

The INTERCESSOR

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

Volume 22

Number 1

From Spirit Action to Body Action

by Norman Grubb

Continuing our examination of the foundations of our Total Truth, Norman explains how we operate as Christ in bodily intercession today.

We have seen how the Holy Spirit flows out of us in rivers on our fatherhood, or ascension, or royal priesthood level—Spirit through our spirit, by the launches of faith unlimited. Being on such a level means advancing from faith as the almost subconscious background of our life in Christ—and that is marvelous in itself—to faith consciously recognized and continuously used as the “Open sesame,” the Aladdin’s lamp, to God’s unlimited treasure chamber. Not an incident or condition of life is outside its reach: “All things are possible to him that believeth.” The word of faith may be applied to even the commonest daily incidents, such as the loss of a pin or the loss of a job, or to the salvation of the unsaved and the changing of a community. It is applicable not just to so-called religious activity, but extends to all of life, for we now know there’s really no difference between the secular and the spiritual.

Once the Spirit has revealed faith

to us as the principle of achievement in all life, the key to the handling of all evil as well as good, we can say that life is never less than “the adventure of adversity” (as I called it in that little book *Touching the Invisible*). And it is. I would not be writing this if

The God of *other-love* has taken us over at our new birth. There is that something in us which gives us no rest until we share with others this priceless treasure which is now ours. We can’t help it. Knowing we once were on the road to eternal death, but now have eternal life!—we have to tell others.

it were not so. But again I say it is conditioned on this third-level understanding of *the word of faith* as the weapon of our warfare by which we “fight the good fight of faith,” and not works. From our new position in the heavenlies we are not being handled by life, but rather are handling it.

So we now move on to the other channel through which the river of the

Spirit is flowing—our bodies. Here again there is what I would call the normal level of His working and the revealed “special level.” The normal level is that from the moment the Holy Spirit takes possession of our bodies at the new birth, both as His temple and lighthouse, we cannot help ourselves. We are under a new drive! My body formerly was used for fleshly self-satisfaction; now it is for benefiting others. As one has just written me: “I’m learning the times I am fulfilled are when the Lord is

In This Issue

From Spirit Action to Body Action	1
Editor’s Note	4
From the Mission Field... ..	5
The Chocolate Soldier.....	6
Bible Study: Choice	10
Thank God for the Law	12
Tape Talk	15
Where Lives Are Changed	16
God Does Nothing By Halves	18
Train up the Child.....	21
Daniel	22
Body, Soul and Spirit	24
To Think About... ..	27
A Look at a Book	28
Letters from Norman.....	30
Christ in the Driver’s Seat	31
Living Bible Excerpt	33
Words to Live By.....	33

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using me for others.”

Precisely. The God of *other-love* has taken us over at our new birth. There is that something in us which gives us no rest until we share with others this priceless treasure which is now ours. We can't help it. Knowing we once were on the road to eternal death, but now have eternal life!—we have to tell others. We cannot but speak of the things we have seen and heard. When Christ became real to me at the age of eighteen I was not yet a vigorous witness, but I had to write of it to my mother from my English boarding school, Marlborough

As Jesus said, men don't light a lamp and put it under a bushel but on a lampstand, so that it lights the whole house. The Spirit in us compels us to be His witnesses by one means or another. Our bodies are used by Him so that by work or word, Jesus is reaching others.

College; and I had to tell my closest friend at school (now a bishop) what had happened to me. In those days, at our English “public schools,” it was a rare thing to find a master or boy who had any living experience of Christ, and indeed when I told my friend what had happened, he commented, “If that is Christianity, none of *us* have it!”

So I'm saying the “normal” is that by some means or another we are witnesses. As Jesus said, men don't light a lamp and put it under a bushel but on a lampstand, so that it lights the whole house. The Spirit in us compels us to be His witnesses by one means or another. Our bodies are used by

Him so that by work or word, Jesus is reaching others.

Our witness is intensified as the Spirit is consciously given full control of our bodies. In my own young life, a few months after my new birth, His uncomfortable challenge came to me through a small booklet to break the one close friendship I had with a girl who did not want to go all the way for Jesus, but just remain “a good church girl.” I knew God had spoken, and I wriggled this way and that for weeks. But the Spirit kept saying to me, “You can't have Christ and anti-Christ in your heart.” The final break cost me plenty at the moment of doing it; but with my body-interests now freed from a lesser attraction, the Spirit at once took right over. I had just received my commission and was joining my regiment as a soldier in World War I; and it simply grabbed me that I must get eternal life to my fellow soldiers, officers and men...as we would soon be facing death in the trenches, for we all joked about becoming “cannon fodder.” My colonel did not like my effort and I lost promotion by it, but I did witness.

So there are varying degrees of intensity in the Spirit's use of our bodies to bring Christ to others, progressing from our new birth to our conscious body-commitment to Christ. Indeed, we cannot be born again by the Spirit of other-love and not have our first urgings to share Christ with others—and this is really the beginning of the fatherhood level, for in actual fact, all levels are already in us in Christ.

On to Intercession

Now when we come consciously

into this third level, the Spirit all the more consumes us with the desire to bring others to the liberation which is now ours—not only in the new birth, but in the fullness of the Spirit-filled life, with Christ in us as us. Not one of us can be in this union life without this desire being—even if manifested in a hundred different ways—the only basic aim we have. We are bond-slaves. The zeal of God’s house eats us up. Our love of Christ, as Jesus said to Peter, takes the ceaseless form (as God brings folks to us or we go to them) of feeding His lambs and feeding His sheep. We become a fiddle with one string. Christ is our main topic of conversation. In place of sharing the scandals of life, we are thrilled to share what we see of Christ leading captivity captive. We are scandal-mongers of a different type!

But just as in our inner faith-activities—in the outflowing of the Spirit through our *spirit*—we move on from the normal faith-level of all God’s redeemed people to the total use of faith in the management of all life, so now in the Spirit’s use of our *body*.

This body use we speak of by the Bible word “intercessor.” Nothing can be tied down to a word, but “intercessor” does conveniently explain what the Bible tells us of the Spirit’s action through our body. It is really the Spirit making full use of His body temples, precisely as He did of the human body temple of God’s own Son, who “through the eternal Spirit offered Himself without spot unto God.” We see that the final glory of being a person is the saving of others at the price of oneself. It is as with Jesus: “He saved others; Himself He cannot save” was how they mocked Him as He

hung on that cross.

So we are now reaching the final and highest point in God’s world-purposes through His family of sons—those who respond to His call to be intercessors. This is Paul’s “pressing toward the mark for the prize of the *high calling* of God in Christ Jesus.”

The body is the localized individual means by which the Spirit reaches out through us. By our human spirits He can reach out universally and can encompass everything—by faith unlimited. By our bodies He can do

Therefore it is *only by our bodies* that God can fulfill His saving purpose in this body world. Let us have this plainly understood. Our service to Christ is only fulfilled by some body action of ours—by body dedication. Only by this means does redemption reach the multimillion bodies of our human brotherhood.

only one specific thing, and a different one by each particular body. So this is His highest personalized activity for us, and the highest for each of us. It was said by Jesus, “A body hast Thou prepared Me”; and by this one special body-commitment the Son said to the Father, “Lo, I come to do Thy will, O God.” In this world of body people it was only by His body that “we are sanctified by the offering of the body of Jesus once for all.” By that one offering “He has perfected forever them that are sanctified” (Heb. 10:5, 7, 14).

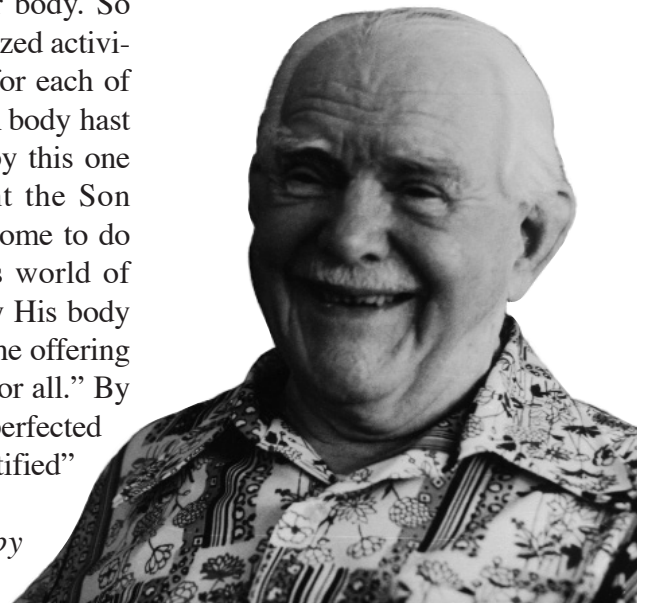
Therefore it is *only by our bodies* that God can

fulfill His saving purpose in this body world. Let us have this plainly understood. Our service to Christ is only fulfilled by some body action of ours—by body dedication. Only by this means does redemption reach the multimillion bodies of our human brotherhood. There still is for us a body death and body involvement by which God’s saving purposes are fulfilled, as by His own Son’s body. This is intercession.

This is a far cry from the loose way in which we Christians continually talk of intercession in terms of intercessory prayer. Intercession is the whole mountain of which prayer is one peak. There are only one or two places in Scripture where the word intercession is linked just to prayer.

So let us lift it out and put it in its full perspective, and see that we ourselves accept our highest privilege as intercessors, who are also saying “A body hast Thou prepared me.... Lo, I come to do Thy will, O God”; and each in his unique calling into intercession.

Intercession is revealed in the



Bible as God looking for special men by whom He will give some special deliverance. In Isaiah 59:16, God wonders that there is no man, no intercessor, among Israel in its backslidden condition; and then the prophet leaps on from Israel's failure to have the man-for-that-moment to speak of the Man-for-the-whole-of-history: "And the Redeemer shall come to Zion...[for] My Spirit is upon thee" (59:20–21).

So we see the intercessor is the Spirit Himself through His chosen bodies. And the way of intercession is "death" in the soul and body of the human intercessor that others might live. Of Jesus it was said: "He hath poured out His soul unto death...and He bare the sin of many, and made intercession for the transgressors" (Isa. 53:12).

And that means a completed task. "It is finished"; and when finished, the intercession is gained and the fruit of it appears. It was said of the ascended Jesus, "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25). That was the completed intercession of the great High Priest.

So it is the calling still today of us as priest-intercessors to fill up that which is behind of the afflictions of Christ for His body's sake. It is the law of harvest: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." If a corn of wheat remains comfortably in its bin, it feeds no one. If it is sown into the ground, wrought upon by rain, snow,

and frost, it disintegrates, but reappears as food for the world. That is the general body principle of intercession, just as we saw a general spirit principle of faith.

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

Editor's Note

As Easter approaches, we celebrate the inconceivable fact that the Son of God came to earth as a Man not only to identify with us in our humanity and demonstrate who God is, but to bodily lay down His life to save us. Our lead article, "From Spirit Action to Body Action," taken from Norman Grubb's last full book *Yes, I Am*, delves into the mystery of bodily intercession. From the takeover in our spirit by the God of other-love at our new birth and the refining and through progressive stages of faith, God's purpose is that we bodily become "the localized individual means by which the Spirit reaches out through us."

"Daniel," excerpted from Doris

Ruscoe's *Intercession in Action*, is an excellent biblical case study in intercession. Rees Howells presents each of the phases in Daniel's long life that brought him into his position as an intercessor for the deliverance of the entire Jewish nation out of captivity.

"God Does Nothing by Halves," taken from *The Spontaneous You*, also discusses the deeper implications of the Resurrection. The love purpose of God, writes Norman, is to regain His stolen property (fallen humanity). In addressing the "second half" of God's solution, Norman deals with the source of self-centeredness and the complete solution found in our union with Christ at His death and resurrection.

On a more personal vein, Kari Mace's "Train Up a Child" is a delightful personal account of her involve-

ment in the daily lives of the teens she has committed to disciple.

In a truly penetrating and perceptive Bible study, Brett Burrowes tackles the doctrine of "Choice." This study, reprinted from the November/December 1993 *Intercessor*, explores the necessity, purpose, and scope of the choices we face. And on a practical level, Jon Langley's delightful account "Christ in the Driver's Seat" demonstrates the importance of his choice to believe, against appearances and feelings, that Christ is truly in control of all circumstances. Jon's vignette gives a common example of the obstacles we face in daily living that tempt us into unbelief—that get us "lost"—literally!

Two articles by Page Prewitt shed light on the vital issue of our human makeup and how we function as spirit-

indwelt beings. In the second part of “Body, Soul & Spirit,” Page explores the difference between soul and spirit, the enticement of believing that what we *feel* is who we *are*, and the way out of this dangerous sin trap of unbelief. Page’s second article, “Where Lives are Changed” presents help for those who know Galatians 2:20 truth, but fail to live it out. For more on this topic, Irene Gilsean’s review of Norman Grubb’s booklet *No Independent Self* provides an excellent taste of Norman’s teaching on that vital aspect of our basic makeup and relationship with God.

“Thank God for the Law—The Guide to our Manhood in Christ” is Norman’s thorough study of the purpose and function of the Law. This article is a “must read” for anyone wanting an accurate understanding of the necessity of the law to bring us into full, victorious living.

This issue features C.T. Studd’s booklet, “*The Chocolate Soldier—Heroism the Lost Chord of Christianity*,” a colorful and penetrating perspective on the high calling of the Christian. In Part 1, C.T. challenges men and women to take up the challenge of living entirely and only for Christ and His kingdom—as a soldier, “braver than the bravest.”

As we peek into this issue’s Letter from Norman, we find him discussing the “absurdity of faith”—that faith resides in another realm and cannot be proven in this realm. And as always, he does not hesitate to go to the heart of the need by addressing specific concerns with insightful, personal counsel.

Finally, don’t miss this issue’s “Tape Talk” in which Janie Prewitt provides a taste of an exciting new addition to our audio offerings, Norman Grubb on “The Ways of God.”

FROM THE MISSION FIELD...

