

# The INTERCESSOR

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

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## How Do Good and Evil Fit into God's Plan?

by Norman Grubb

*To experience victorious living, writes Norman Grubb, we must see all things as God sees them. In the following excerpt from The Deep Things of God, Norman presents God's unifying principle underlying all of life's circumstances that unlocks the positive attitude of faith that moves mountains.*

Moving on now into the problems of daily life, I want to underline the attitude of faith which unties every conceivable knot, and leaps over every high wall. It is really only a reiteration of what we have already seen, for faith is always just faith; but it concerns the problem of our divided outlook.

It is obvious that life is a mixture. As we have already seen, both good and evil are to be seen everywhere, in nature, in man, in politics, in industry. We never meet with one without the other: health—disease: prosperity—adversity: riches—poverty: love—hate: kindness—cruelty: life—death. We meet with these right in our personal lives; in our own hearts, in the family, in business, in church fellowship. Now it is human nature in us to want to embrace the one and flee from the other. But we can't solve life's prob-

lems that way. We can't escape the inescapable. Victorious living, indeed, means the ability to handle life's adversities as successfully, redemptively, and with as much understanding as life's prosperities. To do this, once again, we must go to the root of things. We must see all things as God sees them. It must

Victorious living, indeed, means the ability to handle life's adversities as successfully, redemptively, and with as much understanding as life's prosperities.... We must see all things as God sees them. It must be God looking through our eyes at our (His) problems, God thinking His thoughts in our minds....

be God looking through our eyes at our (His) problems, God thinking His thoughts in our minds concerning them, and God working in us to will and to do of His good pleasure.

Let us go back once again to the beginning. We have our book of revelation—the whole Bible—so it is not difficult to trace the revealed mind and

ways of God. He has not left us in bewilderment. His purpose and plan of grace is plain from Genesis to Revelation: all is centred in His Son. He was before all things, all was created by Him, and all is for His own pleasure (Rev. 4:11). But He also foreknew the long, long trail to that final consummation, when He will gather together in one all things in Christ, in the new heavens and new earth wherein will dwell righteousness.

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## The Necessity of Paired Opposites

We have already seen that nothing exists without its opposite: to say yes to one thing is to say no to its opposite: to love one thing is to hate its opposite: light can only shine visibly in contrast to darkness: life “swallows up mortality.” But when the Creator in His purpose of love and grace brought into existence His own “opposite,” created beings in His own likeness, that their emptiness should be swallowed up by His fullness, their weakness manifest His strength, their darkness radiate His light, He foreknew and foresaw what might and did happen—that a great rift would appear in the harmony of His universe. As all negatives are the hidden, submissive partners to their positives, as the female to the male, as minors to majors, in the union of the two all life in thought and action being reproduced, so were we to be as the created to our Creator, as bride to Bridegroom, as servants to Master, as sons to Father.

But as free selves, we could do what no other pair of opposites could do, we could refuse to keep this “first estate” of creature to Creator; we could aspire to be as God, the minor as the major, the darkness as light, the weakness as strength; and we could upset the equilibrium of our world. This is what God foresaw that we should do, and Lucifer and his angels before us. It meant the appearance of a whole principle of evil not in existence before, a negative that defied its positive and would replace it, a darkness that would be as light, an evil that would claim to be the good, a devil (and man) who would be God. The prophet boldly said of God that He “created evil” (Is. 45: 7), and it is true in the sense that a cre-

ated being has the potentiality, the freedom to refuse to keep its own estate, and in refusing, to bring into manifestation the negative kingdom of evil as a power, “the power of darkness.”

This was the warning God gave Adam and Eve: Beware of the tree of the knowledge of good *and* evil. Good they knew already, for all that God had created He pronounced to be “very good.” The not-good (evil), the hidden opposite to good, was unknown to them. Let them beware: the existence of such an actuality as evil (in Lucifer and his hosts) was there before their eyes in the symbol of that tree. But into the trap they fell. No longer was the world within and without a world of pure goodness. Another spirit was working in them, the negative spirit of disobedience, infecting them as it infected all nature. There was not only the Yes of God’s goodness around them, but the No of God’s wrath on evil; and life had become a dichotomy, the clash of arms resounded through nature, the kingdom of light and the kingdom of darkness in mortal combat.

But both are still *God’s* kingdoms, the kingdom of His Yes, the kingdom of His No; the kingdom of His grace, the kingdom of His wrath. We quickly begin to lose our way, if we are deluded into thinking that the foes in this war are of equal status. That never has been, nor could be. Major and minor, positive and negative, and so on down the line of all pairs of opposites, can never ultimately move from their created relationships, no matter how a satanic or human self may try to inflate itself from a nothing to a something. It is only bluff, self-deceit, false imagination, although it may and has caused all temporary upsets and discords in

our world, and ends in an actual sphere of outer darkness for those who continue in it. No one has ever been on the throne of the universe but the perfect God Himself, perfect in foresight, perfect in plan and action, perfect in power, perfect in love.

Therefore to Him, and this is all-important to us, there never has been an unmanageable division, a dichotomy. He works all things after the counsel of His own will, *evil as well as good*. Evil serves His purposes as much as good. The devil is *His* agent.

### God Uses Evil

The Bible makes it plain that, not only did He foresee the invasion of evil, but that He actively intervened to use it for His glory. Of us men in our evil ways it says that He hardens us (for we are all Pharaohs by nature), and is glorified in the hardening and its consequences (Rom. 9:17): not indeed that He may destroy us, but that by making us sample the fruits of our rebellion, as many as possible of us may repent of our ways and be saved, for “He hath concluded us all in disobedience, *that* He may have mercy on all.” Of the inanimate creation travailing in pain, we have already pointed out that it is God *Himself* who has subjected it to its present condition, not of its own volition, but in deliberate anticipation of the glorious deliverance to come (Rom. 8:20). There is then this connection here, in the whole creation, between experience gained through suffering and subsequent glory, a lesson which we humans can learn intelligently and accept willingly. Good is faced with evil, and only by conquest of it becomes established goodness.

This is how God is establishing

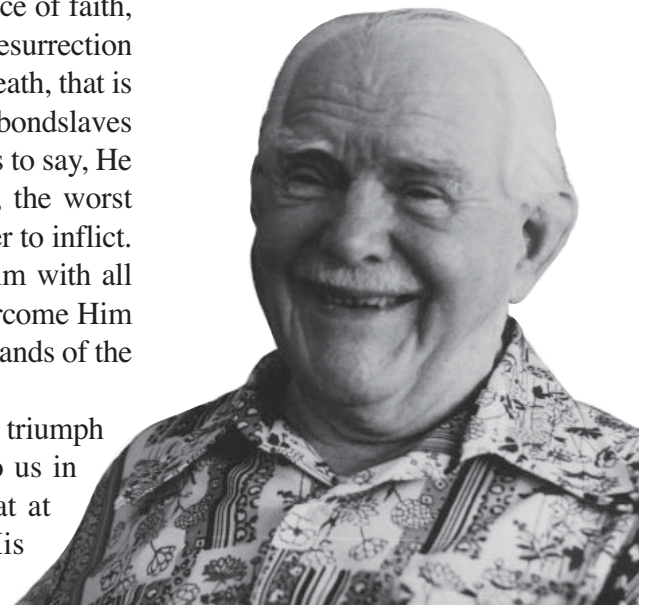
His eternal Kingdom which shall never be moved (Heb. 12:28, 29). He Himself has planned and produced a creation which could and did go into reverse. It split wide open the positive goodness of all things and exposed the hidden opposite, bitter to sweet, lie to truth, hate to love, selfishness to unselfishness.

### God’s Plan of Restoration

And how did God meet this revolt? By Himself becoming the opposite to Himself—God becoming man, the Strong becoming the weak, Spirit taking flesh, and finally the Sinless becoming the sinner, Life becoming death. As captain (pioneer, trailcutter) of our salvation, He led the way by being perfected in the sufferings we suffer and by conquest of them. God tasted the duality of good and evil, tempted in all points as we are, yet without sin. But in being tempted he was totally victorious, in suffering His faith never failed, “faithful to Him that appointed him in all His house”: and tasting the final form of evil, death for every man, He drank the cup to the dregs in the perfect obedience of faith, and thus destroyed in His resurrection him that had the power of death, that is the devil, and delivered his bondslaves from the fear of him. That is to say, He deliberately embraced evil, the worst evil Satan has it in his power to inflict. He permitted it to strike Him with all its force, and indeed to overcome Him in the flesh. He died at the hands of the evil one.

But He died in the inner triumph of faith. This is revealed to us in Heb. 5, where we read that at Gethsemane He obeyed His Father to the limit, but in

accepting the coming Calvary He first prevailed with Him by strong crying and tears that He should be saved out of death, “and was heard” because of His filial faith. By this means, by obedience and faith, He turned the evil back onto its perpetrator, and instead of being destroyed Himself, by His resurrection from the dead He destroyed the destroyer. He turned evil to good—by faith; and as the first pioneer on the road of salvation which we tread (Heb. 2:10), He made a way of faith possible for all of us who will go through, believing Him in like “evil” circumstances. For us also, then, our evil will be our good. That is why in the same chapter, the writer says that the spiritually mature will, by going victoriously through life’s experiences, learn to “discern both evil and good.” When we are in spiritual infancy we judge things by outward appearances. If a situation is pleasant, it is good; if unpleasant, evil. But as we grow in the Spirit, we learn that all that comes to us is good if accepted in faith, and the only evil in the world for us is our inner unbelieving attitudes. Good and evil are not in



our circumstances, but in ourselves, according to our reaction to them.

### **Enduring Faith: Job**

The Bible gives us classic examples of this. The most famous, of course, is Job. He was the outstanding man of faith of his generation, for God called him a “perfect and upright man,” and God says that of no man unless his faith can be counted unto him for righteousness. But to him material prosperity was the obvious evidence of the favour of God. Then the tempests blew. Storm on storm swept over him. His faith bent beneath them, but never snapped. Some of the most glorious sayings of a faith under the cross were wrung from his tortured heart. He began in the fullness of faith: “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” But faith deteriorated, as always, through controversy, though still appearing in flashes through the thunder clouds: “Though He slay me, yet will I trust in Him”: “I know that my Redeemer liveth, and that He shall stand at the latter day on the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God”: “When he hath tried me, I shall come forth like gold.”

It was a grim faith, an enduring rather than enjoying faith, magnificent, set by the Holy Ghost in James as the standard of endurance for believers of all time; but it lacked one transforming element: it was not an understanding faith. He had to fight his way through blindfold. Perhaps he could have known earlier, if he had “broken” earlier. Who knows? It takes long enough for the Lord to break any of us, for we only break when we listen to His voice.

The Lord spoke to Job in these closing scenes of the book, and gave him such a revelation of His majesty that Job was in the dust before Him; he had heard *of* Him before; now he saw Him. And what did he see? One who works all after the counsel of His own will, *evil* as well as good; for it was given to him to see and to record for us what lay behind his horrible trials—God using Satan, even stirring up Satan to bring external trials on Job so severe that all the watching hosts of heaven and all believers through history could learn the lesson: that God can implant such a faith and love for

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Himself in a fallen human that it transcends all that the world can offer and all that the devil can inflict (1 Pet. 1:6-8). That revelation was of more value to Job and to us all than all the earthly blessings restored to him. There once for all is it recorded for us that Satan is still a servant of the Almighty—which is the very key to this problem of good and evil.

### **Triumph of Faith: Joseph**

Joseph is another famous example. How far he clearly saw *God's* purposes

through the years of shocking adversity, and equally through the first years of his fabulous prosperity, we do not know. We do know that he never lost the inner certainty that it was God who had given him those youthful dreams, for if he had, he never could, years after, have met the sudden challenge of the butler's and baker's perplexity over their dreams with the statement, “Do not interpretations belong to God? Tell me them, I pray you”; nor could he, two years later, have faced Pharaoh and his incredulous court in that dramatic scene, when Pharaoh told him that he had heard he was an interpreter of dreams, and without a moment's hesitation he answered, “It is not in me; God shall give Pharaoh an answer of peace.”

But certainly it all came clear to him when, in another moving moment, he saw his ten brethren standing before him, and “remembered the dreams which he dreamed of them,” and later quelled their guilty fear by exclaiming, “Be not angry with yourselves, that ye sold me hither; for God did send me before you to preserve life...God sent me before you to preserve you a posterity in the earth...so now it was not you that sent me hither, but God”; and once again when he was dying, “Fear not...as for you, ye thought evil against me; *but God meant it for good.*”

### **Evil and Good Reunited**

Here is God's perfection, as we come out of the tunnel of our investigation. “The tree of knowledge of good and evil.” The divided outlook. Life, instead of being one good whole, has fallen into two opposing parts; the pairs of opposites have become enemies instead of friends and partners.

