realize that all of you together are the temple of God and that the Spirit of God lives in you? God will bring ruin upon anyone who ruins this temple. For God's temple is holy, and you Christians are that temple.

—1 Corinthians 3:16-17
(New Living Translation)

Words to Live By...

God permits needs in our lives *that* He may *now* supply them in Christ. Needs, shortages, problems are summonses to *faith*. That is why they are God's will. They are His necessary way of compelling us flesh-bound humans to recognize our earthly limitations, to be dissatisfied with them, to seek the way to transcend them, and to become agents of redemptive faith.

Subscriptions

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

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

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

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Zerubbabel Tape Ministry

The following audiotapes are offered as an 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
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First John (1976)	3 tapes- \$15.00
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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

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

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

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

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

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

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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Freedom: The Foundation of Personhood (1988)	Brian Coatney	Pamphlet	\$ 1.00
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
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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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Who Am I? (1974)	Norman Grubb	165 pages	\$ 8.00
Yes, I Am (1982)	Norman Grubb	291 pages	\$12.00
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Alphabet Soup (1992)	Page Prewitt	Pamphlet	\$ 2.00
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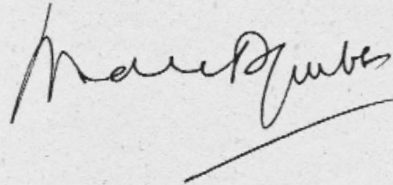
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