The “romance” of a missionary is often made up of monotony and drudgery; there often is no glamour in it; it doesn’t stir a man’s spirit or blood. So don’t come out to be a missionary as an experiment, it is useless and dangerous. Only come if you feel you would rather die than not come. Lord Wolsey was right: “A Missionary ought to be a fanatic or he encumbers the ground.” There are many trials and hardships. Disappointments are numerous and the time of learning the language is especially trying. Don’t come if you want to make a great name or want to live long. Come if you feel there is no greater honour, after living for Christ, than to die for Him. That does the trick in the end. It’s not the flash in the pan but the steady giving-forth of light, it’s shining on and on that we need out here. Our job is to make all hear the Word. God’s job is to give penetration to His word.

—C.T. Studd

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!

PART ONE

THE CHOCOLATE
SOLDIER

by C. T. Studd

Heroism is the lost chord, the missing note of present day *Christianity!*

Every true *soldier* is a hero! A soldier without heroism is a chocolate soldier!

EVERY TRUE CHRISTIAN IS A SOLDIER—of Christ—a hero *per excellence!* Braver than the bravest—scorning the soft seductions of peace and her oft repeated warnings against hardship, disease, danger and death, whom he counts among his bosom friends.

The otherwise Christian is a Chocolate Christian, dissolving in water and melting at the smell of fire. Sweeties they are! Bonbons, lollipops! Living their lives in a glass dish or in a cardboard box, each clad in his soft clothing, a little frilled white paper to preserve his dear little delicate constitution.

Here are some *Portraits of Chocolate Soldiers* taken by the Lord Jesus Christ Himself. "He said, 'I go sir,' and went not." He *said* he would go to the *mission field*, but he stuck fast to the Western world instead.

"They say and do not"—they tell others to go, and yet do not go themselves. "Never," said General Gordon to a corporal, as he himself jumped upon the parapet of a trench before Sebastopol to fix a gabion which the corporal had ordered a private to fix and would not fix himself, "Never tell another man to do what you are afraid to do yourself."

To the *Chocolate Christian* the very thought of war brings a violent attack of ague, while the call to battle always finds him with the palsy. "I really cannot move," he says. "I only wish I could, but I can sing, and here are some of my favourite lines:

I must be carried to the skies
On a flowery bed of ease,
Let others fight to win the prize,
Or sail through bloody seas.
Mark time, Christian heroes,
Never go to war;
Stop and mind the babies
Playing on the floor.
Wash and dress and feed them
Forty times a week,
'Til they're roly poly
Puddings so to speak.

Chorus:

Round and round the nursery
Let us ambulate,
Sugar and spice and all that's nice
Must be on our plate."

"Thank the good Lord," said a very fragile, white-haired lady, "God never meant me to be a jellyfish!" She wasn't!

God never was a chocolate manufacturer and never will be. God's men are always heroes. In Scripture you can trace their giant foot-tracks down the sands of time.

NOAH walked with God; he did not only preach righteousness, he acted it. He went through water and did not melt.

He breasted the current of the popular opinion of his day, scorning alike the hatred and ridicule of the scoffers who mocked at the thought of there being but one way of salvation. He warned the unbelieving and, entering the ark himself, did not open the door an inch when once God had shut it. *A real hero untainted by the fear of man!*

Learn to scorn the praise of men,
Learn to lose with God;
Jesus won the world through shame!
And beckons us His road.

ABRAHAM, a simple farmer, at a word from the invisible God, marched with family and stock through the terrible desert to a distant land to live among a people whose language he could neither speak nor understand! Not bad that! But later he did even better, marching hot foot against the combined armies of five kings, flushed with recent victory, to rescue one man! His army? Just 318 odd fellows, armed like a circus crowd. And he won!

"He always wins who sides with God." What pluck! Only a farmer! No war training! Yet what hero has eclipsed his feat? *He was the Friend of God—that was his open secret.*

MOSES, the man of God, was a species of human chameleon: scholar, general, law-giver, leader, etc., brought up as the emperor's grandson with more than a good chance of coming to the

throne. There was only one thing between him and it—Truth. What a choice! What a temptation! A throne for a lie! Ignominy, banishment, or likely enough death for the truth! He played the man! “Refusing to be called the son of Pharaoh’s daughter, he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin and success for a season, accounting the reproach of Christ greater riches than the treasures of Egypt.”

Again I see him. Now an old man and alone, marching stolidly back to Egypt after forty years of exile. He goes to beard the lion in his den, to liberate Pharaoh’s slaves right under his very nose, and to lead them across that great and terrible wilderness. A wild-cat affair, if ever there was one! When were God’s schemes otherwise? Look at Jordan, Jericho, Gideon, Goliath, and scores of others. Tame tabby-cat schemes are stamped with another hallmark—that of the Chocolate Brigade! How dearly they love their tabbies, yet think themselves wise men! *Real Christians revel in desperate ventures for Christ, expecting from God great things and attempting the same with exhilaration.* History cannot match this feat of Moses. How was it done? *He consulted not with flesh and blood; he obeyed not men but God.*

Once again I see the old grey-beard, this time descending Mount Sinai with giant strides and rushing into the camp, his eyes blazing like burning coals. One man against two million dancing dervishes drunk with debauchery! Bravo! Well done, old man! First class! His cheek does not pale, but his mouth moves, and I think I catch his words, “If God is for

me, who can be against me? I will not be afraid of ten thousand of the people that have set themselves against me. Though a host should encamp against me, my heart shall not fear.” And he didn’t. He wins again. Whence this desperate courage? Listen! “Now the man Moses was very meek above all the men which were upon the face of the earth.” “The Lord spoke to Moses face to face, as a man speaks to his friend.” “My servant Moses,” said his Master, “is faithful in all My house; with him I will speak mouth to mouth.” *Such is the explanation of Moses, the chameleon, the man, the friend of God, and consequently a first*

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class hero.

DAVID, the man after God’s own heart, was a man of war and a mighty man of valour. When all Israel were on the run, David faced Goliath—alone...with God—and he was only a youngster, and well-scolded, too, by his own brother for having come to see the battle. What a splendid fool brother Eliab must have been! As though David would *go to see a battle and not stay to fight.* They are chocolate soldiers who merely go to see battles and coolly urge others to fight them. They had better save their journey money and use it to send out real fighters instead. Soldiers don’t need dry nurses, and if they did the Holy Spirit is always on the spot and ready to undertake any

case on simple application.

No! David went to the battle and stayed to fight, and won! Wise beyond his years, he had no use for Saul’s armour. It cramped his freedom of action. He tried it on and took it off, quick sharp. And besides, it made such a ghastly rattle, even when he walked, that he could not hear the still small voice of God, and would never have heard Him say afterwards, “This is the way to the brook, David. And there are the five smooth stones! Trust only in Me and them. Your own home-made sling will do first class. And there, that’s the shortest cut to Goliath.” THE CHOCOLATES had run away (they were all chocolates) but David ran upon Goliath. One smooth stone was enough.

David’s secret was that he had but one Director, and He, the Infallible One. He directed the stone as He directed the youth. Too many directors spoil the sport, and two are too many by just one. Thus Christ said to His soldiers, “HE shall teach you all things. HE shall guide you into all the truth.”

“This is My Beloved Son; HEAR HIM.”

“One mediator only, between God and man, the man Christ Jesus.”

One Director of Christian men—God the Holy Spirit, whose directions require indeed instant obedience, but not the endorsement of any man.

The Devil needs red-hot shot, fresh from the foundry of the Holy Spirit. He laughs at cold shot or tepid, and as for that made of half iron and half clay, half divine and half human, why you might just as well pelt him with snow balls.

Whence did this raw youth derive his pluck and skill? Not from military camps,

nor theological schools, nor religious retreats. "To know the only True God and Jesus Christ" is enough. Paul determined to know only Jesus Christ, and look at the great results! Whilst others were learning pretty theories, David, like John the Baptist, had been alone with God in the wilds, practising on bears and lions. The result? *He knew God and did exploits. He knew God only.* He trusted God only. He obeyed God only. That is the secret. God alone gives strength. God adulterated with men entails the weakness of iron and clay—Chocolate—brittleness!

Yet hero as he was, even David (alas!) once stayed and played the role of a Chocolate Soldier. HE STAYED AT HOME WHEN HE SHOULD HAVE GONE TO WAR. His army, far off, in danger, fighting the enemy, won. David, at home, secure, within sight of God's house and often going there, suffered the one great defeat of his life, entailing such a bitter, life-long reaping as might well deter others from the folly of sowing wild oats. David's sin is a terrific sermon (like Lot's preaching in Sodom must have been). It's theme? DON'T BE A CHOCOLATE SOLDIER!

In his simple, quick and full confession, David proved himself to be a man again. It takes a real man to make a true confession—a Chocolate Soldier will excuse or cloak his sin. He tumbles in the mud, flounders on, wipes his mouth to try and get the bad taste of his acted lie out of it, and then goes on his way saying, "I have done no wickedness." A self-murdering fool! Killing his conscience to save his face, like Baalam beating the ass who sought to save his master's life. Being a Chocolate Soldier nearly finished David. Beware!

NATHAN was another real Christian Soldier. He went to his king and rebuked him to his face, like Peter's dealing with Ananias (only David embraced his opportunity and confessed), and unlike the Chocolate Soldiers of today who go whispering about and refusing either to judge, rebuke, or put away evil because of the entailed scandal forsooth! Veritable Soapy Sams! They say, "It is nothing, nothing at all! A mere misunderstanding!" As though God's cause would suffer more through a bold declaration and defence of the truth and the use of the knife, than by the hiding up of sin, and the certain development of mortification

In his simple, quick and full confession, David proved himself to be a man again. It takes a real man to make a true confession—a chocolate Soldier will excuse or cloak his sin.

in the member, involving death to the whole body. "He who does what is right is righteous"; and "he who does what is sinful is of the devil" and ought to be told so. He that is a second time led captive by the devil needs neither plaster nor treacle, but the brave rebuke and summons to repentance of a righteous man to effect his salvation. *We are badly in need of Nathans today, who fear God and nothing else, no, not even a scandal.*

DANIEL was another hero. Of course he was! Was not the man greatly beloved of God, who sent an angel to tell him so?

I love to watch him as he walks, with firm step and radiant face, to the lions'

den, stopping but once—like his Master on route to Calvary—to comfort his weeping and agonised emperor. God shut the mouths of the lions against Daniel, but opened them wide against those who had opened their mouths against His servant.

A man is known by his works, and the works of Daniel were his three friends who, rather than bow down to men or gold, braved the fiery furnace.

Again, see him going to the banquet hall, and hear his conductor whisper in his ear, "Draw it mild, Daniel. Be statesmanlike. You'll get position and power again if you are tactful and wise, especially tactful." And Daniel's simple reply, "Get behind me, Satan!" There he stands before the king, braving torture or instant death—but it's the king who quails, not Daniel—who tells him to his face the whole hot truth of God, diminishing not a jot.

JOHN THE BAPTIST—a man taught and made and sent from God. Good old John! Who doesn't love and admire him? Why, even Herod did. A genuine deficiency of oil and treacle in his composition! He always told the bang flat truth, with emphasis. As he loved, so he warned. He did not know how to butter up to anyone. He wooed with the sword, and *men* loved him the better for it. They always do.

The leaders of religion sent to John to ask him the dearly-loved question of every Pharisee, "By what authority do you do these [good] things?" They asked that of Christ Himself, and crucified Him for doing them. John's answer was plain and pungent, "I will tell you what you ask, and more." (John was always liberal!) "I? I am nobody, but you and your mas-

ters are a generation of vipers." A good hot curry that! John never served his curries with butter sauce, but he was always very liberal with chutney—a *man of God*—NO SUGAR PLUM, NOR CHOCOLATE SOLDIER HE!

Thus also he faced Herod after six months in an underground dungeon, and he a man of 'God's Open Air Mission.' Brought straight in before the king; surrounded with all the might and majesty of court; blinking at the unaccustomed sight of light, but by no means putting blinkers on the truth, he blurted out his hot and thunderous rebuke, "It is not lawful for you to have your brother's wife." A whole sermon in one sentence, as easy to remember as impossible to forget. John had preached like that before. Like Hugh Latimer, he was not above repeating a good sermon to a king, word for word, when the king had not given sufficient heed to it.

John received the unique distinction of a first class character from both God and the agent of the devil. Listen to the Saviour indulging in an outburst of exquisite sarcasm, when He asked the crowd about John. "What did you go out in the desert to see? A reed shaken by the wind? A man dressed in fine clothes?" A Chocolate Christian? (How delicious! The Chocolates were right in front of Jesus at the time—Pharisees, Sadducees, priests, scribes, lawyers and other hypocrites. How the crowd must have enjoyed it!) "A prophet? Yes, I tell you, and *more than a prophet. Among those born of women there has not risen anyone greater than John.*" And what did the devil's agent say when, after John's death, he heard of Jesus? "This," I tell you, "is John raised from the dead."

What a character! Fancy Jesus being mistaken for anyone! He could only have been mistaken for John. Nobody envies him the well-deserved honour, great though it was, for John was a man—PURE GRANITE RIGHT THROUGH, WITH NOT A GRAIN OF CHOCOLATE IN HIM.

Had John but heard Jesus say, "You will be My witnesses to the ends of the earth," I very much doubt if Herod's dungeon or his soldiers could have detained him. He surely would have found some means of escape, and run off to preach Christ's gospel, if not in the heart of

He that is a second time led captive by the devil needs neither plaster nor treacle, but the brave rebuke and summons to repentance of a righteous man to effect his salvation.

Africa, then in some more difficult and dangerous place. Yet Christ said, referring to His subsequent gift of the Holy Spirit to every believer, "He who is least in the kingdom of heaven is greater than he," intimating that even greater powers than those of John are at the disposal of every Christian. What John was, each one of us can be: good, straight, bold, unconquerable, heroic.

