

# *The* **INTERCESSOR**

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

Volume 22

Number 3

## Paul's Key to the Liberated Life... Romans 6 to 8

by Norman Grubb

*Norman delves into the very heart of these key chapters, where Paul takes us from the fact of being right-righteous-selves through the fruitless struggle of self-effort to live up to this fact, and finally to his unique revelation of no independent human self as the key to the abundant Christian life poured out for others. Norman—more than any writer we know—gets to the core of Paul's radical and life-changing gospel. His penetrating analysis is invaluable, and we are privileged to be able to share it again.*

### Part 1

I suppose every eager searcher after God's truth for the liberated life knows that the biblical key to opening the door lies in Paul's letter to the Romans, chapters 6 to 8. I have been a persistent searcher for years, and these pages of my many Bibles have been well worn! I think now, in my nineties, as never before, I have in working focus what Paul is saying. So I am writing this for those who also are diggers, and hopefully finders.

I will assume that we are already born-again knowers by God's Spirit

(Rom. 5:5). As confessed sinners, in our guilty and lost condition, we found "peace with God" through Christ, who was "set forth as a propitiation through faith in his blood" and "raised again for our justification" (Rom. 3-25; 4:25; 5:1, 5, 10).

Now we come to the practical question of Romans 6:1, as up to date today as when it was first posed. Is there as sure a provision for daily consistent and holy living as for having the past blotted out? "Yes, surely," says Paul. "Don't you know that is all part of the gift of a full salvation?" So in these chapters he begins to explain himself, and we will follow along.

### INTO DEEP WATERS

Paul starts by taking for granted that his readers have a deeper quality of spiritual understanding than most of us today had at our new birth. "Know ye not," he asks, "that when our Lord Jesus Christ hung on that cross, He represented us all, and therefore His dying there means you and I died there?" Water baptism—our being immersed beneath the waters and lifted out again—is a symbol of the fact that when He died on the cross and was buried in the tomb, by faith we died,

were buried and then were raised with Him (Rom. 6:3-4). And as the Holy Spirit entered the resurrected Jesus' body, which represented all of ours, the same Spirit entered us, delivering us from Satan, whose sin nature had entered our bodies and taken us over at the Fall (Rom 6:5-6).

Therefore, we have died in Christ's death to the indwelling and operation of Satan's nature in us: we are "dead to sin" (Rom. 6:7-11). Sin, however, isn't dead to us as an operating power in our world, and thus we experience its pres-

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sure on us. But in our bodies we have died to its false claims to be still dwelling in us and thus expressing its self-for-self nature by us. Equally, the same Spirit who raised Christ from the dead is dwelling in us and living His quality of other-love by us. Thus, we are expressers of God's holy nature, just as formerly we were expressers of Satan's sin nature (1 John 4:4, 6).

So, Paul says, "based on the historical fact that Christ settled the sin question once for all (Rom. 6:9-10), we now reckon ourselves dead to sin and alive to God" (Rom. 6:11). We therefore no longer yield ourselves as agents of that self-for-self sin nature, but as agents of God's other-love nature. This is strong meat, packed into a few sentences. But does it really work out in our lives?

### A STARTLING STATEMENT

A much deeper problem needs to be solved in order to make workable the life of being dead to sin and alive to God through Christ. We must be dead to *Law* as well as to sin. But why? Is not the Law a safe-guard to keep us from running into loose living? "No," Paul maintains. "You have a much deeper reality to learn—that you have no independent human self that keeps or doesn't keep the Law. You are really just a slave to the deity who owns you, and it is his law you keep."

Paul slips in a statement here which sounds startling, but which turns the key in the lock for us when we know it. "Sin shall not have dominion over you," he states, "because you are not under law, but under grace" (Rom. 6:14). But what does that mean?

Many would ask, "Is not the Law the standard for right living,

announced by Moses in those Ten Commandments and demanded of us by God, with the penalty of judgment and wrath if we disobey it? Is not the Law the means by which God exercises His control over us and by which we endeavor to live? Obviously we would go wildly into lives of self-gratifying license if the conditions of the Law were removed."

But this is our vast error. We have been under the Satanic delusion of being independent selves who can and must respond to Law. And while we think this, we are actually still slaves to Satan, who compels us either to try to fulfill or to resist God's laws, thereby obeying his own law of sin and death. So the more we think we should obey God's Law, the more Satan is aroused to make us break it. And we shall always have this problem while we blindly think we are independent selves who can keep the Law.

### THE GREAT DECEPTION

The main consequence of our yielding to Satan at the Fall was that he deceived us all (Rev. 12:9) into thinking that we have a human self which can operate and manage itself, even as he lyingly thinks he manages himself. In fact, we are only operated and managed by a deity self—the Spirit of Truth or the spirit of error (1 John 4:6)—who owns us. This was symbolized in the Garden by receiving the fruit of one or the other of the two trees. So when the Law, which is meant to expose Satan's lie, comes to us in our deluded condition, Satan has the laugh on us. We obey his self-for-self sin laws, being his slaves, and cannot obey God's laws.

We who are saved admitted our sins

in their outer forms and received forgiveness and justification through our Lord Jesus Christ and the new birth of the Spirit. But we were still too blind to recognize the depth of Satan's deceit in us. We thought that as saved and new creations in Christ we could still take a share in managing ourselves.

Paul explains the full meaning of redemption through our dying in Jesus' death to Sin-Satan's indwelling and becoming alive in His resurrection to God's Spirit now indwelling us. But it is meaningless to reckon and say that we are now dead to sin and alive to God while that root deception is not yet out of us and we think we are more than a people managed only by the deity spirit in us as vessels, branches, temples, slaves or wives.

### UNDER NEW MANAGEMENT

In order for us to learn this indwelling principle to its depths, Paul challenges, "Just try to keep the Law, and you'll find the very opposite occurring. You have been a slave to Satan and sin and are now a slave to Christ and His righteousness. *But that change of owner and indweller doesn't truly lay hold of you in its reality while there remains some sense of self-relying self in you as if you are not just a slave.* So just try to keep the Law and live the Christian life; and you will find you can't, because there never was a 'just you'."

Your trying is really the remnant or Satan's deceit on you that you are an independent self. Then you will respond to his sin controls and fall on your face in your failures to keep the Law; and that failure will at last expose to you this lie that you can act and respond independently. There is no

such thing. Your "I can" is still Satan having his lying hold on you.

Then at last it can become real to you that Jesus' dying for and as us, and His rising by God's Spirit for and as us, means a change of ownership. But we never did own ourselves. Satan-owner is out for keeps and Christ-owner is in for keeps. Now we just know we are Christ-managed, never self-managed and no longer Satan-managed.

The outer law is now meaningless. We are dead to it because our "I" is sole-

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ly the expresser of God's life; and He operates His laws and nature spontaneously in us, by us and as us. That is our answer to every false claim in this Satan-infected world that Satan has a hold on us. Christ in us is our law; and He fulfills it by us, just as Satan used to fulfill his by us. Satan is out for keeps, Christ is in for keeps, and now we can actually live what we said we do live in Romans 6:11—dead to sin and alive to God in our Lord Jesus Christ (Rom. 6:11).

### THE BASIS OF THE SOLUTION—ONLY CONTAINERS

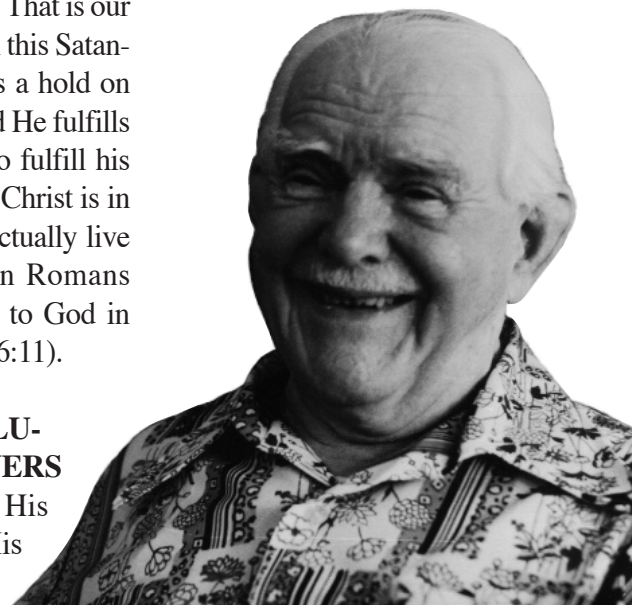
In eternity, God begat His Son, thereby transmuting His own fire self into a light self

and becoming the self of other-love. We understand from Genesis that our first parents were created in God's image, to be containers of His Spirit and expressers of His nature by means of their humanity. To symbolize this planned union, the Tree of Life with its precious fruit was set in the midst of the Garden.

Satan, on the other hand, turned his self of fiery desires into the self-for-self nature of *consuming* love. And this nature of his is what he infused into us at the Fall, as though it were ours. So man, who was designed to be united with the Spirit of self-for-others, was tricked into yielding to the Satanic spirit of self-for-self (Eph. 2:1-3; John 8:44).

In the present, we have learned and by faith put into practice our Lord Jesus Christ's Calvary identification with us, as us. As a result, a tremendous change of indwelling spirit has taken place in us; and that deceiver no longer indwells and controls us.

When Paul tells us that we are no longer under that former outer Law of Moses, doesn't that mean that we shall be given over to a spirit of license?



“God forbid,” pronounces Paul. In our new life our human selves are motivated by, controlled by and spontaneously express the nature of God, by His Spirit united to our spirits. Laying the foundation of this assurance, in Romans 6:16-7:6, Paul there presents one strong evidence after another that there is no intermediate, “independent me” to be taken over, unless we foolishly believe it.

“First,” he says, “we were always slaves, and a slave just obeys his owner.” We had handed ourselves over to owner Sin-Satan, to express his sin-nature. Now, however, we have become God’s willing slaves through the obedience of faith which takes Him at His word, and we express His nature of holiness.

“Put it this way,” Paul explains. “We were free in our sinning, with no response to God’s law. Now we are free in our right living, with no response to Satan’s laws. And there is no “you,” with an in-between or independent life of your own (Rom. 6:16-20).

Next Paul introduces a second illustration; a fruit-bearing tree. He describes how we are now producing right, good fruit in our lives, whereas we were ashamed of the former fruit (Rom. 7:4-5; 6:21-22). He wants us to understand that we are only branches which have changed trees. We never produced fruit without a tree!

To sum up, we learn through the slave and branch analogies that we never exercised any kind of in-between life as self-operators. We are slaves of either one owner or another, or branches of either one vine or the other. Therefore, the idea that we humans were self-operating selves and had a “nature” or quality of life of our

own has been a vast human illusion—there never was such a thing. We have been created to produce the way of life of our Deity Creator and Operator. Only first we had to experience and discard through Calvary that false deity operator, who produced that opposite, negative way of life.

In Romans 7:1-6, Paul uses one further powerful and convincing illustration—the law of marriage, which he speaks of here as the “law of the husband” (Rom. 7:2). The wife is legally bound to her husband so long as he lives, and he is her “lord” (1 Pet. 3:6);

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she receives his seed, conceives by it and produces their family.

We humans were “married” at the Fall to our Sin-Satan husband and became his sin family, he working in us the “motions of sins” which produced “fruit unto death” (Rom. 7:5). We had to do this according to the law and demands of marriage, as any change of husbands would have been an “adultery.” It looked hopeless; our husband was not going to die.

But there was One, representing the whole human family, who died as us. So the marriage was dissolved because we died “wherein we were held” (Rom. 7:6). The dissolution of the first marriage and release from that husband meant that in Christ’s resur-

rection we were immediately married to another, our risen Savior, and are now under His law.

The law of marriage in Romans 7:1-6 is therefore a continuation by Paul of his two illustrations from Romans 6. For just as we have always been slaves to an owner and branches producing the fruit of a tree, we have always produced the fruit of a husband. We have never been widows conceiving without a husband.

## A FRUSTRATING COMPLICATION

Now comes the burning question. If the new relationship has replaced the old, and given us our fully satisfying life, rich fruit, happy service, loving union and communion, and the conscious ability to be who we long to be and help others to be the same, why doesn’t it happen? What is wrong? Where is this completion in Christ, loving as He loved, walking as He walked with the faith that overcomes, being more than conquerors, easily living out the Sermon on the Mount as Jesus said we would, as lights in the world? Hasn’t Paul made it plain to us that we have been crucified, been raised and ascended with Jesus and inwardly confirmed by the Spirit? Then where is the snag?

This burning question has greatly disturbed and seemingly disrupted our first faith statements, by which Paul told us to “reckon ourselves dead indeed unto sin and alive unto God.” It has also caused many sincere, born-again, Bible-rooted believers to use a nice little cliché: our position in Christ is one thing, but our condition in its outworking is quite another. And they usually add, “Of course, our condition



does not level up to our position.” But this is precisely what Paul says does level up! Our position in Christ and our condition in living this Christ-life are one and the same.

### PAUL’S ANSWER

Next Paul reaches the least understood and most misused section of his Romans letter, or of all his writings. But when understood through Paul’s own explanation and experienced by the inner confirmation of the Spirit, this section gives the desperate believer the one key that turns the lock into the whole freedom he seeks. In his need, the believer must find the full and final meaning of life, for which he was created and is now redeemed by grace. This section extends from Romans 7:7 through 7:25 and then is fulfilled in Romans 7:26 right through chapter 8.

