

# The INTERCESSOR

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

Volume 24, Number 2

2008

## God's Twofold Restoration

by Norman Grubb

*Jesus Christ not only paid the penalty for our sins and future judgment, He provided the solution for ever situation we face in life today. The following article explores the basis for our total restoration to God through the two aspects of Christ's death and resurrection—His blood and His body.*

We will now see the way by which this combination of the law given by Moses and the grace and truth by Jesus Christ is not only the Total Truth, but the Total Truth to me in my personal experience—see how it is the only answer with a totally workable application to every situation, whether mine or other folks'—which makes it possible for me to say to myself, “Yes, this is it,” and then declare it to the whole world within my reach.

If this takes further digging into details (with Paul as our guide) to find out the total solution, we will be like a German pastor wrote:

God needs men, not creatures  
Full of noisy, catchy phrases.  
Dogs he asks for, who their noses  
Deeply thrust into—Today,  
And there scent Eternity.

Should it lie too deeply buried,  
Then go on, and fiercely burrow,  
Excavate until—Tomorrow.

Some of us have been doing this for years. I could not stop. I must be satisfied. I must have the complete answer. It must be wholly workable in all of life. And we boldly say we have come up with the answer: not our own, but revealed in the Scriptures and confirmed by the Holy Spirit in personal inner revelation.

The law given by God to Moses in its outer written forms, underlining the outer standards of conduct such as the sins of stealing, lying, adultery, murder, malicious destruction of another's character, is obviously intended to produce outer responses. So it does, and for the simple reason that in our blindness we cannot penetrate into sin at its source, but can only recognize its outer products of committed sins. So the first purpose of the Ten Commandments is to pinpoint our guilt before God and produce in us a realization of His wrath, judgment, and our coming condemnation. This it effectively does by awakening in us “the fear of the Lord, which is the beginning of wisdom.” Most of us were stirred from slumber by some person or event alerting us to the reality of our condition as lost, guilty, and hopeless sinners—unless there be some means of pardon. At such a time we neither considered nor were concerned about our inner sinful condition, but saw only our sins and their fearful after-

math. Verily, for this was the law established—that by it “all the world may become guilty before God.”

### The First Stage: The Precious Blood

Now comes the revelation by Paul of the first deliverance stage of the cross of Christ, the amazing but solid replacement of condemnation by justification, as if the sinner had never sinned—the overplus of grace by the shed blood of His crucified body. Paul speaks of Christ Jesus being “set forth” by God on that historic cross as a public, outward demonstration that He had truly died. That meant that as the penalty of sin is death, so He who

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## The INTERCESSOR

The newsmagazine of  
Zerubbabel, Inc.

Norman P. Grubb  
1895–1993

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“bore our sins in His own body on the tree” really died, having taken our place in death.

But bodily death is but an outer detail. The real meaning of death is not body but spirit destiny: Where do I, an immortal spirit, go? If lost, I shall be among “the spirits in prison”; if saved, among “the spirits of just men made perfect,” Scripture reveals. So Peter proclaimed in his Pentecost speech (using David’s prophecy in Psalm 16) that the Savior went to hell where we were destined to go. But hell could not hold Him, for Satan had no hold on

God in His grace first sent the law through Moses to expose our bondage and reveal to us the nature of the false deity expressing himself through us. In this first exposure, however, we saw no more than the sins we had committed—the breaking of outer laws—and by no means did we penetrate within ourselves to note the sin nature—Satan’s nature expressed by us.

Him, and so His “soul was not left in hell.” But He could not rescue Himself, for He was there representing us in our lost sinnerhood. He was “raised up from the dead by the glory of the Father.”

So through the Lamb’s shed blood, death, and pangs of hell, all that should come to us by way of guilt, condemnation, curse, and uncleanness has disappeared forever for all men. “God was, in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” So no man now goes to

hell for his sins, but only because he has rejected the light of Christ as Savior—the light which has shone into the world. But until the Spirit does His convicting work in us, we love our darkness rather than that light and refuse to come to it.

### The Final Stage: The Crucified Body

We now turn our attention to the area of our daily living. It has been wonderful to have the disturbing questions of our past and future settled, for, however the world may try to hide it, until we have that settled, it is true of all men that “through fear of death we are all our lifetime subject to bondage.” However, we live not in the past or future, but in the present. Have we an answer for its immediate needs? Yes we have, we are boldly asserting, or we would not now be talking it over. Paul puts it quite simply as he directs our attention from past to present needs. He asks the question, “Shall we continue in sin that grace may abound?” In other words, what about our present condition? Let us get down to brass tacks about our daily lives. Have we a genuine one-hundred-percent life-level which matches the kind of statements scattered throughout the New Testament: “joy unspeakable and full of glory”; “peace that passeth understanding”; “having all sufficiency in all things that we may abound unto every good work”; “reigning in life”; “more than conquerors”; “out of our innermost being flow rivers of living water”; “perfect love”? Or is there only a hit-and-miss attempt at such standards, with more miss than hit? (And we all know there is more miss than hit.)

Paul does not shrink from a face-to-face tackling of such questions. He provides us with both a total answer and the basis for that answer. It is best given in his famous Romans 6-8 chapters, into which I personally have never tired of digging further and further until I have at last come up with what I believe is the right understanding and application of what he is saying. It has taken me a long time to be simple enough to let into my head and heart what Paul is really saying, and not what I might think he is saying. The very fact that he adds these chapters to his completed new-birth presentation in chapters 3-5 shows that he realized the matter of full, present “total living” in our new Christ-relationship needed some more thorough examination and explanation—a further turning of the key in the lock—to establish us solidly in Christ as the new person we are.

He again hangs his answer round the final completion of the operations of Moses’ law on us. He explains how in our new-found sincerity, with a zeal to live consistently (as we should) on totally holy and righteous standards—walking as He walked, loving as He loved—we find ourselves in a struggle between flesh and spirit. We know the law and its commandments; we aspire and we strive; but we largely and disgustingly fail. What we should do, we don’t do; and what we hate, we do!

That, as Paul says, is because we have by no means yet been enlightened and experienced the “total exchange” which has taken place in our identification with Christ in His death and resurrection. First of all, we never had it clear about the totality of our former identification with that false deity who

had stolen us as his dwelling place—that we were never anything but individual expressions of him, manifesting his nature, not our own. So our present confusion and ineffective living stems right back to that as its source. We have always felt at home with the idea that we are “self-running selves”: that we ourselves are responsible for the good and evil in our lives.

Because we were blind to our condition, God in His grace first sent the law through Moses to expose our bondage and reveal to us the nature of the false

By His shed blood He “bore away our sins,” but in His crucified body He “was made sin.” This is fantastically deeper than “bearing our sins,” wonderful though that was. “Made sin” is almost unthinkable; for sin is Satan’s label, just as we might say love is God’s. Satan is, as it were, Mr. Sin, the spirit of error.

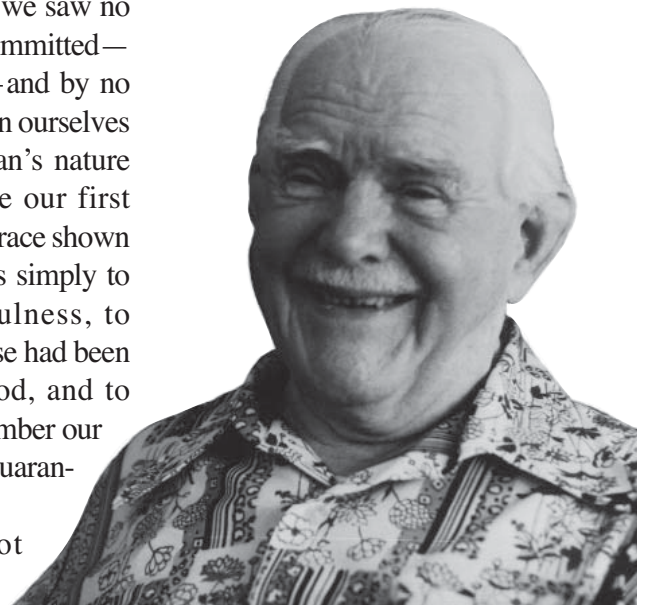
deity expressing himself through us. In this first exposure, however, we saw no more than the sins we had committed—the breaking of outer laws—and by no means did we penetrate within ourselves to note the sin nature—Satan’s nature expressed by us. Therefore our first response to the greatness of grace shown in our Lord Jesus Christ was simply to recognize our outer sinfulness, to believe that our guilt and curse had been removed by His shed blood, and to rejoice that God would remember our sins against us no more, as guaranteed by His resurrection.