But there are other footprints—outrageous ones; they can only belong to one man, that grandest of Christian paradoxes, the little giant PAUL. His head was as big as his body, and his heart greater than both. Once he thought and treated every

Christian as a combination of knave and fool. Then he became one himself. He was called "fool" because his acts were so far beyond the dictates of human reason, and "mad" because of his irrepressible fiery zeal for Christ and men. He was a first class scholar, but one who knew how to use scholarship properly; for he put it on the shelf, declaring the wisdom of men to be but folly, and determined to know nothing else except Jesus Christ and Him crucified. The result: he made the world turn somersault. His life was a perpetual gamble for God. Daily he faced death for Christ. Again and again he stood fearless before crowds thirsting for his blood. He stood before kings and governors and did not turn a hair. He did not even flinch before Nero, that vice president of hell. His sufferings were appalling; read them. He trod in his Master's footsteps, and so received the same splendid compliment that Jesus did, for God is always just in His favours. "All forsook him." So there were some Chocolate Christians in those days

too. Anyone who forsook Paul must have been made of Chocolate. Doubtless the 'CHOCOLATES' excused themselves as they do today. "Who could abide such a fanatical fiery fool, such an uncompromising character? Nobody could work with him, or he with them!" (What a lie! Jesus did, and they got on well together.) A tactless enthusiast, who considered it his business to tell every man the unvarnished truth, regardless of consequences! He won his degree hands down, and without a touch of the spur, a first class one too—that of the headman's axe—next best to that of the cross.

BIBLE STUDY:

by Brett Burrowes

In Deut. 30:11-20, Moses sets before the people a critical choice that will determine the destiny and direction of their history, just as they are about to cross into the promised land. He lays before them the consequences of life and death, blessings and curses, depending on whether they choose to obey God or refuse. The choice that the people make is not something light or trivial, nor is it beyond their abilities: "Now what I am commanding you today is not too difficult for you or beyond your reach ... No, the word is very near you; it is in your mouth and in your heart that you may obey it" (Deut. 30:11, 14). The truth about God and what He had commanded them was not beyond their ability to believe and obey, but within them, since God had created them free creatures with the capacity to respond either in obedience or disobedience. Otherwise, the command to choose life in verse 19 would be meaningless and cruel if it were beyond their capacity as human beings.

But choice is something we do have, since we are made to be the images of God in His cosmic temple of creation. How can we adequately reflect the moral character of God without the freedom to choose between good and evil? Our freedom, as opposed to God's, may be very limited in scope, but it is real. This measure of freedom is essential to our personhood: it is what makes us persons. Let us first look at what a choice is. A choice always involves two or more contrasting alternatives. We must first perceive a distinction between two or more options before we can choose. For example, a person who is completely color-blind cannot choose one color over another because she cannot perceive the difference between them. Such a choice would be meaningless for her. Choice involves recognizable alternatives.

This is the fundamental law of opposites: we can only know something by comparing and contrasting it with something else. We can only know hot because we know cold. We can know one state of emotion like anger because we have other emotions with which to contrast it. This is true of choices as well. We can only perceive an option because there is some alternative to it.

Secondly, for a choice to be real, both alternatives must be available and realistic

Choice involves recognizable alternatives. This is the fundamental law of opposites: we can only know something by comparing and contrasting it with something else. We can only know hot because we know cold. We can know one state of emotion like anger because we have other emotions with which to contrast it.

possibilities for the person choosing, that is, the alternatives must fall within the person's ability to accomplish. We cannot tell a crippled person to choose between running or walking to the park, because, although the cripple can perceive the difference between walking and running, he cannot accomplish either due to his physical limitations. That choice doesn't exist for the cripple.

CHOICE MUST BE REAL, FREE, AND SIGNIFICANT

Moreover, a choice cannot be coerced in any manner if the choice is to be real,

free, and significant. It cannot be coerced externally by other persons; as when political prisoners are forced to sign a false confession. Nor can the choice be compelled by internal desires, motivations, or "sinful human nature." In that case, the choice would be no more real than that of an animal driven by instinct. If human choice is predetermined by external force or some internal nature, then it is an illusion and does not exist. We are not born with a sinful human nature that determines the way we act, yet we are not independent selves who control our own actions. Rather we are vessels containing either God or Satan, expressing their natures, and the only free choice we have as creatures is which spirit we will express in our lives (see 2 Tim. 2:20-21).

So human beings have only one choice that is truly free. All other choices are determined by this one fundamental choice, and there is nothing more important than knowing precisely what this choice is. Satan would fog our minds to keep us from this knowledge, for in making the right choice we will render him powerless over us. This one fundamental choice is what makes us spiritual beings, persons with a moral awareness, distinct from mere animals driven by instinct. This choice is portrayed for us in the garden of Eden, where God places man in a situation where he will be tested and compelled to make a choice. Prior to God's command not to eat of the tree of the knowledge of good and evil, Adam and Eve lacked any moral consciousness; they could experience the goodness of the Lord, but they could not know it, for they had never encountered any evil with which to contrast it. God gave the command and created the tree of knowledge precisely to bring humanity to the level of

CHOICE

moral consciousness.

God also ordained for the serpent, Satan, to be in the garden, so that evil could be presented in a persuasive and powerful manner. If evil had not been presented in this manner, Adam and Eve would have been deprived of their choice, and therefore of their spirituality or personhood. Evil had to be presented persuasively because the goodness of God in providing for all human needs was so powerfully evident. Without an equal presentation of evil, the choice would have been meaningless and insignificant. For example, if you offer a child the choice between a bowl of ice cream and a bowl of spinach, it is obvious what the child would choose. The child does make a choice, but it is not a significant one. Choice is most truly free when the alternatives are almost equally matched. For this to happen in the garden, God had to withdraw His visible presence from Adam and Eve to permit Satan to work his deception.

DECEPTION DOES NOT NEGATE CHOICE

But does Satan's deception negate the possibility of free choice, and therefore wipe out human responsibility for sin? By no means. For Adam and Eve knew the content of God's command, and Satan could not erase that knowledge from their minds. Although Satan questioned what God had commanded, that is not where the deception took place. Rather, the deception concerned the consequences of choosing to disobey over choosing to obey. Satan minimized the painful consequences of disobedience: "You will not surely die" (Gen. 3:4), and magnified the pleasurable consequences: "Your eyes shall be opened, and you will be like God, knowing good and evil" (3:5). Deception, therefore does not interfere with the exercise of

choice, for although Satan's words were untrue, Eve had to determine who she would trust, and whose words she would bank her life on: God or Satan. Deception only works because a person wants to believe that something other than reality is the truth. Deception can only work where there is a self-will that wishes to remake reality according to its desires. Thus, the success of Satan's deception depended on Eve's desire to remake reality and to deny the truth. In 2 Thess. 2:10-12, Paul speaks of the end-times when there shall be false miracles and signs that

We cannot actually choose to be independent selves; that is the lie. All we get to choose is our view or perception of ourselves, and by that choice we determine what spirit operates us.

deceive the perishing. The reason they perish, Paul says, is because they refuse to love the truth and so be saved. Refusal to love the truth involves a willful choice to reject the truth. Deception, therefore, does not negate human responsibility or free choice.

WHAT WE CHOOSE ENSLAVES US

What was the alternative that Satan presented Eve? A surface understanding of the text would make it seem that the alternative was disobedience to God in eating the fruit of the tree. This is true, but does not penetrate to the spiritual core of the text. The real temptation was to lead Adam and Eve to rebel against God in declaring themselves as gods over against God, gods who could decide for themselves what good and evil were, decide for them-

selves how they would live their lives, without reference to God. The self would replace God at the center of their lives. The result of the choice would mean they would be operated by God's spirit as image-expressers of God's character, or be operated by Satan as expressers of his rebellious independent attitude. This is the only choice that human beings have: whether or not to believe Satan's lie that they can be independently self-operating selves who play at being gods. We cannot actually choose to be independent selves; that is the lie. All we get to choose is our view or perception of ourselves, and by that choice we determine what spirit operates us. Hence, our freedom is very limited and circumscribed in scope. It is not the freedom to be or do anything. In fact, once we choose whether or not to believe Satan's lie of independent self, every other action or choice is not free, but determined by the spirit which indwells and operates us. So, as Norman says in his books, freedom always expresses itself in a specific choice, and that choice results in the enslavement of the will to what it chose. What we choose, chooses us, and we express the consequences of that fundamental choice in every area of our life.

As a consequence of Adam's choice, we are born joined in spiritual union to Satan in rebellion against God. To be joined to someone means to be in a covenantal relationship with him, as a wife to a husband or as a vessel to an overlord. To be joined to someone, then, means to be under their authority in a binding relationship. The joining to Satan fixed Adam's choice in his direction, so that Adam and the rest of humanity was no longer free to choose. What they had taken, took them, and the rest of humanity with them, since Adam acted as humanity's representative.

continued on page 32

Thank GOD For The Law— *The Guide to Our Manhood in Christ*

By Norman Grubb

Paul's great negative revelation to the church of Christ was the full meaning of the law and its impact on our fallen human selves. He saw the total blindness we all start with from conception (Ps. 51:5). In our blindness we thought we were comfortably self-operating, self-relying selves (Rom. 7:9), when really we were operated by that lying "dark light" Jesus referred to in Matt. 6:23. This was the false light of Satan's self-for-self nature expressed by us, in contrast to the true light which is that self-for-others nature of the Spirit of truth.

Paul then saw how God had brought into being a family (to become like the sands of the seashore) which was started through Abraham, expanded into tribes through Jacob, and given the land of Goshen under Joseph in Egypt, where the people proliferated into a great nation. And then Moses led them out toward their Promised Land.

At Sinai they were in a condition to receive the word of grace of the Living God to His Covenant people. But their answer of blind self-assurance, "All that the Lord has spoken to us we will do" (Ex. 19:5, 6), exposed the necessity of the next step in God's perfecting purposes—the announcement of The Law with its ten commandments (though it was coupled with the means of maintaining and restoring fellowship by the Tabernacle and its sacrifices for failure to keep the law).

GOD'S HOLY NATURE

That law, which Paul so fully saw and expounded to us, was intended to pronounce in plain written terms (thus graven in stone to underline its permanency) the fixed holy nature of God, and thus the necessity that His people live by it. Yet God gave them the law, fully realizing that its effect would be the exact opposite. The law, with its demands for holy living, would arouse the true, hidden nature of Satan-sin—Satan's self-for-self nature in fallen man. God's fallen, created humanity had become Satan's slaves (Rom. 7:14), for we are created able to do nothing of ourselves, and are only capable of receiving and expressing the nature and operation of the Spirit-deity in our created human spirits (1 Cor. 6:17): we are all only slaves to an Inner Owner (Rom. 6:16), branches of the Vine we are joined to (Rom. 6:20-22), vessels containing either wrath or mercy (Rom. 9:22,23), and wives of one of two husbands (Rom. 7:2-4). Therefore, as Paul said in Rom. 7:9, the commandment of our Living God immediately rouses into action its exact opposite,

the reactions of that enemy Satan-nature of self-for-self, (since we are only able to obey our slave-owner).

Through our deceived blindness, we say we will do God's law, but are actually compelled to do Satan's sin-law (Rom. 7:23). God's law is "weak through the flesh," as Paul says in Rom. 8:3, because our human flesh (our humanity with its soul-body faculties and appetites, perfectly created as good by God) only has power to express what it receives, and what it had received by the Fall was Satan's self-for-self nature. There is no such thing as human self-operation; humanity is totally neutral (Rom. 7:18).

Therefore, through the long history of Israel from Moses to Christ, none could obey and fulfill that law, except those (like David and many others) who had come into an inner relationship of faith (the Psalms are full of TRUST, TRUST, TRUST the Lord), and had God's Holy Spirit (Ps. 51:11; 1 Pet. 1:11).

So we come, at last, to that final negative exposure of indwelling sin. The priests and Pharisees, the top professors of the law, while pretending to obey it, (as if they could by self-effort), actually, of course, hated and disobeyed it under the dominion of the enemy hater of the law, Satan in them, fulfilling his lusts by them (Jn. 8:44). Therefore, they crucified the One and Only Fulfiller of that law, who obeyed it, as a man, by the Spirit's other-love nature indwelling Him, and they even called Him the Satan-expresser! Yet this turned out by the infinite grace-purpose of God to be the very way by which that inner enemy of the law would be cast out of believing humanity forever. Jesus, the Son of God, dying in our place, was "made sin" in His body, since our bodies express the sin-nature. By that body-death as us, out forever went that Satan-sin-spirit, and in His resurrection as us, in came His Holy Spirit forever, and thus His nature in us, which is the delighted fulfiller of the law.

TOTAL DELIVERANCE

So then, when we have received and recognized by the "obedience of faith" who we are by grace as in Gal. 2:20, we, as He, are now finally and totally delivered from that false indweller and his lies. He, Satan-Lucifer, thinks he is self-operating, but in reality he is only the expression, as we all are, of that universal, basic fire-nature of God; which in God, by the begetting of His beloved Son, took the form of His light-nature (1 Jn. 1:5); but in Lucifer, by his free choice (Is. 14:12-15) became the expression of that self-for-self,

consuming fire of God (Heb. 12:29)—that fire of hell.

Then Satan, in his own self-deception, as if he were self-operating, slipped that lie into all humanity by the Fall. He made fallen humanity (including the redeemed until fully enlightened) vainly think we were self-operating independent selves, whether we tried to do good (Rom. 7:21) or evil, when it was really he as us. Thus we continually fell on our faces, because having no such a thing as a self-operating human nature, we were solely under the compulsion of Satan-sin in us.

This has meant the full process, revealed by Paul in such letters as Romans and Galatians, by which the law does its final work on us and in us. This leads to our final fixation, in which the law is transformed into what it really is, the delight of God's nature—now spontaneously expressed by us in place of that lying self-for-self nature of Satan.

This is done by the two-fold negative operation of the law on us. First, by its outer commandments, the law confronts us in our blindness with the fact and reality of sins. Sin is imputed where there is law (the reverse of Rom. 5:13). This produces that first honest response to light (Jn. 3:19-21), coupled with the revelation of Christ as the Lamb of God, foretold in the Tabernacle sacrifices, who has borne our sins in His own body on the Tree (1 Pet. 2:24) and by His resurrection has now established our justification (Rom. 4:45). Thus by faith we see and know ourselves to be "dead to sins" (1 Pet. 2:24), and their first condemnation and hell destiny. The law has thus fulfilled its first negative operation. Coupled with the justification from the presence and penalty of sins, God now begins His process of regaining His lost property. Our redeemed human selves, by the gift of the Spirit, begin to manifest His other-love nature by means of our human love-faculty, which was formerly manifesting Satan's self-love nature (Rom. 5:5).