We have seen how Paul pointed out that in our redeemed experience of justification by faith and new birth of the Spirit, we do not continue in sin. The reason is that as our Lord Jesus Christ died and rose again as representing us, we then died with Him to being sin-indwelt and rose with Him to being Christ-indwelt, as symbolized by our burial and rising in our water baptism. So now we live yielded to God and expressing His right living in our members.

But this is based on a further startling fact of a different kind—that we are no longer “under law, but under grace,” and that we are “dead to law” as well as “dead to sin.” We are thus not only freed from the guilt of broken law, but from responding to and having to operate law at all!

But, steady! If we are not under

law, do we not mistakenly conclude that we shall easily slip back into sin living? Paul then opens to us the basic radical delusion that we have lived in since the Fall, under the Satanic lie of us being independent, self-managing selves who must therefore see to it that we respond to law by our self-efforts. But the actual fact is that we were never created to be independent human selves. We were deceived into that delusion by Satan at the Fall.

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have always been just slaves, either to the sin-owner or the righteousness-owner: branches bearing the fruit of either the false vine or the True Vine: married and producers of the seed of either Satan-husband or Christ-husband. There never has been such a thing as us being independent, self-acting, self-producing human selves, and responding by ourselves to a law of evil or good. Paul now proceeds to explain his own experience of discovery and release from his false deceived bondage in this radical misconception, and thus his freedom in Christ to a totally liberated life.

### BACK TO HIS BEGINNING

In Romans 7:7-25, Paul turns from

## 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!

general statements to the strictly personal. How do I find that the Christian life works? How do you? To explain this and to identify with us all, Paul does a big thing. He deliberately backtracks from his actual present experience as “dead to the Law” and aligns himself with every born-again believer, using the present tense of “I, I, I.” He starts with his new-born experience, then shares with us his early years of spiritual adolescence, and finally his searchings and wrestlings right through to the final answer for himself, and thus for all of us.

Paul’s use of the present tense about himself in sharing what he had long left behind has been misunderstood through all these succeeding years by millions of sincere believers, who have themselves not entered into the release of the liberated “I.” Thinking that the furthest a believer can know in life is humiliation, struggles and constant failures under sin’s apparent dominion, they have falsely deduced a “two nature” condition, as if we humans are permanently caught up in the opposing strife of sin and holiness natures. If, as they say, these natures were both a part of our very selves, then we would have to oscillate despairingly between them and take them for granted as our normal experience.

The truth is that our God-created human self is merely a neutral vessel, or container. In Romans 7:17-18, Paul described it as being in itself neither the good nor the bad, which he was only then discovering was the sin dwelling in him. It is merely the fruit producer of whichever vine it is a branch of, and it can never be a branch of both at once (Rom. 6:20-22). And though vast numbers of God’s people

still labor under that mistaken interpretation of Paul’s present tense, we say he boldly stepped back in order to identify himself as a true intercessor with what all believers must go through to find their permanent deliverance. So he is now saying, “I see myself with you. I am back with you confronting that old outer law, to which in actual fact I am dead.”

In order to underline that final necessary confrontation with the Law and its final depth surgery on him, as on us all, Paul describes in detail his past dramatic experience. It was the sudden impact of that tenth commandment, with its “Thou shalt not covet,” which

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so rudely awakened him. He had been blissfully ignorant of its having any personal impact. “I was alive without the Law once,” he says (Rom. 7:9); and that is how all the world lives until confronted by the Law. Paul had been “delighting in the Law” (Rom. 7:22), as everyone new-born of the Spirit delights. But under the lie of independent self, when that “Thou shalt not covet” struck him, he blindly thought: “No, of course I won’t and don’t.” He was under that fatal delusion of us all that there is such a thing as self-management and self-control.

### TROUBLE WITH “I”

Then the blast hit him. Paul found an inner uprising over which he had no control, which he named sin and which “wrought in me all manner of concu-

piscence” (Rom. 7:8). He was devastated, not that there were these sin drives, but because he thought he ought to be able to control them. That was his condemnation and bondage.

This is how Paul put it: “In my newly-born and responsive condition, in which my whole desire is to fulfill the Law and produce the fruit of the Spirit, there is this disturbing experience that when I want to do good, there is an evil presence controlling me (Rom. 7:22). Yes, I want to and will to live by God’s Law. I would do the good and not the evil (repeated in verses 15, 14 18 19 and 21), but I am driven by this humiliating condition to say that something grabs me and enslaves me.”

“I am carnal and sold under sin,” Paul continues (Rom. 7:14), “and there seems to be no escape. Here is the Law, which I delight in, hammering at me with its godly standards. But I find myself helpless and hopeless. I have the will; but there is nothing in my flesh—my human makeup—which has the capacity to combat this negative power drive, which has me in its grasp (Rom. 7:18). I am a wretched man (Rom. 7:24): new-born, but still a sin slave! Where lies the trouble? Is there a remedy?”

The trouble is in that deceived, independent “I” (popping up 32 times in those 19 verses)—the enormous delusion, which the Law came to expose. Independent self reaction is first of all Satan’s delusion about his own created selfhood, and then the lie which he imparted to us all at the Fall.

### SELF-EFFORT IS SATAN-EFFORT

We are all forms of God’s fire-self, the self of infinite desire. But God, by

the begetting of His Son, transmuted His fire-self into the light-self which is eternally the self of other-love. Satan, however, turned his self of fiery desires into the consuming love of self-for-self, and imparted his own fallen nature to us as though it were ours.

So all self-effort is actually Satan-effort, whether good or bad in appearance. Paul's good self-efforts to combat his uprising sin desires, unknown to him, were still Satan masquerading as Paul. And our desires and self-reactions, good or bad, are still Satan's self-for-self expressed as us. Paul described his experience this way: "When I would do good, evil is present with me" (Rom. 7:21).

The great light is lit when we finally see that our precious humanity has every ability to respond on soul and body level; but the forms the responses take are not ours. There is no such thing as plain self reactions. Through the Fall, our responses formerly expressed Satan's self-for-self nature, whether in apparent good or evil form. But now through Calvary, having learned that our Romans 7 delusion of independent self-reaction is Satan, our responses express Christ in His self-for-others nature. This is who we really are, as we shall see further in Romans 8.

## SLAIN BY THE DELUSION

In his self-delusion Paul was so ashamed and humiliated that he said he was like a slain man (Rom. 7:7-11). In fact, that was what had happened. He had been slain by the delusion that he was an independent self who could manage himself, when there is no such thing and it was really Satan's self-effort. So he said, "Sin, taking occa-

sion by the commandment (as if he could obey it) deceived me, and by it slew me" (Rom. 7:11).

What a universal deceit in all us humans, and what an exposure and deliverance! The shame and humiliation of Paul's defeat was just the necessary negative God used to make him desperate enough to find the answer, and thus that final usefulness of the Law in exposing the lie of self-effort. So down Paul had fallen by the exposure of his self-relying self, not yet knowing that self-effort is Satan.

Have not I, like Paul, vainly thought there should be some way in which I could combat and overcome this evil bias in myself? Does not the whole world operate by doing its own stuff? Isn't "I must," "I can," "I will" or "I'm going to" the sole, absorbing incentive of human living? Yes it is.

Having used his own dramatic experience to underline the necessary negative operation of the Law on us, Paul then asks, "Does such an exposure by the Law make it a death-dealing and dangerous weapon?" "The very opposite!" he answers (Rom. 7:12-14). Only by that sharp, personal law exposure of his helpless self in response to those self-gratifying desires could the roots of the independent-self lie be exposed. At first he struggled, wrongfully condemning himself instead of Satan-Sin. But this drove him to the great final discovery: not of an evil human self, with the false self-condemnation, but to the great light of a right, God-made human

self, with the sinner in him really being the sin spirit.

Paul knew, by the revelation he had when in Arabia (Gal. 1:11, 12, 17), that Satan-Sin had been cast out by Christ's body death on Calvary (2 Cor. 5:14, 21). (We shall explain this in detail later.) But he had not yet come to the necessary point of personally appropriating that tremendous fact. He was still confused by the self-condemnation of false, independent self, instead of laying the rightful blame on sin. So by the use of the vivid present tense, as though he were a young, struggling believer, he underlines the value of the Law in its disturbing effects on "me, me, me!" But finally there would be a right adjustment of the human "me."

## A DESPARATE DISCOVERY

Have not I, like Paul, vainly thought there should be some way in which I could combat and overcome this evil bias in myself? Does not the whole world operate by doing its own stuff? Isn't "I must," "I can," "I will" or "I'm going to" the sole, absorbing incentive of human living? Yes, it is. That is humanity's vast, lost blindness, even though sin is not imputed when law hasn't yet confronted us (Rom. 5:13-14). All of us in this fallen world, with no exceptions, really live by that Satan lie, with which we were inoculated at the Fall: that self by itself, in its apparent independence, can run its own life.

While in our deceived, self-relying state—"living in pleasure [and yet] being dead while we think we live" (1 Tim. 5:6)—we have to be confronted with the Law and the standards by which the universe was created to function. These laws were first embod-

ied outwardly for our enlightenment in those Ten Commandments, from which any deviation finally brings total destruction. We are forced to accept the realization that first we didn't fulfill them (conviction of sins), and second, we can't fulfill them, which is the final discovery of this Romans 7 chapter.

Why are we not able to keep the Law? It is because we created humans can only function by the deity self who manifests his nature through our forms: our Creator-Father's "divine nature" (2 Pet 1:4), or alternatively, so that we might experience and get the opposite into focus, Satan's self-for-self nature (Eph. 2:1-2). Always we humans are vessels, branches, slaves, body-members; or in modern terms, we are computers, who can only develop what is programmed into us. There never was such a thing as a created selfhood which could operate by itself.

Paul, recounting in this Romans 7 crisis statement his former experience, was compelled to discover that he could not manage himself. And now we all, with whom Paul links himself, are compelled to discover that we cannot manage ourselves. "To will is present with me; but how to perform that which is good I find not" (Rom. 7:18). Precisely. Yes, I am a slave, "sold under sin" (the nature of self-for-self), with no escape. However much I want to, resolve to, or try to keep God's law, I cannot, because I was never created with the ability to manage myself. I am a managed person.

Through the Law's impossible demands on me, I have to discover that I started my human life in sin. "In sin did my mother conceive me" (Ps. 51:5), as a slave, a branch and a vessel.

Of whom? Of that false upstart "god of this world," that "spirit working in the children of disobedience" (Eph. 2:2). He is that "spirit of error," that "father of lies," that devil "who sinneth from the beginning"; and it is his lusts I have been doing and can't refrain from doing (John 8:44).

Then at last, as Paul says in Romans 7:14-25, I am driven to my limit. I am finally among the desperate ones who seek the highest and then find I can't reach it. The poet Browning wrote, "A man's reach must exceed his grasp, or what's a heaven for?" But in my desperation, at last I can see my deceived limitations. A tremendous seeing!

With the veil of that independent-self lie removed, I can and do see that Christ freed me; a servant who had changed his owner—not change of me, but change of Him! I AM free.

I see plainly now that the disrupter is not the Law, for the Law is "spiritual" (Rom. 7:14). And it is not "me," because I hate these things I do. It is the intruder: the sin that dwells in me! Paul says that twice (Rom. 7:17, 20). This is a radical revelation, because all my trouble and the whole world's trouble is the deception that we are the operators of our lives. We are not! We are the containers, the manifesters, the vessels of wrath or mercy (Rom. 9:22-23).

A vast weight, which burdens every believer in his false self-condemnation, lifts off us when this understanding comes. In our former delusion we would say: "I'm the culprit. I'm the trouble. I'm ashamed of myself. I

should be better." No. That is a lie and a delusion; it never was I. The whole intent of the cries of "I, I, I" in Romans 7:14-25 is that I don't like myself. I hate what I'm doing, when actually I am a God-made, beautiful self (Gen. 1:26-28). At last I see it; and I had to be brought to my limit to be able to see it.

## A BIG DIFFERENCE

All the world's people, including us the born-again, have always taken it for granted in their delusion that they were self-operating and therefore self-responsible persons, who could and would improve themselves. And at last I find that there never was such a person! Now I see I was always a slave of Satan-Sin—"sold under sin"—and it is he who is to blame. In my unsaved days I went along with Satan's sin activities. In my saved days I have hated my slavery, been ashamed of it and wrestled vainly against it.

Sin is this "other law in my members, warring against the law of my mind and bringing me into captivity to the law of sin in my members" (Rom. 7:23). Now I have it clear that it is not I, but this evil power controlling me. Paul cries out for us all, as he had cried out for himself, "Am I tied and bound to this death in my body, or is there a deliverance?" (Rom. 7:24). At last I have come to my limit. In my hatred of this intruder of my body, I find that I am not to blame, but sin. Is there a deliverance from sin for me?

Now I can see what Paul had already revealed in its completeness in Romans 6:1-13 and which had become his own liberation. Yes, thank God, there is deliverance for me now by the personal application in my desperate need of what I had accepted in my head



and reckoned on as told to do (Rom. 6:11). But while I remained ignorant of there never having been such a thing as human self-effort or human independence, I had not realized that all my own efforts to live a victorious life were really Satan expressing himself as me. And I had not realized that until I had made such a failure of attempts to live it. Only then was I ready to see that the only way to live the life is if Christ lives my life as me, in place of that self-effort which was really Satan—"good" or bad.