But what we did not know then (and were not

within reach of understanding) was that this was no real salvation if it delivered us merely from the outer penalty of our sins but left us as “vessels of wrath”—still containers of the inner sin-person, that old serpent the devil, still reproducing his evil fruit by us. Complete salvation must rid us of producer as well as product, cause as well as effect, sin as well as sins.

This total salvation—the totality of Christ’s cross-redemption—is the deeper discovery which Paul himself didn’t see in its full implication until he lived three years in Arabia. This is what he speaks of in his Galatian letter as the gospel which “I neither received of man, nor was I taught it, but [I received it] by the revelation of Jesus Christ.” That revelation was centered around not the blood but the physical body of Jesus on the cross. And what is the importance of that? It is because a living body is the dwelling place of the spirit, and therefore when a body dies, the spirit is no longer in it.

Therefore Paul (when writing to the Corinthians for whom he was an intercessor, and thus having insight





into the full meaning of the Savior's intercession for the world) opened up its total significance as no other did. "We are convinced," he in effect wrote in 2 Corinthians 5:14-21, "that when the Savior died on our behalf it was a body death, and this means that if He died for all, then we all died." And what did His body represent before God? Paul tells us in verse 21 that "God made Him who knew no sin to be sin for us." Please note: sin is not sins. By His shed blood He "bore away our sins," but in His crucified body He "was made sin." This is fantastically deeper than "bearing our sins," wonderful though that was. "Made sin" is almost unthinkable; for sin is Satan's label, just as we might say love is God's. Satan is, as it were, Mr. Sin, the spirit of error. Where does the spirit of error live? In human bodies, ever since Adam and Eve partook of that forbidden fruit. So when Jesus in His body hung on the cross, "made sin," that body represented all the bodies of humanity, which are all containers of sin. Yes, He in His body on the cross was made the representative for all the bodies of the human race having Satan, sin's originator, living within.

There that body died and was buried. When a body dies, the burial is to make it plain that no spirit remains in it. And so it is that Paul can so authoritatively state in Romans 6: "...in that He died, He died unto sin once"—not, in this context, died for our sins, but died unto sin. (That is why the blood is not mentioned by Paul after Romans chapter 5. From there onward the subject is His body death.) Christ's burial was to signify in plainest terms that no spirit remained in it.

### Dead to Sin

So now Paul just as boldly states that we believers, being buried with Him, are "dead to sin"—a truth way beyond being only cleansed from sins. We are no longer containers of sin (the same thought as being containers of Satan), and we are to state this truth and affirm it as completely as we state and affirm that we are justified from our sins. "The body of sin" is "done away with" (Rom. 6:6 NASV), meaning that our bodies are no longer sin's dwelling place. And we are to reckon this as fact (Rom. 6:11).

The man, our human self, has not changed. But the old indwelling deity, of whom the man was but the expression, has been totally replaced by Another. And thus—with our whole self totally and solely at His disposal—we joyfully recognize our new Owner. Because of His new management within us, the old owner, Satan, has no control over us.

Many of us commonly use "reckon" to imply uncertainty. If, with a book in his hand, someone says to you "I reckon I have a book in my hand," he is likely implying to you that though he believes it is a book, yet he is not absolutely sure. Were he sure, he would just say "I have a book." But in the Bible, reckoning means considering as actual. To reckon a thing to be so, to count on it as fact, is the first stage of faith that affirms. And "reckoning" will later become "realizing"—which is faith confirmed. But we must start with the reckoning!

But to consider myself dead to sin is no light thing, especially when I do not yet appear to experience it. We hesitate to declare "I am dead to sin," because we are thinking about how often sin still seems to turn up in us. But the issue is plain. Will we obey God's Word? In this same chapter, Paul says that we have "obeyed from the heart that form of doctrine which was delivered unto us." Have we, really? So let us "go to it" and be sure we boldly affirm and declare what His Word says we are. Let us not compromise (as many folks do—even teachers of the Bible) and seek to get around this by saying it is our "position" but not yet our "condition"—a lovely little evangelical wriggle. Let us rather obey, and declare what we are told to recognize, attend to, and say. Then let us go further, after our word of faith and obedience, and find out how this is a present fact in condition as well as position.

But if it is a fact that we are dead to sin, then it is also a fact that we are "alive unto God through our Lord Jesus Christ" (6:11b). As the spirit of error (Jesus "made sin"—2 Cor. 5:21) went out of that representative body when Jesus died, so also the Spirit of truth entered in three days later—and therefore the Spirit has entered us through Christ's bodily resurrection. We see the vastness of the implication of that because, for that reason, we who were called the "old man" because of the "old" spirit of sin in us, now are called the "new man" because of the "new" Spirit of the living God in us. The man, our human self, has not changed. But the old indwelling deity, of whom the man was but the expression, has been totally replaced by Another. And thus—with our whole self totally and

solely at His disposal—we joyfully recognize our new Owner. Because of His new management within us, the old owner, Satan, has no control over us. He can shout at us from without, but he has no further place within. We have changed bosses! We are in the employment of a new Firm!

-Yes, I Am

*For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman*

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

## Editor's Note

*“Redemption is only redemption when God regains for Himself His dwelling place, our human personalities, which were created for no other purpose than to contain Him.” –NPG*

In this issue, we examine how God accomplished our full restoration through the two aspects of Christ's atoning work: the shedding of His blood and his bodily death and resurrection. Beginning with a reminder not to let ignorance of the ways of God rob us of our inheritance, Norman launches into “God's Twofold Restoration” in our lead article. This is an in-depth look at the replacement of condemnation by justification through Christ's shed blood and how His bodily death and resurrection (and we in Him) made possible the total replacement in us of the sin nature by the Holy Spirit. Especially rich is Norman's explanation of the meaning of *death* as not a physical but a spirit destination and his clarification the true purpose of the law—not as a standard we can live up to, but to reveal our

inability to live right apart from the indwelling Righteous One.

“What Really Happens at Regeneration?” provides another thorough examination of the two stages of our restoration to God, with emphasis on the “total exchange” which has taken place in our identification with Christ at His death and resurrection. Similarly, in “The Total Remedy” Norman offers insight into the Godward and manward aspects of Christ's atonement using excellent analogies throughout. As always, Norman demonstrates that our salvation is *total*: Christ not only saves us from the guilt of past sins and consequences in the next life, *sins*, but also from *sin*—the indwelling spirit of error (Satan) to whom we were formerly enslaved: “Only Christ could and did provide a complete salvation from both cause and effects, producer and products.”

In his Bible Study, “Our Total Salvation: The Two Works of Jesus on the Cross,” Brett Burrowes reveals how the elements of Holy Communion illustrate the twofold nature of our total salvation—the wine (His blood) and the bread (His broken body). Jesus did not just bear our sins, Brett reminds us, He

## 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!

became sin. Brett is particularly clear on the means by which the historical gospel becomes ours: "When we first believe in Christ, we receive His Holy Spirit because by our faith we are participating in the resurrection of Jesus."