LAW'S ULTIMATE PURPOSE

Now Paul moves us on to the ultimate negative purpose of the law. As new creations in Christ by His indwelling Spirit, manifesting His other-love nature by us, we now become conscious, not of merely sins blotted out, but of sin, the principle, that Satan nature which produces the sins. But because of our continued Satan-infected delusion of being independent selves the Law continues its operation on us. Its commands still come to us. We used to disobey them and just seek to hide from guilt—until law got us on our sins level. But now when confronted with its commands, because we still have the delusion of being self-relying selves, we respond to them by good resolutions. "No, we won't do that."

But then the final negative purpose of the law operates. Not knowing that even our good self-efforts are really the lying independent self of Satan operating as sin in us, down we fall into useless, failing resolutions and struggles to resist; and the more we resist, the more we persist (Satan as us) in the things we hate (Rom.7:25).

Now the law is fulfilling its final negative purpose in us. It exposes finally and totally the ruthlessness of that inner enemy sin, who in response to our deluded independent self saying, "No we won't," rises up in us and causes us to do it, because that very independent, self-relying self is he as us (Rom. 7:7-10). We are surely done for!

But wait! At last we come to the point of desperation. Until we come to desperation and our last clinging to self-relying self is in tatters, our full inner eyes cannot be opened. We had to come to desperation as lost sinners, before our inner eyes could be opened to see Jesus in His atoning blood for our sins. So now in deepest desperation we cry out with a totally determined Paul, "Who shall deliver me" from indwelling sin in my body?

And then our eyes are opened. We are at last conditioned to be glad to see that the culprit has never been us in our flesh-humanity. It was our delusion of self-relying self. The sin-pulls (in Paul's case he said it was covetousness—lusts) were not what Paul wanted, for he "delighted in the law of God in his inward man" (Rom. 7:22). And they certainly did not come from the law, which was spiritual and telling him not to do it (Rom. 7:14).

Then only one source remained—"sin that dwells in me" (Rom. 7:17, 20). It is he, Satan in his sin nature, who is the invader and intruder, who got into us by trickery into Adam and Eve, and slipped his own lie into us as if we were independent selves who could run our own lives. In reality we are only vessels that contain the false vine of wrath, branches of the false vine, temples for the false god, and slaves of the false owner. So those "sin" responses in us are not we, but they are he—Mr. Sin!

THE CROSS REVELATION

But Paul had had this radical cross revelation, uniquely to himself (2 Cor. 5:14, 21), that if Christ's blood-death gloriously totally brought sins and their consequences to a final end, so His body-death equally, and all importantly to the believer, brought the sins-producer and his operating power and presence (Satan-sin as us) into death. So we can say with Paul that we reckon ourselves "dead to sin." For when he died as "made sin" on Calvary, that sin-spirit was put out forever from that holy body representing our sin-indwelt bodies, and in his resurrection His own Spirit of holiness replaced in Him, as us, that lying spirit of error.

So I have made the great discovery that in my created human self I am not the culprit, nor am I a sin-infected person: The false spirit has used my good and God-created humanity to express his lusts by my natural human appetites and faculties. But that indwelling sin was cast out on Calvary, and so out of me. I, as a believer, have been deceived into thinking there was something wrong with my human self, but now am rid forever of that mistaken demand to be "dead to self."

No, indeed. My God-created self is His own beautiful creation and still is; it just had a bad misuser, that Satan-sin invader. But he

was put out forever at Calvary, and now forever is that perfect User, the Spirit of truth, the indwelling Christ.

Therefore, I simply see that reality and recognize it as the true fact of believing me, and of all redeemed believers who know who they are, and I make my faith-affirmation of my faith-receiving of Gal. 2:20: "I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." By the law of faith, which is the "substance of things hoped for and the evidence of things unseen," the Spirit bears His own inner witness (as in 1 Jn. 5:10), and I am a KNOWER of my total freedom.

THE FULL CIRCLE

Now the law has come full circle. It is itself that perfect nature of our other-loving God, expressed in me and as me, and the law operates automatically in me as my delight (Rom. 8:4). I walk free because, with no self-relying self, my walk in the Spirit is He walking in and as me, "caused" as in Ezek. 36:27.

That law through Moses, thus expounded and explained in its negative preparation for grace, has had its own glory, though now overflowing by the "glory that excelleth" (2 Cor. 3:7,10). As Paul explains in Rom. 7:4 and 6, we are now "dead to the law" as well as "dead to sin." And why? Because the law only had effect, imposing its impossible demands on us, while we were caught in a Satan-marriage. And even when free from its condemnations through grace, we still remained deluded by that false deception that we are independent self-operators. The law then could still badger us with its demands and condemnation for our failing self-efforts against the assaults of sin and our slavery to it.

Then came this further revelation that the sin-doer is he, not we. And then, by Paul's glorious revelation that sin is out forever by Christ's body and replaced by His own Spirit, the law has no more to say to us because we are not there as independent selves for it to speak to. We are now Christ-I in place of Satan-I, and our human selves are expressers of His divine nature (2 Pet. 1:4). The human self which we once thought should respond to the law is no longer a selfresponding—I, and that law is now the inner nature of Him as us in spontaneity—that "righteousness of the law fulfilled in us" (Rom. 8:4).

ONE FURTHER DANGER

But there remains one further dangerous resurrection of the law, when needful, while we remain on earth in this sin-infected world. We live free. We no longer have a law-mindedness by which we anxiously watch to see if we are keeping it. The Lawkeeper took us over by His own choice (Jn. 15:16), and what He takes, He keeps. The heat is on Him! We "love God and do as we like" along with St. Augustine, because our likings are to

express His other-love nature to all men. But we still live in this world of temptation. It gives us plenty further practice in walking as He walked—the "overcoming" way. But much more now we are there to share with others in their desperate need.

So we remain ceaselessly open to all the negative assaults of trials and temptations. James starts his practical letter, not by listing our blessings, but by our special privilege of living in a sea of trials and "counting them all joy," as opportunities for overcoming faith. Now law reappears with its usual negative and healthy effect when necessary. And when? It is when we slip back, under sudden or continued stress on our soul reasonings or emotions or body appetites to that subtlety of responding, "I should not do that, think that, feel that, or respond to that."

We are nicely caught. The thing or occasion which tempts us is not the danger. The danger is being drawn quickly into the response of, "I ought or I ought not or I will not." There we are right back to that independent self-relying self! It is, of course, Satan in disguise by my responses of self-effort. Then the moment we have slipped into that, there the law still is, awaiting around the corner to challenge the lie and illusion of my self-effort or self-response. I have been tricked into forgetting that I am not I, but Christ as me!

Rightly then the law has a temporary grip on me, and as Paul said under such temptations in Gal. 5:16,17, "we cannot do the things we would," because we have slipped back into responding to these pulls of Satan-lusts on our flesh by the lie of self-response. "No, we should not" is that independent self, and there is that law telling us we should not! But independent self is Satan-self! We are caught! So we learn to answer back under every kind of temptation or trial by accepting the fact of the temptation.

We accept Satan's right in this sin-infected world to get at us by temptation, even as he got at Christ. We do not resist him by self-effort, which would demonstrate a false faith in his drawing powers. No. We admit the bluff of his pulls. But then while giving him freedom to roar at us "like a roaring lion" as Peter wrote, we then say, "Yes, you have a right to pull, but that is only at my soul-body; my real self you are pulling at is Christ as me, and I am dead to you, and Christ expresses Himself by me."

That is the light swallowing up the dark. We do not oppose the reality of the dark, but turn on the light. And where is the dark? As Paul says in the completing word in Gal. 5:18, "if ye be led of The Spirit ye are not under the law." It has no more to say to us because we are no longer within its reach as deluded independent selves seeking to respond to "our" trials. We are more than conquerors, and now able to help many other laboring ones to the same secret of their deliverance.

Thank God for the law as the vital, negative stepping stone to the exposure of all those areas of blindness, both in our unsaved and then saved conditions—our guide, as Paul said, to our manhood in Christ.

Tape Talk

by Janie Prewitt

CD REVIEW:

The Ways of God by Norman Grubb

This recording of a two-night session given by Norman Grubb is full (from beginning to end) of his teachings and truths. I find it impossible to sum up all that Norman covers because it is so far-reaching. He does not limit this lesson to one subject or even a simple outline following A, B, C or 1, 2, 3. What he does do, though, is present truth after truth that are all individual flashes of clarity and yet woven together by the constant thread of the reality of the spirit dimension that Norman so clearly and consistently teaches.

In this review, I will touch briefly on the main points of Norman's talk. In this recording you will find Norman's further explanations and clarifications. One note: it is so enjoyable and interesting to hear Norman give his introductions. He talks of his life calling, his objectives in life from a young age and the three questions he has continuously asked about life. He then excitedly exclaims that we are all learners under One Teacher!

Norman begins with explaining who we really are—our real selves are spirit people in matter form. This is the secret to how we can unite with God—in spirit. He is spirit and we unite with Him in our spirit. He goes on to say that all truth is spirit. All reality is spirit. Norman explains how when you've

really got this, you have the key to living life.

The next exciting subject Norman presents is that of God's self-giving self. Norman delights in proclaiming that God is complete and that His satisfaction is in completing His universe. He notes that the word Lamb is used 21 times in the book of Revelation as a description for the Almighty God. While an earthly lamb is helpless, the heavenly lamb is presented as totally available for us and always there to complete us.

Norman goes on to talk about prayer, our destiny as co-sons in God's family with Christ as our brother, co-heirs and co-managers of God's universe, and being the lamps for God's light to shine through.

"God knows His stuff!" says Norman. In His perfect determination of the course of His universe, God has made us safe persons from our origins of temptation and freedom of choice in the Garden of Eden to our present choices in life today. We as humanity had to be tempted to be for ourselves, had to face our wrong choices and want out of them before we could see our need for a Savior. Norman goes on to teach how we are not independent in our humanity, but that our human vessel was created to contain Christ. As we grow through the three stages of faith: children, young men and then fathers, we move into a consciousness that "it isn't me, but He." Norman differentiates between body, soul and spirit as he

tells how we go from "wrong self, to no self, to right self."

Norman gives the definition of faith. He asks and then answers the question, "How do we operate in the action of faith in this new life? How do we operate from within this new spirit dimension?"

Norman ends this tape by sharing the truth he has sought after and found. God is in everything. There is no detail that He is not the author of. All of life's answers lie in seeing God's hand in everything. He does not permit Satan to do his evil in the world, He determines what He will allow Satan to do. What Satan means for evil, God means for good. All of life's problems lie in the opposite of this—in negative believing—in not resting in the faith that God has perfectly planned every happening in His universe. And we are the privileged and blessed recipients of this loving, planned perfection.

This series is a new addition to our audio offerings and will be available on CD in the near future. Look out for other Norman Grubb teachings available on CD soon.

Where Lives Are Changed

by Page Prewitt

The following is taken from an address by Page Prewitt in 1986.

I love to be given the opportunity to speak.

The Apostle Paul says (Col. 1:25): “Of this church I was made a minister, according to the stewardship of God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God.” So God does mean for us to speak to groups, and I love it.

But I am not fooled by what it accomplishes. It seems to me that very little ever seems to be caught, understood, and then a life changed by listening to a speaker talk.

Where I see lives being changed is in what takes place when you and I give this message out to others in the one-to-one, day-in-day-out relationships (whether it be long distance or close at hand). People really seem to catch onto this message when they work through it with someone else.

I have run into lots of people who know who they are in Christ, but as a whole, our message at this time is most unpopular. Part of the reason, in my estimation, that the message has been so unpopular, is that people have been taking bits and snatches of a total truth and have gotten stuck on just this point or that point or another point, and, what they’ve got doesn’t come full circle into the total truth. And, I will tell you, what they have isn’t working.

And I will tell you this: if this truth is not working for you, you don’t have the

full circle either. And what happens when you don’t have the whole thing and you have bits and snatches? What happens when you grab one part and miss another? It’s like someone says to you, “Here’s a pair of scissors, there’s a pattern, go cut out a dress.” The problem is, you see, you’ve gotten just one side of a pair of scissors and you can’t figure out why you can’t get the dress cut.

Time after time, the thing that I find the hardest, is continually being asked questions and confronted with things that are half truths. People will say, “Yes, I know Christ in me as me but I just can’t cope.” Or some variation like, “Tell me how to cope...tell me how to deal with my new baby...tell me how to deal with my new job.” Or, someone will say, “I haven’t had a job for six months, or two or three years; how can I cope with that?” And they just seem to want an answer for whatever their problem is.

If you’ve got a problem in your life, and you haven’t caught on to the secret, you want to deal with the problem. For years and years, we’ve talked to each other, we’ve talked in our minds, and we’ve talked to other people about our problems and struggles. And that’s why we might think this message doesn’t work. Because concentrating on the problem just isn’t the answer.

You see, the way you begin to make this total truth work in you is that instead of concentrating on the problem (“I” just can’t cope), instead of saying “that’s not me,” you begin to focus on what I call the “front end of the sentence.”

Let me ask you—when we say something like, “I” just can’t cope,” who are we talking about? Haven’t we many times said in our minds that the person we’re talking about is “just me” or “there I go again”?

But what’s the real truth about the “I” in that sentence? Isn’t it that there has never been a “just me” and that saying “there I go again” is just saying a lie about ourselves?

You never were, and you never will be a “just me.” If you are born again, you are a Christ/you...a union that can never be separated. You’re not independent...that’s Satan’s lie, and the truth about you is that you’re a Christ/I. So when you say the “I,” if you leave it at “it’s just me,” you are not going to be able to make life work.

To say, “That’s not who I am, I’m not a non-coping person” when you are thinking a thought like “I just can’t cope,” is still using only half the pair of scissors to cut out the dress. You’ve got to look back at the beginning of that thought to the very first word. You’ve got to see that the “I” you are describing is not “just me” and it’s not “just Christ”—it’s “Christ/you.”