Paul had explained the key to total liberation (Rom. 6:1-13), and we had reckoned on it as fact as best we knew how. It was this: my death in Christ's death to indwelling sin power, and my life in freedom from that power in His resurrection. But now I also have the human self in true focus as only the container and expresser, but never the originator. So I could see that the death and resurrection union with Christ which I had reckoned on as fact means not Him and me in action in place of Satan and me; but rather, Him as me, (with me the human expresser) in place of Satan as me (with me the human expresser).

The big difference and final liberation comes when, after my exposure by the Law, I have myself in my true eternal relationship to Him: not as kind of co-living with Him (or formerly Satan) as two on the same level of action, but as only He living His life in me, as me. I now spontaneously, delightedly and easily express Him with all the vigor of my God-endowed humanity. That is different! Seeing this as my total life, I move in from reckoning to realizing. Yes, I thank God through Jesus Christ my Lord (Rom. 7:25).

## FREE AT LAST

The doors of my prison swing

open by this one key turned in the lock! It is now possible for me, as it was with Paul, to do one simple thing. And it is not some self-effort act of consecration, as if getting out of the prison depended on me. Rather, it is recognizing, by heart affirmation now combined with my understanding, that I have always been a person released from sin, as from sins. Jesus settled that 2000 years ago on Calvary in His body death, in addition to His blood death. But I have been slow to recognize and receive what He had settled for me, as me, because I still had that Romans 7 delusion about myself.

And what was that prison? I had to find what I was blinded to at first: my only prison was myself. Taken captive by my false owner, as we all were at the Fall, I had been deceived into thinking I managed myself, as he thinks he manages himself. The lie of lies! So down I had to fall in my many failures of self-management, compelled to follow in many false directions, until at last it dawned on me that actually I was the one who was managed and utilized by my thieving owner. At last, in my misery, I was ready to call for help.

Was there any way out of this prison? It was already provided. My True Owner had already paid the full redemptive price to release me, so that the false one has no further claims on me. So now I am joyfully free from that wearisome lie of self-management (which in fact never was) and love every new interest and enticing adventure of my True Owner. And he is really not so much Owner, as Father and Lover. Along with multitudes of other freed prisoners, I share with Him in His multiple plans for the blessing of

His whole huge universe.

With the veil of that independent-self lie removed, I can and do see that Christ freed me, a servant who had changed his owner—not change of me, but change of him! I AM free. I just recognize, affirm and thankfully praise. I say, along with Paul in Romans 8:1, that there is no more condemnation, because there is no illusory self-effort self to be condemned. The reckoning of Romans 6:11 is now Paul's and my word of realization in Romans 8:2—the law (principle) of the Spirit of life in Christ entering and indwelling me as He did Christ in the tomb has set me free from those lying claims of the law of sin and death. No longer a prisoner, I am now free forever in Christ by His body sacrifice on my behalf (Rom. 8:3).

The Spirit bears witness to what I affirm in faith (1 John 5:10). Once I affirm, the settling in of that witness is His timetable. For me, it was two years; for my wife, it was two weeks. But hold steady, maintain your affirmation, and He makes you a knower.

*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

This issue explores the complete salvation available in Christ, yet so seldom understood and appropriated. Our lead article, "Paul's Key to the Liberated Life—Romans 6-8" (Part 1) is the foundation of our Total Truth message—and the little-known secret to victorious living. Norman brilliantly takes us through one of the most challenging and misunderstood sections of the Bible into nearly uncharted territory, exploring our identification with Christ at His death and resurrection in our Romans 7 struggle—not between two natures in the believer, but Satan's delusion that we have a nature of our own that could and should live right. Particularly intriguing is Norman's insight into Paul as an intercessor identifying in his use of the present tense in Romans 7 with "what all believers must go through to find their permanent deliverance."

"The Answer" addresses a question so familiar to honest Christians: Is there as sure a provision for daily consistent and holy living as for having the past blotted out? "Yes!" rings out of this penetrating excerpt from *The Spontaneous You*. Once again Norman clarifies the necessity of the Law to confront us with our sinfulness and need of a Savior and then to bring us to our second crisis—our inability to live up to the high calling of God. This article presents one of the clearest descriptions of how God reaches out to do for us what we could not (and were not meant to) do for ourselves, ending with our daily walk as "the repetition of recogni-

tion" in every pressure of life.

For a glimpse of people who have pioneered to the heights of the Christ-life, "Two Men of God" provides case-studies of intercession—in the lives of C.T. Studd and Rees Howells. Norman highlights the intercessions of each man: the commission, the personal cost, and abundant fruit at completion that opened the world to unprecedented outreach for Christ.

Similarly, "The Storm Breaks" from *After C.T. Studd*, is Norman's personal account of the death and rebirth of the Heart of Africa Mission to fulfill C.T.'s vision of a Worldwide Evangelization Crusade. Also tucked into this issue, "Testimony" is a brief glimpse into the early, radical faith of this pioneer missionary, describing how C.T. joyfully deposited every pound of his sizeable inheritance into the "bank of heaven."

Looking back to our greatest biblical example of the life of faith, Irene Gilsenan reviews Norman's three CD audio series on "Abraham," highlighting the lessons of faith we can learn as God took Abraham through stages into total reliance upon God only.

But does this provision for consistent and holy living work out in today's world? Richard Gilsenan's personal account, "Greater is He that is in Me," describes the change the Total Truth made in his life as he applied the truth to walk through challenging family relationships. Chris Anderson's book review of two chapters from *Who Am I?* demonstrates the power of the Total Truth with personal examples of the resounding impact of these truths on

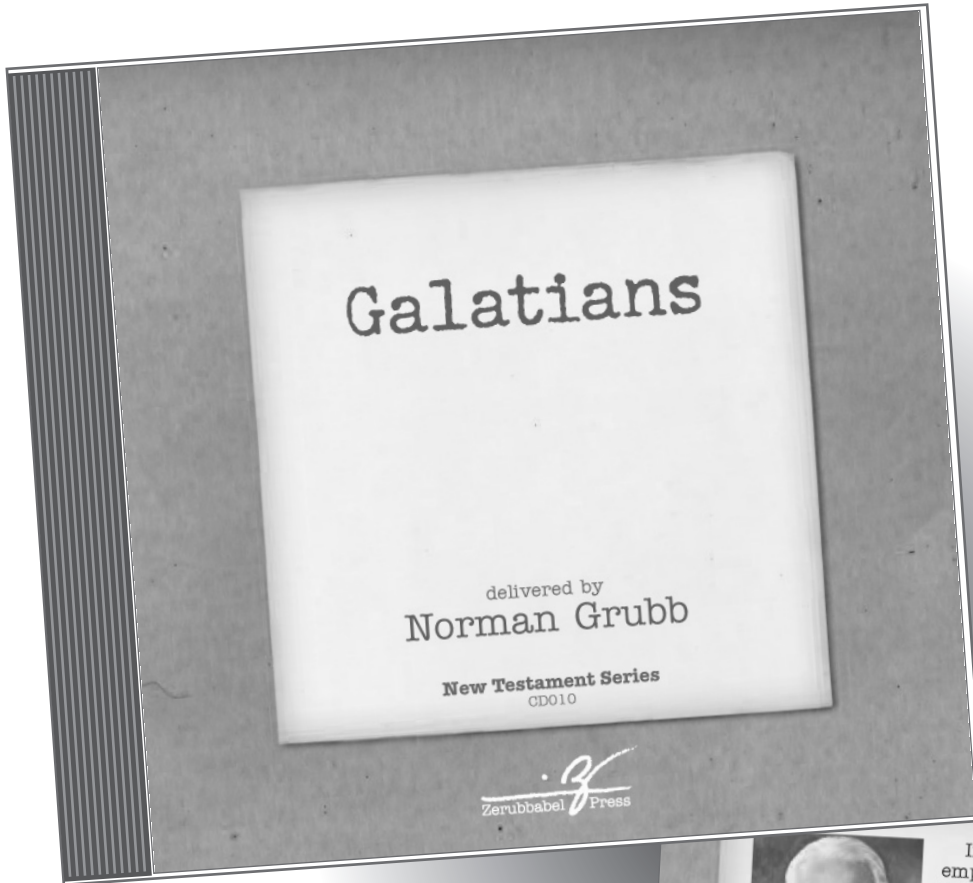
his life.

In his wonderfully personal style, Norman shares his heartbeat in a long "Letter from Norman" to a fellow WECer, pointing out the full salvation available to those who will see it. Full of scriptural support, Norman passionately touches on many of the key precepts of the Total Truth and the freedom to "be myself and act authoritatively." Norman's warning that WEC's commission is not about church-planting but Holy Spirit planting serves as a reminder to us today to not set our hearts on appearances, but on God's revealed Truth.

This issue's "Bible Study" offers a fresh, bold, penetrating look at the basis for our salvation. Brett Burrowes' feature, "Is the Blood of Jesus Enough?" gets to the root of the anemia in much of the Church today—the preaching of a "truncated gospel." Richly supported by scripture, Brett explains the provision and limitations of basing our faith only on the blood of Christ and not His body death. This study presents a crucial understanding of union with Christ in His bodily death and resurrection as the second (and often missing) half of our total salvation.

Finally, don't miss this issue's "Z-Focus: The Zerubbabel Press Web Site." In this brief report, Joanna Coatney describes our latest efforts to "present every man perfect in Christ" via the Internet. Then take a look at the Web site [www.zpress.org](http://www.zpress.org). You will find a treasure map for books, articles and audio-cassettes that present the glorious riches of the liberated life.

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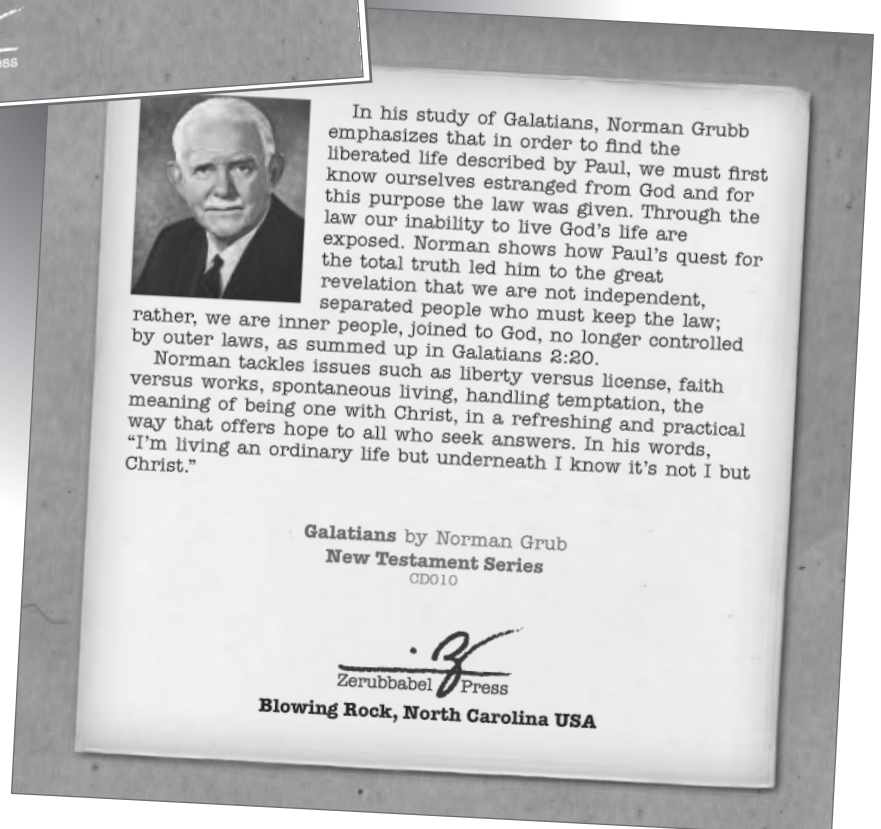
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# The Storm Breaks

by Norman Grubb

I was sitting on the edge of C.T. Studd's native bed. We were in his bamboo house in the heart of the Ituri Forest. It was 3 a.m. He looked very white and drawn. His thin legs beneath the blankets were drawn up under his chin, with his wasted arms clasped round them. Without was the still African night, the palm trees looking lovely—silhouetted against the moonlit sky—and behind the dark rim of the primeval forest. We had been talking for hours.

Suddenly he said, "This looks like the end of everything. I don't see any way out". After a pause he added "Eighteen years ago God told me to found this mission. We have had all sorts of difficulties, but He has brought me through them all. If God doesn't deliver me now, when I am near the end and faced with the biggest, well, He is...But He isn't, because He will!"

It was the darkest chapter in the mission's history. That hateful thing, internal dissension, had raised its head in our ranks and torn the work in half. We were without representation at home. Rumors had spread from mouth to mouth which shook the confidence of many.

Pauline, who is C.T. Studd's youngest daughter and my wife, had accompanied me on a visit to him in the Congo, knowing that we should not see him again on earth. While we were there, the storm broke. It would be neither helpful nor necessary to go further into the details of the controversy. It has long since been left behind. The love of Christ has

swallowed up bitterness and rivalry, nor is it for us to assess the rights and wrongs. God has richly blessed our brethren who formed a new society, even as He has been pleased to bless us.

The point was the severity of the catastrophe. That midnight scene shows even the man of God, C.T. Studd, staggering for a moment under the blow, although rapidly returning to faith. The inward conflict which Pauline and I suffered was

intense, as we faced our call to return to England and rebuild in the dense fog of suspicion, condemnation and controversy. It was the darkest valley of our lives also, and we lived there for six months.