From a slightly different perspective, in "Romans Tells Us How" Norman examines the three stages through which God reaches us—from historical to spiritual, outer manifestation through to inner union. Also based in Romans, Brett Burrowes' "Death to Sin: The Radical Solution of the Cross" is a rich, verse-by-verse study touching on such foundational truths as the Gospel of grace through faith alone,

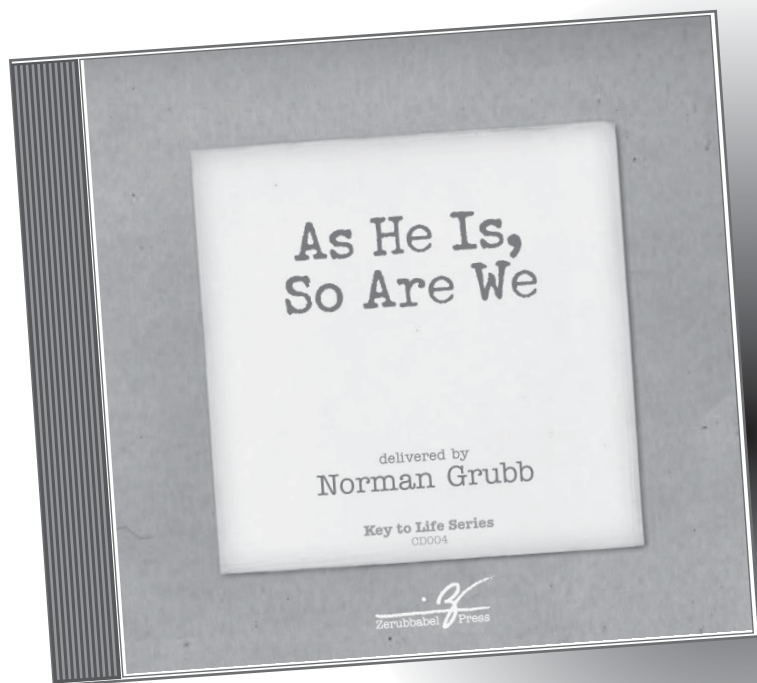
why the law does not produce righteousness but increases sin, and God's very radical solution to our very radical problem. Brett's examination of the full meaning of baptism is not to be missed.

"Two Problems Solved," taken from *God Unlimited*, brings us back to God's ultimate purpose of redemption—to regain His stolen property so that we can be what He created us to be: containers and manifestors of Himself. Along the way, Norman soundly refutes several errors prevalent among Christians today, for example: having Jesus as Savior is mandatory but having Jesus as Lord is optional, and presenting the Gospel as a panacea for happier liv-

ing or future security, instead of what it really is—a total revolution.

Those who understand the facts of Christ living His life in us yet are troubled because they do not see or feel "different," can take great encouragement from two brief features, "How Acquire Faith?" and "The Necessity of Doubt." And for further study and encouragement, we recommend Norman's excellent pamphlet, "Paul's Key to the Liberated Life: Romans 6-8," (reviewed in "A Look at a Book") which emphasizes the full implications of the amazing, total salvation provided to us through Christ's death and resurrection.

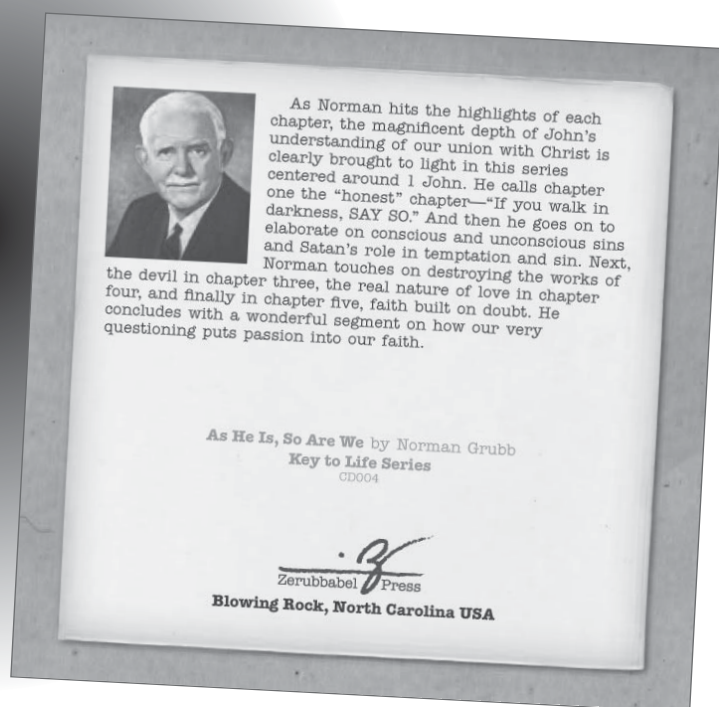
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# The Necessity of Doubt

by **Norman Grubb**

We can prove nothing. The wise of this world may be able to shoot holes in our logic or reasons. We readily grant that the One in whom we now have put our faith is unknowable to the world, invisible, and we can never say we know or see Him except by faith. Historic facts

are available, but again we admit that his-

story is unprovable. We have only the word of the historians or eyewitnesses. We have no ultimate grounds upon which to base our belief in the reliability and infallibility of the Bible; indeed plenty can be brought against it. We further admit that certain facts concerning the life and death of Christ are altogether beyond human probabilities—His deity, His incarnation, His physical resurrection, His ascension. Pile question mark upon question mark, we admit all. But faith has nothing to do with these. Faith is itself from the Other Side, and is as inexplicable and absurd as that in which it believes. Faith has nothing to say for itself beyond the bare statement that from certain inward convictions which are convictions to it, it stakes its all on God as truth in His revelation through the Bible and supremely the Christ of the Bible. For myself I have stated the two main convictions which constrained me forty-seven years ago to gamble my life on God: first, what was the obvious, that I was a 100 per cent self-centered person; and second, that God was the wholly opposite, 100 per cent self-giving, so that He actually gave Himself in the Person of His Son to change me into His likeness. That

final fact convinced me. I said I could follow to eternity a God who is forever the Servant of His own creation, even to the point of giving His own life for His enemies; and I could wish for nothing higher than that such a Person could and should live that same quality of life through selfish

me. And so say I to-day.

Faith is built on doubt. Doubt is its lifeblood. Don't let us be mistaken about that. Faith is doubt absorbed, doubt conquered. Unbelief (unfaith) is doubt accepted. Unbelief is an act of will as much as faith. Doubt is not an act of will, but is the only attitude we humans can have towards anything external to us until we decide whether to accept it or reject it. The uncertainty, the doubt, is the very element which gives stimulus and passion to the decision.

Every smallest action is conquered doubt. You eat food. How do you know it won't poison you? You sit on a chair. How do you know it won't collapse under you? You go to visit a certain home. How do you know it will be there when you get there? Action, therefore, on every level is conquered uncertainty. You make up your mind that there is every possible likelihood that a thing is what it appears to be and will react as you expect it to, and then you act—by faith. The more uncertainty there is, the more passion in your decision of faith, for there has been a bigger doubt to conquer.

—God Unlimited

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# Death to Sin: *The Radical Solution of the Cross*

by Brett Burrowes

In Romans chapters six, seven and eight, Paul deals with topics of immense significance for the Christian's practical life. In these chapters we see how radically Paul conceives of our problem as human beings and how radical his solution to that problem is. Too often we think of ourselves as basically good people and if we just tried harder to keep God's moral law as revealed in the Scripture and if we just got that Scripture into our minds and hearts, we would be able to keep it. But in these chapters Paul exposes the insufficiency of external law to cause a change in the human heart. He exposes the fallacy of self-effort, and our absolute powerlessness before the power and person of sin, i.e. Satan. But Paul does not leave us hanging but provides us with an answer: God Himself, in the person of the Holy Spirit, has come to dwell within us to live His life through us and to manifest His own holy character through us as His vessels. Only in this way will we no longer fall short of the perfect glory of God (see Rom. 3:22).

In Romans 5:20, Paul says that the law was added so that the tres-

pass might increase. Now to us this statement may not appear unusual, but to the ancient readers it must have seemed quite astonishing. The Jew of Paul's time believed that God had given the law as the means of keeping oneself from sinning. To the Jew, the law itself was the manifestation of God's grace. The law was God's gift to Israel. How then could the law lead to even more sinning? To the Jew, Paul's statement would have seemed nothing short of blasphemous. The idea that God gave the law or the old covenant in order to increase the amount of sinning in the world, not to restrain or hold back sin, is the springboard from which the following three chapters arise. Despite this horrible effect produced by sin when combined with God's holy law, sin does not have the last word. Even though sins had multiplied as a result of God's law, nevertheless, God's grace increased to meet the need (5:21).