And if Christ and you are one, and that’s who you are, then He’s the One living the life. But then, do you just sit there when the negative thoughts come up and think to yourself, “This isn’t who I am,” and then expect Christ to live the life out? That hasn’t been my experience.

You see, the reason we can get up and do the work and live the life...make

the life work...do the hard stuff...do the things we've always wanted to do but were scared to try and thought we could not...isn't because we say, "Well, that's not who I am, I am not..."

I think it's great for us to be able to say that about ourselves. It was wonderful for me to know that I am not a scared person. It was wonderful for me to know that I wasn't an idiot and a drip and all the stuff I had always thought about myself. And I'm sure it's been wonderful for you. But if you're going to move out, and start getting this truth into somebody else, you've got to catch onto the other end of the deal and say, "this (Christ/I) is me."

I woke up one morning thinking about all this, and thinking about the first time Norman spoke to us and said "Take the 'ought' and 'should' out of your vocabulary." I wondered how it all fit together.

You see, when we are just starting out, and are just learning who we really are, it's wonderful to know we can take "shoulds" and "oughts" out of our vocabulary. It's a great relief. But it is just as glorious for me now to know that I can go somewhere when I don't feel like I want to. In the early days I didn't do things like that very much. Probably you wouldn't have either. We couldn't because we were just catching onto who we are in Christ, and we were living up to the degree of light we had been given. And we would say things like, "If God wants it done, He's just going to have to make me do it."

Of course our big news is "the mystery which has been hidden from the ages, Christ in you the hope of glory" (Col. 1:27)

But if you look a little further, here is what Paul's really all about: "And we proclaim Him, admonishing everyone

and teaching everyone with all wisdom that we may present every man complete (perfect) in Christ. And for this purpose I labor, striving according to His power which mightily works within me" (Col. 1:28, 29).

The book of 1 John talks about children, young men, and fathers. Or as I paraphrase it "babies, adolescents and grown-ups." And an adolescent, if you've ever lived with one, just sort of goes with how he feels. He can start out the night with the full intention of studying, and then a friend comes by, and the next thing you know they've hopped in the car and they've gone. No more studying for tonight. But there comes a day when an adolescent has to grow up.

What do fathers and mothers do when the baby wakes up in the middle of the night? Do Mom and Dad go by their whims? Do they say, "Don't put 'should' and 'ought' on me, and don't put me under the law? No, of course not. They do what has to be done.

You see, when I got settled in who I was, I had to move on past the adolescent stage, past the baby stuff (Heb. 6), moving on and picking up the "work" of a father. As a father, I am operating from the knowledge that Christ and I are one, and because this is "me," the scary, bad word "work" isn't a scary, bad word anymore.

Once you become settled about who you are, that you are in an inseparable union with Christ (Christ/I), then you can put those words back into your vocabulary. I'm telling you, I (Christ/Page) do a lot of "shoulds and oughts."

My recent trip to England is a great example. When it was time for me to go, I wanted to stay home. I had been gone from home all summer already, and I was homesick. But, you see, I wanted to go to England, I knew I had to go, and there

was a drive in me to go. And yet, there was something else in me, pulling against the whole thing. While I was over there, I had to take it one day at a time—I couldn't even count off the days as they went by—because I felt so homesick (everything being foreign around me did not help either).

What worked, what kept me going, was not just knowing that I am not my feelings—that goes without saying because Christ and I are one. But it wasn't just saying, "I am not my feelings." And it also wasn't "just Christ" living out the life, doing the things, talking to people, and adjusting to a different culture, different weather, different language, and different food. If it was, I could have just stayed in bed with the hot water bottle they fixed for me and had a glorious time, and when it was time, He and I would have caught the jet and come home. The trick is, **HE WALKS IT OUT IN AND THROUGH ME!!!**

The glory of the mystery, you see, is not just me and how I am and how I was made, and what I'm to do. And the glory of the mystery is not just God either. The glory of the mystery is the incarnation—**JESUS CHRIST, THE PERSON OF GOD IN ME, IN MY BODY.**

So it's not just me. And it's not just Christ. It's me dying, and then Him living out the life through me. The dying for me comes when my feelings rise up, and the enemy (who is outside of me) yells at me, trying to get me to believe that my feelings are me. Then I come back at him with the knowing, a subconscious consciousness, that says "but that isn't me (Christ/me)."

The reason it's a death to you and a death to me is that He does the work out through me, through my humanity—my

God Does Nothing by Halves

by Norman Grubb

Why are we not as we should be? Here is the answer. Which leads to the next question: How can we be what we should be, or can we? The answer is a thankful Yes. There is the way back, as there was the way out. It is rooted in the nature of God. The history of the universe is the love activity of God. Love exists to meet need.

Love is a remarkable word. It is the only word to which debt is linked as a pleasure and privilege. Debts and creditors are usually to be avoided. But love has no other existence than to meet need, and every need has a claim; "Owe no man anything, but owe love one to another." "I am debtor to Greeks, Barbarians, wise, unwise."

Wherever there is need, love has a debt to pay, and need is the creditor. Love has to pay. That is why we can love our enemies, because a hurter is in greater need than the hurt. That is why in our rebellion and enmity against God, it is not His hurt that concerns Him, but ours. We are the needy ones, and love exists to meet need. Therefore, we boldly say God had to save. It was not a question of condescension or kindly action, it was a debt of love. God had to save, for love has to save: and we, when saved, have to be saviors.

What did that entail for Him? Something which could be put in quite simple terms. The gospel, the plan of salvation, redemption, whatever name we use, is nothing but God regaining His stolen property. God could not cre-

ate anything higher than the human race, because God could not create higher than Himself and we are created in His image. We shall receive improved bodies one day, but not improved spirits, for they are in His similitude.

Therefore, the summit of His creation, the human race with all its limitless potentialities, has been stolen, and under stolen management has all its productivity geared to self-seeking instead of self-giving. The gospel is the

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restoration of humanity to its right ownership, and that is why, when restored, we can, as it were, forget the gospel and get on with living.

Two problems had to be solved in regaining His property. The first was the removal of the consequences of broken law. We use the word law to define the way a thing works, and we say that is the law of its being. It works this way. Conform to it and you will receive the benefits. Defy and disregard it, and you will suffer the consequences. There is a law of gravity.

Keep your cup in your hand and you will continue to use it. Defy the law and drop it, and goodbye to your cup.

So with the one law of the universe, the way by which it works, which is God in His self-giving love. Everything which is not the self-giving of God through us humans, but is self-loving self, is broken law. So our total human living, until we are back in union with God, is broken law. The Scriptures leave us in no doubt of the consequences, with such statements as "everlasting destruction from the presence of the Lord": "weeping and gnashing of teeth": "tribulation and anguish, indignation and wrath": "where their worm dieth not and the fire is not quenched."

Plainly then, there can be no restoration of stolen goods to God for the manifestation of His self-giving love until first these consequences coming to all humanity are removed. The way they are removed is the life-line threaded through the whole Bible, and, of course, it is what we should expect—love in action, and love means being other people, taking other people's place. And that is exactly what God did when He took flesh in Jesus and became man and "bore our sins in his own body on the tree," "being made a curse for us," and "suffered for sins, the just for the unjust," and a hundred other such Bible statements. Remove the revelation of the substitutionary sacrifice of "the lamb of God for the sin of the world," and you remove the

inner core of the Scriptures from Genesis to Revelation.

If we ask, How did this make the necessary atonement? Our simple answer is the statements of the Bible that this was God's own revealed way of redemption, and requires of us "the absurdity of faith," which by-passes reason as merely man's finite analytical faculty, but finds its response in man's centre, in his heart, when he has become honest enough to acknowledge his despair. And yet to reason also what can be more appealing in its perfection—a God who might judge and punish, but instead takes the punishment upon Himself? I have often said, "If you can show me a more wonderful God than that, I will follow Him." I am still waiting!

What did this substitutionary sacrifice do for us? Something more than forgiveness, though that is also included. Forgiveness can still leave behind it the realization that the wrong was committed. But after the sacrifice on Calvary was completed with the cry, "It is finished," if Jesus had remained in the tomb, there would have been nothing to assure us that it was complete; it was the resurrection that proclaimed that all was settled. And what was settled? "He was raised again for our justification," wrote Paul, because justification, taking us beyond forgiveness, means that the atonement was so complete that we who believe are in God's sight (and our own) as if we had never committed the damnable offenses. They cease to exist in fact or memory, and we are before God and in our own sight as those who had never sinned and are as perfect as He is perfect.

That is a full solution of that first problem. We are like those, as in

Bunyan's allegory, who could not get through the gate because of the load on their backs. Our load gone at the cross, we can now enter and proceed on the way. Justification is the gate. The way itself is what matters, and the way is the One Person living His way of life in

"He was raised again for our justification", wrote Paul, because justification, taking us beyond forgiveness, means that the atonement was so complete that we who believe are in God's sight (and our own) as if we had never committed the damnable offenses.

all naturalness by the persons. Justification is the gateway into unification.

That takes us to the second problem to be solved and the completion of the solution. It was the apostle Paul who specifically clarified the depths of this to us, which he stated in his Galatian letter to be a special revela-

The human problem goes deeper than our need of forgiveness, reconciliation to God and deliverance from the consequence of my sin. I am a wrong kind of person and need to be made a right kind.

tion. Something more far-reaching is implicit in the fact that when Jesus Christ died and rose again, it was the human race which died and rose again. The human problem goes deeper than our need of forgiveness, reconciliation to God and deliverance from the conse-

quence of my sin. I am a wrong kind of person and need to be made a right kind. I have an inner core of self-centredness from which I cannot escape. It has been mine from my birth. The Bible traces it to its roots when it says that, instead of being in spontaneous union with the self-giving spirit of God and under His motivation, I have been born in another union; it is a perverted relationship, to that false god of self-centredness, in the illusion of independence, and I spontaneously function under his motivation, without even knowing it.

The Bible speaks of "the spirit that worketh in the children of disobedience," "he that is in the world...the spirit of error," "in whom the god of this world hath blinded the minds of them that believe not," "ye are of your father the devil, and the lusts of your father ye will do."

The Other Half

Even if I am forgiven and reconciled, what good would that be if the motivating center of my life remains self-seeking and self-loving? Paul, therefore, and John likewise bring to light a deeper consequence of the fact that when it was Jesus dying and rising, it was humanity dying and rising. If Jesus was humanity on the cross, then, Paul says, He was there as the human race inwardly united to this wrong spirit. Paul spoke of that as Christ being "made sin for us"; and sin is the character of the god of self-love even as righteousness is the character of the God of self-giving; sin is the indwelling spirit of sin which produces the sins, just as holiness is the indwelling Spirit of holiness who produces the deeds of holiness.

Then he says that when Christ (as humanity) died, he "died unto sin." Death is always a separation between body and spirit, so this meant a separation for humanity (represented in Christ) from that false spirit. He lay in the tomb a dead body, and it was the human race there "buried with him." A body only receives life by the entrance of a spirit; so when Christ was raised from the dead, He was "quickened by the Spirit," the self-giving Spirit of God. And we thus rose also, with God's Spirit inwardly joined to us in place of that former false spirit.

Here at last we are presented with the complete means by which the God of love regains His stolen property. All the meaning of the Christian gospel, all the searchings of all the philosophies and religions of all ages find their answer here. How can man be what he should be? From which would naturally follow the question: How can the world be what it should be? The only answer is: If man could be a person of perfect love, and live the life of perfect love.

But how can he be? How can he escape from the chains of his own self-seeking, which means that he may at best be kind and decent and helpful to the point of preserving his own security; and he may make sacrifices for those he approves of—but not beyond that. He cannot. He cannot in self-centred independent self transcend himself and live vicariously for others; he cannot, as it were, be other people, no matter what happens to him, and he certainly cannot do that for his enemy. That would be a contradiction in terms. Therefore, no philosophy or religion which summons man to self-improvement can give the answer. It cannot reach far enough; and the world can

never be set right if I attach any conditions of maintaining my own rights or self-preservation to my self-giving. Somewhere on that route I come to a "so far and no further," and the stream of my love is dammed and the world's problems are not solved.

The only answer is this one: that I recognize that self-centred independence is a perversion, a breakaway from the union with the self-giving God for which I was created, and that, there-

The only answer is this one: that I recognize that self-centred independence is a perversion, a breakaway from the union with the self-giving God for which I was created, and that, therefore, in that condition I can never reach beyond my own self-interest; but I also recognize that God, and He only, the Trinity-in-unity, is love unlimited; and that God through Christ has made a way by which He reunites himself permanently to me.

fore, in that condition I can never reach beyond my own self-interest; but I also recognize that God, and He only, the Trinity-in-unity, is love unlimited; and that God through Christ has made a way by which He reunites himself permanently to me. Then in this spontaneous unity, I begin to be this same self-giving love—unlimited: and I am no longer just myself, but I have found the real I in me to be He, and I His means of self expression.

I now need to ask, How can I make this a practical reality? Supposing I have accepted this Bible revelation of God as a fact, and the revealed facts are these:

God in Himself is nothing but love: we humans are created in His image so that the true ground of our being is the God who is love: but, in the misuse of our freedom, we have turned our backs on our true being in Him, and have been caught up in the illusion of independence and self-loving selves: God has regained us for Himself by becoming one of us as Jesus the Christ: Jesus, as God in the flesh and representing the human race who have their being in Him, by the predetermined plan of God, accepted a death at our hands.

This death, in our stead, has removed the inevitability of our "death" (everlasting separation from the God of our being), has cleansed away the guilt of our sin-life (continual breakings of the law of love), and has delivered us from "the wrath to come" (the unavoidable effect of our rebellion against the love-law of the universe). Raised from the dead by the glory of the Father, the resurrection was the evidence that all that had to be done in our stead has been done; therefore, we can regard ourselves in God's sight as those who are without sin, justified, righteous in Christ's righteousness.