Yet we were to learn, as an old saint once wrote, that "The way to heaven is through hell." The more the Lord plans to use an instrument, the fiercer the fire in which it is tempered. We had earnestly sought for ten years that we might be instruments meet for His use, and the answer had been a great deal of

pruning with very little fruit. Now at last, right from "the belly of hell" we were to be lifted up into "a large place."

We were praying together four months after our return, when Pauline turned to me on her knees and said, "Father has gone home. I know it. We are to start anew with God." I knew it too. We were dumb with the shock for a time. But it was God's voice. We left that room different people. We had heard and accepted God's call. Shortly after, a cablegram was handed to us at the breakfast table. We glanced at each other

*Prepared thus by the Spirit, we knew what lay before us. We were to take up the sword C.T. Studd had laid down. Something else had also happened in the blackness of that night. Some of "the treasures of darkness," of which Isaiah speaks, had been laid open to us, and one supremely great secret of effective service had become vividly real to us, which lies at the root of most that follows.*



before we opened it, for we guessed its contents: "Bwana (C. T. Studd) glorified July 16th."

Prepared thus by the Spirit, we knew what lay before us. We were to take up the sword C. T. Studd had laid down. Something else had also happened in the blackness of that night. Some of "the treasures of darkness," of which Isaiah speaks, had been laid open to us, and one supremely great secret of effective service had become vividly real to us, which lies at the root of most that follows in these pages. It was the answer to that simple but fundamental problem, how can I know God's will? If I know it, then obviously I can believe and act. But first I must know.

How can I put the light we saw in a word? Perhaps best by describing what we did. We made one change in the daily programme at headquarters, but that change made all the difference. It was customary to start the day's work with a half-hour of Scripture reading and prayer; then followed the real business, letters, interviews, and committees. Now the emphasis was to be changed. The reading and prayer was to be the real business of the day, and the rest fit in as best it might. In other words, our first occupation became, not to exercise our own minds, but to find His mind. What an overwhelming difference that made.

Away went worries, plans, defeatist fears. In their place was just *this*: What does God say about it? What God says is always original, always in the impossible, and great enough to be worthy of Him.

What He said was *this*: Our petty human thinking was occupied with the littleness, poverty, weakness of our condition. He said, "Look at Joshua and see what I did for him, and Moses and Abraham and Daniel. Do you think I have given you a great commission—to evangelize the world—and not great resources to do it with? Does not all the Bible tell you that I have come to make people strong out of their weakness if they will only believe? Now, will you believe?"

The answer was obvious. Just one thing remained. For what specifically should we ask and believe? What was our immediate equivalent of Moses' need of manna, or Joshua's

need of a way across Jordan? That was not hard to find. Men and money, of course. For we were a Crusade to evangelize unoccupied areas, and that needs just those two supplies.

So we came to our first transaction of faith, based on guidance, a truly memorable moment in our history, for what we did then we were to repeat in an endless succession of instances for an endless variety of needs. We came somehow to the conclusion, I can't tell exactly how, that for us the impossible which would glorify God and extend His Gospel would be the supply of ten new workers and all the money for them in a year, by the first anniversary of C. T. Studd's death, July 16, 1932.

Having done that, we exactly obeyed the word of Christ

"When ye pray, believe that ye receive." We deliberately thanked the Lord for what we had then received. From that day on we never asked again for the ten, but daily reminded Him and ourselves in His presence that they were ours, and thanked him. Our daily prayer meetings were turned into enjoyment meetings, possessing and enjoying our possessions in the invisible, before we had them in the visible. One other lesson also that was gradually learned, of deep importance in faith, was that the Source is our concern, not the channel: in

*We saw that one who really believes is ready to make public acknowledgment that the things he has received by faith are his, although he has not yet obtained them in fact. We saw it particularly with Joshua at Jordan. He came out from the presence of God and told his officers to prepare victuals, for in three days they would cross the river. A declaration of a certainty, yet only a certainty to faith.*

other words, that we are to keep occupied with what we have already received from Him in the unseen, and not be diverted into looking around for the way in which He may send it in the seen.

Now for the story of how the ten came. Some readers may think, "Well, ten is not many, nor the £1,500 necessary for their outgoing." No, they are not; but remember we were infants learning to crawl! To us it had all the thrills of new adventure and discovery. As we used this one and only method of obtaining things from God according to His word, by the invisible hand of faith reaching into His equally invisible resources, we felt all the joys of pioneering in a new country.

The first two came in quite easily and soon sailed. It was then that we saw another condition of the pathway of faith, which is not exactly the faith itself, but is the works which

prove the faith to be real and establish us in it. It is the equivalent of the confession with the lips commanded by the Scripture as a necessity for salvation, side by side with the belief in the heart (Rom. 10: 9). We saw that one who really believes is ready to make public acknowledgment that the things he has received by faith are his, although he has not yet obtained them in fact. We saw it particularly with Joshua at Jordan. He came out from the presence of God and told his officers to prepare victuals, for in three days they would cross the river. A declaration of a certainty, yet only a certainty to faith. In the same way God told us to write to Jack Harrison, C.T.'s successor on the field, and tell him to expect ten new workers within the year, although owing to the circumstances the missionaries on the field had no thought of immediate increase. I had a brief controversy with the Devil about it, as he told me what a fool I should look predicting what would not come to pass, and that as the new secretary in London I should be doing the best thing possible to shake their confidence. Yet of course it had to be done. The unmistakable word of the Lord had come, and the letter was sent.

The next three, women, were ready to go by March, but there was no money. So we gathered together one morning, faced the fact that nothing hindered them going except finance, and made a definite transaction with the Lord that then and there we received it from Him by faith. The three soon had a fine opportunity of making the open declaration of faith. Two of them were going away for the Easter weekend, so they left their addresses with the third, telling her to wire them if the money were provided during the weekend.

On the Saturday we had two guests. They themselves lived by faith, and so we took it for granted that they had no spare stores of money. As a matter of fact for years they had a sum in the bank which they had dedicated to the Lord, but He had never told them what to do with it! That night before going to bed, in a word of prayer, someone quite naturally mentioned the three. You can imagine the surprise we had next morning when they came down to tell us about this sum and that in that word of prayer God had spoken to both of them separately that the money was for this purpose! It turned out to be sufficient for two passages. At this point the faith of the third who had remained with us shone out in really remarkable fashion. We made the news known at dinner time and said that we must send the telegrams. She then said, "Why not wait half an hour? God may yet send the money

for the third passage"—in spite of the fact that, being Sunday, no post or visitors would be expected. Just at the time she said this, unknown to us, the treasurer had cause to go over to his office, which was closed, and he there found a letter. When opened, it had within it a cheque for £100! The telegrams were sent.

These three sailed in May, followed by two in June, a total of seven. The eighth arrived from Canada. Six weeks remained and no applications, and no money. Five weeks, none. Four weeks, no application, but a gift of £100. Three weeks, still none. Two weeks, No. 9 applied.

Now there were but days left. Thirteen days, twelve, eleven, ten. On the evening of the tenth No. 10 applied. It was at a conference. He had spent three days in fasting and prayer to be sure of God's call, and the next day the Lord set a wonderful seal on his application. A guest at this conference, who knew nothing about No. 10's offer, was praying before breakfast. The Lord distinctly led him to take a blank cheque from his cheque book and put it in his pocket, but did not reveal the reason. At breakfast he heard a mention of the application and at once knew that the cheque was for this purpose. Shortly after £120 was in the Secretary's hands.

Two days later two of us were in Ireland. We went into the matter together and found that £200 was still needed to complete the sum. So we agreed in secret to ask the Lord for this. A couple of days after, as we came out of a meeting, our hostess handed one of us a telegram, and, although she had not an idea about our secret prayer, said, of all things in the world, 'Perhaps there is £200 in it.' It was from London and read, "Two hundred pounds for the Ten."

Within six days of the anniversary God had sent the ten and all the funds. It never had been our intention to get this number actually to the field by that date, for we felt there must be no hurry about the necessary testing of their suitability. All that we had asked and received from the Lord by faith had been graciously and completely provided. All the ten sailed to the Congo by the autumn, five men and five women. Our joy was great, yet greater and of more importance was the realization that we had been allowed to prove by personal experiment that this was the way outlined by God's word for the fulfillment of His purposes through human agency.

—After C.T. Studd

# The Answer

by Norman Grubb

*Taken from The Spontaneous You, the following article unfolds the effect of the Law to reveal our sin and need of a Savior, then to dispel the illusion that as redeemed people we can live the Christian Life and, finally to God's ultimate revelation of our true human makeup and true function as expressers of Jesus Christ.*

## THE ANSWER BEGUN

The effect of the law on us is two-fold. On our response hangs our eternal destiny. We can either respond by hypocrisy or honesty. As a fact, we all start by being hypocrites. That is, we pretend to ourselves and others that we keep the law reasonably well, enough to salve our consciences: We have enough religion or a philosophy of some kind to cover our tracks, for a self must always have a foothold for its selfhood—(rightness) of some sort. What we really do is to try to keep the eleventh commandment, to hide the truth from ourselves as from others—“Thou shalt not be found out!”

Honesty is when by some means or other (God has a thousand original ways), we are brought up sharp enough in our lives, suddenly or gradually, to be faced with the plain recognition that we are not what we should be. We are law breakers. The moment of truth is when in our freedom we admit that fact. That is honesty, and that is also a total self-humiliation. The supposed foundations to our selfhood have given way. That is why there is a cost in it. The false front of our self-justifying religion or philosophy collapses.

But this admission of merely being a law-breaker in the sense of not living up to the standards of God's law is not sufficient by itself. The point is that it is the law of *God*, and, therefore, the law on which our being is founded, so that we are at variance with the Source, the Originator, the Upholder of our being. Therefore, we are at variance with life

Honesty is when by some means or other (God has a thousand original ways), we are brought up sharp enough in our lives, suddenly or gradually, to be faced with the plain recognition that we are not what we should be. We are law breakers. The moment of truth is when in our freedom we admit that fact. That is honesty, and that is also a total self-humiliation.

itself. We are wrong, we are lost, we are in the dimension of what Jesus called “outer darkness”.

Now when that is an admitted reality to me, I am conditioned for the truth. I have a need and I must have it met. I can no longer consciously continue at variance with the God of my being and under His justifiable condemnation, with its necessary ultimate ending in “everlasting destruction from the presence of the Lord”. What then shall I do to make amends? But that is exactly what I cannot do as a self-confessed law-breaker with the usual conse-

quences of law-breaking.

This is the moment, the first moment when He who is love, the ground of my being, can get over to me what love is and what He is, and what I am to be. Jesus Christ, God in the flesh, is the answer. What He did for me and as me was what I could not do for myself. This is the eternal love. Now in my total need I am conditioned simply to see with thankfulness that what I could not do to remove guilt, condemnation, ever-lasting separation, He did for me; and they are no more. Seeing is recognizing and receiving and release.

In my freedom of choice, which hardly was conscious choice, when my need was so desperate and the supply so complete, I suddenly realize that God is now my God and Father, and Jesus Christ my Savior and Lord; and not only have I a conscious peace and release, but I have a love for Him. What I probably do not realize is that this is the beginning of my living the eternal quality of life for which I was originally created. The restoration to God of His stolen property has taken place. A revolutionary change has taken place. For the first time in my human history, I love someone else more than myself. A new love, greater than my love for myself, has taken possession of me: love for God and Jesus.

I do not yet realize that this is not my human affections. I probably think this is my love for Him, but what has really happened is that in receiving Christ I have received into myself the

One who is love, and what I regard as my love for Him is really the first expression of God's self-giving love in me, loving another more than myself, "The love of God (not love for God) shed abroad in our hearts by the Holy Spirit". This new love, greater than love for myself, has taken possession of me, causing me to start being an other-lover: for I very soon find that if I have love for Jesus, I also have love for all men, for He and His world are identified. I find in myself, not only the love for Him, but also the desire that my friends, my neighbors, and all men should share the secret of life that I have found and that they equally need, and that I should take my share in the ministry to mankind in all ways available to me.

This is eternal life which is eternal self-giving love begun in me. I have "come home", and begun to be the light and the love I was destined to be. What we call Christianity, therefore, is not belief in a doctrine, not membership in a church, not allegiance to a Bible or a Jesus of history, but a new love; for again we say, we live where we love, and this new love is for the first time in my human history the love of someone more than myself: and this is and means a new quality of life of which the potential and implications are way out of sight beyond space and time, just as an Amazon river starts by a trickle at its source, or a prairie fire begins with a spark.

## THE ANSWER CONTINUED

However, this has not completed the exposure to us of our mistaken concepts of life, as though it is we living it. We are so used to this illusory outlook that, though we have now recognized and admitted that we did not live our lives on God's standards, and in our lost condi-

tion needed and found a Savior, we now think that, as Christians, we can set to work and live on a new level. We will seek to keep the commandments, to love God and others, to maintain communion with Him by prayer and Bible reading, to conquer the habits that defeat us, our hates and fears and lusts and jealousies, to have God at the center of our domestic, business and social life, to attract others to our new-found faith.

Instead, what happens? We begin to find this new life wearisome. We have not what it takes to live it, neither sufficient love for God and our neighbor, nor sustained interest in prayer or the Bible, nor victory over our weaknesses.