The next two and half chapters (Romans 6-8:13) have a two-fold purpose. Positively, Paul wishes to show how his gospel meets our need for deliverance from the power of sin. Negatively, Paul wishes to answer the objections of Jewish Christians who

opposed him and who specifically objected to that very statement in 5:20 that the law had led to an even greater amount of sin rather than restraining it. In order to understand what Paul is saying it is important to notice the four objections that Paul answers in these chapters. In 6:1, his opponents ask "Shall we go on sinning that grace may abound?" In 6:15, they ask, "Shall we sin because we are not under law but under grace?" In 7:7, they ask, "Is the law, then, the same thing as sin or something sinful?" And in 7:13, the opponents ask "Did that which is good become the cause of my death?" These questions are critical because they provide the context in which Paul is writing. The real issue in these chapters is this: "Why isn't the external law and self-effort enough to produce righteous behavior?"

Righteous behavior and the fruits of repentance are an essential condition for salvation at the final judgment. Of course one could never earn or deserve salvation by means of one's own efforts and good works, but God still requires those who would be saved to repent or turn from the sinful life that they had been living and live in obedience to His will. Without repentance or obedience, there can be no salvation, for the wages of sin are death (6:23), and those who live according to the flesh will die (eternally) (Gal. 6:7-8). This means that holiness and a righteous life-style are an indispensable necessity for the Christian. But if external law only results in an increase in sinning rather than restraining it, what hope do we have even to change our behavior by our own efforts to keep God's law? Paul's answer is: Absolutely none!

## Powerless Over Sin

So in chapters six to eight Paul shows that a more radical solution is needed than the mere application of external law. The problem, as we shall see in chapter seven, is that we



are indwelt and operated by a power greater than ourselves, and that apart from the radical intervention of God at the cross, we are hopelessly enslaved to the master of sin. So Paul aims to demonstrate on the one hand that his gospel does not lead to greater sinning, as his opponents accuse, and on the other that the law is an insufficient solution to the problem of humanity. His opponents do not realize the depth and extent of their slavery to sin.

Of course, when we stop to think about it, how often do we think of ourselves as hopelessly enslaved to sin with no possibility of escape except by confession of our own powerlessness and a miraculous deliverance by God? How often do we think of ourselves as basically nice people with a few flaws here and there? Not perfect maybe, but still pretty good compared to so and so next door.... Somehow we believe that knowing and applying God's Law to our lives will be enough to keep us from sinning. But our problem goes much deeper than this.

Paul's opponents believe that the Law given in the Old Testament is enough to enable them to live righteous lives in obedience to God. So when Paul says that the law was added to make the amount of sinning increase, they must have surely thought he was insane. So they ask Paul in a mocking way: "Shall we sin that grace may abound?" In other words, if our sinning gives God the opportunity to be merciful and to display His power in delivering us, shall we sin some more so that He has an even greater opportunity to be merciful? The question is meant to be ridiculous and Paul's opponents were not seriously suggesting going out and sinning more. Rather they were saying that Paul's gospel led to sinning as its logical conclusion. In chapters six and seven Paul turns their position around and shows that it is not he but his opponents who actually encourage sinning by their refusal

to admit the inability of the law to deliver them from sin. In refusing to admit the impotence of the law, his opponents are actually making the proud boast that they have within themselves the power and the ability to keep God's Law, and it is this pride that is the root of sin. It is the pride of those who say they do not need God even while attempting to do God's will as revealed in the law. And we are guilty of this pride if we believe we have any power in ourselves, no matter how minuscule, to do God's will.

### Freed by Death

Paul's immediate answer to his opponents' question is an emphatic No! The reason we can no longer go on sinning is that we have died to sin, so how can we go on living in it any longer. Now what does it mean to die to something?

When someone dies, they leave the realm of this world and enter another realm, whether heaven or hell.

Thus a person at death dies to this world and becomes alive to another world. What takes place in this world no longer has an effect on them and they can no longer be the cause of anything in this world. So if you are dead to something, you can no longer respond to it or be affected by it: you have left the realm or sphere in which that "something" operates as a power. Therefore, to die to sin is to leave the realm in which sin operates as a power and to enter a new realm where a different law or power is operative.

But how did it happen that we died to sin? It certainly doesn't feel like I've died. In verses three and four,

Paul says that those who were baptized into Christ Jesus were baptized into His death, and buried with Him, as it were, in His tomb. But how is that possible? Jesus died and was buried almost two thousand years ago; how is it that I can be buried with Him? Surely we are not supposed to go to Jerusalem and hole ourselves up in some ancient tomb! Instead Paul draws a connection between our baptism and Christ's death and burial. Somehow in our baptism the death of Christ becomes effective in our experience. It is as if the event of the cross reaches two thousand years into the future and reproduces itself in our life, so that

**How often do we think of ourselves as basically nice people with a few flaws here and there? Not perfect maybe, but still pretty good compared to so and so next door. . . Somehow we believe that knowing and applying God's Law to our lives will be enough to keep us from sinning. But our problem goes much deeper than this.**

Christ's death on the cross becomes our death. But how is this possible, you say, when it is obvious that I am still quite alive in this world? It is possible because Christ's bodily death had spiritual effects that ripple down through the corridors of time to affect my present life spiritually.

### Illustration of Baptism

Because Paul understands this joining of our life to Christ's as taking place at the point of baptism, it is quite important to understand the significance of baptism in the early church. It is unfortunate that baptism today no longer has the same significance in the Protestant and

catholic churches today that it had in the early church. Baptism was not something that one did after accepting Christ; rather it was the means by which one acknowledged Christ as one's new Lord and Master. Baptism was a dramatic ritual in which you publicly displayed that you were renouncing your old life in Satan's realm and taking a new oath of allegiance and obedience to a new lord and master. One was not considered a Christian or saved until one was baptized because it was at baptism that one made the decision to break one's allegiance to Satan and to become joined in one spirit to Christ.

ing of solemn vows enables us human beings to have a greater appreciation for the seriousness of what we are about to undertake. In the same way, it is certainly possible to be saved without being baptized, for one need only think of the thief on the cross to whom Jesus said: "Today you shall be with me in paradise" (Luke 23:43).

The ritual of baptism allows one to count the cost, to seriously consider the choice that one is about to make, whether you are willing to give up everything, the whole of one's life as lived in Satan's realm, and to embark on a new life joined to Christ.

Baptism is the outward expression of an inward repentance.

Unfortunately today people are offered a gospel that demands nothing of them, not even repentance. It is true that that the gospel is free, but one must give up one's life in this world to receive it. It is like the story of the monkey who put his hand into the hole of a coconut to grab a ball within it, but when he tried to take the ball out he found he couldn't remove his hand...unless he

were to let go of the ball. So we cannot get free of sin and death (that is, saved) unless we let go of our life in Satan's realm. The gospel is free, but it costs everything.

So the dramatic ritual of baptism displays to us and to those around us the momentous decision we are undertaking. It is an acted out picture of our death to our old life and our rising to a new life joined to Christ. But

how is baptism an answer to the objection his opponents raised that his gospel leads to sinning? The answer is clear: if we made a decisive break with our old master, sin, by choosing to identify ourselves with Christ in his death and proclaim our allegiance to Him as our new master, then sin or Satan will no longer be the operating power in our lives. Christ has replaced sin as the new person in us, so that it is now He rather than Satan who lives out through us. In verses six to eleven, Paul explains in detail how this happens.

### His Death was our Death

Verse six can be particularly difficult to understand. Paul uses two phrases, "old man" and "the body of sin," which are not immediately obvious in meaning. Many have thought that the old man is some kind of nature inside us or some kind of bad self that we have or used to have, as the NIV seems to say. Instead, the old man refers to the whole of the human race descended from Adam and the sinful way of life we all led as members of that race. So it is best to translate the phrase as "old humanity" or "old mankind." Just as Adam was the representative head of all humanity, so that his sinful choice had consequences for all humanity, so now Christ as the new representative head acts on behalf of all mankind and his death has effects upon the whole of humanity. In 2 Corinthians 5:14 Paul states it more clearly: "We are convinced that one died for all, and therefore all died."