Therefore life in the human must always be a tension, a constant propounding of problems with no adequate solution, a constant oscillation between the pleasurable and the painful. But when we raise our sights from the human to the divine, the whole picture changes. All started with God, all ends with God, and there is only One with whom He has to do: from eternity to eternity all is centred in Christ. Therefore whatever intervenes in history, whether pleasant or unpleasant, must be caught up into the stream of His purposes of grace in Christ. If the devil appears on the scene, then the devil must be His agent. If the fall of man adds to the chaos, then we learn that He had already foreseen that and the fallen first Adam was to be only a type in reverse (Rom. 5:14) of the last redeeming Adam.

This same Christ would Himself embrace the consequences of sin, atone for it, conquer it, and then produce out of the wreckage of fallen humanity a new race of sons to occupy the highest position in the universe, to share the throne of Him who is made “higher than the heavens,” better than the angels, seated at the right hand of the majesty on high, “the fullness of Him that filleth all in all.” Evil, then, would be to Christ an agency for good; not that evil comes from God, or is anything but evil; but faith utilizes it for good, because faith understands that God reigns in the darkness as well as in the light (Ps. 139:12), and that God fulfils His own purpose through adverse circumstances which expose to man his inability, and spur him on to the receiving faith which liberates God to work.

Therefore adversities of all kinds are

sent from God, purposed by God, each as it exactly suits our condition, that we may learn and re-learn that “when I am weak, then I am strong.” Good and evil thus cease to be divided to the eye of faith; they are reunited by the alchemy of the cross and resurrection, where self-reactions have died, and the living Christ deliberately furthers His victorious and redemptive plans through the assaults of His enemies.

### **Imperfection Points to Perfection**

Looking, then, from heaven downwards rather than earth upwards, and realizing that God has always been nothing but the God of perfection, working all things after the counsel of

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His own will, we can see the whole problem of our chaotic world from a totally different point of view. The fact that God foreknew Satan’s and man’s disobedience and the resulting chaos, and had prepared the perfect remedy for it before it ever happened, gives us our key. Judgment and punishment there had to be, but He only ever predestined One to feel the full weight of His wrath, His only begotten Son. For all mankind He had only one purpose, to restore them in His Son to their original predestined perfection, and with them the whole fallen creation.

All, therefore, that happens to man in his present fallen condition has its

## 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 (I 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!

own definite purpose—not of judgment, but of restoration. Suffering and sorrow is the will of God in this sense, that disobedience must have its due penalties and consequences, or there could be no ethical or rational basis to God’s government; but the purpose, in grace, is not penal, but redemptive. Imperfection in all forms is God’s finger pointing to perfection.

It makes a tremendous difference to our outlook and actions when we realize this, for we learn to recognize that weakness, shortages, failures, disappointments, all that is short of the ideal, which are in God’s order for this age, are for one purpose only: as parables, as figures, as signposts, pointing to the hidden sufficiency: types pointing to prototypes. It is the dialectical relationship: if there are weaknesses, there is strength: if shortages, supply: if failures, success. Thus we read that Adam was “the figure of him that was to come” (Rom. 5:14)—the first Adam, the failure, pointed to the necessity in God’s purpose of perfection, of a last Adam, the fulfilment, and to the certainty that that Perfect One was already there in the invisible, ready to be revealed in due time.

In this same way all the earthly appearances of things are types and shadows; for in God, the Perfect One, the Creator, who could create nothing but perfection, it is obvious that all which falls short of perfection in our world is not in its original state, but has fallen from it, from sufficiency to lack, from health to disease, from order to disorder, and has to be restored. The ceremonial worship of the tabernacle is an example of this shadow-substance relationship; the pattern was already there in the invisible, given to

Moses on the Mount, from which he made the earthly copy; the writer to the Hebrews called it the shadow of which the Christ-to-come was the substance. Jesus on earth saw all things in this light. Every earthly object was to Him the figure of its heavenly reality. Bread—the living bread: water...the living water: birth...the new birth: light...the light of the world: life...everlasting life. Human events and activities were all symbols to Him of eternal events and realities, and He

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used them as parables: the sower, the husbandman, the prodigal, the pearl, the mustard seed, sheep, coins, fish....

#### **Problems: Our Summons to Faith**

What practical application has this for our daily lives? An important one. Every human situation of need with which we are faced is a voice from God saying to us: “That points to My fullness: that imperfection to My perfection: that need to My supply: that perplexity to My solution.” The whole of life in its fallen state is a great fingerpost pointing the way from the imperfect human to the perfect divine. But that would not be of much help if we

were left with pointing signposts and an impassable gulf, only to be bridged in a future life. No. Jesus incarnate, crucified, resurrected and ascended has altered that. Grace has already bridged the gulf: from heaven to earth and back from earth to heaven. The result is that God permits needs in our lives *that* He may *now* supply them in Christ. That is the point. Needs, shortages, problems are summonses to *faith*.

That is why they are God’s will. They are His necessary way of compelling us flesh-bound humans to recognize our earthly limitations, to be dissatisfied with them, to seek the way to transcend them, and to become agents of redemptive faith. There He stands just the other side of the barrier, beckoning to us and saying, “I am the answer, I am the supply. I have come to you in Christ. Receive Me in this situation.” For need is a shadow. And what casts the shadow? The light. No light, no shadow. The light of God’s fullness shines on this world. The oppositions of Satan, to which we add the sin of unbelief, have interposed themselves and cast the shadows of the lacks of this life. Christ has come to destroy that intervening barrier. Then to those who believe Him, it is no longer a barrier but a bluff—a challenge to faith.

That may or may not mean that the actual material situation is changed. Very often it is. But it means that we look at all situations with God’s eyes. We see that in reality they are *His* situations, into which He has deliberately put us that He might be glorified in them. Therefore before we call, He is already answering, because He Himself has instigated this actual situation with His answer all prepared. Our

calling is His stirring of us to feel the need and recognize that here is a situation in which God is going to do something. Our action then is to call on Him, in other words, to take the attitude of faith. Faith means that we turn our attention from the need to the Supplier who is already supplying that need, and who allowed the need because He intends to supply it to His glory. Therefore our calling on Him is our seeing Him and praising Him and confessing Him before men, and awaiting the manifestation of the supply.

#### **Illustration: Paul's "Thorn"**

Paul's thorn in the flesh is a perfect illustration of this. Though a "messenger of Satan," *God* sent it, for it was "given" him for a deliberate purpose—to keep him from the subtle inroads of self-esteem, leading to self-reliance. The trial was deep and prolonged (probably increasing blindness). At first he thought that the One who had done physical miracles in other bodies through him would do the same in him. But no. After three separate appeals, we may suppose with intervals between each, *God's* word came clear to him. He was to prove the power of *God* in his weakness, not *from* it; not by deliverance from it, but by constant ability to transcend it. The Supplier had met his need—this time as abounding spiritual supply overflowing an ever-present physical need. A seeking faith became a praising faith, and reaching out over all the unending trials and sufferings of his pioneer life, he gathered them up in one embrace of praise and thanks for all of them (2 Cor. 12:10), and especially for the blessedness of that basic lesson for all time: "when I am weak, then am I strong."

And, far more important, when his own lesson had been well-learned, his testimony has transmitted the secret, even more clearly than Job himself, to millions of succeeding generations. Our trials are *God's* trials, *given* us for a purpose, exactly suited to us. Our lacks are *God's* lacks, our perplexities are *God's* perplexities. Before the trials, *God* has already prepared the deliverance and sends us the trials that He may manifest Himself through them. The trial is to stimulate faith, and faith is

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seeing Him who is invisible. As we do this, in praise and expectation, He gives the answer. It may or may not be the kind of deliverance we anticipate. But it *will* be what we can recognize and receive with joy as *His* answer, and to which we can testify. The need will have been wholly met by *His* supply in *His* way, and, as a pebble thrown into a pond, the widening circles of the testimony will do their redemptive work far beyond our knowledge.

#### **Reconciliation of Negative and Positive**

We give negatives positive names, as does the Bible, because they are real

entities; but at the same time, as we have already said, by doing so we tend to obscure their real condition as negatives. Basically, evil is merely not-good: bitter is not-sweet: hate is not-love: man is not-God; and so on. And when we see all negatives in their true character, we see this vital fact—that they are merely the reverse side of their positives. They are not meant to be anything apart from their positives. They have no rightful existence except as minor to major, female to male, no to yes, each by union with its positive giving distinctive birth and form and character to some manifestation of its positive, as do the minor to the major keys in music.

Therefore, insofar as they have been infected and inflamed by a contrary spirit and thus removed out of their proper place in the eternal economy of *God*, He who is the Positive, the All in all, must necessarily find means to restore them. This He has done in what the Bible calls "the reconciliation of all things" (Col. 1:20; Rom. 8:19-21). He will not finally permit any portion of His creation to remain "out of temperature": He "will gather together in one all things in Christ."

It is not, of course, material things which are to blame or which have gone wrong, except insofar as they share in "the corruption which is in the world through lust." Things are but the servant of spirit; it is the negative spirit, free, intelligent, deliberate, which has done the damage.

We have already seen how *God* has effected this reconciliation through His Son, but we need to note not only the fact, but also the way in which He did it, for it is the only principle by which this contrary spirit can be dealt

with throughout human history.

### **How Christ Reconciled Evil and Good**

First, in the natural He accepted vicariously all that comes to human beings in this distorted world, all the trials, privations, weaknesses that flesh is heir to, and all the persecutions right up to the final stroke the negative spirit of evil could deal him—the death on the cross. He was “crucified through weakness.” In the natural he did not resist evil. He went further than that: He positively accepted evil as the pre-determined will of the Father. He swallowed it in its most virulent forms.

But what broke His body and agonized His soul, could not touch His spirit. There neither Satan nor the threats and deeds of cruel men, nor evil in any form, could get any footing. “The prince of this world cometh, but hath nothing in Me.” In that inner sanctuary dwelt only the living God fulfilling His own reconciling purposes through the yieldedness, faith and obedience of the One who would walk the saving way. He was “put to death in the flesh, but quickened by the Spirit.” That vicarious process by which, as the representative human, He first embraced all that the negative spirit has loaded upon humanity even unto death, but then was raised again by the Positive Spirit as the One whom death could not hold, meant death to that negative spirit in all who join themselves to Him by receptive faith. Through death, He destroyed (or literally, annulled) him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage.

Released from the negative spirit,

all negative conditions fall back into their rightful place for those in whom Christ lives: the bitter brings out the flavour of the sweet, light shines out of darkness, mortality is swallowed up by life, evil is overcome by good. That is to say, what comes to us in the natural as trial, sorrow, suffering, privation, persecution, and we feel as such in our bodies and souls and know the sharpness of them, in our spirits we see to be, not objectionable invasions of something contrary and frustrating, but the way in which we “bear about in our body the dying of the Lord Jesus.” He again is dying in us (His human body) in all kinds of situations, and He is rising victorious in us. His life is manifest to all in our mortal flesh (in our visible enjoyment of the unenjoyable): the integrating victory of the Spirit is seen in us as we “take pleasure” in things which are the opposite to natural pleasure—“infirmities, reproaches, necessities, persecutions, distresses” (2 Cor. 12:10); evil is servant to good, hate the seedplot of love.

And inner integration in unpleasant situations has far wider repercussions than the personal. It is the continuation of Christ’s vicarious sufferings and saving resurrection (Col. 1:24). Christ still dies and rises again for the world through His spiritual Body, as He did in His earthly one. That does not mean that Christ’s unique redemptive work for the world was not completed or could in any least degree be effected through any body except His own, conceived by the Holy Ghost and born of the Virgin Mary, the Jesus of history who was crucified at an exact location, buried in a known tomb, and viewed in His resurrection body by many witnesses. But it does mean that

the application of His triumph worldwide through the succeeding centuries, in the gathering out of a people to His Name, in the building of them up in their most holy faith, is always and only by this one death and resurrection process, the way of the Cross, though not that one unique work of the Cross.

### **Intercession: Christ as Us— Reconciling Today**

It is constantly the Christ who lives in the believer walking in us the way of vicarious death and resurrection in every one of millions of situations and spheres of service, right along the line from the mother with her family, to the worker in his job, to the missionary on his field. The point so hard to learn and relearn in our Christian immaturity is God’s way of the cross: confronted with the necessity of a world that must die to sin and rise to righteousness, the One who need not so die and rise went that way first Himself; and by that vicarious act released death and resurrection power through Himself for a world. “Death worketh in us, but life in you.”

This is the way of the intercessor. Jesus “poured out His soul unto death,” and so, it says, “made intercession for the transgressors” (Is. 53:12). Because of that act of death-intercession, God poured His resurrection life both into the Saviour’s dead body and through Him into all who receive Him. The fruit of His intercession was the life-giving Spirit sent into the world, saving to the uttermost them that come unto God by Him. And every life of fruitful service has this at its roots: the corn of wheat must die, if the world is to feed on its fruit. We say, “That person must change; that situation must alter.” God says, “You change first, the other will



follow.” As one has said, “I don’t like you: what’s the matter with *me*?”