We even lose the consciousness of God's presence. We cannot handle our depressions, our failures, our relationship problems, the strains and stresses of modern life, the difficulties of even attempting to be honest and pure and not self-seeking in the jungle warfare of modern industrial, political, and even social and domestic life. To say that we approach a conformity to the absolute demands of loving God with all our heart and mind and our neighbor as ourselves, is ridiculous, and frankly we often do not want to. Maybe we had better give up. Maybe life was easier and more enjoyable without trying to be a Christian in a serious sense. We seem nearer to a breakdown and the need of psychiatric help than to the peace and rest and adequacy we thought the Christian life had for us.

Good; all these are excellent signs. In our former unredeemed life, we had to be so disturbed that we came to a final crack-up and admitted our failure before God, a total failure. Despair is the best word, for despair means that we are finished and there is nothing more we can

do about it. We have to come there, having given up completely, before we can have eyes to see that when we could not climb up to Him, He had climbed down to us; what we could not do for ourselves, He had done for us.

Now, again we have to come to a second despair. Before, our recognition was that we had not done what we should have done in keeping God's law. This time, as redeemed Christians, we come to the discovery that we cannot do what we should do. Before, we learned our guilt. This time, we learn our helplessness. Before we did not, now we cannot.

The apostle Paul has a profound and subtle explanation of this stage in our experience. He has already shown how the law (God is love) should have been naturally operative in us, so that we are love; but owing to our fall into self-centredness, that same law then confronted us with its demands which self-love cannot fulfill, and thus at last led us to honest admission of our lawlessness.

He goes on to show, mainly in his Romans and Galatians letters, that because we are still not yet free from an innate self-reliance, from the idea that somehow as new men in Christ we can do what we didn't do before, once again the law confronts us with its "You ought", "You must"; and in our illusory self-confidence we jump at the bait. "All right, we will," we say. "We'll do the best we can." And down we fall on our faces. We don't fulfill it, and usually we don't even want to fulfill it. We prefer to please ourselves.

Often the preachers from the pulpits are themselves to blame in their constant exhortations to us to get up and get doing what we can't, and don't honestly want to—for the simple reason that



independent self, self-relying self, can only by its very nature be self-pleasing self. So we come to an impasse. The law, according to Paul, is now completing its job on us. It forces us to face, first our guilt, but now our helplessness.

The Bible is full of illustrations of sincere men, earnestly dedicated lives, who went through the period of their disillusionment, when they had to discover that they could not be or do what they wanted to do. Outstanding are the disciples of Jesus, who were completely sincere in saying they would die for Him, but they ran when the heat was on, Peter to the point of denying Him with curses; and that was just where they learned this second and final lesson—their inability.

I learned it, to give a word of personal experience, when I was as dedicated as I knew how to be. I had responded to the call of God to take Christ to the Congo. That cost me nothing, because I could conceive of no higher honor than to introduce Africans to Him to whom I had had a personal introduction through an Englishman. When out there, my aim was single and concentration total on my calling. But I carried with me this illusory concept we are all born with—that I was a servant of Christ and wanted to be the best I could be; and yet I was terribly conscious that I was not what I should be. Particularly, I had not the kind of love which would identify me with those to whom I had gone, or the faith that the things would happen I had come out to see, or the power to see them happen: and when I am dissatisfied with my standards of ministry, I take it out on my wife by irritability, and my fellow-workers by criticism which must not admit that they have what I have not.

So, though active without, tramping the villages to speak of Jesus, up in the early morning for a couple of hours with God and the Scriptures, within I was unhappy. I began to think that I had been happier before I gave my life to Christ than after. I was bound by self-consciousness, inner strain, disturbed relationships.

I was passing through what I since learned is a stage we all have to pass through when we are miserable Christians and, as I did, think we were happier in the old life than in the new! Sometimes it has

A vessel does not become the liquid it holds; they are separate, unmixable entities; so I as a human do not become the power or love or wisdom of God; I merely contain Him who is all these, and everything. How clearly I saw that: we humans are not created to become something, but to contain Someone but that someone is the living God, and there, the All.

been called “the dark night of the soul”, “the wilderness experience”, “the dry and thirsty land where no water is”, with much more self-consciousness than God-consciousness, more self-concern than concern for the needs of those for whom I had come to Congo.

But, unknown to me, my real trouble lay in another direction. I had the illusory idea that I needed to become something better than I was: I must be a better representative of Jesus Christ, and so forth. I was looking for personal improvement and some further spiritual equipment which would set me on my feet. God and the Spirit were then to be

my helpers.

I sought God and searched the Scriptures, as any earnest Christian would do. Surely there in the Bible the answer was to be found, for it talked of love and faith and power and freedom. But the answer I got was in very different terms. It was a confrontation, not this time with the law saying to me, “You ought”, but with God turning my attention from myself to Himself by saying to me, “I am”. The way it came to me was in that statement I have so often quoted, “God is love”. But the emphasis was on the little word “is”. It struck me that I had been seeking a God who would say to me, “I have and will give to you.” But instead, He was merely saying, “I am”, and not “I have”. It was as if He were saying to me, “You’ve got it wrong. You thought love was something I had and could therefore share with you. But love is not a thing at all. I *am* love.”

Then I saw that the only self-giving love in the universe is a Person, not a thing. Therefore, it is not something He could share with me, but it is Himself, and He can’t take parts of Himself and give to me. He can only be Himself. It was my first sight of an exclusive God, the One Person in the universe, who gives nothing but is everything, and, therefore, His only giving is to give Himself and just be Himself wherever He does give Himself.

How then do I have my needs supplied, if God has nothing to give me, but in each instance I find that He is (not has) the power, He is (not has) the life; until finally I read that “Christ is (not has) all, and in all”? That last phrase gave me my key. I saw that my mistake was the idea that He would give me things, and that I would thus become

something. Now I saw that we humans do not exist to become something, but to *contain Someone*. This was a totally different concept, and was the end of my great human illusion that I must be this or become that, centering my attention on what I am or ought to be, and equally depressing me with the recognition of my failing to be all this.

Now I saw that I am to cease to look for improvements in myself, or to center my attention around what I feel or don't feel, whether I am this or have that, why I fail in this or am defeated by that—the whole outlook on life which fixes my attention on myself and my reactions or my adequacies or inadequacies.

The most illuminating illustration I found in the Bible was the several times we are called vessels, because a vessel, a cup, a vase, a can, is strictly limited to one function only. It only exists to be a container. It can be nothing else: and here was this simple though humbling illustration of my relation as a human to God. I only exist to contain Him. A vessel does not become the liquid it holds; they are separate, unmixable entities; so I as a human do not become the power or love or wisdom of God; I merely contain Him who is all these, and everything. How clearly I saw that: we

humans are not created to become something, but to contain Someone—but that someone is the living God, and, therefore, the All.

This transferred my attention from worrying about myself as the vessel not being this, or being that. Leave myself alone. I am just the container. In place of this, I had it clearly that I was containing a totally exclusive Person who gives nothing, but is all; and I don't contain Him in a relationship in which He imparts various gifts and graces to me, but I am just a means by which He can be Himself in a human container. This means that my main function in life changes from activity to receptivity. Activity centers round how I can be this or do that, around my human self. Receptivity is occupied with receiving or recognizing what I contain—the only function of a vessel.

I saw how all life is in this same relationship to God. Vegetation exists by what it receives—sunlight and rain. What it receives it utilizes, but it must receive first, then activity is a by-product of receptivity. All science is application, not creation. Scientists discover what is, and then apply it. We humans have lost our way because we are blinded to the fact of being containers of God, and have

substituted our self activity. We have to return to the roots: and it is not even really receptivity, but recognition, for having already received Him, we form the continuous habit of recognizing that we do contain Him. Life at its base becomes a repetition of recognition. What more amazing realization can there be than that we humans contain God?

This is why Jesus stated that rest is the evidence of a life in gear. He said to us His followers, "Take my yoke upon you . . . and you will find rest unto your souls; for my yoke is easy and my burden light." An obvious contradiction in terms. Life is activity—the yoke is pulling the plow: but how can a plow be easy to pull or a burden light to carry? The answer is the difference between activity from inadequacy which is strain, and activity from adequacy which is rest. If we are pulling the plow of our life's problems, relying on our own resources, that is strain, for we haven't got what it takes to meet them. If, in our pressures, we turn inwardly as containers to Him who is the all within, and boldly reckon on Him to handle things, then it is rest in the midst of the activities—the habit of recognition.

—*The Spontaneous You*

### Rees Howells and the New Birth

*Except a man be born again, he cannot see the kingdom of God.*  
—John 3:3

Some of the Savior's most vital truths were spoken to individuals, such as Nicodemus and the woman at the well. Nicodemus represented the Jews of his day and his concern was to know why the Savior had the power to do what no one else could do. The first thing the Lord said to him upset him. "Except a man be born again he cannot see the kingdom of God." You may believe many things about the Bible, but this is still true that you cannot see the kingdom of God unless you are born again. Measure yourself with this man, this ruler of

the Jews. Keeping the law does not get you into the kingdom. There was probably a greater conflict in this than you ever thought. The Savior came to open a new dispensation and what changes there would have to be from former times. He was doing a new thing altogether and doing away with the sacrifices on which their worship represented the synagogue, and in this conversation the Savior gave to him the main principle of his teaching: "as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up" (John 2:14). It was not *religion*, that Nicodemus needed but *Life*.

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

# Greater is He that is in Me...

by Richard Gilsenan

I have been a Christian for about 17 years. For a good part of that time, although knowing I was saved, I really struggled with life and situations, believing I had or should have the power to lead a good Christian life.

Discovering the truth some years ago that Christ did not mean me to struggle and that I was just a container, a vessel for Him to fill and live His life through me, was real light. I realized that I don't operate independently at any time and never have. As I believe this truth, Christ who is joined to my spirit is doing the living by me (Romans 9: 22,23).

Several years ago I shared the gospel with my aunt, and she prayed for salvation shortly before her death. Sharing with her felt especially difficult for me because I had always felt very inadequate around her and that I didn't measure up. But Jesus Christ used me—the vessel—regardless of these feelings. Going against the feelings and trusting Christ through me to do the speaking was my opportunity for faith and to do something other than live from feelings of inadequacy. I also knew at the time that I would be accountable for whether or not I was obedient to God.

Last year I took a stand against my brother who is living in an adulterous situation. He was home on holiday from Australia, and I chose not to meet with him and the woman he is living with at a special family function held for him. I shared my concerns with other Christians—wanting to do what was right—and they encouraged me in my stand. I had many phone calls with my siblings, who tried to persuade me to meet Frank and not to be “judgmental.” I knew that God had called me to make this

stand and I determined that Christ through me could withstand the pressure. I am much younger than my brother, and talking to him about his immoral life felt daunting. But I got through because I knew it was not me doing it. In spite of opposition from my brother (and others), Christ through me remained firm. I believe that in time he will see his sin and repent of it.

Some years ago my mother said she was thinking of leaving her estate to me—a house and small farm. That pleased me a lot. For years my dream had been that one day I would own a farm. I was also pleased that I was developing a relationship with her—something I never had growing up. However, things changed soon after as I said something that offended her. Despite my apology, she remained “cool” with me for some time. Our relationship is much better now, but I am less sure of inheriting the farm. In the past I would have been devastated about this—now I am grateful that my greatest desire is to see her saved. I am content to know that whatever I have is God's business, and my business is to trust Him in it.

Writing this article has brought an awareness to me of how I have fallen short so much. In many situations I have seen myself independently, and thus failed to go against the feelings of fear, inadequacy or whatever, and have not trusted Christ to live through me. I am grateful that I have been forgiven for these times and also that I do not have to be ruled by the old negative feelings any longer. I know that I can confidently take on the enemy—because “greater is He that is in me than he that is in the world” (1 John 4:4). I thank God that my life today is very different from how it used to be.

# Two Men of God

by Norman Grubb

I am reluctant to use personal illustrations when there are so many around me, among my Crusade and Union Life fellow workers, who could fill books with like experiences. However, I can give these personal ones in more detail. And it is always my faith that others of you who read this will catch the revelation from the Spirit and the Scriptures that the call to and privilege of being an intercessor is *something special*. It is obviously available to us all who in Christ are royal priests; but it requires Commission, Cost, Completion—consciously entered into and then gained. A person may even look back on his life and detect, as I can, where he was being an intercessor and yet did not know that was what he was—but now see that it was the law of the harvest being fulfilled. However, because I now know what it is to be an intercessor with the Spirit Intercessor in me, I can more effectively gain an intercession and help others to their “high calling.”

The most outstanding examples of intercession—and ones which greatly influenced me—are the lives of C.T. Studd and Rees Howells.

## C.T. STUDD

C.T. Studd left for the heart of Africa in 1913, leaving behind his wife, apparently a permanent invalid with an enlarged heart, who was spending half her days in bed. He had to go, he said, and it was the only time he went against the wishes even of his own wife; and when a friend came to tell him that it

was not even Christian to leave her in that condition, he wrote on a postcard what became the motto of the Crusade: “If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him.”