But how could all have literally died when all had not yet been born? All died because Jesus was the representative of all humanity, so that his death was our death. His death had consequences for us that become effective for us when we believe and apply this truth to ourselves by faith. So when Christ died on the cross, God executed upon Jesus the sentence of death He had pronounced upon mankind for their sins. Because

**The purpose of crucifying the old humanity was that the body of sin might be destroyed. Paul is not saying that the physical body is the cause or source of sin. Instead, one might translate "body of sin" as the "body indwelt or possessed by sin." This body indwelt by sin is destroyed in the crucifixion because Jesus represents us bodily on the cross. When Christ died, we died, and when he died, body was separated from spirit, and the spirit of sin, Satan himself was expelled from the spirit-core of humanity, if we trust in Christ.**

The purpose of the ritual was to dramatically display this decisive change of allegiance, this death to the claims of one lord, and the uniting of oneself to a new husband and master. So baptism is to conversion what a wedding is to marriage. Now one might say that it is not necessary to partake of the ritual of a wedding to be married, which is true, but somehow the wedding ritual and the public tak-

Jesus died in our place, it is as if we had really died. In executing the death penalty, God broke Satan's hold over humanity, a hold which came from human guilt. So because Jesus died in our place as our representative, we can consider ourselves to have died with Him when we appropriate that death for ourselves by faith. When we make the crucial decision to renounce the self-for-self life of Satan and to choose for Christ to live His self-giving life for others through us, the cross becomes effective in our lives.

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### **Resurrection: Joined to a New Spirit**

In verse eight, Paul turns to the positive side of our resurrection with Christ: "If we died with Christ, we also believe that we shall live with Him." It is not enough to simply die to sin as our old master; we must have a new master to express His will and life through us. To use Paul's terms, we not only died with Christ, we were raised with Christ. Verses nine and ten focus on what happened to Jesus, and verse

eleven focuses on the implications for us. Since Christ has already died, sin and death no longer have any claim to dominion over Him since He has left the realm in which sin and death rule. Jesus has entered into heaven, into God's own presence, where God Himself is the power which rules and is operative. If we are joined to Christ in his death and resurrection, then we too are now already in the heavenlies where God's power, not sin or Satan is the operating power. Paul says that the life Christ lives, He lives to God. This does not mean, as some translations put it, that Jesus now lives for God, and therefore that we ought to live for God also. No, to live to something is the opposite of being dead to something.

As we discussed earlier, to be dead to sin was to be beyond the reach of its power; to be outside the realm of its operation, to be subject to its power and control no longer. Therefore, to become alive to God is to become subject to a new master who now becomes our operator and motivator. To live to God means that we are hooked into God's electrical outlet rather than Satan's. We are the wire and the wire is only "alive" as long as it is hooked into a source of power that flows through the wire. When we are unhooked from one power source, we die to that power; and when we are plugged into a new source we are alive to the new source of power. Since we have been separated by death from that old spirit of error; Satan, we are now joined to a new Spirit, the Spirit of Christ, who will live His life through us if we trust Him.

### **The Necessity of Faith**

In verse eleven, Paul draws out the practical implications of his teaching for the Christian life. He tells us that we are to consider or reckon ourselves dead to sin and alive to God in Christ Jesus. Now "consider" or "reckon" are faith words. Essentially Paul is commanding us to have faith of a specific sort.

Two conditions apply when we exercise faith. First we can only consider something to be true because we are convinced it is true. If Paul asked us to reckon or consider the moon to be made of green cheese, we would not be able to exercise faith in that direction because we know that statement to be patently false. On the other hand, we can only exercise faith when real doubt exists as to the truth of the statement. In other words, there must be an appearance that our conviction is not true. Otherwise, we would not reckon something to be true; it would simply be a fact. Faith requires doubt in order to exist at all.

To return to Paul, when we reckon ourselves dead to sin, it will seem very obvious to us that we are not dead to sin at all, since we still have strong temptations and pulls to act in sinful ways. What is going on here? How can we be dead to sin yet feel so alive to it? At this point we must distinguish our feelings from the spirit-reality created by faith. Feelings of temptation arise because we are still physically in Satan's realm and we are therefore subject to his temptations and pulls to believe in reality as he defines it. He wants us to continue believing that we are not dead to sin but still very much plugged into it and subject to it. And so we feel intense pulls and attractions toward actions God has forbidden. But those feelings are not us, nor are they a bad part of us or an old nature, but simply the result of Satan's pulls.

But the spirit-truth is that we truly have died to sin in Christ and we must continue moment by moment to appropriate that truth in the face of and against our feelings to the contrary. God specifically designed life this way so that we would have to exercise the faith that glorifies God. We must focus our attention on God's word, which has proclaimed us freed from sin and dead to it, and trust Him when He proclaims through Paul that "it is no longer we who live, but Christ who lives through us."

# Romans Tells Us How

by Norman Grubb

*In order to further describe the three stages of Christ's revelation in us (infancy, adolescence, and adulthood) described in 1 John 2:12-14, Norman Grubb shifts perspective here to how God approaches man—from the outside in—to bring us into union with Himself.*

These three stages are nowhere more clearly explained and presented to us than in the great Roman letter, and it is there that we will now examine them more closely, always bearing in mind their ultimate goal: that man was originally created and now re-created in Christ to find his place in God and He in us.

The first stage may be called the outward approach. Man has become an extrovert, or at least he seeks to live like one. To look too far within might be disturbing. He tries to live on the surface: work, pleasure, practical interests, social and religious activities, the world's merry-go-round. So it is from the outside that God approaches him. He can understand a God in heaven; he can see a Saviour in history; he can recognize the sins he himself has committed. On this level, then, the gospel is preached to him. Look at the first five chapters of Romans, where more plainly than anywhere else in Scripture, the way of salvation is presented. First, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (1:18). Then the sins of man are exposed in loathsome detail, and attributed to a worship of the creature rather than the Creator (1:21-32). The coming

"day of wrath and revelation of the righteous judgment of God" is proclaimed, where doers of evil and workers of good will be judged without respect of persons, and rewards and punishments meted out (2:5-11). No pronouncements could be in plainer language: a child can understand them. The name of the Judge is then given (2:16), and the verdict of guilty on all the world unmistakably foretold, for the simple reason that all have sinned, and "there is none righteous, no, not one" (3:19-23). What an inescapable presentation of facts, which by these statements of Scripture and the word of the preacher have opened millions of blinded eyes! The gospel of free grace is then presented in the same practical, objective and reasonable form. Despite these hard facts of sheer justice, there is a way by which the guilty are pronounced righteous. God found Himself a worthy substitute, and "set Him forth" for all to see at an exact place and on a fixed date: Christ Jesus, was the "propitiation through faith in His blood" (3:24, 25); and faith means not works of self-effort, but simple "believing on Him that justifieth the ungodly" (3:27, 28): to that man, woman or child who so believes, "his faith is counted for righteousness" (4:3-5).

The primitive forest-dweller, the woman in purdah, the little child: or alternatively, the sophisticated town-dweller, hedonist, intellectual, religious, can all understand such facts, if they will. To them all is Christ "evidently set forth crucified." It is the outward

approach. It does not deal with any such matters as our dwelling in God and He in us: it does not draw attention to the ramifications of the self-life, or raise questions of soul and spirit. In those first five chapters of Romans, up to 5:11, no reference is made to an inner relationship to God, except the one statement that "the love of God is shed abroad in our hearts by the Holy Ghost."