The first death in a human situation in which I am involved is in me, in my natural reactions of resentment, condemnation, unbelief. Only when I am consciously “through” to resurrection ground, experienced in my heart by peace and praise and love, can divine life through me touch the situation. As this is true in every daily detail of life, in every domestic, business or church trial, so is it true in the mainstream of our life’s ministry. All the great intercessors of the Bible were living sacrifices for the people for whom they interceded; they lived and died vicariously. Not that there is merit or power in the outpoured life of a human intercessor, but it is the Interceding Spirit in him which takes him this death way; He does that to involve him so completely and importunately in the pursuit of his intercession that the Spirit can speak by him the authoritative word of faith—God’s “I will”; and that will be followed, as surely as harvest follows seedtime, by the intercession gained—the wonderful works of God. The patriarchs, Moses, Joshua, David, the disciples, Paul, and countless others through history, were all intercessors who gained their intercessions, serving their own generation in the will of God.

### **Sin’s Consequences are Redemptive**

These are the ways by which God makes the evil handmaid to the good, and conditions us for His grace. But he does it, not only by confronting us with the plain facts of the needs and corruption, the miseries and confusion of our fallen estate: He does it also by the chastisements and judgments which

“must begin with the house of God.”

Examples of these are obvious throughout the Scriptures. Against apostate Israel He sends an agent of the devil, yet calls him “Nebuchadnezzar, *My servant*.” Israel is beguiled into the negative kingdom, “the power of darkness,” and worships idols (not-gods) and does evil (not-good) works; she must receive the just recompense of her false (not-true) way of life in misery (not-happiness), slavery (not-freedom), and corruption (not-purity), and learn her hard lesson. At other times the prophets speak of God sending on them His hornets, His army of destroyers (the locusts, caterpillars, etc.), His drought, the Assyrians, rod of His anger. But the prophets always also make clear that God sends them for redemptive, not punitive reasons. By these means Israel will learn, or some of them anyhow, to discern between the false and the true, and the devil’s agents will be God’s agents in directing the wanderer home with the prodigal’s cry: “How many hired servants of my father’s have bread enough and to spare, and I perish with hunger.”

Often we try to escape the issue by regarding chastisement and judgment as a “permissive will” of God, as if God was passively allowing the devil to have some of his way, or as if the consequences of disobedience were the outworking of an impersonal law. But the Bible never speaks of it like that. It speaks directly of God saying and doing things which the natural mind roundly condemns as impossible harshness and cruelty in a God who is love, and even the spiritual mind, which has not understanding on this point, will seek to excuse or sidestep. No. It is God, the God of mercy, who

hardens the heart of the persistent sinner, who dulls the ear and blinds the eye of the disobedient. The same God who says yes to righteousness must say no to sin. It is God’s inevitable dealings with nature in reverse. It is God’s grace at work in reverse.

But it is God’s grace. That is the important point. God, being positive love, positive life, positive goodness, can work in no other way than according to His own nature, in determined and unceasing works of grace. He must restore rebel negatives to their predestined estate of submission to their positives: He must overcome evil by good, clothe the corruptible with incorruption, and swallow up mortality in life. This He did, in His “determinate counsel and foreknowledge,” by the One who died to that negative spirit in His death for all who receive Him; replaced it by His own positive Spirit in His resurrection; and in His ascension awaits the day when the last negative (death: not-life) will be put under His feet.

This means, then, that all the consequences of our wrong ways, which are His deliberate judgments on us, are determined acts of pure grace. They are to open our eyes, teach us our lesson of the goodness of God leading us to repentance, and then to give us the glorious revelation of a life which has already swallowed up death, a goodness which has overcome evil, a sweetness which has dissolved bitterness—in our Lord Jesus Christ. In other words, judgments are pointers to grace, signposts: and not to a grace which has to be sought somewhere or manufactured; but which was there long before the judgments, and the judgments are only the necessary way of getting the grace through to us, conditioning us to accept it.

### Need Is the Evidence of Supply

Long before there was a condition of need God had completed His work of perfect creation. The fall and its consequences have been an apparently tragic interlude, but that was foreseen and provided for in “the Lamb without blemish and without spot; who verily was foreordained before the foundation of the world.” Therefore, as we have already said, God has always had His fullness in readiness to replace our emptiness, His perfection our imperfections, His light our darkness, His life our death. He has always intended, planned and provided total supply for every human need, and the supply has always been there. It is not that our need initiates the demand for its supply and must somehow call the attention of the Father to it and persuade Him to supply. No indeed. HE initiated the need so that we might find all our supply already there in His and our Christ! The need is the proof that the supply is there, and is merely God’s means of conditioning us to be agents of faith. It is God who confronts us with every kind of problem, inability, difficulty, that, in our weakness, He may flash the spark of faith into our hearts, His faith, that His supply for exactly that situation was there long before. “Eat, O friends; drink, yea drink abundantly, O beloved.”

That is the meaning of parable, and all life is a parable, if we understand it; for a parable is an earthly representation of a heavenly fact. But what fact? It is the story of some human need picturing a spiritual need—the man who fell among thieves, the lost sheep, the prodigal son. But is that all? No, the story always points on to the supply of that need, the provision of grace, of the

kingdom of heaven. Parables underline human need as pointers to the One who from eternity has been Supplier of all need. Parables, therefore, are signposts, not to the need which is obvious, but to the One who has brought the need to our attention because He intends to supply it. In this sense, the whole of our human existence is one continuous parable. It is one vast imperfection pointing to the invisible perfection already ours in Christ; one vast confusion pointing to the eternal order in Him. It stirs in all who have

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eyes to see the longing for that final perfection at His coming, but at the same time it is God’s summons to us to receive by faith in the here and now the supplies of so many needs.

To repeat once more. Can we catch a glimpse of this truth and its effects on our whole outlook? All evil, sin, and their consequences are negatives which have got out of place and made their unlawful appearance in God’s universe. The Bible gives them positive names because they are positive facts—the kingdom or power of darkness. But their basic reality is not positive; they are the negatives of their true positives which they have blatantly tried to dethrone and called themselves

the positives: thus the creature is in reality the not-Creator, rebellion not-obedience, unbelief not-faith, pain not-pleasure, and so on. God, the eternal positive, the eternal yes, is in process of restoring all to their proper place, the negatives in rightful submission to and union with their positives, their interaction being the basis of the manifestation of the glory of God.

To bring about His eternal purpose, God gives us to taste and know the bitter fruits of our false negatives by His judgments on all that is the not-good, not-sweet, not-loving, not-self-giving, not-humble, in our lives, and in the life of the church and the world; but He gives this not for judgment, but to shut us up to His grace, to the salvation and consequent restoration planned in Christ before the false kingdom of negation was in existence. It was fulfilled by Him when He gathered the great negation of humanity, its not-rightness, into Himself on the cross and took it into His death, and when He arose to be the first-born of the new creation, where the positive and negative are joined in eternal fruitfulness by the union of Christ and the redeemed sinner. This fulfillment is in process of realization by the Spirit working in the world of men, and joining the negatives to their one Positive. Wherever, therefore, the Spirit confronts us with the tragedy and destitution of the not-righteous (the sinners), having first confronted us with our own need, He does it with the express purpose of saying to us with as loud a voice as possible: “I am come to redeem these falsely opposing negatives and rejoin them to their Positive: the not-righteous (the sinner) to be clothed with righteousness: the not-full

(the empty) to be filled. I point out the false negatives to you, just so that you should immediately combine with your outlook which sees the negative, the not-full, not-happy, not-righteous, not-true side of things, the positive outlook of faith which sees ME present to fulfill all need; and the fact that I have shown you the need is my assurance to you that I have come with the supply already in My hands. See Me, believe Me, co-operate with Me, and I

will work this work of salvation through the faith I put into you, and your labours of love that go with it.”

—*The Deep Things of God*

*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 correspon-*

*dence 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

If the Total Truth, as Norman called it, is what he says it is—total—then we can expect to find answers to the most pressing issues in life. The selections in this issue of *The Intercessor* explore God's total answer to the great paradox of human history: If God is good and all-powerful, why does He permit evil?

The lead article, “How Do Good and Evil Fit into God's Plan?” is taken from Norman's *The Deep Things of God*, and may be one of the most challenging excerpts ever presented in *The Intercessor*. Here Norman explores the “dialectic principle” underlying all life—how God works through opposites to bring about the revelation of His perfect sufficiency. Readers are encouraged to wade unreservedly and expectantly into these deep waters.

In “Evil in God's Plan,” Brett Burrowes' Bible study takes head-on the apparent paradox of the existence of evil under the reign a good God. Written to address the 9-11 tragedy, this brief but excellent study underscores how God uses Satan—and Satan-operated men—to accomplish His sovereign pur-

poses. “Ultimately,” Brett writes, “Our safety is in God's hands, as are all the events of our lives.”

But having daily experienced the goodness and faithfulness of God, why do we still judge by outward appearances and question God's wisdom and provision? In “Undiscovered Self,” Norman shows how “God's Spirit has to take every forward-moving soul through a drastic process of self-exposure” to expose the hidden root of sin. Using the lives of Abraham, Jacob, and Joseph, Norman illustrates how God exposed the independent self-principle with its “presumptuous claim to be a sufficient source of wisdom and ability.”

“Men Who Learned it—Joseph” is a close-up of the life of a godly youth who faced blow after blow of injustice. For what purpose? For God to mature him in faith to emerge the savior of a nation and an example to all believers. Another excellent look at the Spirit's work in Joseph's life is Norman Grubb's CD “Joseph,” reviewed in this issue by Chris Anderson.

Applying faith to every situation of life requires moving from outward negative appearances and our reaction to them to seeing as God does. In “The Key

to Everything” Norman reveals how Jesus lived totally from God's perspective, paying no attention to the laws of chemistry—turning water into wine, or physics as He walked on water and multiplied the loaves and fishes. For Jesus—and for us today—“The real One is right in the situation—not afar off, but the very situation is He in disguise—He with supply, solution, change, where we only see the opposite.”

Similarly, in “Not Two Powers—Only One” Norman affirms God's autonomy over all our circumstances and over Satan (“God's convenient agent”), working out His perfect and loving will. Driven by his personal search for a “total God,” Norman shares with us the “solid ground” for accepting trials with total joy, understanding them as the “negative background for His great design of perfect love.”

Finally, it is fitting that the feature articles in this issue are taken from every one of Norman's most well-known books dealing with the Total Truth. And we are pleased to offer our readers for the first time all six re-published Norman Grubb books in hard-back editions—while stocks last.

# Not Two Only ONE

# Powers

By Norman Grubb

In what ways does the Spirit flow out of us as rivers? Have we any clear pointers? Yes, there are two. We shall see that He flows out of us as Spirit through spirit and Spirit through body, and we shall see how He does this.

Let us look into the most basic first: the way He flows out through our spirit. That way, of course, is the way of faith, for the Spirit way is the faith way. We shall be foolish if we think we already know plenty about that way. We have hardly begun! We shall soon find, as I have, that there is plenty more to learn and apply through the whole of life.

The faith way is the one and only way by which the Spirit has flowed into us, and it is the one and only way by which He flows out. As I near the end of my days on earth, I have no more fascinating and fruitful occupation than living the life of faith in action. I join not only with those men of Hebrews 11 in their exploits of faith, but also with great men of faith of my earlier years, such as George Müller and Hudson Taylor, from whom I have eagerly picked up invaluable lessons of faith. But crowning all, for me, have been my years of intimacy with that man of faith and intercession, Rees Howells.

It was not now the faith of my own relationship to God

in new birth or union that was interesting me. It was faith applied, and applied effectively, to every incident of my daily life; and beyond that, to the lives and needs of all to whom I was and am sent, or who come to me. This required of me, first, a new expansion to my seeing of things. I had learned that before I can believe, I must see what I am to believe. First, see—then believe—single sight, then simple faith. But I had double sight, and that was my confusion. I saw two powers, good and evil—with plenty of evil. How could I bring the evil within reach of effectively believing God is dealing with it?

So my first step of enlarged understanding was to discover the single eye—to step from seeing God personal to God universal. It cost me a year to get this finally and completely settled. Thank God, He put me through that painful period. It has altered all my many years—this seeing and knowing how to believe with no weak spots in any situation—and made me able to help others to do the same. As I say, the change didn't depend on the believing, but on the knowing what I could believe. There had to be an expansion of my inner understanding before there could be an expansion of believing.

I first had to have a shock—and this was God's way of shocking me: In the course of my reading, I ran across William James' *Varieties of Religious Experience*. As I read, it seemed to me that he was saying that Paul's conversion was just an inner self-adjustment, not an outward meeting with God on the road to Damascus. I may have misread him, but God meant me to read it like that, for my benefit: a negative to fit me for a total positive! Its effect on me—crazy though it may seem to you of more settled faith—was suddenly to make me wonder whether, after all, there is a human self-sufficiency with no need of God—and perhaps even no God! In other words, I did not have an all-encompassing faith which answered all possible doubts and questionings. But I needed a God with no possibility of a hole in Him.