He went. He found his “black gold” in the Ituri Forest of the Congo. But before reaching there, he wrote back to tell his wife of how he had nearly died on safari of a severe attack of fever. He had one young man with

But note: You don’t choose your own “death” in your intercession; God puts it on you as you proceed. “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

him, Alfred Buxton, and when thinking that he would not be alive by the next morning, he called Alfred into his tent to tell him so. But as Alfred left the tent, “C.T.” remembered the promise in James that those who call, when they’re ill, for the elders of the church and are anointed in the name of the Lord, will be healed. So he called Alfred back—Alfred being twenty years old—and said to him, “Alfred, I hereby appoint you an elder of the church of Jesus Christ!” Then he said to him, “Get some oil. All we have is in the kerosene lamp—but the scripture isn’t particular—so get some and anoint me.” He did so and the fever

was gone by the next day. So he then in his letter to his wife said, “Scilla, don’t trust those earthly doctors. Trust Doctor Jesus and get off your bed.” This she did, and began to go through England and the U.S.A. with a fiery challenge to young men and women, of whom I was one, to go and join her husband in getting the gospel to those tribes. So involved were these two at the two ends of the young mission that in the last sixteen years of their lives they saw each other only *for one short visit of two weeks!* That was a long-drawn-out “death.” I know what it cost her—in a way, much more than him—as she was my mother-in-law. She remained “at home” while he was immersed in all the absorbing and dangerous activities of his pioneer life. But note: You don’t choose your own “death” in your intercession; God puts it on you as you proceed. “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

But the price was fully paid, the intercession gained, both in the heart of Africa and in the world-wide extensions of the Crusade to which I have already referred. The full story, which has had tens of thousands of fascinated readers and has resulted in many being called into full-time service for the Lord, has been written in his biography, which is now available in a number of languages. Once again, this illustrates the three principles of intercession—Commission, Cost, and Completion.



## REES HOWELLS

The life story of Rees Howells must be read, as it is by many thousands these days, to catch the continual stream of instances of how the Holy Spirit first got His total possession of that young life, and then began to give him early practice in specific intercessions. There was the derelict of a man living in the boiler room of the tin mill; the tramps; the unemployed villagers; the sick people; and the succession of deliverances having to do with buying the four large properties for the Bible College and School. Each has a fascinating story of “deaths” which led into the gaining of them. Finally he lost his reputation—and perhaps never regained it. For he had a word from the Lord, together with his co-intercessors at the College, just before the start of World War II, that for the next thirty years the world would be kept open for the gospel and a thousand more missionaries would go out from the College. He called it the Thirty Years Vision.

Then came Hitler and Mussolini and the outbreak of the war, with the threat that these two men would take over the world and close it to all missionary witness. Rees Howells first countered that by publishing a book called *God Challenges the Dictators*, which openly declared that God would destroy these men who were clamping down on the spread of the gospel. Rees Howells would have been one of the first men to be liquidated if Hitler had conquered Britain!

He then went further. He announced, by the word of the Lord, the day the war would be ended. There had been that first year of so-called war when nothing happened, and we joked about it as “The Phony War”—the

French just sitting cozily behind their Maginot line. It was at the end of that year that he called for the celebration of victory to be on Whitsunday of 1941. Some of the national newspapers took up the “prophecy.” But that was the very week when the *real war broke out*, not ended, with the shock of Hitler’s Panzer invasion of Holland, Belgium and France—and threatening Britain. If ever there was a false prophet! His reputation was lost forever. But he held to his Whitsunday celebration. He had gained the victory and the destruction of the dictators *by faith*, and there he stood.

It actually took four years before

Then, with the war ended, there came the real gain of this intercession, far beyond anticipation—as Paul puts it, “exceeding abundantly above all that we ask or think.” With all opposition ended, and the dictators destroyed just as Rees Howells by the word of faith had said they would be, a tremendous upsurge of the gospel throughout the world began.

the victory was a visible fact. Surely a crazy and mistaken faith. It may have looked like that then, but not now. We couldn’t then see that Hitler had built up such an enormous armament that unless it was wholly destroyed, even if there should be a so-called peace, the free world would have lived faced with a constant threat. In those four years that threat disappeared forever, with the entry of the U.S.A. into the war, and the final destruction of the Nazi and Japanese power.

During those years Rees Howells

and his co-intercessors at the College stood on their faith ground. They confronted the challenge of Rommel on the verge of the capture of Alexandria, which would have opened the door for an invasion of the Holy Land, and they got through to the victory of faith which declared that he would *never* capture Alexandria—and they made that word of faith known. No one had heard or thought of Montgomery and the way in which he turned Rommel and his army back in flight.

It was the same when the German army had invaded Russia and reached Stalingrad. If they had taken that city, they could have crossed the Caucasus and invaded the Holy Land by that route. The College stood their ground in faith that the Nazis would never take that city. The battle raged for weeks, and the surrender of the German army there was the beginning of the end of the German invasion of Russia.

Then, with the war ended, there came the real gain of this intercession, far beyond anticipation—as Paul puts it, “exceeding abundantly above all that we ask or think.” With all opposition ended, and the dictators destroyed just as Rees Howells by the word of faith had said they would be, a tremendous upsurge of the gospel throughout the world began. We who are involved in missions know there has been nothing like it in world history. There have been hundreds of new missionary recruits, at more than double the rate before the war, and all kinds of new missionary agencies. But far more important, the freedom of the world from colonial governments has meant many nations finding their identity. Their churches and believers, the fruit of a century and more of missionary

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# A Look at a Book

by Chris Anderson

## BOOK REVIEW:

### *Who Am I : Chapters 20 and 21*

by Norman Grubb

A book review on two chapters? Oh, yes—definitely. Easy when it is two chapters written by Norman Grubb. Why? Because each of Norman's chapters may as well be a book. When Norman writes in one part of these chapters, "Let us go into this in more detail, just because it is so revolutionary and universal in its application," be prepared for a barrage of *information* throughout, grounded in scripture, revelatory in nature, hitting its mark like so many arrows, leaving you with a desire to delve further—but not after a deep breath and an understanding that this is not "coffee table" reading.

In these two chapters, Norman answers deep questions about God's purpose in hardships, trials, tests that appear to us as wrong, inexplicable, out of control, unnecessary. Again hold on to your hats as Norman clearly moves us from outer appearances to the spirit truth of the matter.

In "The Key to Everything," Norman first establishes what we really are—"not matter people but spirit people." He moves on to point out that "it is plain that He (Jesus) did not see Earth events as we see them.... He did not look at them but *through* them—to *what?* To '*Him* (God) who is already always there at the hidden heart of the apparent condition of need'."

Norman makes his point with the

well-known Bible story of when Jesus and the disciples were on the lake and a big storm arose, filling the boat with water. Didn't they—don't we still—see at storms and fear them? But Jesus saw *through* the storm to the *Father* of all weather and all calm, who is at the heart of the storm because everything is a form of Him, and spoke that word of faith, "Peace, be still."

So how do we see *through* and not *at*? Norman says, "...in Christ, by union with Him in His death and resurrection, and by His Spirit joined to our spirits, we are no longer matter-people, but Spirit-people. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." Hmm. A different outlook as we recognize the falseness of our natural outlook and practice the habit of changing it. Now we approach everything from a new dimension, or rather *being* that new dimension.

In summing up this chapter, Norman uses the phrase "external distorted shadow forms." I found that very interesting. After I read through it several times, I realized that it is not the shadow that is real; it is whatever casts the shadow that is real. Norman describes this thoroughly: "But now, supposing the real truth is that this outward situation is only an outward appearance—really only a shadow. Suppose the real fact is that, as there is

only God in the universe, this situation is God in disguise. It is He in some outer clothing of need, tragedy, problem. They are the distortions of God's perfect world, but they are only distortions." God's perfection is the only reality and, as He did by Jesus, by the authority of the faith of His believing sons, He manifests Himself today in His perfection through the outer appearances of imperfection.

In the next chapter, "God Determines, Not Permits," Norman touches on a truth that became very important to me personally. God doesn't sit by and "permit" various adverse or tragic situations, He actually *determines* them. Here, in my opinion, is where a good portion of the Christian world gets hung up, asking such questions as, "How does a God of love allow or permit such horrible things to happen?" Here is Norman's answer: "God is the one who deliberately put us in this problem situation and thus awakens us to get into faith action."

Norman gives plain evidence of this using several Bible incidents, the first of which brought tears to my eyes as I read it. As Jesus spoke of his approaching death, He said, "The prince of this world is coming to assault me—but He hath nothing in me." In spite of all that was happening to Jesus, Satan could not

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## Zerubbabel Focus

# The Zerubbabel Press Web Site

by Joanna Coatney

In the last issue of *The Intercessor*, I introduced myself and told you how I came to be living and working in Boone and described a little about my role in the ministry. I promised to delve a little deeper into some of the projects God has been working on through Zerubbabel, and so in this installment I am going to describe how the Zerubbabel Press Web site was created, what we have achieved and where we hope to be in the near future.

Zerubbabel Press is the publishing arm of Zerubbabel Inc. Zerubbabel Press owns the rights to several of Norman Grubb's books. We have already republished *Who Am I?*, *The Law of Faith, Yes, I Am*, *God Unlimited* and *Once Caught, No Escape*. At Zerubbabel Press we continue to sell these books, but we also continue work on republishing books by Norman which are still out of print. (We are currently working on republishing *The Spontaneous You*.) Another function of Zerubbabel Press is to produce *The Intercessor* which is printed quarterly. The goal of the Zerubbabel Press Web site is to make *The Intercessor* available to a larger audience and to offer our books and booklets in an online store. We also hope that anyone searching for material on Norman Grubb will find our site and have access to his books and material and to articles and books written by others who have applied what Norman revealed as "the mystery hid-

den from the ages" to practical daily living. In essence, we want to provide answers for desperate Christians searching for a way to live the Christian life.

One of the first tasks in getting this project off the ground was to find a web designer. God blessed us with a very talented, faithful and generous designer who has proved invaluable, not only with this project but with many others, too.

After deciding on a template for the site, together with the designer, we began laying out the format for each section of the site. This meant deciding what information we wanted to include and where and how we wanted it organized. This is not as straightforward as you would think but was one aspect I found very interesting. Specifically, I liked the challenge of thinking about how people use Web sites and how to build an effective site that is well organized and easy to use. Not only did it have to look good, it needed to be simple enough so that people would not be put off by having to click too many times to find what they wanted.

One of my responsibilities throughout this stage was to scan in back issues of *The Intercessor*, which was quite time consuming. With almost 60 issues to date, I had my work cut out. If anyone has done much scanning, they will know that it is never a straightforward task! I also scanned in images and text for the online store.

This content was given to the designer who incorporated it into the site.

One of the fun parts of this project was to consider the design and look of the site. We played around with a few ideas, colors, backgrounds, images etc. before we settled on the final look. The final product looks attractive, professional and well organized.

As well as *The Intercessor* section and Online Store, we also incorporated an About Us section where people could read about the ministry and about Zerubbabel Press. Also, as an extension of this page, there is a comprehensive biographical page on Norman. Other functions of the site include a simple subscription form for people to sign up to receive *The Intercessor*, a *Pass It On* link to tell friends about the site, a *Words To Live By* sign-up form to receive weekly devotional emails and a donations facility which provides an easy way to make donations to Zerubbabel using PayPal or a major credit card.

Of course, not everything has gone smoothly, as you might expect. We ran in to some issues with electronic rights to some of our material. This is still in the process of being resolved. Until then, *The Intercessor* section is not fully functional. You can see a table of contents for each issue of the magazine but you cannot yet read, download or print any of the articles. We are work-

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# BIBLE STUDY: Is The

by Brett Burrowes

Most, if not all, Christians are familiar with the atoning blood of Christ. It is, after all foundational to everything else, for until we are reconciled to God, and our sins forgiven, the message of Christ living His life through us is either meaningless or outright dangerous. To begin believing that Christ is living through us without going through the cross is like slapping a label over our Satan-run selves and living according to the world's false gospel of self-acceptance and self-esteem. The peril of this false gospel cannot be underestimated. As Christians, we should banish those words from our vocabulary, or at least radically revise what we mean by them. Far from being a gospel of self-acceptance, our gospel is one of transformation: as Paul says, to open eyes of people "so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in Jesus" (Acts 26:18).

So far from accepting ourselves, our gospel as believers consists first of rejecting ourselves as we have been. It means taking a good hard look at our lives, acknowledging that we have been "children of wrath" and recognizing the spirit that has been operating us, "the spirit now at work in the children of disobedience" (Eph. 2:2). It is not by proclaiming our basic human goodness to ourselves that will help us, nor for that matter focusing on our worthlessness (another Satanic trap). Instead it is looking at how the spirit of error has misused us, for human beings are only ever operated by one of two spir-

its, and never operate themselves. As the apostle John states, "Greater is He that is in you than he that is in the world" (1 John 4:4). We like the "greater is He that is in you" and would prefer not to deal with the "he that is in the world." Neither I nor John is talking about the activity of Satan in some unspecified location, as if the devil were floating around in the air someplace. The devil is, after all, the prince of the power of the air (Eph. 2:2). No, both John and Paul means that the devil is actually in people, that they breathe

**Christians, let alone unbelievers do not like to focus on that uncomfortable truth of Satan's indwelling of of our very selves and lives.**

Satan in and out as their spiritual atmosphere. He is the life-breath of their spiritual being, though in this case, it might be better to say that he is the breath of death, than the breath of life. Christians, let alone unbelievers, do not like to focus on that uncomfortable truth of Satan's indwelling of our very selves and lives. We do not want to give up the illusion that we are in control of our lives, especially us self-sufficient Americans! And to accept the idea that Satan has run our lives – that just goes against the grain! But paying close and rigorous attention to this truth and applying it to ourselves will be our deliverance.

The blood of Christ, however, does

not deliver us from Satan. What I am saying might shock you, but the purpose of the blood was never designed to deliver us from Satan's power. Wait a minute! Aren't you denying the power of the atoning blood of Jesus?, someone might ask. By no means. But let us explore what it is that the blood actually does accomplish.