But what a change of emphasis in Romans 6! What does Paul mean when he suddenly alters the emphasis from Christ's dying to my having died? (6:2.) This takes us at once from the objective to the subjective, from the outward to the inward, from the historical to the mystical and spiritual. Anyone can understand the historic fact of the Saviour dying for us, but who can understand the statement that we are dead? Quite obviously, physically speaking, we are not dead! And still less buried, as 6:4 says! Now we are passing on to where man really lives—within himself. We have seen how the natural man will escape the discomfort of looking within himself, if he can; he will live in an external world so far as he can, and God meets him where he lives, with facts and in language he can understand. But, when he has come to Christ, and the Son has been revealed in him as his Saviour, it will not be long before he finds out that the real problems of life are within. At his rebirth, it was his past sins that concerned him; but now he discovers that it is not the sins, but the sin-



ner that must be dealt with. “Shall we continue in sin?” asks the Apostle. He now wants to follow Christ, but what is he to do with all that rises up within to prevent him? There are the lusts of the flesh—sex, greed, sloth. There are the sins of the soul and spirit—pride, resentment, anger, self-pity, jealousy. There are the attractions of the world, the distractions of home and business, the deadness in prayer and Bible study, the powerlessness in witness. He has to face the fact that the joy of sins forgiven, the gift of eternal life, the knowledge of Jesus as Saviour and Friend does not give him the inner release and victory he needs. Often he seems to be still in slavery to sin and self; he struggles, he resolves, he prays; but one besetting sin or another keeps holding the mastery over him.

Paul gives the answer, as no other writer in the New Testament. He was the Spirit’s chosen instrument of the full revelation in Christ. As he said himself, he did not receive it of man, neither was he taught it, “but by the revelation of Jesus Christ.” He leads us now into the second stage of this revelation, the central and vital stage, to which the first was a gateway, and from which the third is a normal and necessary continuation. He now begins to open up an inner relationship with God.

Up to this point, as an extravert, man could only regard himself as quite a separate being from God, even as he is also from his neighbour. I am here, and you are there, and God is way up above somewhere. That is why the Romans 1–5 approach of God to man is only on the external. A true separation came between God and man through the fall, and continues for ever in “eternal exclusion from the presence of the Lord and

from the glory of His might” for those who continue in disobedience. So used has man become to this reality in his fallen condition that he usually carries it over to his saved condition, and continues with the grave-clothes of a sense of separation on him. For the saved man this is an illusion, though real enough while still believed in. Thus, though he does know Christ in his heart, he normally regards Him as apart from himself, often outside himself, and sometimes so separate that there appears a

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great distance between them. Sometimes this specially appears to be so in prayer, or in time of crisis and bewilderment. Very often from our pulpits no nearer presentation of Christ is given to the believer than that He is a Friend close at hand, and so forth. The veil of a false separation is left over the eyes. Here, of course, as we have been showing in these pages, lies the great error. It leaves man to do the very thing he was never created nor redeemed to do, to carry on as best he can by self-effort, helped, he hopes, by the presence

and blessing of God.

For most of us this deeper revelation of union has to come as a second experience. We can seldom see our outward sins and inner selves in one single exposure. The plainest proof of this is that the profound exposition of Romans 6-8 is given us separately and subsequently to chapters 1-5. It is not that there are two separate salvations, as it were. There is only one Saviour, one glorious process of restoration through His death, resurrection and ascension, one Holy Spirit. The twofoldness is not on His side. But for most of us there has to be a twofold appropriation of the two great deliverances that stream from the one Calvary, the deliverance from sin and wrath (1-5), the deliverance from sin and independent self (6-8). They could conceivably be experienced together, for both are there for the taking, but an appropriation which produces a real experience of both at the same time, and not merely a mental apprehension, is rare. In that sense there is a “second blessing,” an entire sanctification subsequent to justification, an inner union according to Gal. 2:20.

So we are now passing to the heart of the purpose of God in Christ, the purpose we have seen in earlier pages stretching from the first days of the first creation of heavenly beings up till now, the purpose of union as in the Trinity itself (John 17:21), the joining of Spirit with spirit, now possible for fallen man only through the reconciliation of the cross. Romans 6-8 will tell us all we need to know about it. There are no more important chapters in the Bible for the believer who seeks the solid foundation of the fullness of life in Christ.

A connecting link between the external teaching of Romans 1-5:11 and

the internal teaching of 6-8 is in the intervening 5:12-21. Here is a first inkling that we must look deeper for the cause of our troubles and for their remedy. We derived something from Adam—sin and death—there is a hereditary link between us. So now we derive something from the first-born of this new creation, if we belong to Him, a hereditary link of righteousness and life. “As *in Adam* all die, even so *in Christ* shall all be made alive.”

In God’s sight we were all in the loins of the first Adam, and therefore participated in the process of his fall—in sin, separation from God, and death (Heb. 7:9, 10). In God’s sight all who are joined by faith to the last Adam are equally in His loins, and so participate in the process of His redemption—in death to sin, in resurrection to newness of life in the Spirit.

### Union Explained

Paul had already given us the first insight into the meaning of the cross of Christ—substitution. Now he begins to expound another—identification.

All men can see the fact of substitution: that, as the Saviour hung on the cross in our place, He paid the penalty for our sins: “He bore our sins in His own body on the tree,” and that “He was made sin for us that we might be made the righteousness of God in Him.” But the further fact implied in His substitutionary act is that, if He died in my place, in the sight of God it is really I who died there. That is more difficult to grasp. Look at it this way. In Central Africa, if an African does not pay his annual tax and is arrested, he has to pay for it by several weeks in prison. But being clannish, it is not an uncommon sight to see a man standing before the

judge about to receive his sentence, when his brother runs up and puts down the tax money for him. The judge then notes against the prisoner’s name in his records that he has paid his tax. Now the point of the illustration is that the judge does not put down the brother’s name, he is not interested in the brother. He merely notes against the prisoner’s name, which is already on his charge sheet, that he has paid his tax. Now that is identification. We may put it like this. When Jesus died in my stead, it was I

When Jesus died in my stead, it was I who was God’s concern. He did not need to die, He had no sins needing atonement. God is interested in my having died, for it was my penalty He paid. So in the sight of God, it is not Jesus that died, but I that have died. “Now,” it is as if Paul says, “grasp that, understand it, believe it, and act on it, and you will find the victory you seek.”

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Anyhow it is difficult to grasp because it takes us from the historical to the spiritual. I can see my past sins borne by Him. How can I see my present self? Therefore, it is important to grasp that it

is my spirit, my real ego, which I see crucified with Him, and not my body. There is that difference between His death and our faith-death as identified with Him in God’s sight. He died physically and rose physically. We have only died with Him in our spirits, so far as being independent, self-willing egos are concerned. And we have only risen with Him in our spirits to walk in newness of life. We shall rise physically also one day, but not yet. That is why in this Romans 6 chapter the future tense is used when speaking of our union with Him in resurrection (6:5, 8). This makes an important difference between Him and us when it comes to the subject of temptation in the daily life; for He in His resurrection body “cannot be tempted with evil,” but we still in our mortal bodies can very much. So in that sense we enter by faith into a genuine death and resurrection with Jesus in our spirits. He not only died *for* sin, as a sacrifice for sin, but He died *to* sin, in the sense that it has no more claims on Him, no further word to say to Him (6:10). So we also take the place that with Him we have died to sin and its claim to dominion over us (6:11, 12). We regard the flesh as crucified with Him, and therefore have the ability to walk free from following its affections and lusts (Gal. 5:24). We equally regard the world as crucified with Him, and we pay no further attention to its lures or claims over us; or alternately, we regard ourselves as crucified with Him, so far as the world is concerned, therefore we can happily expect it to ignore and despise us (Gal. 6:14). But in each case of sin, flesh, and world, we are not yet where He is, out of calling distance of these vile things. We are still in them, though not of them, and they can and do call to us.

It is important also to note the implications of the word death in the Scriptures. Many stumble at this point. They say, How can I call myself dead to sin, buried with Christ, and so on, when the next moment I am very much alive to the solicitations of sin? The answer is that death in the Bible is used to pronounce a clean-cut separation from a thing. But at the same time we must also remember that it is death to one thing and resurrection to another. It never means a total blotting out of a personality. Such a thing is an impossibility. Therefore if the person is dead to a certain thing, but also alive to another, he is genuinely cut off from the one and attached to the other; but if he is still in the sphere where both those things are active, it doesn't say that he cannot hear the voice of the other calling him back to the old relationship. He is not necessarily out of calling distance.