That sent me on a desperate search. I must have a

“total God” or nothing. Indeed, I went so far as to say to God, if there was a God, that I’d had a twenty-year love affair with Him...He was all in all to me...so if He really was phony and non-existent, I would choose to be phony also, and in my love would cling to Him and be a phony along with Him. Love weathered the storm when the “faith boat” was being rocked. I went through a year’s search with much agony of spirit—believing, yet not believing. I need not go into details, except to say that, helped somewhat by the great mystics in their pursuit of and finding union with God, I too finally had a great inner “recognition” that He is all. That is why I am so strong on that now His being “all” has meant for me, ever since, that whatsoever there is in the universe, of whatever kind—whether good or evil, negative or positive, including Satan and all his works—God is the source of all, for He is the True All, the Alpha and the Omega. (I am not saying at this moment how that can include evil as well as good, but will explain that shortly.) But it became burned in me like a brand that I am one with Him in whom the universe is one. It is like a permanent inner light in me, for He is light...and we are light. Some talk of a “cosmic consciousness,” and this became that to me, and I am branded.

### ***From Negative to Positive Believing***

Universal seeing and knowing, with no further double vision—that is what matters. That is the only key to a believing with no kinks in it. While we see Good and Evil as two powers—which was my trouble—we will naturally have a seesaw believing.

The first principle of faith in action, then, is that inner seeing must come before proper believing. Now in this world full of evil and problems, we will always, as humans, start by “seeing things as they are”—as they appear to be—and that means seeing and believing in something that dis-

turbs us, which we call evil, and so it may be. This is “negative” believing...and what we are inwardly seeing, and therefore believing, is what we outwardly transmit to others. We can’t help it in our looks, words and deeds, for all we share with others is ourselves; and if we see things as evil we transmit negative believing to others—we transmit darkness, not light; death, not life.

Is there an alternative? Yes, there is—and that was what settled into me, once I saw God as all: that there cannot be two powers, for He is one, absolute and supreme. But how, then, can I include the workings of an evil power, of which the world and people are so full, as an expression of the one power which is God, who is love?

For that I had to find my solution, and of course I turned to the Bible. There I found the plainest statements, which did link God with evil. The prophet Isaiah said plainly (45:6-7), “I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil [Hebrew *ra*—adversity, calamity]; I, the Lord, do all these things.” That statement is total enough. But there are plenty more. To Moses, God said (Ex. 4:11), “Who hath made...the

dumb, or deaf, or the seeing, or the blind? Have not I, the Lord?” When Jeremiah spoke of God’s coming judgment on rebellious Israel with the destruction of Jerusalem and the temple, he said that God had called the heathen king who would destroy them “Nebuchadnezzar, My servant” (43:10)! The Assyrians God called “the rod of My anger” (Isa. 10:5). All the destructive plagues of insects that destroyed harvest after harvest in the days of Joel the prophet, “the palmerworm, the locust, the canker-worm, the caterpillar,” God spoke of as “My great army which I sent among you” (See Joel 1:4 and 2:25). There are dozens of such sayings by the prophets.

We all know about Joseph, and he went even further. He left no room for us to say that God “permits” evil things

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to happen but does not direct them; for, even though he had suffered thirteen years by being sold as a slave by his brethren and then being thrown into prison because of the false accusation of Potiphar's wife, still he told his brethren, "Ye thought evil against me, but God meant it unto good" (Gen. 50:20). Meant it! To "mean" is not to "permit." It is direct purpose and planning.

Peter, in a startling statement in his speech on the day of Pentecost, when referring to the greatest crime in history, told the crowds: "Jesus of Nazareth...Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:22-23). Determinate counsel—there's no possible permissiveness there! And

when the believers in those early days of persecution were praying together, they said in their prayer: "For of a truth, against Thy holy child, Jesus,...both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts 4:27-28). What could be stronger? Jesus Himself, above all, when He stood before Pilate, and Pilate had said "Knowest thou not that I have power to crucify thee, and have power to release thee?", answered, "Thou couldest have no power at all against Me except it were given thee from above"! From above? We would say, if we believed in two powers, "from beneath"!

But Jesus saw only one power. At the Last Supper, as Judas left the table to betray Him, Jesus merely said to His disciples, "The prince of this world cometh, and hath nothing in Me." Nothing! Jesus did not see Satan as having any inward footing in Him. And He said the final word when the soldiers were come into the garden to arrest Him, and He told Peter, "Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it?" And

what was that cup? Satan's taking Him to Calvary.

I had the answer to God "meaning evil" when I saw that a person is a person only because he is free. Therefore, when God created persons in His own image, they could be persons only by being free, as He is free. And as we have seen manifested in the history of our human family, that had to include our freedom to eat the fruit of the forbidden tree, which in turn had to include its tragic consequences, the sorrows that God in His faithful love told Adam and Eve would come to them. So in creating persons like Himself, who would be free to manage His universe, they must be free and responsible. He could do no other, or they would not have been persons. As freedom involves the necessity

of making choices, He therefore created them with the possibility of choosing the opposite to Himself, the evil—and they did. In that sense, therefore, God created evil, because, as we have seen, there cannot be consciousness without opposites.

It does not mean that God is the doer of that evil. As Paul said, "God forbid!" (Rom. 9:14). And James said, "God cannot be tempted with evil, neither tempteth He any man" (1:13). God does not sin; nor is He responsible when we sin. He created freedom, and it is in freedom that there must be this possibility of the

alternative choice, and thus in that sense alone He created evil. Satan himself was God's created being, of the highest order. In his freedom he rebelled, and founded the kingdom of darkness of which he is the god. But he is still forever God's Satan, and God deliberately used Satan, for instance, to bring Job to the final end of himself (as He uses him in all our lives!). And that is one of the great recorded evidences in the Bible that God is manipulating Satan, not Satan God (Job 1:8 and 2:3). Stretch this out, and (without excusing Satan for his evil designs) we find in all human history we can boldly call Satan "God's convenient agent." We have

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# Men Who Learned It— Joseph

by Norman Grubb

Joseph is the perfect example, outside the Saviour Himself, of the trained servant of the Spirit. He, too, like the One he prefigured, “learned obedience through the things he suffered.” He had to learn. All have to learn. There is no shortcut. Learning obedience means learning that we were never created for independent action, to be self-acting selves, but for submission, to obey and to love and obey: and learning that this is made wonderfully actual by the Spirit of obedience living within us, the Spirit of Him who “became obedient unto death, even the death of the cross.”

All this is wonderfully seen in Joseph. Pure in youth, taking a lonely stand against sin in the family circle, he boldly declared the revelations God gave him, amidst hatred and envy from his brethren, for the word of faith always sounds like boastfulness to the natural ear. Only his father Jacob, who well knew that Voice himself, senses its authenticity in those dreams and recognized the chosen vessel. How did Joseph think they would be fulfilled? Could anything have been further from his thoughts than captivity in a foreign country, slavery and the dungeon? Could a believer’s progress ever be more sharply downward than his? How did Joseph think they would be fulfilled? How did he retain his faith and not become an atheist? Sold as a slave by his own brothers despite his pitiful

entreaties, bought and put to work in an Egyptian officer’s household, what had God and His supposed revelations to do with all this? But “the Lord was with Joseph...and his master saw that the Lord was with him.” That does not happen to the rebellious man. Every indication is that Joseph, distressed and mystified, bowed the neck to God’s will. He

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learned the first lesson of obedience. God was his circumstance, God his environment: it is not in self to order our outward way aright; our very enemies are carrying out God’s plan for us.

But, as with Abraham, the test on the body must go to the limit. If this young man was to be next to the king in the wealthiest nation on earth; if he was to live right in a world of luxury, profligacy and idolatry, and yet not be of it, a

stranger and pilgrim unspotted by the world, the one pure light in a great darkness, he must most surely be lust-free and heart-free both from “the pleasures of sin” and “the treasure in Egypt,” from which even the great Moses had to flee. So there came to this lonely young man in the full bloom of his youth this subtle and continuous temptation, so flattering to his pride and so alluring to his flesh. Could any but a God-indwelt young man have resisted it? Listen to his answer to her. It would be a horrible breach of trust towards his master, a great wickedness, and finally, and the words were addressed to his heathen temptress, a sin against God. It was the answer of a firmly dedicated heart: the matter was settled for him; his body was not for fornication, but for the Lord, and the Lord for the body. The battle for the body was finally won.

We can hardly imagine the scene on the return of his trusting master, when he believed the wicked lie of his wife. His disappointment: his rage; Joseph’s distress and helplessness: the arrest, the blows stick, the dungeon, the feet hurt with fetters, the iron entering his soul. We do not think on this occasion that the bodily distress was of first importance; Joseph had become accustomed by now to those kinds of hardships. It was into his soul that the iron sank, says the Scripture, when they hurt his feet with fetters (Ps. 105:18 marg.). His mind was

assaulted. As he had learned that his Lord, not self, was the owner of his body and director of his circumstances, so now he must discern between the mind of self and the mind of the Spirit: God must also be the God of his soul-life. Did he doubt the authenticity of those boyhood dreams? He had good cause to. How could he prove they were not just ambitious daydreams? But once again, there is no evidence that he wavered in faith. The test and proof of this came without warning one morning when he found the imprisoned butler and baker distressed because no one could interpret their peculiar dreams. Without hesitation Joseph said to them, "Do not interpretations belong unto God? Tell *me* them, I pray you." Could he have done that if he harbored secret doubts about his youthful dreams? Did it not mean not only that God gives interpretations of dreams, but that God gives them to him? Not just that God can, but that God does through him. This was the proof of union. He knew the difference between his human thoughts and the thoughts of the Spirit within him. As he was tested on his body and material circumstances, so he was on his soul, and in both cases he came through unscathed; he seemed to demonstrate that, where most of us have to learn our nothingness by our failures and that only God in us is the victory, Joseph knew this from his youth and was able to walk in it. It seems as if he was one of those rare souls that went through his wilderness education with a Canaan experience!

Yet two more years passed in silence. Had God forgotten to be gracious? Was His mercy clean gone for ever? We ask that, but Joseph did not; for if there had been doubts in his heart

he never could have answered that sudden summons to appear before Pharaoh himself, with only just time to shave and change his clothes. There he stands before the whole court, asked by Pharaoh to interpret the dream, confronted with the failure of the whole body of the magicians to do so, yet perfect master of the situation. What is in us comes out in a crisis. There is not time then for pretence and build-up. But Joseph's secret is plain to all that read. He walked in pure light. He knew the inner bond between empty self and mighty God. The difference between the mind of the flesh and that of the Spirit were unmistakable to him. So when Pharaoh said to him, "I have heard say of thee, that thou canst understand a dream to interpret it," like a flash Joseph answers, "It is not in me: God shall (not God can) give Pharaoh an answer of peace." No impudent boastful claims here, or what would be much more likely in a person uninstructed in the ways of the Spirit, fearful, falsely humble disclaimers; but the clear calm statement of the man with the Holy Ghost, I can't, but God can, and will through me; till at the end Pharaoh is saying, "Can we find such a one as this, a man in whom the Spirit of God is?"

One more necessary test came to Joseph, a test of his inner self, his spirit. Prosperous, powerful, busy, it looks as if even the reality of those first dreams faded, for he named his first-born Manasseh, "for God hath made me forget...all my father's house." Then, one day he was face to face with his brethren, the ones who had hated and sold him! What was found in that pure spirit? Vengeance or sentimentality? Summary justice or superficial forgive-

ness? Vengeance was not there, not a trace of it; the dream came back to his memory, it says, and doubtless a great thrill at this marvelous proof of God's faithfulness; but his vision in the spirit had progressed far beyond that. His delight was not in the sight of his brethren doing obeisance to him. No, he saw with God's eyes, that all the years of his suffering and exile were the working out of a plan of transcendent wisdom: "Be not angry with yourselves; for God did send me before you to preserve life...Ye thought evil against me; but God meant it unto good." It was not for his glorification, nor for his position of power, but that the plan of God through the ages, the promises to Abraham should be fulfilled, "to preserve you a posterity in the earth, and to save your lives by a great deliverance"; and his father Jacob pointed to the still more distant and glorious purpose of it all, when he later said to Joseph, "from thence is the shepherd, the stone of Israel." Such a man had no place in his heart for bitter vengeance. In the wisdom of God he led his brethren to true repentance and acknowledgment of their sin, which he freely forgave and never withdrew, neither during their father's lifetime, nor after. It was the heavenly Spirit dwelling in Joseph's spirit, not now sanctifying his body as the instrument of His great purposes, nor enlightening the mind with revelations of things to come, but loving and saving enemies, and leading them to repentance through a self which was no longer itself, but the dwelling place of God. Where Abraham was called to sacrifice his son, Joseph was called to forgive his enemies by the same God that worketh all in all.