The poured out blood of Jesus on the cross accomplished two things. First of all, it cleanses us of our guilt. This is in fact its primary purpose. In the old covenant system of sacrifices, the priests would cleanse the temple by pouring out the blood of the animal sacrifices on the altar, and once a year the innermost sanctuary of the temple would be cleansed by blood, as Leviticus 16 makes clear. This chapter, one of the most important in the Old Testament, prefigures Christ's sacrifice of Himself on the cross. Now why would it be important to "cleanse" the temple? If it was just dirty, I imagine that some soap and water and a rigorous spring cleaning would do. No, the problem is not dirt, at least not in the literal sense. The problem was that the sins of the people spiritually collected in the temple and threatened to drive the Spirit and glorious presence of God, the Shekinah, out of the inner sanctuary of the temple, the holy of holies. In the Old Covenant Era, God dwelt above the ark, and the blood poured out on the day of atonement was like a once a year spring cleaning that at least temporarily took care of the sins of the people for another year. By cleansing the temple from the guilt of the people, God's presence could remain in their midst as a people. The



# Blood of Jesus Enough?

blood functioned like a detergent, to remove all the guilty stains of the people from the temple, but didn't actually remove the guilt of the people from them as individuals. In other words, the sacrifices only guaranteed that God would bless Israel as a whole, not that He would dwell in them as individuals.

The second thing that the blood did was to avert or turn away the wrath of God and therefore bring forgiveness. Sin produces a response in God, a response of hatred and utter rejection. As the author of Hebrews has stated, "our God is a consuming fire" (Heb. 12:29). If you have read the account of Israel before Mount Sinai (Exod. 19-20), then you will know that the purpose of that awesome and terrifying display was to make sure that "the fear of God would be with them to keep them from sinning" (Exod. 20:20). The author of Hebrews warns us of the "terrifying expectation of judgment and furious fire that will consume the enemies of God (Heb 10:27). Such unpleasant yet absolutely crucial ideas! So by cleansing our guilt, the blood removes the offense to God's justice, and thereby turns away the wrath of God from the people and from the temple. In this way God is able to justly forgive our sins, without compromising Himself in any way.

Of course we don't have any temple any longer, or don't we? We are, after all, the temple of the Holy Spirit, according to Paul (1Cor. 3:16), both individually and collectively as his people. So there had to be a more effective way of dealing with human guilt than animal sacrifices, which is why Christ

himself, the eternal Son became a human and died in our place. The infinite and eternal value of his blood purified us and our bodies, the true temple and true place in and through which God had always planned to live and walk (2 Cor. 6:16). The blood of Christ now removes the twin barriers of our guilt and God's wrath that stood between us and our redemption. The goal, of course, is that we would be indwelt by God Himself, just as He dwelt in the Holy of Holies in the old temple. The poured out blood of Christ

## **The poured out blood of Christ and our trusting in that blood poured out for us is... the essential first step of being redeemed and transformed.**

and our trusting in that blood poured out for us is thus the essential first step of being redeemed and transformed. It is the essential pre-condition of the gospel.

Pre-condition? Isn't that the gospel itself? No, for a massive difficulty remains. Unfortunately many presentations of the gospel stop with the blood. Our guilt is not the only problem: not only has the temple of bodies been dirtied by the stains of guilt, but a false usurper spirit has taken up residence within us and is in fact ultimately the source of all the evil desires and actions that we performed under his direction and operation of us. Note

that I am not just blaming Satan for the sin we have done. God holds us fully responsible for everything we do: that is why Christ had to die in our place and bear our punishment (Isa 53:7), taking the curse upon himself (Gal. 3:10-13).

The blood, however, does not drive the false usurper, Satan, out of the human self. If all Christ accomplished was to deliver us from guilt, he would be leaving us in our miserable condition, hijacked by the spirit of error, condemned to repeat the same sins over and over until we die, when we will be delivered. Of course some Christians think this is what Paul is saying in Romans 7:14-25, that we are condemned to struggle along by our own efforts, maybe with a little help from the Holy Spirit, so that continual sinning is not only a possibility, but an inevitability. And so Christians invent the idea of sinful human nature which is only gradually being sanctified or made more holy in order to justify the fact that their lives don't work as they should and to justify why the New Testament's glorious gospel of transformation is not manifested in heaven. They may say: "complete victory over sin is not possible until heaven." If the relatively hopeless struggle of Romans 7 is the best for which we can hope, one wonders what the big difference is between the old and new covenants?

The truth is that Christians have allowed the devil to steal the truth away from them, to conceal himself inside a false conception of sinful human nature, hide out there, and thereby get to express himself and his

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# Tape Talk

by Irene Gilsenan

## CD REVIEW:

### *Abraham*

by Norman Grubb

In this series of 3 CDs, Norman tracks the stages of Abraham's life. En route, he emphasises Abraham's lessons in faith, which culminated in what is described by Norman as "perfect faith." Since Abraham is the "father of the faith", Norman encourages us to "learn from Dad", and these CDs are a great way to do just that. As with all of Norman's teaching, examples of biblical situations are used to parallel what God desires to do through us today.

We learn that from when God first appeared to Abraham to tell him to move from Ur to Canaan, Abraham was inwardly fixed in knowing that he was to be God's agent for human blessing. Throughout these CDs, Norman stresses that we are inner people and that what we know *inside* is what counts. He also takes the opportunity to point out that God's call to Abraham was that through him "shall all the families of the earth be blessed." God's desire is for the total blessing of His people—unlike the commonly held but false view that the God of the Old Testament is a God of wrath and punishment. God's plan is for all of us to be channels whereby hungry people all over the world will be blessed. We all

have the same commission as Abraham—to be "rivers of living water."

Before God can operate *by* us, He has to operate *in* us. In order to get us into true focus, we have to be divorced from material alliances and their effects on us. That way we become free people, living in material conditions but with the Spirit coming through us. We are shown how this worked out practically in Abraham's life.

One of Abraham's first challenges in Canaan was the famine in the land. Without consulting God, Abraham moved to Egypt. Yet Norman leaves no scope for us to be self-righteously critical of this great man of God. This was a stage in Abraham recognising that he could depend on God for all His physical needs.

We see how Abraham became more and more fixed in being God's person. When some rivalry sprang up between Lot and Abraham, Abraham let Lot choose what land he wanted. Norman points out that Abraham was meek on what didn't matter and strong on what did, whereas Lot, who was also God's man, had mixed motives, wanting God and...the best land, flocks etc. We are challenged to face the fact that many of us remain in that place. Norman tells us that this life is not God and...it's God only.

We are given many further

examples of Abraham's growing faith as he moved to a place of trusting God perfectly. When Lot was in danger, Abraham, who was a peaceful farmer and not a military man, went to his defence. Later, his meeting with Melchizedek symbolised his eternal priesthood. Yet, we also see Abraham's vulnerable human side as he experienced loneliness at having no heir. When God's word came to him that his own son would be his heir, he believed God against every human appearance.

Norman takes this opportunity to draw many faith lessons from Abraham's life. We are told how all situations start by their impact on our human reason—a fact which restricts us to operating by appearances. Clearly Abraham moved beyond this time after time—beginning with his move to an unknown land and culminating in his willingness to sacrifice Isaac, the child of the promise. We are told that he saw this as God's calling and trusted that God would provide a sacrifice in place of Isaac although he had no earthly grounds to believe that. Norman warns us how easily a work of God can become a work without God. What starts as a God thing can become just a thing. Not so with Abraham. As he bound Isaac and lifted the knife he saw that it wasn't a question of the body of Isaac but of the living God through him. He was not willing to let human reason

disrupt his trust in God to fulfil His promise. This was perfect faith in action.

Another example of someone not being restricted by appearances that is recalled is Jesus as He fed a crowd with 5 loaves, calmed a storm, walked on water and called death “sleep.” We are told that this other quality of life—what we call supernatural—is really a whole other dimension of true laws. Norman challenges us to a new adventure of

discovering how, when things confront us, we can transcend appearances by spirit action.

Norman relates some personal experiences of faith living from his own missionary days. He tells us that God gives each of us a faith commission—but we have to be within hearing distance. This commission starts with something specific that can be added to as the years go on. We may well start with, “It can’t be” but faith replies, “God has

said it—it *will* happen.” As you choose not to be controlled by appearances you have no idea how God may use you as a channel to feed those hungry people He so cares about. The question is—are you within hearing distance?

For some insightful and challenging views on the father of our faith these CDs are a must. Why not take Norman at his word and “learn from Dad”?

## Bible Study

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lusts through them (see John 8:44). All the while we are deceived into thinking that is just our old sinful selves: what can we expect; we’re not perfect!

The devil’s real scheme, however, of which Paul warns us not to be unaware (2 Cor. 2:11, see Eph. 6:11), is to hide the second aspect of the atoning sacrifice of Christ: his body-death. Have you ever wondered why there are two elements at the communion table: the wine and the bread? It is not just that these are two common elements of the dinner table, nor are they just two ways of signifying the same thing. Rather they signify different aspects of the atonement. Just as the blood cleanses us from guilt, and turns away the wrath of God, the body-death of Jesus deals with the other problem created by the fall: the indwelling spirit of error. Just as with the blood, the Day of Atonement prefigures this aspect of the sacrifice of Christ as well. There were, in fact, two sacrifices of goats on the Day of Atonement, and only one of them involved the pouring out of blood; “He shall take two goats and present them before the Lord” (Lev. 16:7). One goat is made into a guilt-offering, and its blood is

poured out on the mercy-seat in the holy of holies (Lev. 16:15-16).

But the second goat is the scapegoat, over which the high priest confesses all the sins of the people of Israel and transfers, not the guilt, but the sin itself, to the goat, which is then driven out into the wilderness, where it presumably dies. In the time of Jesus, the goat was driven off a cliff to make sure it died. What this prefigures is the transfer of the Satanic spirit of sin to the body of Jesus on the cross. Note that I say body, and not spirit. Jesus is never spiritually united with Satan at any point, nor does he die spiritually. He is not “born again” in the resurrection as some have falsely maintained. No, it is his body that he bears the spirit of sin away, so that the false usurper may be expelled from those who believe in him: “He who knew no sin became sin for us, that we might become the righteousness of God” (2 Cor. 5:21). As John states: “now is the prince of this world will be driven out (John 12:31), the verb being the same as used for the expulsion of demons. No wonder Satan wishes to hide this truth from us! He will lose his hiding place: no shadows of his will remain in the full light of Christ living His life through us. Without any foothold, Satan will be unable to continue using and

expressing his desires through us as his vessels.

Without teaching this deliverance from the indwelling Satanic spirit of sin, the church teaches a truncated and abbreviated gospel. I can only speculate why this has happened, whether through ignorance or through a desire to justify their failure to live up to the high calling of the gospel. Of course we know that it is and always has been Satan’s desire to conceal the riches of the gospel from believers, and it may appear that he has largely succeeded. But we must recall that when Jesus faced the cross, the number of the faithful was reduced to one, as everyone abandoned him and even his best friend deserted and denied him. And yet the gospel of his blood has borne fruit all over the world for the past 2000 years! How many countless have been saved! Now it is time for the gospel of his body-death to be proclaimed so that the false usurper will be driven out of people’s lives, even if the number who believe this truth are presently few. The words of Jesus are as applicable today as when he first uttered them: “Now the prince of this world will be driven out!” (John 12:31).

# Letters from Norman...

*The Worldwide  
Evangelization*

C. T. STUDD, Founder



*Crusade*

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April 12 1982

My dear

I am not mentioning your name, except on the first copy of this to you, as I want to make use of our valuable correspondence to share with others both in WEC (Worldwide Evangelization Crusade), without having to involve you personally.

What you have stirred me to consider yet further, as I often have done, if I can lay my hands on why Weccers, and others, find it difficult to see what we are seeking specially to share in what has been given the name of our "Union Life" message, which to some may seem only to say much that is already our experience in the Spirit, or to others to go dangerously beyond into some extremes or even heresy.

I would first say that in relation to us who are Weccers, I believe there is no company of God's co-labourers who start with our foundations more thoroughly established in the fullness of the gospel we preach in our personal lives in a living experience of such basic facts as Gal. 2:20 and Acts 1:8, using what terms we like as entire sanctification, enduement with power, baptism of the Spirit, perfect love; at least it was so in my earlier days in WEC, though I am concerned as to whether the same solid basis in the Spirit is nowadays required of all newcomers, and hope it may be re-established if there is a weakness; so that our one total "obsession" is to transmit the same to our national brethren as in Gal.4:19.

But I suggest that in our walk with God and ministry, we are more in the habit of regarding it as a relationship between two to be maintained than as an established one (as in 1 Cor. 6:17): and this puts our emphasis on our abiding, keeping cleansed from sin, using all means to prevent apparent gaps between us. In the recent publications of letters in our "Weccer" on what to do about "dry times," not one of the fifteen or so replies said "I don't have them!"

But here is where what we are seeking to share stands out as different. We put the emphasis on our "being kept"—not on our keeping! We think that the whole tone of the New Testament is on the positive. "Now are we the sons of God;" "hath blessed us with all spiritual blessings," etc. And we boldly affirm that the basis to this is a fixed union as fact, as assuredly as Our Elder Brother was fixed as in John 14:10. The Vine has chosen us as His branches (John 15:16), and our abiding is "remaining" (Greek meaning of "abide") by recognizing the union! And a hundred other NT references heading up in 1 John 4:17. And here is where we get into some trouble by therefore seeing ourselves as putting the emphasis on The Head expressing Himself thru His body members, the Vine thru His branches, and therefore we as Christ in our human forms, or human forms of Christ; and indeed some have thought we were saying we are Christ!!!