The proof of that is twofold. Adam was told he would surely die, if he broke God's command in the garden. He did, and died spiritually. He died out to God and came alive to Satan. Thus we are all by nature "dead in trespasses and sins." But though Adam died towards God, was he out of hearing distance of God? No indeed. God at once set in motion His plans of grace to recall him completely from his false allegiance to Satan. God set to work to reverse that false death and resurrection. This He did in Christ, and now it is reversed in Him, for we have died to sin and live unto God. Does that equally mean that we are out of calling distance of Satan and sin? Obviously, not yet. But there is a final death and separation, called in Revelation "the second death." That takes us clean out of calling distance: the saints from sin, and the disobedient

from God. So our death and resurrection with Christ is a "first death," not yet a final death in its completest sense. This solves the problem of the fact of our union with Him in death and resurrection, yet at the same time the clamant calls which continue to reach us from the world, flesh, and devil.

Now see the plain emphasis, mostly of our death with Him, though also of our spiritual resurrection. The main emphasis is on the death, because that is the first truth we have to get clear; the altogether sufficient provision He has made to lift our redeemed selves clean out of the grasp and dominion of sin. Death is that provision. Death is absolute. There could not be a cleaner cut. Resurrection is only touched lightly on in these death verses (6:1-13). The problems of the risen life, the daily walk, will be dealt with more thoroughly in Chapters 7 and 8. The death is made even more definite by a burial (6:4). A burial is the public putting away of the corpse for ever. Our death with Christ is mentioned nine times in those first eleven verses! As also in Gal. 2:20; 5:24; 6:14; Cor. 5:14-17; Eph. 2:4-6; Col. 2:11, 12; 1 Pet. 2:24.

Then note the tense in the Romans 6 verses. It is aorist most of the way through: a past and finished fact. Thus it should be "died," not "are dead" in V. 2; "were buried," not "are buried" in v. 4; "was crucified," not "is crucified" in v. 6; "we died," not "we be dead" in v. 8; and finally in v.11 "reckon yourselves to be dead people unto sin." A great many mistakes are made just here, and as a consequence a great many kept out of their liberation in Christ. It is not that we need to be crucified, or ought to be crucified, or that we hope or pray we may be so one day. It is that we *were*

crucified, buried and risen with Him, just exactly as really as our sins *were* borne by Him and are no longer imputed to us. If you are a believer, you believe that latter fact, don't you? You would never allow anyone to cast doubts on that basic fact that all your sins were once for all buried in that fountain opened for uncleanness and sin, would you? Well, God demands of you that, as this fuller light on what Christ's death, burial and resurrection imply concerning you dawns on you, you believe it as exactly as you believed that first glorious light you saw concerning Calvary and your sins. If anyone refused to believe that Christ was his sin-bearer, you would tell him that he was a denier of the Word of God and was calling God a liar, would you not? Well then, you are doing the same, exactly the same, if you do not believe with heart and mind that you yourself were on that cross and in that tomb, and still are, and that you yourself rose from the dead in Christ.

You may hesitate and ask an obvious question, "Yes, that's all right in theory, but how does that affect my constant failures in Christian living?" We will face that squarely later. But at this moment the point is, Have you now believed what God has said of you as a believer? "We were buried with Him"; "our old man was crucified with Him"; "he that is dead is freed from sin"; "reckon ye also yourselves to be dead indeed unto sin, but alive unto God in our Lord Jesus Christ." Have you believed that, and do you now affirm it by faith? If you were speaking to a seeker after salvation, and he hesitated to believe in Christ for fear that he would not hold to it, would you not press on him that his one act of obedi-

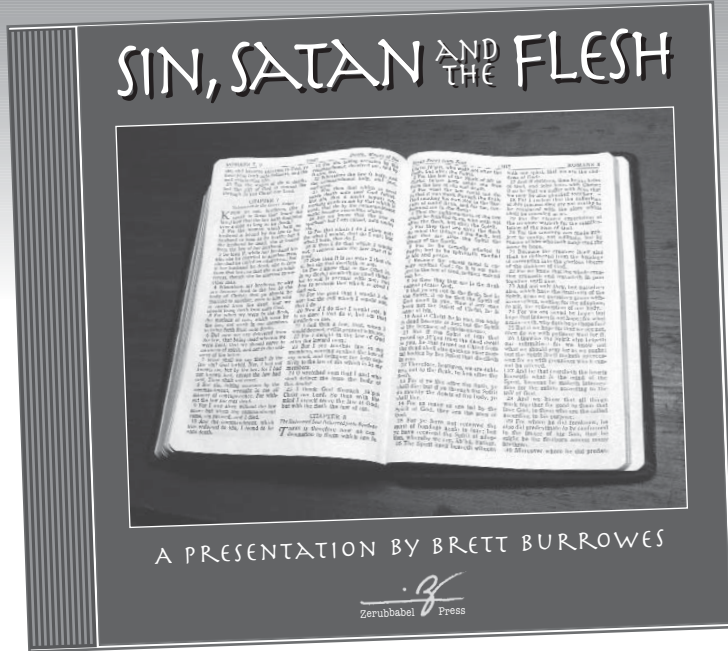


ence must be just to accept Christ at His word, and leave the future with Him? You would try to centre him on a present faith, for you would know that he would never come free by vague hopes or fears for the future, or by delay. He must believe God's word now. And so must we concerning this truth. Leave the consequences, leave the future; just believe. And the "reckon" of v.11 does not mean "Reckon, but of course, it is not really so." It means, "Reckon, because it is an historic and actual fact." Believe that fact.

"Sin in the flesh is gone into judgement in Christ's death, and I am alive in His life—this is a fact," wrote J. B. S. in *The Circle of Truth*. " 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.' I know how often a believer loses the effect of the truth by turning to his experience. He says, Oh, I do not feel dead. Does that make it not true that the believer is dead *with Christ*? Are you going to have faith first, or feeling? Which is it? An Israelite looked and he lived; he felt he was healed. You ask me, Do you always feel you are dead? I say, No; because I do not always believe that I am dead with Christ; I cannot feel it unless I believe it. It is faith first, then feeling. It is a fact to faith. I go by the fact. I have died with Him, and the consequence of that is, I am alive with Him. I have no other life. What other could I have? You must accept the word of God, that to faith you are dead to sin. Our old man is crucified with Christ. You have to believe, and then reckon on God to enable you to walk up to your faith, in order that you may preserve a good conscience."

# 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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# Two Problems Solved

by Norman Grubb

Now we can see God's problem, if we may use such human language, and the only possible purpose of redemption. How will He regain for Himself His stolen property—us humans who have become containers and manifestors of that usurping god, the spirit of self-love, in place of Himself, the Spirit of self-giving, whom we had been created to receive in the Tree of life? So often the gospel is preached and the offer of salvation made on a much more superficial level. The idea is given that we are out of step with God through sin, but that a restoration has been made by the atoning death of Christ, which has removed the guilt and eternal consequences of our sins, and restored to us sonship and fellowship with God. Now let us carry on living with the help of God.

But, we are then told, we shall not live as we ought to, nor find heart satisfaction unless we own Him as Lord as well as Saviour: Saviour He must be or we are damned: Lord He should be or our lives will be fruitless. To have Him as Saviour is mandatory: to have Him as Lord is optional. What nonsense! Redemption is only redemption when God regains (buys back) for Himself His dwelling place, our human personalities which were created for no other purpose than to contain Him. Therefore unless redemption immediately makes that a fact, and a saved sinner is from that instant the dwelling place of the Living God, there is no salvation.

Through ignorance a redeemed person may not realize what has happened

to him and may blunder about as a consequence, but it has happened all the same; and so often the responsibility for our blundering, soulish, flesh-manifesting though redeemed, lives lies at the door of a gospel only half-preached, or believers only half instructed. And does that not really mean that the preachers themselves are only half-enlightened, because we surely give out what we have within? There is much talk these days of depth-psychology. We surely need evangelical depth-theology. Do we not need to reorientate our gospel message, and tell right out to the non-Christians that we are not bringing them some panacea for happier living or future security? We are bringing them a total revolution, a life which is nothing less than God Himself living in them through the radical replacement effected by Christ crucified and risen, with all the radical consequences which will follow from a Christ-centred in place of self-centred life. And it is by no means merely the non-Christians who need to become Christians. The much harder job is to make the Christians Christians!