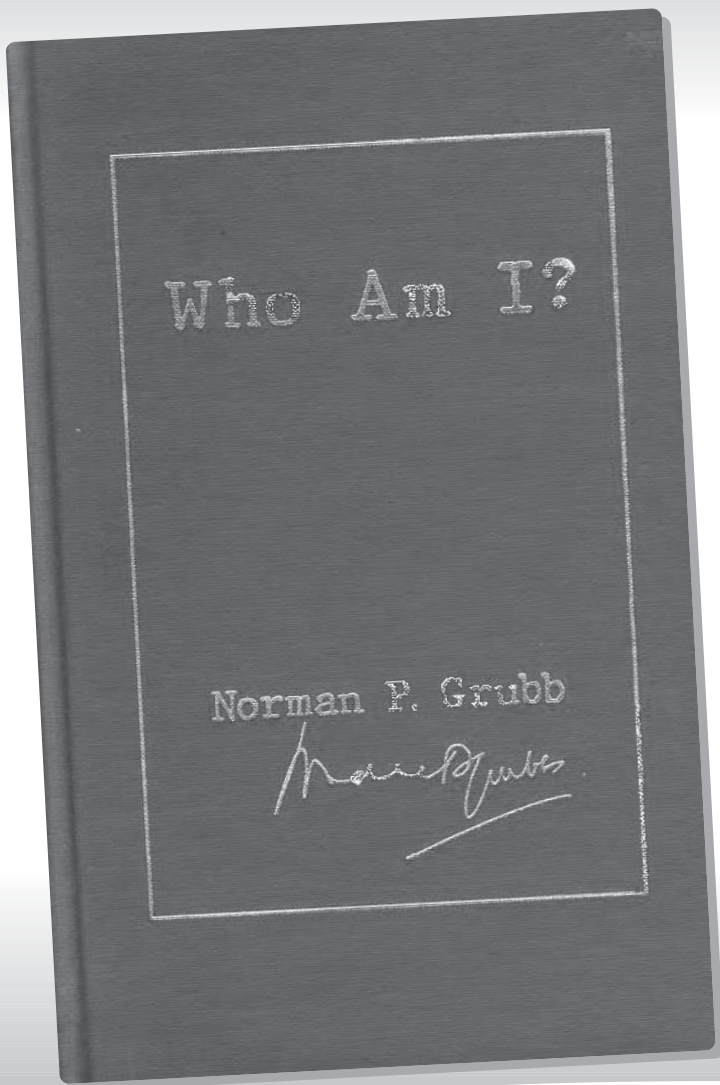
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# Undiscovered Self

by Norman Grubb

Sin lies deeper than sins which are the outward form it takes; deeper than world attachments, which are the golden chain of its subtle enslavement. Sin is the root, sins are the fruit. Sin's dwelling place is in the ego ("the sin that dwelleth in me"), in the centre of the personality, in the heart. Sin reveals itself in its subtlest shades in all kinds of manifestations of the self life. So indiscernible are they to any but God-enlightened eyes, that the writer to the Hebrews speaks of the word of God being sharp enough to pierce even to the dividing asunder of soul and spirit, to the discerning of the thoughts and intents of the heart. Only the Holy Spirit can convict a man of his outward sins: only the Holy Spirit can show him his secret idolatries. How much more is it true that only the Holy Spirit can expose sin to its roots right in the inner ego of a man!

That was the complete catastrophe of the fall. The ego, the heart, was created as God's dwelling place, the holy of holies where the universal Spirit of goodness, beauty and truth, would hold converse with man's created spirit, dwell in the blessed union and communion with him, be the light of his eyes, the wisdom of his mind, the strength of his will, unfold to him all the hidden glories of God's creation. Man, foolish, beguiled, self-seeking, deliberately took the frightful step of rejecting the gentle dominion of the Father of Spirits, and surrendering the throne of this personality to that impudent, usurping tyrant, his own independent self. What a harvest of horror he

has reaped—selfishness, pride, lust, wrath, hatred, malice, war, disease, death. And, hidden behind the supposed dominion of king ego, there has lurked the all pervading spirit of evil, that spirit which Paul says works in the children of disobedience.

Such has been man's condition, all his magnificent faculties, which were created for God's use and God's glory, enslaved, infected, defiled by the dominion of his rebel self, all together forming

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the "I" that is carnal, the flesh in which dwelleth no good thing, the old man corrupt according to the deceitful lusts. Yet that rebel self may display much of the common goodness still existing in God's creation, the goodness of which Jesus speaks, when He says that sinners do good to those that do good to them, and that the evil know how to give good gifts to their children: it may do kind acts; be cheerful; be polished; be clever. And even when Christ has been welcomed within, in humble penitence as Lord of

the life, that old self, largely unrecognized, will still reveal its presence in a thousand ways by self-will, self-importance, self-sufficiency; or alternatively by a self-consciousness that is bondage, or a self-depreciation that paralyzes.

It seems that God's Spirit has to take every forward-moving soul through a drastic process of self-exposure. That undiscovered self-principle lurking in the depths, that root of sin, has to be looked in the face. Its presumptuous claim to be a sufficient source of wisdom and ability has to be exposed in its falsity. Its save-yourself attitude has to be recognized and rejected. And such knowledge can only come through failure, though humiliation, through despair. Then, and then only, is the soul ripe for that inner leap of faith: the dying of the old, the rising of the new, the full and final enthronement of its proper Lord.

What trouble God took to bring this one truth home to all who would wholly follow Him. They had to learn it. It was the key to a God-lit-life.

Abraham took fourteen years after his first great step of obedience and consecration when "he went out, not knowing whither he went." Twice over, in the flight to Egypt and the advice of Sarah, his subtle old self swept him off his feet; first in a panicky effort to save his own skin, and second by preferring the advice of his wife to the plain word of God. By these two excursions into bypath meadow, the hidden existence of his fallen self was exposed to him in its two main centres of entrenchment, through the body

and mind. At last he was in a condition of brokenness, in which God could speak to him that word of final deliverance: “Walk before Me and be thou perfect”; and a mighty exploit of the Spirit was set in motion which became the standard act of faith throughout all history.

Jacob’s history in this respect is one of the best known in the Bible, although it is also true that he is greatly maligned and his true character unappreciated. Fallen nature prefers Esau to Jacob any day, but not so God. And the reason is obvious. Esau was a rank materialist, sensual, worldly, selfish, a heartbreak to his parents. God cannot but “hate” such, for by their free choice they are the antagonists of the only two laws which can ever turn this world from a hell to a heaven: the love of God with all our heart, and the love of our neighbour as ourself. Yet Esau was dressed in outer garments sufficiently attractive almost to deceive the elect, with social charms, good looks, athletic grace and prowess, and a certain abandon and open-handedness that worldlings often have.

Not so Jacob. Cautious, crafty, stay-at-home, there is little to appeal about him, but one thing—and that only God and his mother could see. He believed in God. In his own crabbed way he loved God. God and His promises, which Esau would barter for a bowl of beans, were so real to Jacob that, with all the intensity of an intense nature, he set himself to obtain them. This, perhaps, was why God called Himself the God of Jacob; not because He has mercy on the crooked, but because He is ever found of those who seek Him with the whole heart. But what a dominant “I”, what a scheming, bargaining self! Obvious enough to all except the possessor! It took twenty-one years for Jacob to make the discovery

that his one enemy was his own uncrucified ego. Tricking and tricked, still he did not see that it was self he was trusting. There remained one trump card, and God played that. He knows just when and where to give the *coup de grace*, for He knows our soft spots. One fear Jacob never conquered, and that was the sworn vengeance of his brother. Wild horses would not drag him back within his reach. But God’s voice came to him, “Return”; and, deeper than all his

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schemes and fears, one voice had the last word with him. He was God’s, and it is important to note that these deeper dealings of the Spirit are only possible in lives which are first so wholly given to God that when the pinch comes they will take anything He gives them and go anywhere He sends them. So back he went. Every wile that his scheming brain could devise was made ready to placate Esau. But well he knew that such would be but as straw to a whirlwind. Was not Esau

coming with four hundred men to make no mistake about it? That night, alone at Jabbok, the real fight was fought, not with his outward enemy—for outward things are not really our enemies at all—but with his inner, that unrealized, unbroken, self. Set, as he was, somehow still to scheme some final clever getaway, filled with his own thoughts, far too preoccupied to think of transferring his trust to God, the Lord Himself could do nothing with him, until his very body cracked under the strain. Lame and helpless, at last the light dawned, self was seen in its true colours; and all the energies of that intense personality which for twenty-one years had centred in his own scheming, turned from himself, helpless and broken, and clave with a like intensity to his God. “I will not let *Thee* go except Thou bless me.” He was through. “As a prince hast thou power with God and with men, and hast prevailed.” And next day the avenger who came to slay him met him with embraces!

Joseph, that holy and consecrated young life, precious to the Lord as are all who are pure from their youth up, is sometimes foolishly portrayed as a conceited and pampered young fledgling. A thousand miles from it! Morally mature and courageous, he stood undefiled alone amongst his brethren, although it may not perhaps have been his business to expose them to their father. Rarely can God entrust a vision of greatness to a mere stripling, but He did to young Joseph. Again he overstepped the mark in telling it to father and brothers; but the father, who well knew God and His ways, even while rebuking his son, senses the Divine origin of the dreams and took good note of them.

But it was the same old story—

# BIBLE STUDY:

by Brett Burrowes

*Reprinted from the Fall 2001 issue of The Intercessor (published just after the 9-11 attack), the following Bible Study addresses the age-old question that arises in the pain of injustice or loss: If God is good and reigns over all, why does He permit evil?*

What happened on September 11th was a terrible tragedy. I did not lose anyone close to me when the Trade Centers collapsed, so I can only imagine what it must be like for those families who did lose someone. Bringing these terrorists to justice, as important as this is, must seem like small compensation for the loss of their loved ones. After all, nothing will bring back the family members and friends that are no longer living, not even the deaths of the terrorists. It all feels so unfair and unjust: we are all powerless and helpless before death.

So it seems natural to ask where is God in all this? Why did he permit it to happen? I can understand how God might permit me the daily troubles and annoyances of life, but this? This kind of event was not supposed to happen to us: such things never entered my mind: they were beyond the realm of possibility. For myself the myth of American invulnerability was shattered, not only because we are the most militarily powerful nation on earth, but simply because such things don't happen to us: we're America! But of course such things do happen to us and have. So again, I ask: where is God in all this?

The simplest answer is that God is where He has always been: right in the thick of things and at the heart of every circumstance. It is not as though the event happened while God was off

napping somewhere or visiting some distant galaxy and He had to rush back as soon as He heard that some terrible event had happened because He wasn't paying attention. No, God had a purpose in what happened before the event ever occurred, though of course he did not cause the terrorists to do what they did. God does not merely respond to events in the world and turn them to the good: He is in control from the very beginning and nothing escapes His careful planning, though

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He is neither the source nor cause of evil. Hence Norman Grubb has written in his book *Who Am I?* 'God Determines, not Permits.' You might ask how God could have a purpose in such an utterly evil thing such as this. Isn't He a God of love? Of course He is: God is not evil but completely good, loving and just. But whatever evil motivated the terrorists, God was ultimately in control of what happened on September 11th. God could have acted to prevent the terrorists from doing what they did, but He didn't. Why? Because He wills us to get the

consequences of our free choices. Since we are persons who are made in the image of God, He has given us freedom, the free choice to be vessels of wrath or of mercy. But our choice not only has consequences for ourselves but consequences for others. Since the fall of Adam and Eve, we have been getting the consequences of our own evil choices and the consequences of the evil choices of others, and God wills us to get these consequences in order that we might turn back to Him.

Some may have trouble believing that a God of love could have purposed such an act of evil. But God predetermined that Jesus would be murdered at the hands of evil men, as Peter says: 'this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law' (Acts 2:23). In fact, 'both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, gathered together against your holy servant Jesus, whom you anointed, to do whatever your hand and your plan had predestined to take place.' (Acts 4:27-28). It hardly needs to be said that the most evil act in all of history was the unjust murder of Jesus on the cross. He alone is absolutely sinless (2 Cor. 5:21), and therefore the only one completely undeserving of his fate. We all are sinners and therefore deserve to die (Rom. 3:23, 6:23), and so if we die in some tragedy, we are after all only getting what we deserve. But Jesus did not deserve death, and so his death was a crime of unimaginable magnitude, and yet Scripture says that it happened according to the definite plan and foreknowledge of God. God's purpose in

# EVIL IN GOD'S PLAN

Christ's death was for our salvation, despite the intentions of evil men. In fact God used their evil intentions and actions to accomplish His purpose. God did not make these men evil; we are evil by our own choice. But given the fact that without Christ we are vessels of Satan, God simply uses us and Satan through us as His convenient agents to accomplish His plan.

If it is true that God predetermined and intended Christ's death, how much more it is true in our case. If it was 'the Lord's will to crush him and to cause him to suffer' (Isa. 53:10), how much more that must be the case when we suffer. But God's purpose is not to cause us pain as if He were some kind of cosmic sadist, but always and only for our ultimate good. As Joseph said: what human beings meant for evil, God meant for good (Gen 50:20). His brothers had intended evil for him, selling him into slavery into Egypt, but God had intended to send Joseph ahead into Egypt in order to save his family from famine. The evil his brothers had intended was the convenient means by which God fulfilled His purposes. In the same way, the evil the terrorists intended was merely the convenient means by which God fulfilled His plan.