But why make extra of that? Isn't that what we all accept in our own terms? But we find the positive difference is that it centres our consciousness on Christ in us, really as us, Living His life (our life Col.3:4) by us, in the replacement sense of "I live, yet not I, but Christ lives in me," He the thinking, willing, acting person in our form. He in us is more to us than we! I well remember the day the Spirit made that a fact to me about 58 years ago in Congo!!

But perhaps again many of us will say, "Yes, that's good news, but not new news to me"! It is that

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the consequence of realizing Christ has totally accepted me brings me to a new acceptance of myself. And I think that is where there is a specialness in our message. It dawned on me, If I'm good enough for Christ, I'm good enough for myself! I accept myself. I therefore love myself, and I'll be myself. I'll not be cautiously fearful of my humanity. If He has taken on the keeping of me, He'll do the keeping! He chose me! He made me, Satan stole me, Jesus has regained me! In my coming book called YES I AM, which I would like to get to any of you who would like a copy, I seek to explain in detail how our precious God-made humanity was stolen and misused by the spirit of error, though with our consent, and is now back in its True Owner's hands by His death and resurrection, and His ascension which opened the way for Him to return to live His own life by us by His Spirit. But the present result I mean is to accept my tripartite self (of 1 Thess 5.23) and be myself in total free action in all its beautiful members, fearing nothing (1 John 4.17) and with that accompanying boldness, yet knowing with my laugh of faith that it is really He, not I. Free!

And having a new concept of temptation as asset, not liability. If He was tempted in all points, we surely shall be. But He knew, as do we, temptation is our privilege as we remain in Satan's realm to rescue further brands, and therefore open to all his arrows of temptation. But they are not sin but just temporary diversions thru the human self which we accept, not resist, as his right to shoot at us, and then replace by recognition of Him expressing Himself by us—good faith practice precisely as James said in 1:1-4. So we don't live negatively temptation-minded, and still less sin-minded (though always with the recourse to 1 John 1:9 if occasionally we follow a temptation thru). And in this is also included the great Hebrews word on soul and spirit in 4:9-12, and we don't mistake feelings of "separation" or lack or dryness etc for any shadow on the Permanent Union. (That's why we say we never have dry periods!)

So now with us ourselves in the forefront in inner and outer action (the third phase of Gal.2:20), we find it has two major effects on outer relationships. First to our brethren. If I know myself in fact by grace Christ expressing Himself by me, so it is equally true of my brother. I have to see my brother as he truly and always is. Therefore my sin (or temptation to it) is to major on the 'motes' in him, which means my 'beam' is my negative flesh-seeing of him. I am sure this is the only key to many rifts in fellowship. See only Christ in a person—that removes my beam. We all have motes, clay feet, but I must persistently see him as Christ, and God will fit the rest into place. I've been taking a long long time learning and practicing this.

Probably we all assent to that; but this further one is one of our principal keys to effective living—and I don't think many of us Weccers really see, accept or operate by it, and it is again a point on which we get into trouble. It is seeing Satan from the beginning as God's agent, and all evil conditions as "meant" by God. There are plenty of Scriptures on that—dozens, and again I deal with them in this coming book. Gen.50:20: Acts 2:23 & 4:27, 28. Jesus denied the reality of two powers. Only one, He said, though it includes Satan in action—John 19:10,11. Of course I can't go into detail in this letter, but it radically changes one's outlook and responses in every situation. Eph. 1:11. Life is full of negative pressures on us, small & large, and we all know our negative reactions. But if we can always say "God meant that," at once we have inner release and are on top, not underneath, ("reigning in life"). Aren't the majority of our "breakdowns" because of negative seeing? When you know the principle of seeing

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God Only in everything, you can not only turn your own lock but many others. And that is a central truth in what we seek to share. It surely changed my seeing!

And with that, then, our boldness of faith action, as in Mark 11:23-26. WE now act as He—11:22. We use this “word of faith.” We in WEC do know something of this—Say, Say, Say, 11:23. This also is strong among us, and isn’t it a part of our unique WEC ministry to underline and boldly advocate it. We act as He!

Finally we must embrace what the Spirit has taught us through Rees Howells of the basic principle of Intercession in its full meaning (far beyond “intercessory prayer”). I will say little of this here, as we in WEC are not ignorant of it. Doris Ruscoe of the Bible College is bringing out a further book on “Rees Howells explains intercession.” WE recognize this as the final fulfillment of our “apostleship,” and seek to lead all from little children, to young men, to fathers.

If you have had patience enough to run your eye through all this, you may say that we are covering much the same spiritual ground, but where then is the cutting edge which is giving new clarifying revelation to many and an increasing number are changed from frustration to liberation as various ones of us go from place to place?

I think the answer, in so many who have grown up in the evangelical faith, is the almost universal situation—that the only life they knew has been as born again believers, to hope for a gradual spiritual growth by the practiced habits of prayer, Scripture reading, church going and activities, and always with responses to assaults in the flesh which carry guilt and condemnation, even with recourse to 1 John 1:9: and the general heavyweight of exhortation on fresh commitments, more devoted dedication and so on. And even the best taught regarding that Paul’s, “Reckon yourselves to be dead indeed unto sin and alive unto God” as positional rather than attainable.

But the fixed certain reality of a total end to a self operated by indwelling sin (the spirit of error), and as totally that same self inwardly joined to the Spirit of truth, through the blood and body death and resurrection of the Saviour, and with no rival indweller, bringing with it the total inner consciousness by the Spirit’s witness (1 John 5:10) of the fearless freedom to be themselves, first of all seems too hopelessly “out of this world,” or even too terrifyingly dangerous after years of soaking in the life of ‘Live fearfully, carefully’: and thus it meets with shock, caution, even opposition (Isn’t that license??); and usually only after a period, the very hungry, who can’t remain in the old bondages, are brought to see the amazement of this total faith, not works, reality, they transfer all their shivering self-doubts into this given glorious Bible-attested fact of such words as Gal.2:20; and they firmly say it of themselves, and usually such “dangerous” interpretations—that they are now themselves human forms of Christ, branches expressing the Vine, or Christ in their human forms; and usually it takes that bold sold-out word to be the “confessing with their mouths.” And then the rest, such as we have outlined, follows in their lives, and they say, “There’s nothing else! This is all there is!”

And I have now to say that among us who have gone to the farthest limits of our union relationship with Christ, as we in WEC, and have continued in them and in ministering our “heavenly” truth to others, yet I know for certain that we can be so settled in what has been our established reality, that we do not easily see there are as to Paul’s topline Ephesians, further “Eyes of understanding to be enlightened,” and it often may be, as with me, in moving more totally into my Eternal Positive—Christ All in

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all, within me, without me, and loosening me from graveclothes of seeing negatively about myself, and then my brethren, and then that whole world which He came to save; and giving me a newfound freedom both to be myself, and to act authoritatively, as He, in positions of guidance and forward-moving faith; and in that great wholeness of outlook which can constantly reverse first reactions and replace the seeing as evil for seeing as, if only Rom. 9:17 forms of His action. And I must say that we are able to join with Him who sits in the heavens and laughs, rather than shakes His head over enemy oppositions.

So thank you indeed, dear ones, if you have gone along with me in this long screed, and we see ourselves as we truly are—fellow soldiers fighting the one battle—"the good fight of faith," and loosened even to tell each other that we love each other beyond the normal ending of "yours in the Crusade,"

Lovingly,

Rubi - Norman

P.S. I am adding to this letter because I keep inquiring (in my spirit!) about what form the Spirit will come through for this generation as He did ruthlessly, and we might add, typically crudely, in the last one with the DCD, which forced an issue between those who so totally "saw" the Spirit with C.T. Studd and those with him, out at any price, to go forward with our world commission on our Four Pillar standards, and those who do love and serve the Lord but prefer less "extremes" in faith, sacrifice, and holiness. And what occurs to me is that it centers today on the distance to which we will go in publicly labeling ourselves as a Holy Spirit Crusade with that Acts 1:8 Spirit-baptism, by which we all know we ARE SPIRIT-ENDUED, SPIRIT-BAPTISED, no matter what particular phraseology we use. But we boldly declare that is the purpose of our calling—not, in other words, church-planting, but Holy Spirit planting, and the rest then follows.

To take such a stand does undoubtedly label us as far-outers and probably implied "Pentes." This would probably also make some division among us, and especially search us out on our church-support level, where I believe there is some lapse; for in C.T.'s day, of course, he all but said he didn't care a hoot about what church supported us, for we are on GOD-ONLY support; and I believe this would search out among us those, who, under whatever subterfuge, do in fact rely on church support; and might well produce defections among us. But I believe our boldness in standing square for our New Testament obvious Holy Spirit declared foundations from Pentecost onwards puts us back right square on our sources.

How I wish all our Weccers could read Chapter 3 of Rees Howells life, which I wrote. I think it is the greatest presentation of the Holy Spirit taking His unrivalled possession of a body for Him to use that I know in print, without "theological terms."

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## The Zerubbabel Press Web Site

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ing on having these functions available in the next few months.

The rest of the site is fully functional. You can make purchases in the online store, make donations, subscribe to *The Intercessor*, sign up for weekly devotionals and tell a friend about the site with an automated email.

In the near future we hope to add our new Norman Grubb CDs to the Online Store (previously available on audio cassette) as well as a newly digitized DVD of Norman's teaching. We have also discussed adding a *ZNews* section to the site (the daughter magazine of *The Intercessor* written for young children).

So until next time, get online and explore the site for yourself. You will find us at [www.zpress.org](http://www.zpress.org). Any feedback and suggestions are welcome. Enjoy!

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## Two Men of God

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labors, have begun to rise up. They have claimed their inheritance as autonomous churches of Jesus Christ with His Word and Spirit and have begun to take their place of leadership both in the spread of the gospel among their own people and in sending their own missionaries to other lands. There is a wholly new "bursting at the seams" of the church of Christ in whole continents like Africa and South America, and in many countries such as Indonesia, Korea, and elsewhere in the Far East.

So we see that the gaining of the

intercession for which God called Rees Howells and those with him to lay their lives on the altar, accompanied by "the first fruits going to the altar" (Lev. 2:1-3) in that loss of reputation, has in God's perfect timetable produced this unbelievable world harvest, beyond what any of us fifty years ago would have dreamed of; and this could not have been produced without the time it took for the destruction of the Nazi menace and the freedom of the years that have followed. It was an intercession gloriously gained, but only seen by those whose eyes are opened to the law of intercession: the corn-of-wheat principle—through death to life. This is what Rees Howells used to make so plain in his teaching on the lives of the Bible intercessors—from Noah, Abraham, Moses, Isaiah, Jonah, Daniel, right through to the Savior Himself, and on to Paul and up to our day.

—Yes, I Am

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## A Look at a Book

continued from page 22

touch Him in His real inner self, His inner believings—he could only attack Jesus' outer body. Again, when the mob came to arrest Jesus, He said, "This cup *my Father* has given me, shall I not drink it?" Not the Devil, but His Father was responsible for His suffering. "Perfect," says Norman. "Whatever befalls us, whatever apparent horrors are happening in the world, God sent them—*determined*, not just permitted them." Again Norman boldly goes on to say (are you ready for this?) that we see in the account of the Fall of man that suffering was to be humanity's greatest blessing! The only way the Father could have a matured,

perfected family of sons could be by His own Son, their creator, becoming perfected as leader-savior and elder brother was by suffering. When I read this, I was touched deeply because I knew the outcome of the suffering God *determined* (not merely permitted) in my life.

In 1993, my son, Matthew, became very ill with a relatively unknown disease. We were told his chance of survival was less than 50%. I was not a believer at the time, but I am now—largely due to the drastic process God took me through during that extremely painful experience. One thing that became very evident was that when I wanted so badly to be in control, I was completely out of control. But that period of time changed my life forever, and I am very grateful for it. I know now that God did determine that experience for me. It was His love coming to me through that painful time that woke me up to Him and who He is.

For me, these two chapters provide a springboard to faith when I am confronted with daily trials and adversity. How would I know fully His supply, His love, His complete righteousness, if not for His coming to me first disguised in apparent problems—in His "distorted shadow forms"? My son, now 16, my wife and daughter and I live every day grateful for God and His faithful servant, Norman Grubb, who has taught us how to live in Christ.



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## Apart From Me You Can Do Nothing...

Remain in me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful apart from me. Yes, I am the vine; you are the branches. Those who remain in me, and I in them will produce much fruit. For apart from me you can do nothing.

—John 15:4-5

(New Living Translation)

## Words to Live By...

The quality of Spirit-spirit union is stillness, for the universal is always still. "Be still and know that I am God." God spoke to Elijah in a "still, small voice." Spirit can be compared to the sea, which, with its mighty currents and streams, is a "still" source of power; the soul is like the rampaging waves which dash about as the expression of that power. The power is in the sea, and not in the waves.

## Subscriptions

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

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

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

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# Zerubbabel Tape Ministry

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

## NORMAN GRUBB

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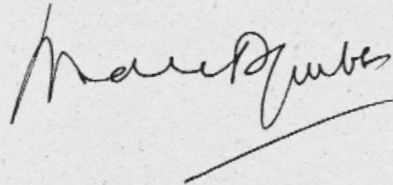
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