But also this death, as being we who died on that cross, has cut us off from the spirit of self-centredness, that false god which had immersed humanity in his great delusion, for death is separation of a body from its spirit: and this resurrection, it being we who were buried with Him and raised with Him, was the Spirit of self-giving, the Spirit of love, the God who is that Spirit joining Himself to us, removing the hindrance (the false possessor) to our discovering Him as the God of our being.

—*The Spontaneous You*

Train Up A Child

by Kari Mace

Train a child in the way he should go, and when he is old he will not turn from it.

—Proverbs 22:6

I am involved with the Zerubbabel youth ministry in Boone. I teach Sunday school to the children who are in middle and high school. Although Sunday school teacher is my only official title, my involvement with the children goes much deeper. I live in the same neighborhood with several of the children that are in my class, so I spend a lot of time with them and have a close relationship with them. Because I am not their mother, I can sometimes “be on their level.” This gives them a chance to be open and talk to me about what is really going on in their lives. They know that I care about them and want what is best for them. When necessary, I am also able to step in and discipline them as a parent would.

I have so many different desires for the children in our fellowship. Ultimately, I want them to be clean vessels for Christ to live out His life through. On a daily level, I want them to learn to stand up for themselves and their Christian beliefs in school and with their friends, to care about their friends and classmates, and to treat all people kindly. I want them to have fun in the activities and sports that they choose to do in school, but still have good morals. I want them to respect adults, teachers and all authorities. I want them to care about what God says

in the Bible and to take His words and commands seriously.

I know that all I want for them to be and to become will not happen in a vacuum. It takes continual Godly teaching and discipline for children to become responsible adults. Because I live so close to them, I am in and out of their homes often. I am able to help and support them through the difficult teenage years. Sometimes they will listen to me when they won’t listen to their parents (even if I say the same things their parents say)—I guess because of my age. I don’t seem as ancient and out of touch as they believe their parents are. (Although their parents are not that at all.) They also know that they have a safe fun place to come to, and that they can bring their friends too. My door is always open and they can come day or night—to talk or just to hang out.

I also provide some back-up for their parents. I provide “taxi service,” help with schoolwork, and I don’t hesitate to get involved in family arguments. For example, the other night I went to dinner with one of the families; a single mom with two girls. One of the girls was sulking and had a bad attitude about not being allowed to hang out with her friends that night (mind you it was a school night). Her sister was mad at her mother for not allowing her sister to do what she wanted. She kept arguing with her mother. I got very upset with her because she was disrespectful and ungrateful. She just expected her

mother to let her sister hang out with her friends because she wanted to. Then she began arguing with me, and her points and logic were terrible. I decided that I was not going to even begin to try and reason with her in this state. Eventually their mother sent them to the car.

Within 24 hours both girls did a 180 in their attitudes towards their mother and in general. They were both sorry for how they had acted and treated their mother. I was very excited to hear about this; it made the whole night worth it. I think it’s the persistent daily teaching and discipline that aided in their turnarounds. If we had just ignored or accepted their bad attitudes and ungrateful behavior, they would have no reason to change.

I am single, but am part of many people’s lives as a surrogate mother/big sister. I am grateful for the opportunity to help whenever and wherever I can. God has given me people in my life who have been to me what I am to these children now. I have been truly blessed by the extended family that God has put in my life. I am now looking forward to having these same girls spend the week with me when their mother goes out of town for work this week. I count it a blessing to be a part of theirs and other’s lives.

Daniel

Stage 1: The Preparation

But Daniel purposed in his heart that he would not defile himself.

–Daniel 18

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

Stage 2: The Interpreter

Then was the secret revealed unto Daniel in a night vision.

–Daniel 2:19

The telling of dreams was a science in Babylon but Daniel surpassed all the magicians, the astrologers, the sorcerers and the Chaldeans. Did Daniel know beforehand that he could give the interpretation of the dream? When God gave him an understanding in visions and dreams did it include telling the dream as well, when the dream was forgotten? How did Daniel know it? Only the king knew that what Daniel said was right. I do not believe that the magicians and the others believed it. They were only praising their gods that their lives were saved. The interpretation was such that it was difficult for any man to believe it, but Daniel con-

vinced Nebuchadnezzar. He said, 'There is a God in heaven that revealeth secrets' and he gave God's plan for the Gentile world until the end of the age. What a scene! This great king, the 'head of gold,' falling down in the presence of God and worshipping Daniel. Nebuchadnezzar realised that God was in Daniel.

We hear no more of this until the king had another dream. God was going to give Daniel the opportunity for everyone in Babylon to know of this. Daniel had to die to the first experience but there was to be a resurrection. There will always be a resurrection on a death. 'The tree that thou sawest...it is thou, O King...they shall drive thee from men and thy dwelling shall be with the beasts of the field...till thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will' (Daniel 4:20, 25). The magicians did not believe before but now they would talk over Daniel's words and wonder about them until they were fulfilled a year later. Nebuchadnezzar had been exalted by his success and how difficult it was to tell him of the judgment that was to befall him.

Again in chapter 5, Daniel was given yet another chance to interpret to Belshazzar the writing on the wall. How God revealed himself through this man and showed that it was he who was ruling in the affairs of men! Was it Daniel's intercession that brought judgment on Belshazzar? He not only convinced Nebuchadnezzar and Belshazzar that God was speaking to them through him but he convinced Darius and Cyrus also.

The Fiery Furnace

Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up.

–Daniel 3:17, 18

The ordinary people were not called to the dedication of the image that Nebuchadnezzar had set up. What a position these three young men were in. They believed the Word through Isaiah, 'When thou walkest through the fire thou shalt not be burned' (Isaiah 43:2), and they walked with God into an impossibility. They had a chance to be a blessing not only in Babylon but to millions of people after them. Even without deliverance they said they would not worship the golden image. Unless everything in you has died and you are on the altar, you will save your life 100 per cent. These men went into that furnace not to be burned but for victory. God will not deliver on the point of a challenge unless there is faith, and God will only use you on a point of

proved faith. These three young men raised up a standard of faith—that it could ‘quench the violence of fire’ (Hebrews 11.34).

Stage 3: The Intercessor (1)

This Daniel was preferred above the presidents and princes because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; neither was there any error or fault found in him. Then said these men, ‘We shall not find any occasion against this Daniel except we find it against him concerning the law of his God.’

Then the king commanded and they brought Daniel and cast him into the den of lions...Daniel was taken up out of the den and no manner of hurt was found upon him, because he believed in his God.

—Daniel 6:3, 4, 5, 16, 23

What did it mean to a man who had gone to a country as a captive to rise to such a position that God could rule Babylon through him? The great figures of all time have been the Jewish people. God will not use a shallow man. What a wonderful life this man lived that his enemies could find no fault in him. There is nothing like a life of depending upon God for daily needs to walk uprightly.

Daniel knew the law and even the king was not above the law of the Medes and Persians. There was no need for Daniel to challenge the law in the open. It was only for 30 days and he may have taken some time to decide to challenge it. The ‘old man’ is always strong until he is challenged and then he will try to trust God when there is no test, but fail when there is. You are what you are in a test. Daniel convinced a heathen king of the holiness and almightiness of God. In doing what he did, Daniel knew he was challenging the lion’s den. The king was displeased with himself because he had been led astray and stood to lose the man in whom he had confidence. As a rule you do not know how far a challenge will go. Did it go further than Daniel expected? Could not deliverance come from the king? It could not. But the king said, ‘Thy God whom thou servest continually, he will deliver you.’ If the Spirit of God is in you, others will know it. Pharaoh recognised it in Joseph and here it was repeated in Daniel. What a night Daniel spent in the lions’ den! ‘My God hath sent his angel and hath shut the lions’ mouths.’ When God finds one person testing and proving a position of faith, that one stands out through eternity. Darius published his decree that throughout his kingdom men should reverence the God of Daniel.

Stage 3: The Intercessor (2)

I, Daniel, understood by books...whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes.

—Daniel 9:2, 3

In Babylon Daniel came up stage by stage until he could believe for the deliverance of the nation. When did God begin to prepare for this deliverance: at the end of the 70 years or at the beginning? Daniel was now an old man but he had lived a blameless life in the court of the kings of Babylon and now he was to be an intercessor for his people. During those years the great revelations of the future were given until the time came for him to pray the people back to their land in accordance with the prophecy of Jeremiah. His life was forfeit after the experience of the lions’ den and he lived only for the glory of God and for his will.

These things are not brought about in any automatic way and Daniel had to ‘set himself to seek God for the fulfillment of Jeremiah’s prophecy’ by prayer and fasting and supplications. There was nothing of self in that wonderful prayer. He identified himself with his people in their sin and apostasy and pleaded for forgiveness, that God’s righteous anger might be abated, and he ended with the cry from his inmost being, ‘O Lord, forgive; O Lord, harken and do; defer not for thine own sake, O my God: for thy city and thy people are called by thy name.’ Is it any wonder that the reply came with assurance that his prayer had indeed been heard? He lived on into the reign of Cyrus, King of Persia, and saw the beginning of the fulfillment of the prophecy. ‘Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom...Thus saith Cyrus, king of Persia, “All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build a house in Jerusalem which is in Judah. Who is there among you of all his people? The Lord his God be with him and let him go up.” ’ (2 Chronicles 36.22, 23.)

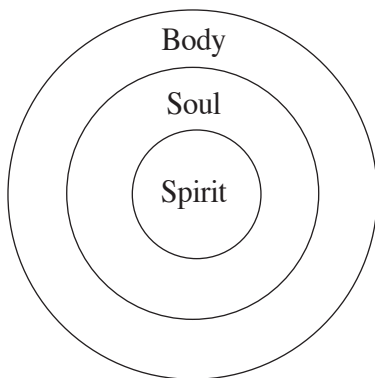
—from *The Intercession of Rees Howells*
by Doris Ruscoe

Body, Soul, and Spirit

by Page Prewitt

PART TWO

To gain clarity on the questions raised in Part One, we must understand our humanity and how it functions. To do that I personally think we must first gain an understanding of the difference between body, soul, and spirit. Each of these are aspects of every individual with distinct and separate functions, but all work together to make us the glorious creatures that we are. Following are some simple drawings that have helped me and many others understand the inner workings of the human self. Of course, these diagrams can only give an idea of what we as persons look like and how we function because no human explanation can adequately portray spirit truth. It is my experience that the real meaning of these truths only comes to the honest seeker by means of Holy Spirit revelation.



The outer circle represents the body, the middle circle our soul, and the inner circle the spirit. The body is the outer clothing or the outer expression of the soul and spirit. The soul is the seat of our emotions (feelings) and reason

(thoughts). We will go into a detailed discussion on soul later.

Spirit is our real self, and it has three basic faculties—will/choice, mind/knowledge and desire/love. Desire or love is at the center of the human spirit. Sad to say, in our lost state we are self-love, with Satan expressing his self-for-self love through us. But as we touched on earlier, when we become born again, the glorious exchange takes place whereby our sinful operator,

We sin in a moment of unbelief when Satan entices us to agree with him that we are independent, self-operating selves. In this state of unbelief, Satan gains the power to boss us from outside and take us into any sin he chooses

Satan, is cut off from our human spirit through the body death of Christ, and in turn, He (Jesus Christ) joins Himself to our human spirit and we become “one Spirit with Him” (1 Cor. 6:17). We are thus vessels through which He expresses His selfless agape love.

Mind is our second spirit faculty, the means by which we know things. Not what we think about things (that is a soul function) but where we *know* them. Ideas belong to the soul realm; knowledge belongs to the spirit. For example, we may know a lot about God and Jesus on a soul level, but we can only know them and things of the spirit by means

of the indwelling Holy Spirit. Again, in our Holy Spirit union, He is the ‘Knower’ in and through us.

The third faculty of the spirit is the will, and that is where our spirit choices are made. Our love and knowledge (the other spirit faculties) both help shape these choices, which are in turn expressed through our soul and body. The will is the arbitrator of our destiny because it is here that we have the God-ordained freedom to choose for God or against God. (I am assuming that your choice to accept Christ as personal savior has already been made.) If in our lives as believers we choose to trust God, His will takes us over in our human spirits and He thus works in us “both to will and to do of His good pleasure” (Phil. 2:13). If, on the other hand, we do not choose God and we fall for Satan’s lie that we or another person is independent of God—another way of saying we commit the sin of unbelief—the usurper (Satan) gains external control and produces his deeds (sins) through our “members”—our soul and body. This is a very subtle thing and can look quite innocent. Here is an example: for me to say something like “I am just a shy person” is what I am talking about. No, I am not an independent “I” that has the power within myself to be anything but a container for spirit. The truth is that Christ who lives my life is not shy. I am Christ/I. I may feel shy, but that is merely a soul feeling and not who I am.

We will move on now and attempt to explore soul, which is represented by

the second circle in the diagram. Soul is where emotions and reasoning take place—where we feel and think. I am sure you know what I mean when I bring up feelings. I think the best way for me to talk about feelings is to list several: hate—fear—jealousy—sadness—happiness—unhappiness—uselessness—loneliness—superiority. It is obvious that the list could go on and on. It is important to know that all feelings are necessary components of the human personality. But they are a huge problem for us because until we know differently, we believe our feelings are not only how we are but *who* we are, and we operate (make our choices) based on this misconception. The simple truth is that we are who we are in our spirit. All feelings are just that—feelings—and are morally neutral.

Nonetheless, because of this erroneous believing, we are overcome with guilt and defeat at not being able to change or improve either our thoughts or feelings. The truth is that neither needs to be changed nor will they change by effort on our part to change them. The reason that neither needs to change is that both originate in our soul and do not affect our inner spirit reality. Thoughts and feelings do become a problem when we believe them and act upon them. We sin in a moment of unbelief when Satan entices us to agree with him that we are independent, self-operating selves. In this state of unbelief, Satan gains the power to boss us from outside and take us into any sin he chooses. Our union with Christ is not broken, however, and the way out of this Satan trap is simple but not widely understood and, even sadder, not always practiced by those who do understand it. Paul uses the marriage analogy in

Romans 7 to help clarify the issue. He is saying in this passage that we must consciously enter into the reality of not only our cut-off from our old husband Satan, but also our marriage to our new husband Jesus Christ. Until we do this, we will remain under the illusion that we are independent. This puts us, unknowingly, under the outer control of our old husband Satan. And as a result defeat and guilt are our lot.