It is impossible to know all that God intends through this event, since for each of us God might have a different purpose through it. For unbelievers, what happened is a warning of coming judgment and the inevitability of death for us all. What happened is not simply an unjust event, but God's call to repent of their wicked, unbelieving life. After all, death is not an undeserved event, since we are all sinners (Rom. 3:23) and the wages of sin are death (Rom. 6:23). That

the means of that death is unjust and wicked makes no difference, since it is God who decides in every single case the exact time when we will die: it is not chance or luck, it is not decided by terrorists or criminals, nor by diseases or accidents: God alone is the one who decides. He is absolutely sovereign over all that occurs and over the times of our deaths, including the deaths of every single person who died in the Trade Centers. This is a hard truth, but the

**What is it that God wishes me to see through what has happened? Is God warning me to repent, is He shattering the myth of American invulnerability? Is He reminding us of our own powerlessness before death? God has many purposes in what happened and probably as many purposes as there are of us. But each of us must ask ourselves: what is it that God has intended for me through this event?**

people who died on September 11th died because it was their time to die. For Christians, death was an invitation to come home to be with Christ in heaven. Death is not the final word for us, we will be raised from the dead to enjoy eternal life in God's presence. For unbelievers, it was time to face God in judgment: It is appointed for human beings to die once and then to face judgment (Heb. 9:27). For us who are still alive, their deaths are a warning: death comes

to us all, so we need to be right with God in the present (by trusting in Christ) so that we do not face damnation when we die. For believers, this tragedy ought to spur us on to share the gospel with our unbelieving loved ones and friends, so that they do not have to face final judgment with fear.

For myself, what happened on September 11th was a warning not to trust in the American myth of invulnerability, that is, in our own strength as the most powerful nation in the world. As the hymn by Wesley states: 'The arm of flesh will fail you.' For me, it was a powerful reminder to trust in God alone and not in our strength to protect ourselves, since ultimately our safety is in the hands of God no matter what we do to protect ourselves. This does not mean we do not take adequate steps to ensure our safety, both as individuals and as a nation, but ultimately our safety is in God's hands, as are all the events of our lives and the time of our death. God is sovereign over it all, and nothing happens apart from His plan. God's command is that we trust His sovereign love, no matter how events appear to contradict it.

Trusting in God's sovereign love does not mean, however, that our country should be passive in the face of what has happened. Our government was given the power of the sword in order to protect its citizens (Rom. 13:4). But should we not 'turn the other cheek' as Jesus commands us? First of all, this command applies to individuals, not governments. Secondly, this command simply means not to seek revenge for harm done to one's person, which God forbids. The command not seek

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# A Look at a Book

by Gail Bedell

## BOOK REVIEW:

### *The Spontaneous You*

by Norman Grubb

I first read *The Spontaneous You* in the 1970's; it was my introduction to the transforming insights of Norman Grubb. As a fairly new Christian at that time, I had just started to attend a neighborhood Bible study. One day a lady quietly interjected comments that got my attention: things like "humans have no nature" and "our spirit-union with Jesus Christ." Later, when I asked her more questions, she suggested I read Norman Grubb—any of his books. The Christian bookstore offered several titles, and I made my selection attracted by the word spontaneous. Reading *The Spontaneous You* was like a plunge to the ocean depths: I entered a new dimension that would eventually revolutionize my understanding of the Christian life, my relationship with Jesus Christ and people around me, and provide a full and complete answer to life.

*The Spontaneous You* is neither the earliest nor the most recent of Norman's books. First published in 1966 (and now re-published in 2007 by Zerubbabel Press), it was one of the many books and pamphlets Norman wrote to "dig down into the foundations and examine the basis of human living, not as a theory but in workable experience." As I reread *The Spontaneous You*, however, I find it as excellent and practical a diving platform into these depths today as it

was years ago.

For those who met Norman Grubb personally, the chapter titles bring back flashes of his ease and wit in sharing: "God Never Does Things by Halves," introduces the often missed second half of the atonement: our identification with Christ at His death—which effected the complete separation of the Satan-indwelt spirit from His body (and us in Him) and at His resurrection, the entrance of the Spirit into His body in an eternal spirit-union (and us in him). Understanding this second half of our salvation, Norman points out, is the foundation for the complete solution to Satan's domination of the unsaved and harassment of the Christian.

In "That Clever God," we see how God not only provided a complete solution to our enslavement to sin and Satan, but also how He conditioned us to want His solution, by giving us the Law to make us aware of our dire need for a Savior: "Law, then, is not God's frown on us; it is the first form of his love....We must have the wrong way exposed to us which in our blindness we try to make is the right, before we are conditioned to desire or find the right."

Having laid the foundation and provision for a complete solution to the problem of sin, Norman guides us forward, chapter after chapter, to the application of that solution to everyday life:

"The Answer Completed," "At Last—The Spontaneous You." The book could end there, with a thorough and practical understanding of our reconciliation to God and union with Christ. Yet the answer is still not a total answer to life.

Norman spends the final third of the book taking us beyond ourselves—to *God's* need for mature Sons through whom He can manifest His nature of outpoured love—as priests and intercessors to the lost. With solid biblical references and personal anecdotes, Norman navigates us through depths into which few in our day have gone—exposing the mind and heart of God and His redemptive purposes in the trials and painful circumstances in which we find ourselves: a complete paradigm shift that changes the adversity in our lives into adventure.

Recently several folks discussing *The Spontaneous You* noted that for each of them this book is perhaps the most current of Norman's books in application—addressing needs and circumstances very familiar to us today. For those of us "eager to find the really releasing answer to living free in their private prisons of frustrating circumstance," *The Spontaneous You* provides a total answer and a practical guide for living the purposeful, spontaneous life for which we were created.

# Compact Discussion

by Chris Anderson

## *A review of Norman Grubb's two CD series—Joseph*

by Norman Grubb

### **Joseph—Great Dreamer, Nation Saver**

Joseph said to them, “Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.”

We all know the story of Joseph, but in this two CD discussion, Norman sheds new revelations on Joseph and his circumstances—truly delving into the deep things of God. Norman starts out saying that this is another story of the ways of God, the ways of the Spirit through a human life. He points out that Joseph was different from his brothers: pure in youth. While his brothers liked to be out away from the family moral influence, Joseph took a lonely stand against sin in the family circle. Norman describes how God does not talk to unconcerned people; deeper dealings of the Spirit are only possible in lives that are wholly given to God.

So Joseph was already set apart spiritually, and Norman traces the dealings of God to completely establish him in the Spirit. The stage is set, first, with the animosity from his brothers that was necessary for God to fulfill His will. After it became obvious to his brothers that Jacob favored Joseph above the others by giving him a beautiful coat. Joseph really drove in the animosity spike by sharing his two dreams. First, “We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and

bowed down to it.” Whoa! As you can imagine, his brothers’ responses were not friendly. Norman says that it is Joseph’s second dream where he truly becomes fixed in the Spirit: “This time the sun and the moon and eleven stars were bowing down to me.” Why did Norman say that Joseph became fixed at this point? Because in the second dream his father, Jacob, was also bowing down to him—a whole different picture.

In the section dealing with Joseph’s slavery in Egypt, Norman now focuses on Joseph as an obedient servant of God, fixed in Him and carrying out His will. Norman says that Joseph understood that God is in everything, including adversity—and ultimately, “God determines, not permits.” Joseph did everything with a great attitude and very well. In this, Potiphar saw that “the Lord was with him, and that the Lord gave him success in everything he did.” Potiphar put Joseph in charge of his household, and because of Joseph the blessing of the Lord was on everything Potiphar had. So in Joseph’s circumstances as a slave, God was training him in Potiphar’s house to run Egypt.

When Potiphar’s wife tried to seduce Joseph, then lied about the situation, and Potiphar put Joseph in prison, Joseph still saw God in all of his circumstances. “With God,” says Norman, “evil is just another form of good—He will use it for his own ends.” This is a bold, powerful statement. Norman gives more insight when he says, “Could a believer’s progress ever be more sharply downward than his? How did he retain his faith and not become an atheist? Every indication is that Joseph, distressed

and mystified, bowed the neck to God’s will.”

Now, you can hear the emotion in Norman’s voice as he speaks of Joseph’s time in prison, for Joseph did not skip a beat. His obedience and trust was so complete that once again he was given responsibility for all that was done there. But even when Joseph rightly interpreted two more dreams, he was forgotten for two more long years.

It is at this point—when Norman talks about Joseph’s dramatic meeting with Pharaoh and interprets Pharaoh’s dream because no one else could—that you start to see God’s ultimate plan. We know the plan because we know the story. What Norman emphasizes is that Joseph did not; he just trusted and was obedient in the next moment, despite the long period of time of being sold into slavery and then being falsely imprisoned. As Norman points out, Joseph was ready when summoned. No problem. Let me just shave and clean up a bit; I’ll be right there!

Norman says Joseph was fixed in the Spirit. How do we know? When Pharaoh asked Joseph to interpret his dreams, he replied, “I cannot do it, but God will give Pharaoh the answer he desires.” Amazing, amazing, amazing. Then Pharaoh describes his dreams, Joseph interprets them, and proposes a solution. And Joseph is put in charge of all Egypt.

Norman’s insight in this next part is fascinating as he describes the process that God takes to bring Joseph’s brothers to repentance for selling him into slavery. Step by step Joseph secretly tricks the brothers until

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# THE KEY TO EVERYTHING



by Norman Grubb

We shall now move on to the heart of things which we can call the key to everything. We have now come full circle to where we started. We said at the beginning that our total revolution is our turn from being matter-people to what we really are—spirit-people. And the extent of that revolution is beyond all words, and reaches right down to the tiniest detail or the greatest mountain in our lives. We took a brief glance at the raw fact that either the Bible is an unreliable record, or the men of God from earliest years to the final happenings listed in Hebrews 11, lived in a dimension right in the middle of this earthly world, in which things took place which cannot be accounted for by human reason. Having already referred to a number from Old Testament records, we need only look at the life of Jesus, who the Bible makes plain in Hebrews 2 became wholly one of us, a true human. It is plain that He did not see earth events as we see them. He did not look at them but through them—to what? To the reality of which they were only external distorted shadow forms. He did not look away elsewhere to call His

Father on to the scene. He saw Him already always there at the hidden heart of the apparent condition of need. He saw the One of whom it is said, “Who is above all, and through all, and in you all,” and “by Him all things consist.” The distortions had their origin in our fallen human believings, which in their grab and grasp, had brought need, disease, and disharmony into God’s perfect world, that we have to live life out in a world of thorns and thistles by the sweat of our brows.

So how did Jesus act? In the coolest possible manner He continually saw right through the lack or disease. Did they fish all night and catch nothing? He held no prayer meeting, but just said, “Launch out and let down your nets for a draught ... and they inclosed a great multitude fishes.” They were on the lake when a big storm arose and the boat was filling with water. When they called out to Him and woke Him from sleep He actually rebuked them for being afraid they would drown. Have we any better faith today? Don’t we still see at storms and fear them? And all He did was to see 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.” We see diseases and death. He evidently did not. You don’t tell a man with a withered hand to stretch it out, if you see it’s withered. It is only if you see through to a whole hand with God’s life in that man, that you could tell him to do such a thing. He actually only saw sleep when we see death. He said of Jairus’ daughter, “She is not dead, but sleepeth.” And they laughed Him to scorn! Who wouldn’t! They bring Him five loaves to feed five thousand. No concern, no going aside to pray, just an order to get the people settled down in rows of fifty. Meanwhile he “lifted His eyes to heaven” (it was necessary that they all see the source of power to be beyond Himself), blessed, brake and “they were all filled.” And so water was turned to wine, money came out of a fish’s mouth, and all the healings of blind, leprous, deaf, dumb. And Peter picked up this way of faith and boldly asked to walk on the water, and walked. Evidently Jesus took no account of the laws



of gravity! And Peter followed through after Pentecost and said to the lame man by the gate of the Temple, “Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk.” Such as he, Peter, had—not God! You see what I am saying? I am not saying, “Imitate Him.” Faith is not imitation, but action each on our level.

But I am delving into this key fact, that God is not limited to laborious matter-means of production based on human reasoning. It is the Fall which bound us down to human thinking; and Jesus said we are not to live by “taking thought.” God is spirit, matter is only a condensed form of spirit, and we have tied ourselves down in our race-outlook to matter, and matter being the reality. But 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.”

Now that means a totally different outlook on every detail of life, small or great, insofar as I recognize the falseness of my natural outlook and practise the habit of changing it. That is why we say it is the key to everything—everything. Nothing is outside its reach. It does not make us less practical or sensible, but quietly seeing and approaching everything from a new dimension, or rather as being in that new dimension. It is also wholly logical if it is true, as I believe and there is all this Bible evidence that it is.

Say a thing is just some small household or business problem, or

some major world situation. I start by the way I am looking at it, for this is our whole first point, that we are inner people and are controlled by the way we inwardly see a thing, in other words by our believing. Now I always am meant, as a practical human, to start seeing it as it outwardly appears. I have mislaid something. There is a financial need. There is a relationship problem. There is sickness or tragedy. Of course I begin by believing it as it appears to be. That means I am bound by a sense of helplessness,

**So we are daringly saying that wherever there is a need, small or great, wherever there is a disturbed or tragic situation, God is not just looking on and to be called upon to intervene. No, God is the Real One right in the situation, and it is only His distorted clothing; and we preserve the clothing by believing it to be the real.**

or a drive to try somehow to clear it; but my spirit is clouded by my negative outlook; or of course in a thousand things it never even occurs to me that there could be another way of looking at it. What is more, I am confirming and strengthening the condition that is bothering me by my attitude of believing in it as it is. This is our whole realm of outlook on all life, and any other outlook is merely phony.

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. This Paul says has always been His own planned purpose for the world (Romans 8:19-21)—through His sons to complete the replacement of its present “bondage of corruption” by “glorious liberty”; and this we sons can do today in our local situations, as Jesus our elder brother did.

So we are daringly saying that wherever there is a need, small or great, wherever there is a disturbed or tragic situation, God is not just looking on and to be called upon to intervene. No, God is the Real One right in the situation, and it is only His distorted clothing; and we preserve the clothing by believing it to be the real.

Now in utmost simplicity, without changing an outward thing, let us transfer our believings. That’s all. Let us deliberately affirm, against all appearance, that this is not the difficulty it appears to be. Instead of looking at the situation, let us look through—to God, again not afar off, but the very situation being He in disguise. He with supply, He with solution, He with change, where we only see the opposite.

### **God Determines, Not Permits**

Then let us take it further. Let us specifically believe that He is coming through and will manifest Himself. Let it be specific so that it is an inner word of faith; and the best way such an inner word takes outer form is by praise. All we have now done is to transfer our believing from the negative to Him the Positive, and it is our believing which lets Him through. Our believing doesn't do a thing in itself. God is the doer. God is the one who deliberately put us in this problem situation and thus awakens us to get into faith action. And the faith action is my responsibility as a son of God, invested with authority to be the one by whose word of faith He reveals Himself in some concrete form. He is already there. The supply is there for He is the supply, where our human eyes see only the need. We merely, by our word of faith, affirm His fulfilling presence. Just as at the beginning the Word said, "Let there be light, and there was light."

Now let us backtrack and go into this in more detail, just because it is so revolutionary and universal in its application.

First, there is our necessary basis of seeing God in everything and everybody. We won't go back again over what we sought to show at the beginning that the universe is God manifesting Himself, Spirit slowed down to the point of visibility. We either "see through" to that wonderful fact, or we don't. If we don't, there is not much point in following through along the lines in which Jesus evidently "saw through" to His Father, the hidden presence in the apparent conditions of material need, disease, or death. But, if we do, then that which needs strong

confirmation, if we are to be strong in faith under any conditions, is the certainty that God doesn't sit by and "permit" various adverse or tragic situations; but He actually "determines" them.

There are a series of very plain evidences of this in Bible incidents, and I don't think they can be bettered, though so well known. The most obvious and complete is that Jesus, when approaching His death, did not look at it as a machination of the devil, except in the sense that the devil was God's agent. He

**... whatever befalls me, or whatever apparent horrors are happening in the world, God sent those, God determined that—not just permitted them. And I think we see the explanation clearly enough when we have got it clear that outer sufferings are not the real suffering, but inner sorrow is—in other words, the way we take a thing.**

admitted that this was "the prince of this world coming" to assault Him, but He added "he hath nothing in Me": in other words, Satan could not touch Him in His real inner self on the level of His inner believings, and could only attack his outer body. Then He said later, when they came to arrest Him, "The cup which my Father hath given Me, shall I not drink it?" That was final. This was not the devil, but His own Father responsible for this. That is perfect. Then Peter confirms it so completely

in his Pentecost talk, the first official pronouncement at the birth of the church. "You crucified Him with your wicked hands, but you were doing what was God's determined counsel and foreknowledge." No mere permissiveness about that. And in the first recorded prayer of the early church, they said, "Of a truth against Thy holy child Jesus, both Herod and Pontius Pilate, with the gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." Surely conclusive!

The other famous saying was when, after Joseph had been sold as a slave by his brothers, and imprisoned through Potiphar's wife, and had fourteen years of bondage and confinement, but was then elevated by Pharaoh to be his chief minister, and was thus able to rescue his brethren from famine, he said, "You thought evil unto me, but God meant it for good...God did send me before you to preserve life." Conclusive again. And add to that, many passing statements such as that the Assyrians were "the rod of Mine anger"; and Nebuchadnezzar, come to destroy Jerusalem, was "Nebuchadnezzar My servant." And the various swarms of locusts, caterpillars and others which reduced Israel to famine, were, the Lord said through Joel, "My great army which I sent among you." And the Lord sent a lying spirit to deceive Ahab. And it was God who stirred up Satan to assault Job, not Satan who persuaded God.

This gives me boldness and authority to say what would seem to the outward eye to be clearly contrary to the character of God as love,

that whatever befalls me, or whatever apparent horrors are happening in the world, God sent those, God determined that—not just permitted them. And I think we see the explanation clearly enough when we have got it clear that outer sufferings are not the real suffering, but inner sorrow is—in other words, the way we take a thing.

We saw in the account of the Fall that suffering was to be humanity's greatest blessing. Even before there was a human race, we are told in Hebrews 2:10 that 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-Saviour and Elder Brother by sufferings. Why? Because only by opposites can a thing be known in its reality: only by a full experience of the wrong way can we be established in the right.

So sufferings cry out to us that something is dreadfully wrong with our condition, and compel us to find our release from them, and from the inner sorrow which is their effect on us. In our blindness, which attributes the suffering to the outward conditions which appear to make us suffer, we seek to escape by altering the outward conditions. But at last, by His merciful pressures on us by suffering, the Father compels us to face up to the truth: that our true sufferings are within and not without. They are because we are inwardly committing the one fundamental sin of "the evil heart of unbelief." We know in our inner beings whose offspring we are, but we refuse to bend our stiff necks and inwardly acknowledge that our true suffering is our rebellious, resenting, resisting inner attitude. We refuse to acknowl-

edge Him in our suffering situations, and accept Him in His love, in place of questioning how He can be responsible for what is happening to us. And we escape it still further by looking at the sufferings of others and asking how God can be responsible for that, not yet knowing in ourselves that all sufferings are purposed as redemptive in the individual lives of each sufferer; and the only true sufferer is the perpetrator, unless it brings him also to repentance.

But thank God we can come to this final point of reversing our antagonism, only because He first revealed Himself to us in outward form by His forgiving and restoring love in His Son, who has suffered with and for us. When at last we do that, and transfer our believings from our outward suffering conditions and our consequent resistance to them and our defiance of Himself in them, and believe in Him and His word of grace with no strings of questioning attached, then we have found the key and turned it in the lock: our real suffering was our inner unbelief.

We now see through to Him alone who purposed these outer sufferings to establish us—the only way to do so. We now recognize by faith that it is He coming through in some new perfect manifestation of Himself in love and power. The sufferings are only the outer shadow cast by our unbelief. Then we praise and rejoice, the joy of birth swallows up the pangs of travail; and we begin to practise the fundamental principle of no longer seeing anything as evil to us, or a problem, or a frustration. We don't "see" those things. There are no prison bars left, for there is no outer prison to this

eye of faith which sees only the Father in perfection in all things. For whatever the outer situation, in our inner selves we can always believe and praise that this is God's perfection for ourselves; and then our outer prison conditions are found to be open doors to share the same secret with the many others around us in their desperate sorrows, because they have got these outer sufferings and outer bondages questions as confused as we had. We are free—free to love—and he that loves has God dwelling in him and His love perfected in him. The whole question of suffering, its meaning and values, is largely the theme of Peter's first letter.

So now we have the grounds for the change from negative to positive believing which has to take place in every incident small or large. It is as revolutionary as we have eyes to see it. Everything in our lives is as we see it in the outer form—every material thing, every person, every happening. We are believing what our eyes see. That is the only way we know how to live as common sense people, and we call that reality. But what if it isn't? If it is only an outer material form, just as my body is my outer form; and reality is spirit, God manifested through forms?

Now if I begin to be absurd enough to practise the habit of seeing everything and everybody and every happening in that dimension, how do I act? First, I act perfectly normally in relation to everything and everybody. I get on with living. But then all sorts of things happen that I would like to see different—again both things and people. Well, some changes or supplies are within my reach, I can handle them. Very well, I

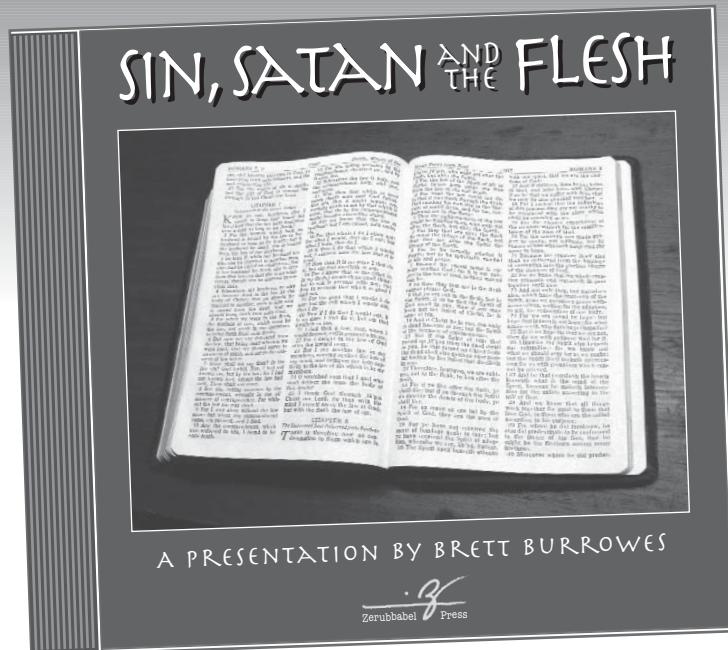
do. But some are not. Now I am reaching nearer the bone. It is here that I am getting my practice in acting as a son of God, a spirit-person, not a matter-person. I look right through that situation, practical need, or whatever, and I say, "That is only appearance. That is real on the matter world level, but I'm not really living there." In my real self, my inner spirit joined to God's Spirit, that need is not real to me. It is not there to me. I only see my God of all supply where my natural eyes see only the lack.

That is how we "die" to the natural outlook. We are seeing through. If it was God who put us in this place of need, then that is only the reverse side of His coin, and we don't live on the reverse side, and don't see it. The other side is the supply already there, for He is always all fullness. So now by the "renewing of our minds," we are beginning to see clearly. He meant us to have the problem to have practice in not seeing the problem but only Himself at the inner centre. So we now transfer our believing from natural seeing to seeing in the Spirit. We are now believing Him, and the problem (to us unreal) only His outer clothing.

-Who Am I?

# SIN, SATAN AND THE FLESH

A PRESENTATION BY BRETT BURROWES



A compelling study of Romans 7, and how St. Augustine introduced into Christian teaching the mistaken idea that believers have a "sinful human nature."

## SIN, SATAN AND THE FLESH

For Brett Burrowes, what began as a personal quest for answers, taking him through seminary and the writing of a PhD dissertation, became a radical discovery of how early church theology changed significantly in the early 5th century. This affects how we interpret Paul in modern translations today.

Brett presents the main points of his dissertation on Romans 7 and 8 in a clear, easy to follow manner. He delves into the original language of the Bible to unravel the truth about Sin, Satan and the Flesh. Brett discusses questions such as: What is the identity of sin? What is the meaning of the word flesh and the

phrase "old man"? How does Christ redeem us from the power of Sin? And what does the indwelling of the Spirit mean for the believer?

Brett hones in on the views of one particular early church father—St. Augustine. All of western Christian theology, Catholic and Protestant, is based on Augustine's interpretation of the Bible. Brett builds a compelling case to show that until Augustine, the early church fathers believed that sin was an evil spirit that expressed itself through human beings. Augustine reinterpreted sin as a corruption of human nature which had profound effects on Christian theology thereafter.

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# EXCERPTS FROM SIN, SATAN AND THE FLESH

by Brett Burrowes

## Laying the Foundation

My purpose is not to tell Christians directly how to live the Christian life here but to provide a kind of foundation. It is like your house: you don't live in the basement or the cellar where the foundations are, but if the foundations are not sound the house can collapse, as Jesus says in His parable. The storm comes along and the house falls down. So what I want to provide is theological grounding to make the faith of people more secure, so that when Satan tempts them or assaults them they have a secure basis and will not be moved. And so it is to provide an even stronger theological basis for what Norman has already taught us.

## Doctrinal Warfare

I believe that we are at war to reform God's Church. Or more properly, Christ is at war with Satan to expel him from God's Church. It is my belief that at some point in the early Church, God's Church was corrupted by Satan.... At that time, the doctrine of the Church changed to fit its circumstances. And this doctrinal change was not legitimate and ultimately watered down the Gospel and made it difficult, if not impossible, for people to live the Christian life or for Christ to live through them except in isolated circumstances.