Because soul and spirit are so closely linked together, it takes a revelation of the Spirit for us to know the difference between them. Hebrews 4:12 gives us an illustration of their closeness: “For

The good news is that we can avoid the Satan sin trap. We do that by simply remembering and if necessary stating the truth that thoughts and feelings are not the real us. They are factual but not real in the eternal Spirit sense.

the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” The writer to the Hebrews is saying that the two are as intimately connected as the marrow is to the bone. Like the marrow, spirit is the life of the body. The soul, like the joint, is the vessel for the marrow and is the means by which the inner spirit life expresses itself.

The good news is that we can avoid the Satan sin trap. We do that by simply remembering and if necessary stating the truth that thoughts and feelings are not the real us. They are factual but not

real in the eternal Spirit sense. This is the way the Bible says it. “The things that are seen are temporal (fleeting) and the things that are not seen are eternal (everlasting)” —2 Cor. 4:18.

I am not saying that we are to ignore our thoughts and feelings. It is very important that we look at them honestly, and if necessary, talk about them to someone, but as quickly as possible move past them and begin to reflect on who we are in our spirit center—we joined to Christ rather than how we feel.

Here is a simple example of what I am talking about. We become aware of a negative feeling. For example, we feel afraid; we accept it as a fact about ourselves, and we say something like this. “Oh, I’m just a fearful person. That’s the way I am. I’ve always been fearful.” The feeling could be anything; make your own list: hate, jealousy, anger, shyness, pride, inferiority, etc. As we’ve said, all feelings are soul and not Spirit, and Spirit is who we are. Our feelings tell us how we *feel* but not *who we are*. The correct way to express our feelings is to for us to say “I *feel* very fearful,” as opposed to “I *am* so afraid.” The first is a statement of feelings; the second is a statement of who we are.

God’s greatest desire for us is for us to live life by putting our faith in the fact that it’s He living despite what we are feeling. He expects us to march into the battles of life, feeling terrified and with sweat on our brow. That was Jesus, wasn’t it? He sweated blood in the garden of Gethsemane even though He knew from the foundation of the world that He was going to go to the Cross. Nevertheless, when the time came for His crucifixion, His plea was, “Let this cup pass.” His *feeling* was fear. His *feeling* was pain. The whole point is that whatever the

human Jesus was feeling, His feelings were swallowed up in His choice to do the will of His Father. This was who He was and what He came to do. You and I can do the same thing. To do so is a life-changing experience.

Now I want to give a more comprehensive explanation of how our understanding the Total Truth message enables us to live the victorious life God created us to live. In other words, what difference does it make in our everyday life for us to know that we are not independent self-operating selves but as Christians we are in union with Jesus Christ? We will also include more discussion on soul and spirit.

It is crucial that we understand that sin never begins with a deed; consequently, our root problem is never our deeds. Deeds are merely the symptoms of a deeper hidden problem. But Satan has done an excellent job of tricking us and keeping us from getting to the root of sin. Because of his deception we always concentrate on the symptom. This keeps our attention off the source of sin, which is believing Satan's lie that I am *just me* and that I can and do operate independently of God.

Here is a personal example of what I am talking about. I feel very inadequate to write as I am now doing. And not to be left out my thoughts go hand in hand with my feelings and I think over and over "I am not good at writing; this is too hard, I am just inadequate to be doing this so I will just quit and leave the writing to those who are good at it."

Now let's look at all this more closely. Is the problem what I am thinking and feeling? ("I am incapable of getting my thoughts organized and written down.") Look at my sentence for a minute and, as you do, keep in mind that

the key is who is doing the organizing and writing. Is it good old 'I' or '*just me*'? It can't be, can it, because there is no independent 'I' or *just me* in the universe, and when I believe there is, sin—Satan has moved in on the flesh level and he is blocking Christ from getting this job done.

If I keep my focus on these thoughts and feelings I put myself in danger of crossing the line from being tempted to believe I am independent to actually believing I am. The course of action I must take to avoid the trap is very simple but not easy to do, because it takes

God's greatest desire for us is for us to live life by putting our faith in the fact that it's He living despite what we are feeling. He expects us to march into the battles of life, feeling terrified and with sweat on our brow. That was Jesus, wasn't it? He sweated blood in the garden of Gethsemane even though He knew from the foundation of the world that He was going to go to the Cross.

my giving up my idea of the situation and saying that I am wrong. Next I stop saying all the negative things to myself that I have been saying, and instead I say the truth about myself—and that is, "If I am Jesus Christ in my particular form and He is my operator, then what I am thinking and believing about my inability to organize and write down my thoughts cannot be true." What I am thinking and believing may be the way things appear to my human senses, but they are merely appearances, and we are admonished in Scripture not to *judge by*

appearances. I must look through appearances to what is true in the realm of spirit. This is how Jesus lived. He saw past the outer human need to His Father, the total supply, though invisible to the human eye, right in the midst of the negative circumstance.

Next, I begin to say by faith (none of it will be fact at this stage) what I know to be real in the realm of the Spirit. "The truth is that Jesus Christ through me can write anything that He wants to write as long as He is the one in control of my life." As we discussed earlier, Christ regains His rightful place as Lord (Boss) of my life when I confess my sin of unbelief and then confess and stand in the truth.

Now, let's apply the same spiritual reasoning to my situation: "I am totally inadequate to get my thoughts organized and written down." For my statement of faith to be true, I must say, "I *can* get this article written." Of course we know the secret that makes this statement true; it is Jesus Christ who is my Spirit operator that can and will do it through me. My responsibility is simply to trust Him to do it.

It is important to remember that it is okay for me to say, "I feel like I can't get my thoughts organized and written down." Here I am expressing a soul feeling and not a spirit fact. As we have already established, Satan takes over when I move from expressing soul feelings and thoughts to stating Spirit facts.

Here are more examples that I hope will help you deal with your thoughts and feelings. We say that we are shy or fearful or smart or ugly (use your own example). Let's pick "shy" again and write it out. "I am a shy person. I have all the traits that portray someone who is shy. I have always been this way. I

have been told I was shy since I was a small child.” All this is true on the body-soul level, and Satan has been free to live out shyness because my wrong believing about myself has given him the freedom to do so. But (and it is a big *but*), the truth is that I know that my operator is Jesus Christ and the shy label that I have put on myself is a lie. The truth is that Christ is not shy. If He is sometimes quiet in me, that is His business. I am wrong to call myself shy because of His quietness. At the same time, I may be *feeling* shy, but you now know that is just a soul feeling and it has no reality on the Spirit level. I speak the truth when I say, “I am feeling shy, or afraid, lonely, or superior, or smarter, but these are all feelings and they are not who and what Jesus Christ, who is my operator, is.” We must not think we are off-course when the feelings continue, which in all likelihood they will. We simply focus on who we are and pay as little attention to our feelings as possible.

Satan tried to use his same way of deception on Jesus. Do you remember His temptation experience in the wilderness? (John 4:1-11) Satan began his discourse with Jesus, not as we would expect—tempting Him with food, (Jesus was hungry because he had fasted for forty days) or with power. He tempted Him with pride. Satan preceded all these specifics with his piercing statement, “If you are who you say you are, you can turn these stones into bread or you can throw yourself off the temple and God will send angels to save you.”

Jesus could have come back with, “Of course ‘I’ am who ‘I’ say ‘I’ am; ‘I’ am the Christ, the Son of the living God”—the ‘I’ meaning that He had what it took in and of Himself to do

what Satan tempted Him to do, and go Satan’s self-for-self way. The truth, and He made it quite clear, is that He and His Father are One, and He does only what He sees His Father do (John 14:10). His strengths and His abilities are operated only in love for others just as are those of His Father. The words of the glorious hymn say it very clearly. “Turn your eyes upon Jesus, look full in his wonderful face and the things of earth will grow strangely dim in the light of His glory and grace.”

I am now finished with this article, but the task of writing it never became easy. I sat at the computer, putting myself at the disposal of the Holy Spirit, and simply recorded thoughts as He brought them to my mind. No matter how impossible the task felt, I continually reminded myself of the truth—which is, “Christ is perfectly capable of getting the writing done that He wants.” My responsibility is to remain faithful by making myself available to Him to use to get the job done.

To Think About...

In addition to physical sufferings, we live in a sea of frustration of every kind, and inhibitions we cannot handle by ourselves. We are “compassed by infirmity” and “groan” in distressing experiences, about which we do not even know how to pray for deliverances (Rom. 8:26-27). Obviously, Paul is now speaking of the varied disturbed conditions of our daily living: not just the physical, but family problems, economic shocks, fatalities, social problems in our communities, crying needs of every kind, malicious personal hurts, family losses and whatnot.

In these distresses we “groan”; but we people of the Spirit know that the Spirit Himself is carrying our groanings to the Father in intercession. This gives us our one solid, unshakeable confidence that, however totally confusing and apparently humanly inextricable, *all these things* are actually working out for good. Meanwhile we love our God, no matter how painful the situations, because we know the path of our calling, with outcomes always, *good, good, good!* What a word of faith, which has upheld millions! We might say that the air is full of verbal quotations of Romans 8:28, that great favorite.

-Norman Grubb

A Look at a Book

by Irene Gilsenan

BOOK REVIEW:

No Independent Self

by Norman Grubb

Whether you are someone who has been delving into Norman's insights for years or are a newcomer to his teachings, this little 12 page booklet is a real gem. Norman's opening sentence encapsulates the purpose of this booklet: "The basis of our total truth, which we are taking to the whole church in the whole world, is that the human self has no nature of its own." The human self expresses a deity nature—either that of the false deity, the spirit of error, or the true deity, the Spirit of Truth (1 John 4:6).

In this booklet Norman traces the sin of independent believing from its origin at the Fall, takes us through the role of the law in exposing our sin to us and finally shows us how we can not only become 'free at last' but from there can move on to 'that More than Conqueror Reality.' Sound appealing? Then this booklet is surely worth a read. Throughout, Norman bases his message on scripture with references and examples from Abraham, Moses, Paul, and others.

Let us backtrack and look in a little more detail at how the truth of 'No Independent Self' is expounded for us in this booklet. Norman's explanation of the Law of Opposites helps us to understand the origins of our independent thinking. He explains that the fundamental law of the universe is that

there are pairs of opposites and that nothing operates except by one swallowing up the other (2 Cor. 5:4). Just as in the physical realm this operates with light-dark, hot-cold, sweet-bitter etc., so in our inner selves there is self-giving or self-loving; self-for-others or self-for-self. We only know ourselves and function by being confronted by the choice of opposites. God's plan is to have a vast family of sons in His image, expressing His fixed other-love nature and who will manage the universe with His Son (Heb.1:2; Rom.8:17). This necessitates us being confronted by the reality of opposites in ourselves and choosing to express one or the other. This was Adam and Eve's choice in the Garden of Eden, where, having responded to Satan's lie, they not only became expressers of Satan's self-for-self nature but were also tricked into the false concept of seeing themselves as independent. And so it has continued....

From an explanation of the origins of our independent thinking Norman takes us through the role of the law in our spiritual journey to redemption. Along with the law and its judgements there was a constant means of restoration by blood sacrifices and therefore there were always those who had a living relationship with God—or as Norman describes them, "a thin nylon

thread of believers." Then in the fullness of time, Jesus's sacrifice provided justification for all who move in by inner faith and outer word confession of Him.

However, the law's final revelation, we are told, is something the vast majority of the redeemed remain ignorant of. It is for those who hunger and thirst after righteousness. The law's final revelation that Norman is here referring to is the root of sin—the Satanic deceit of thinking we are independent selves, who by ourselves can resist all Satan's assaults. As new creations in Christ we are still tempted by fear, hate, lust, pride and many more. While under the delusion of being independent we make resolutions, we struggle, we seek to resist but fail time and again. While we gratefully accept forgiveness we hopelessly recognise that we'll go through the same cycle soon again. Norman says that "only those who are desperate can find the releasing secret." He points to Paul's experiences as related in Rom. 6-8, which conclude with the fixed law of the Spirit of Life forever replacing the former fixed law of sin and Satan control.

If you have (and which of us has not?) battled with the old cycle of struggling against sin, being defeated, asking forgiveness, resolving not to go there again and starting the process all over a

short time later, then these few pages can be a lifeline of hope. You can experience the freedom of knowing that there is no 'you' who can resist Satan's pulls. With Norman's help you can gain insight into Paul's great discovery that the human self is neutral. You can join with him on his journey of realizing that he is 'dead to the law' and experience the liberation that comes with that.

I love that Norman remains a realist to the last. While he leads us to that 'More than Conqueror Reality' he recognises that we are still alive to Satan's assaults. The difference for us now is that we are no longer fighting the wrong battle. We can now view these Satanic assaults as James told us to—by being thankful for good constant practice in the application of our faith.

Where Lives Are Changed

continued from page 17

soul and body. He walks this life out through me. He walks it out through you. And the dying is me living from the reality that it's He living, walking, and doing through me. And because of that, you and I can do our "oughts and shoulds."

People, we've got to keep moving on. We've got to begin to pick up the work of the Father and take up His burden to present "every man complete (perfect) in Christ."

You and I need to ask ourselves: "Do I really know this message, can I work it in myself to the point that I can work with another human being, a God-creation, and see this same truth come forth and lived out in that person?" That's what Paul meant when he said: "For this

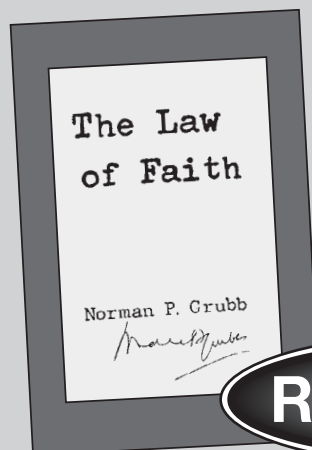
purpose I labor, striving according to his power which mightily works within me" (Col. 1:29).

When he started Campus Crusade for Christ, Bill Bright said something like this: "You'll know that someone's conversion is real when you see them giving out this new life in Christ to someone else." It's that same principle that we're talking about here: knowing our union with Christ well enough, that not only are we working it in our own lives, but we're helping others work it into their lives. That's what I believe God has called us to.

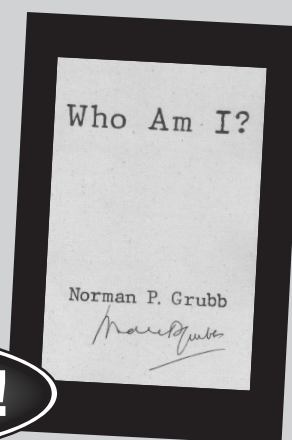
My challenge to myself, and to you is, "do you know it that well? Can you make the life work enough in you so that you can pass it on?"

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

Unedited from the original.



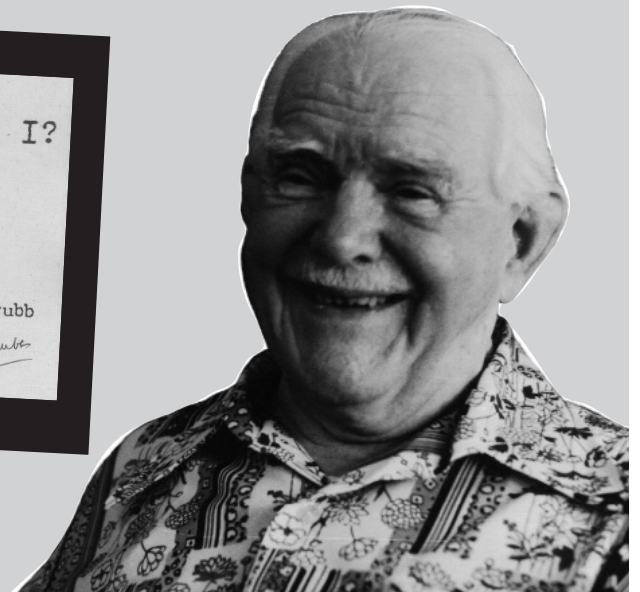
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Dear Sarah

You've nicely caught me the day before I fly, so I can send a line. Love, we evidently have fellowship because we are fellows in the same ship! I have always lived where you do! I'm never able to prove a thing and never will, because we are talking, whether it is phony or real, about another dimension—spirit beyond matter! My favourite Kierkegaard bases his great books, great favourites of mine, on unproveable faith—what he calls the "Absurdity of faith" and says there always will be suffering at the base of faith because nothing can be proved in a material third dimensional sense. As he says, we always walk on 60,000 fathoms of water!!

In my autobiography I describe how I went through this "atheist" stage long after I had been a missionary and servant and lover of God, and took a year away to regain my inner establishment, mainly through reading the Mystics—but I was brought back to an inner condition in which I always have that sense of inner union, with God and in Him with all; but, get down to brass tacks, I can't prove a thing anymore than at the beginning! So at bottom I base my faith on the Father and Creator presented to me by Jesus as the only rational foundation to our universe. Either it is meaningless chaos ("fortuitous concourse of atoms"), or it has a firm other-love foundation, a product of a Person (because I anyhow know I am a person and there's no higher that I can conceive of than persons), and a Person who is perfect because at the base of his manifested wisdom, is LOVE. So that again takes me back to the vast "gamble" that Jesus made. Was HE the anointed Christ? Nothing to go by except the Scriptures, the Dove and the Word from Heaven at His baptism and only He and John saw and heard those. Was it all phony? So He set out to proclaim another kind of kingdom (not of this world) based on self-giving love; and when the final crisis came that the top religionists of his age the Jews, denied and crucified Him, His faith persisted that He was speaking of a Spirit dimension, a Spirit-kingdom which would now appear within millions of humans who themselves would become love-humans by the consciousness of this same Spirit now in them! And He did it, and here we are. And still I say, and we say, there's no sensible substitute for this, and indeed I don't want a substitute to a God and kingdom of love. I have always said, when someone produces a more attractive God and Jesus than these, I will discard them for these others. And I know my joke—that there cannot be anything conceivable higher than a kingdom of love-people. And so finally I say that works in me. It does register in me as right and workable—and effective. So I continue my great gamble. I have put my money, my life, on that Horse in my Kentucky Derby!!

So that's it, darling, and you are right, you and I must have much of the same make-up, so you have to go through your period of unemotionalism in your "flight of the alone to The Alone," and in your feelings of being abstracted from the more vivid expression of our-loved ones around you. You must just walk that, darling. I had my precious wife, she understood (though she regarded it as a kind of nervous breakdown which it wasn't), so she could walk with me through it that year. I laugh and love to see, as I go on with your letter, that you, like me, in the end "can do no other," like Luther. We are concerned, grabbed and there's no getting out, and underneath we don't want to get out! Get it clear, darling, there always will be that element of ultimate "suffering" that we live without proof.

So, love, I must leave it at that and we can dig together as well as love together at Hixton. So glad you will be there. As I wander round England these next seven weeks.

Norman

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Christ in the Driver's Seat

by Jon Langley

I work for a well-known British bank as a sales rep, serving small and medium-sized businesses, which is great fun and also challenging. This means I travel around on the road and attend regular meetings with potential new customers, mostly in and around London. Just the other day I had an early morning meeting scheduled, so got up early and organized and planned everything so that I was ready. It was about a 3-hour drive to the meeting so I left as soon as possible to allow extra time for any traffic delays. One of the many blessings about my job is that I get to drive a nice vehicle. Perhaps my most favorite thing about the car is that it has a satellite navigation system on it. The reason why I love this piece of technology so much is that my map-reading skills and natural sense of direction leave a lot to be desired. This system works brilliantly for me.

However, not long after I got on the highway as I headed to the meeting that day, I noticed that the navigation system wasn't working! Furthermore, I did not have a map as back-up! Getting to the outskirts of London is relatively straightforward, but I honestly didn't have a clue where I needed to be going once I had reached the out-skirts. I felt slightly concerned at the time, but then knew I could get a map from a gas station just before I approached London "Yep, not a problem. Don't worry," I thought. So, I bought a map, but quickly found I was really struggling to find where I was on the map, and where I needed to be for the meeting. Of course without my start and end point I

couldn't plot a route out and suddenly felt, stuck, irritated and a lot more concerned. The meeting would be starting soon...

Immediately, some negative thoughts and feelings went through my mind such as... "oh my gosh I am going to be late; this is going to look bad on me; the customer will think I am not very conscientious; I will be in trouble with my boss." Also, the potential new customer lead had come via a colleague, Phil, who works in another part of the bank. Phil would also be attending the meeting, which seemed to make matters worse. By now, I was feeling pretty uncomfortable and could sense I was becoming more and more uptight about the situation with each passing moment.

Just then, I realized what was happening and thought to myself, "hold on a second, I need a time-out here. The truth about this situation is that God knows all about my little predicament. It's not taken Him by surprise and it's not like He wasn't paying attention that morning." Matthew 10 makes this clear when we are told that not even a sparrow falls to the ground without the will of the Father. We are also told how this is possible in Ephesians 1:23 and again in Col 3:11 which says "God is all and in all." So, I stopped for a moment and let this important fact sink-in.

Also, as a Christian, this means I am in constant union with Christ through the Holy Spirit (1 Cor 6:17), so no matter what I'm doing, there's never an independent Jon Langley who is going to be late for a meeting; or anything else for that matter. The Bible illustrates this via the

vessel/treasure analogy in 2 Cor. 4:7 (that we are made to contain and express Jesus-Christ), and also with the vine/branch illustration where Christ tells us "apart from Me, you can do nothing." Being caught up in the moment and the emotions, I had strayed off this truth temporarily and by getting the right perspective it was like a huge weight had been lifted. I realized and re-affirmed to myself that with Christ living in and out through me, whatever situation I am in is God's perfect circumstance for me and He is able to handle whatever arises. I can do all things through Christ who strengthens me (Phil. 4:13). Christ was literally in the driving seat!

I picked up the map again from the passenger seat and noticed that suddenly, the navigation system was working now! I quickly punched in the address and discovered I was only 3 miles away from my destination with 15 minutes to spare—VICTORY!

Finding a parking space was surprisingly easy (a major triumph in central London) and I had a few minutes to spare before the meeting. The icing on the cake was that my colleague was the one who ended up being late for the meeting, but I was able to start the meeting on time with the customer and was successful in closing the deal.

This experience reminded me of how we should recognize that even these small daily situations are all part of various trials which God tests our faith with and that we should count it all joy and know that in Him we are complete, perfect and lacking nothing (James 1:2-4).

Bible Study: Choice

continued from page 11

Originally created free, humanity became slaves to Satan, fixed in their choice.

Unless God had intervened, humanity would have remained fixed in their choice for Satan beyond possibility of redemption. Once the choice was made, the human will was no longer free. But by His grace, God determined that, although humanity was in spiritual union with Satan, He would grant humanity the option of choosing out of that union. God does this when He promises to put enmity between the serpent and the woman in Gen. 3:15. God declares war on Satan, and works powerfully to draw men to Himself and to restrain Satan's control over humanity (2 Thes. 2:7), thereby restoring to humanity the opportunity to choose freely. For each person, then, God graciously grants the opportunity to choose out of the spiritual union with Satan, and therefore the option to repent (Acts 11:18; Phil. 1:29; 2 Tim. 2:25). But the option to choose again is not a right, but a matter of God's grace, so that even our free choice to accept the offer of salvation in the gospel is not any grounds for pride or boasting. It is not a work that we independently accomplish, for without God holding Satan back from fixing us in the wrong choice, we would not possess free choice.

What of those who are ignorant of God's truth, whether in the form of God's standard in the law or in the form of the gospel message? How can God hold accountable those who have never heard the gospel and received a chance to accept it? How can they have a free choice if they never get the opportunity to respond? But the Scriptures do not present the human condition in this manner. Romans 1:18, 32 speaks clearly to this matter. Humanity willfully "attempts to suppress the truth by its wickedness, since what may be known about God is plain to them, because God has made it

plain to them. For since the creation of the world God's invisible qualities—His eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse" (Rom. 1:18-20). The mind of humanity became depraved, because they do not think it worthwhile to retain the knowledge of God. For that reason they have become darkened and ignorant, because they harden their own hearts against God (Rom. 1:21, 28; Eph. 4:18). Humanity is ignorant by its own choice, not wanting to face the truth available to them. Some light is always available to people, whereby they may make the right choice to come into the light and so be saved. I believe God directs missionaries to those areas where people have already responded to the light they have. Perhaps the truth about God in nature is not enough to save a person, but if a person does respond to that truth, then God honors that response by getting the gospel to them. Thus humanity is without excuse before God.

GOD'S RESPONSE TO WILLFUL DISOBEDIENCE

But other verses seem to speak of humanity not having a choice, but rather of God hardening whomever He wills to harden, as in Romans 9:14-18. When Paul says that God will have mercy on whom He wants to have mercy, and harden whom he wants to harden, he is not referring to unconditional decrees before the foundation of the world, but to God's response to human choices. The original context of this quotation is Ex. 32-34, where Moses asks God's forgiveness for the sin of the golden calf. God responds by claiming the sovereign freedom to respond to the human choice to sin in whatever way He chooses to do so, to forgive whomever He chooses to forgive (32:19), and (as Paul adds) to harden whomever He wants to harden. God has mercy on and hardens people who have deliberately and willfully rejected God's

way. God is free to respond to human choice either by fixing the person in his choice, thereby hardening him, or by continuing to have mercy and allowing him the freedom to choose again. Thus God's hardening of people does not violate their free choice, but rather is God's fixing them in their free choice, His confirmation and sealing of the human choice. God accomplishes this hardening by handing people over to the ultimate consequence of their unbelieving rebellion: He delivers them over to the devil, who in turn seals and fixes their union with him: "God gave them a spirit of stupor, eyes so they could not see, and ears so they could not hear" (Rom. 11:8). The ultimate punishment for sin, then, is the loss of the opportunity to repent, to freely choose out of sin. The hardening is the result both of human choice and God's withdrawal of His merciful restraint of Satan. Hardening of the heart is not something for which we can blame God, but the result of willful and deliberate rebellion against Him.

Therefore, as the author of Hebrews states, "Today, if you hear His voice, harden not your hearts, as they did in the rebellion, during the time of testing in the desert" (Heb. 3:7-11). Today is the day of opportunity and the day of testing. Constantly we are faced with the choice whether or not to believe Satan's lie of independence. But beware, lest you be hardened by sin's deceitfulness, and fail to appreciate the consequences of choosing to sin. For the Israelites, the consequence was that they never entered God's rest in the Holy Land, for us, it means failure to enter into the eternal Sabbath rest of God. Just as Moses confronted Israel with the choice at the River Jordan, so we too have a choice to make, we too have life and death set before us (Deut. 30:15, 19). Do not be fooled, because God is not mocked, whether we sow to the flesh or to the Spirit, we will receive the just recompense for what we do in our lives, whether eternal life or eternal death (Gal. 6:7-8; 2 Cor. 5:10).

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Love of the World

Stop loving this evil world and all that it offers you, for when you love the world, you show that you do not have the love of the Father in you. For the world offers only the lust for physical pleasure, the lust for everything we see, and pride in our possessions. These are not from the Father. They are from this evil world. And this world is fading away, along with everything it craves. But if you do the will of God, you will live forever.

—1 John 2:15-17
(New Living Translation)

Words to Live By...

Faith acts, and it acts on facts. That is why James so chastises theoretical faith. To believe a thing, he says, and do nothing about it, is not faith. Belief may be mere talk, but faith is action. The devils believe there is one God, and tremble. But there is no repentance, no turning back to God. What good is that? Contrast Abraham who acted on God's word; and Rahab, and see what they got (James 2:14-26).

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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.

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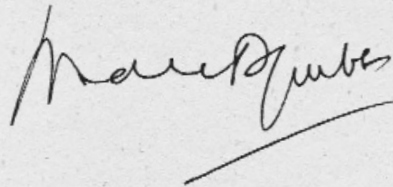
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