## Re-examining the Biblical Basics

Winning this doctrinal battle against a belief in a sinful human nature means that thousands if not millions of desperate people will hear God's truth. I do not think the problem is that people are not desperate, but that the Church teaching of a sinful

human nature prevents them from hearing the truth. They will not even consider it if their church labels it as unbiblical or heretical before even really considering it. So my task, and yours as well, is to compel the Church to re-examine the Biblical basis of its theology of sin, Satan and human nature and the indwelling spirit of Christ.

## What is sin?

Sin itself is not something that has gone wrong with human nature; it is not some psychological principle; it is not a corruption of human nature. Sin is an invading spirit, what Paul calls "the prince of the power of the air, the spirit which is now at work in the children of disobedience." So sin is the spirit of Satan operating in us, operating in our flesh, while we were unbelievers. But, fortunately for us, Christ came and died to expel that spirit from us, from operating us, in His death on the Cross. When we believe in that, believe in Christ's redemption of us and participate in His death to sin and His resurrection, then the old spirit goes out and we are joined to the new spirit, the Spirit of Christ, by whom we are now to be operated through our faith in Him.

## Not I, But Christ

As Paul says in Galatians 2:20, it is no longer I who live but Christ who lives in me, and the life I now live I live by faith—or rather by the faithfulness—of the Son of God who loved me and gave Himself for me. And so our faith in His faithfulness is what enables Christ to live His life through us, just as sin or the spirit of Satan once lived his quality of life through us.

# Adventure **IN** Adversity

by Norman Grubb

When the adventure of adversity is seen in its true perspective, it is found to be the doorway into God's most transcendent secret—that adversities and sufferings, which in their origin are the effects of sin and instruments of the devil, in the grasp of faith become *redemptive*. They are transfigured from the realm of merely something to be endured as an opposition of Satan to something to be used to conquer their author and redeem his victims. Faith in time of adversity makes the serpent swallow itself! Once again the supreme proof of this is that when Satan made his fiercest attack in history on the person of Christ, God used that attack, through the faith and

endurance of the Sufferer, to bring about the world's salvation. *God uses evil to bring about good*—not causing it, but using it.

*“You  
intended to  
harm me, but  
God intended  
it for good”*

—Genesis  
50:20

The consequence of a clear grasp of this fact, that Satan and all evil circumstances in our lives are God's most useful instruments of the fulfillment of His purposes, is obvious. All attacks of Satan are seen to be our blessings. We “count them all joy.” We “rejoice in tribulation.” We use them as special opportunities to see the manifestation of God's power, instead of merely enduring them with a struggle as “judgments” or “tests.”

—*Touching The Invisible*

## BIBLE STUDY: Evil In God's Plan

continued from page 21

revenge, however, does not relieve us or our government from the responsibility of protecting others from evil when we have the ability to do so. This is especially true of a government which has the God-given responsibility to protect its citizens. Not to respond to and deal with the terrorists would be disobedience to God's mandate to the government; to bear the sword for the protection of the people. The failure to deal with the terrorists would mean that they would be free to continue terrorizing anyone who opposed them, and this would represent a real lack of love. Passivity and inaction in the face of evil is not love, but indifference and apathy towards our own people, and we can be grateful that our government has not chosen this sinful course of action.

Thus America's response to the terrorists would not be justifiable as mere revenge or retaliation for what was done

to us, for God forbids the taking of revenge (Rom. 12:19). Nor, despite the comments of our officials, should our purpose be one of justice, for how will death of the terrorists bring back our loved ones? We will have to wait until the final judgment and the resurrection from the dead for final justice. Ultimately our purpose in Afghanistan is not revenge, nor even justice, but the government legitimately acting to protect its people and prevent further attacks.

But even if our government's acts to protect us are justified, this should not prevent us from looking within ourselves and asking: what is it that God wishes me to see through what has happened? Is God warning me to repent, is He shattering the myth of American invulnerability? Is He reminding us of our own powerlessness before death? God has many purposes in what happened, and probably as many purposes as there are of us. But each of us must ask ourselves: what is it that God has intended for me through this event?

## Compact Discussion

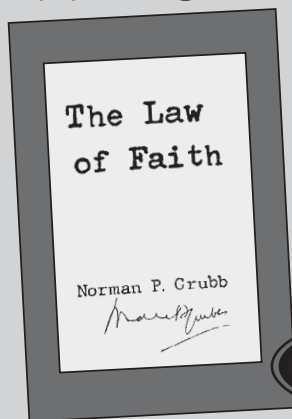
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they truly take responsibility for their actions against him. Finally, Joseph reveals God's ultimate purpose: "Do not be distressed, as it was not you who sent me here, but God.... You meant this for evil, but God meant it for good...for God sent me before you to preserve a posterity for you in the earth and to save you by a great deliverance."

A few things that I took notice of in listening to Normans CD's: 1. How Norman can take a well-known story in the Bible and shed insight of a truly revelatory nature; 2. Joseph was the same throughout—in adversity and in prosperity. And in each case—under Potiphar, the prison warden, and Pharaoh—they saw that the Lord was with Joseph. 3. I personally can only conclude that in life, what is meant for evil, God means for good.

I highly encourage you to acquire these CD's and listen to them, as I know they will make an impact on you.

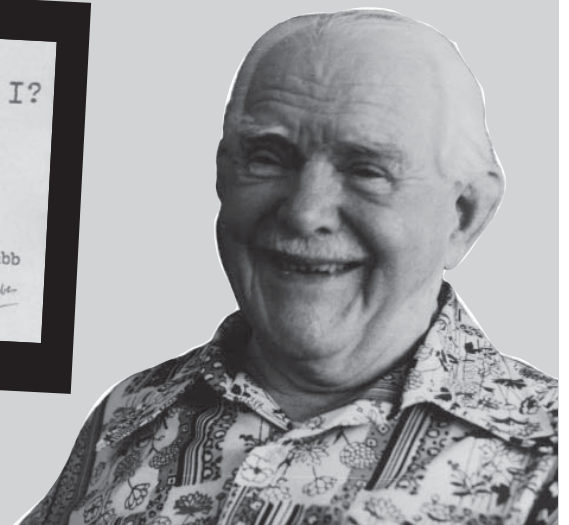
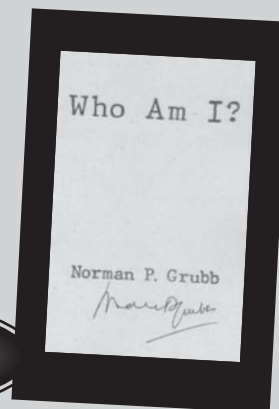
## Norman Grubb's Who Am I? and The Law of Faith




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## Not Two Powers— Only One

continued from page 14

already sought to make plain that if Satan had not first been free to take us the wrong way, we would never now be safely settled in the right way through Christ. Watch carefully, and see God continually using evil for good purposes: “meaning” the evil as the product of our freedom, but using it for His overcoming grace.

In that sense, then, the Bible says that God “intends” the consequences of evil, whether referring to its corruptions within our personal lives or to all its horrors of disease, disasters, death, cruelties, “man’s inhumanity to man.” To think that God is taking pleasure in these things, however, is utterly untrue. We know that our fallen, evil condition so pierced His heart that, to redeem us from it, He came in the person of His Son to be perfected in suffering, right up to “tasting death for every man.”

But it is necessary that we do recognize that, in another sense, He does “mean” evil in all its tragedy, and understand why He means it. Only by that recognition can we be firm and strong—and praising!—when the storms of evil are blowing around us. If, when distressing conditions hit us or our neighbors, we only can say that God “permits it,” we seem to imply a weakness in God as if He is sorry about such things but can’t help it. However, an element of disturbing incongruity keeps us from ever picturing God as sitting back and leaving the devil free to do his damndest.

So what is the result? When we have these solid grounds for know-

ing there is no other way except that we humans must reap our share of the sorrows of life, and that God purposes exactly what has come to us, we then can accept these trials in a totally opposite way—as all joy, instead of all horror. For we know this is the negative background for His great design of perfect love. All is perfect, and He is working out everything “after the counsel of His own will.” It is always “the good pleasure of His goodness.” And if good and enjoyable to Him, we know it is good and enjoyable to us.

—Yes, I Am

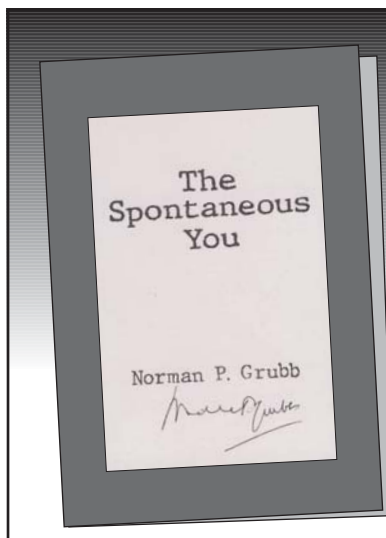
## Undiscovered Self

continued from page 19

Joseph consecrated, holy, fearless; but, mingled with this, the self-assurance and self-righteousness of the unsanctified ego. Tremendous fires had to do their purifying work to fit them for tremendous responsibilities. Consecrated but uncrucified self could never stand the dizzy and desperately dangerous heights

for which he was destined. So down he was taken for fourteen years, down, down, first to slavery to which he was sold by his own brethren, then to the dungeon, falsely stained with the vilest of accusations; and, even then, when it seemed that a word to Pharaoh from a grateful heart might relieve him, left to rot in forgetfulness. Could God still be with him? We wonder that Joseph did not curse God and become an atheist. The iron entered into his soul. But faith held. That was all he had left to him—naked faith; and by that golden thread he steadied himself, received the blows as from God, found favour with Him, did his servile tasks with a willing heart, and, clad in the armour of God’s living presence, triumphed over inward resentment and the outward appeals of flattery and sensuality. A character indeed sanctified, meet for the Master’s use; a self, purged of itself, able to live in the glittering and sinful surroundings of heathen metropolis, married to the daughter of a heathen priest, yet walking with God in white, bearing a witness to the true God which reached from the palace to the humblest cottage.

—The Law of Faith



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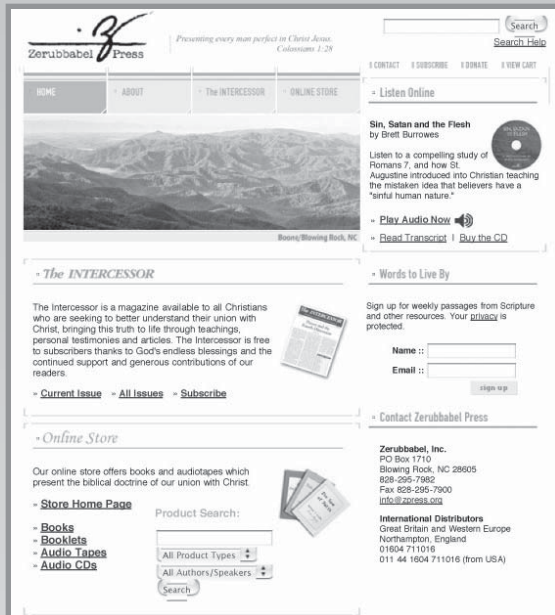
  
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## All things work together for good...

"In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose."

—Romans 8:26-28

(*New American Standard*)

## Words to Live By...

"We now recognize by faith that it is He coming through in some new perfect manifestation of Himself in love and power. The sufferings are only the outer shadow cast by our unbelief. Then we praise and rejoice; the joy of birth swallows up the pangs of travail; and we begin to practise the fundamental principle of no longer seeing anything as evil to us, or a problem, or a frustration. We don't 'see' those things...For whatever the outer situation, in our inner selves we can always believe and praise that this is God's perfection for ourselves..."

—Norman Grubb

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The audio cassette tapes listed below were recorded live at various gatherings and many contain some background noise. The latest techniques in digital editing were employed to reduce background noise and produce CD's of these same teachings by Norman Grubb. In both cases, editing of the content has been kept to a minimum to preserve the valuable truths these recordings contain.

## NORMAN GRUBB

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

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—Teachings and personal testimony—including an overview of the principles that have guided Norman Grubb's ministry—providing insight into the uniqueness of the Total Truth message and its scriptural underpinnings. Singing Hills, NH.

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

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## PAGE PREWITT

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

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

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

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

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

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# The Bookshelf

Title	Author	Size	Price
From Despair To Delight (1990)	Sanda Cooper	Pamphlet	\$ 1.00
Who You Are and Not Who You Thought You Were (1989)	Jackie Ginn	Pamphlet	\$ 1.00
Continuous Revival	Norman Grubb	46 pages	\$ 3.00
C. T. Studd, Cricketer & Pioneer (biography) (1933)	Norman Grubb	241 pages	\$ 7.00
God Unlimited (1962)	Norman Grubb	208 pages	\$ 9.00
Intercession In Action (1991)	Norman Grubb	52 pages	\$ 3.00
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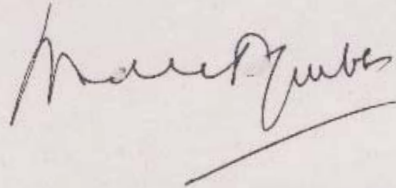
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