## God's Problem: Broken Law

God's full salvation! To use human language again, He had two problems to solve; one was His, the other ours. God's problem was broken law. Broken law has inevitable consequences. Law is the term we use to define the way a thing works. It works this way, not that. Break the law and you suffer the consequences. The law of our lungs is that they must have

air. Refuse them air and we suffocate. The fundamental law of the universe is love, for God is love. Everything which is not God's self-giving love is broken law; therefore our whole natural life without Christ living in us is broken law, for He only is self-giving love; everything else is self-loving love. The consequence of this broken law is repeatedly made plain in the Bible in terms like everlasting destruction from the presence of the Lord: outer darkness: weeping and gnashing of teeth: indignation and wrath, tribulation and anguish: where their worm dieth not and the fire is not quenched: the lake which burneth with fire forever and ever. How can even God deliver us from such consequences?

The whole Bible revelation from the earliest chapters of Genesis to the end of Revelation gives one plain answer. Substitutionary sacrifice is the only way of "deliverance from the wrath to come", and that sacrifice was the offering of God's own lamb, His Son, whom He "sent to be the propitiation for our sins"; it was actually God Himself "in Christ reconciling the world unto Himself". Such a fact, though attested to by all the centuries of Bible revelation, will forever be an absurdity to natural philosophy. Justification by the blood of Christ—human reason can never take that and never has, nor the other truths concerning Christ coming in the flesh, His incarnation, physical resurrection and return in person; human reason is the vehicle, albeit the highest, of human self-sufficiency; and blinded self never can and

never will see God by its own resources. God's truth can only come by God's revelation, not of this world, and is only available to faith; and faith means nothing less than the bowing down and falling prone of proud reason, and the committal of ourselves with all the passion of our being to Someone and Something He did for us which we can never and shall never prove, but do believe. It is the absurdity of faith—to the Greeks in their human wisdom foolishness, and the Greeks live on by their thousands to-day, often in the garb of Christian preachers and seminaries—but to us who believe “Christ, the wisdom of God and the power of God.”

By this one tremendous act in history, planned and prepared even before sin and the human race were in existence (which gives us a glimpse into the certainty that God has been managing His own affairs and ours before ever the devil gave the appearance of taking over), what we called God's problem was totally resolved. Not only had the penalty been paid by the One who was made a curse for us; but with that, the guilt was non-existent; forgiveness had become a universal certainty, because the One who forgives is the One who had made the forgiveness possible in His blood; and finality is reached in the term which was such a favourite of Paul's—justification, the condemned criminal leaving the court without a stain on his character, as if he had never committed the crimes. So it is with us who are in Christ by faith—“accepted in the Beloved,” “made the righteousness of God in Him.” Perfect and forever wonderful.

### Man's Problem: Indwelling Sin

But that has not resolved what we call the second problem—man's prob-

lem. Justification removes the consequences of man's sins, but not the source of them. The root must be dealt with, not merely the fruit. If the ultimate problem and cause of all the devastation is the indwelling spirit of error, salvation can only be complete if he is cast out forever, and the union of this false spirit with the human spirit destroyed. If the sole purpose of redemption is that we humans should be God's dwelling place, then it is obvious that a salvation which only

If the sole purpose of redemption is that we humans should be God's dwelling place, then it is obvious that a salvation which only removes the guilt and penalty of man's rebellion, but not the rebel king on his usurped throne, has come short of its purpose. God cannot seat Himself on a throne already occupied, nor can He permit a rival claimant within.

removes the guilt and penalty of man's rebellion, but not the rebel king on his usurped throne, has come short of its purpose. God cannot seat Himself on a throne already occupied, nor can He permit a rival claimant within. The New Testament writers, therefore, take us on from the circumference to the centre of Christ's redeeming work, and open to us the inner core of its total accomplishment. It might almost be called the hidden truth; not that it is hidden in the Scriptures, it is presented as plainly and factually as the truth of justification, and is really only a logical extension of it; but it is hidden in the sense that thousands treasure the outer

shell of salvation; far fewer crack the shell and feed on the kernel.

We are entitled to recognize this as a distinct second aspect of the one work of redemption, because Paul presents it as such. Romans 1-5 and 6-8 are the classic passages on the two. In this second one, we are pointed away from a Saviour dying alone on Calvary for our sins, to ourselves who died with Him. We have to look at Christ crucified then from two different points of view. In the first, we see Him dying there alone on our behalf. He trod that winepress alone. He was uniquely our substitute. We gaze on Him there as the Israelites on the brazen serpent, an illustration He Himself used to Nicodemus concerning His coming death. The most sacred word in the Scripture which presents this truth to us is His blood—“the precious blood of Christ, as of a lamb without blemish and without spot.” It is a sure sign that a humble believer has divine illumination concerning his sin and Christ's redemption, when that blood is most precious to him and he anticipates worshipping forever at the feet of “the Lamb as it had been slain in the midst of the throne”; and it is equally a danger signal when any who profess to believe, belittle the blood. The blood is the life, as Moses revealed, and His blood was the life of God drained out to its last drop for the whole world.

But then we have a change of emphasis. We no longer look at Christ crucified, and concentrating our attention solely on Him dying for us, see just who He is and what He did for us, and see Him as a lonely figure hanging there. Our attention is now turned to the fact that He did it for *us*. We see Him now as *our* representative. If He was there for us, then *we* were there also. We do not see Him alone now, we rather see ourselves

whom He represented. It might be called the reverse side of the one coin. The interest is now centred, not on what He went through to pay the penalty for our sins, but on what effect such a death and resurrection has on us in our present personal lives, in the light of the fact that we went through it with Him. Obviously this is a more difficult mental concept, and that is part of the reason why it is so side-stepped in our thinking, grasping and teaching. Any child can understand the historical fact of the Saviour dying two thousand years ago for us; but it is more difficult to understand a living relationship whereby I myself, a living twentieth century person, actually participated in a scene of 2000 years ago, with certain revolutionary effects on my daily life.

But understanding is only one key to a double-locked door. Faith is the other key, and faith is not mental acceptance by human reason, it is passionate inwardness by which our whole being embraces and attaches itself to a Person who just is not to natural reasoning. When that stride of faith has been really taken over the gulf that forever separates natural reason from supernatural revelation, then an inward Christ is met with inwardly (“the Son revealed in me” as Paul wrote of his conversion), and then it is no longer difficult to speak the language or understand the truths of this reverse side of the cross when they are presented to us—we are with Him there.

What then were the consequences of this fact that when He died and rose, it was actually we, the whole world of believers, who died and rose with Him? The fact that He was called by Paul the last Adam is a striking indication. Adam is the progenitor, the forefather of the race. The whole coming race was in his loins as a seed. Therefore what he was,

we are. He having received the wrong spirit into him, we are born with that same false indwelling person. As David said, “in sin did my mother conceive me,” remembering that sin is basically the spirit of sin, the god of sin. The last Adam, therefore, is God’s replacement for the first; indeed in God’s perspective and foreordination a negative is always only a type or foreshadowing of its positive, which accounts for Paul saying that Adam was a figure of Him that was to come; and that again is a significant hint to us of what our attitude should be when

When Jesus died, having been made sin (having the spirit of sin), His holy dead body was eternally separated from that sin-spirit; but it was not just Jesus lying there a dead body; it was we. We, all believing people, that moment were cut off from the indwelling usurper.

we pray for needs to be supplied or situations changed. The last Adam is also the progenitor of the last race, to be God’s eternal dwelling-place and means of manifestation. God’s grace is that He does not create some new race as presumably He could; but He recreates the new out of the old; for love must save, even as we must be co-saviours when Love lives in us. To do this, the last Adam must be born a man among men, and as the God-man in whom Satan had no place, try though he may, go through a death and resurrection. The death would sever the old and false union, the resurrection would be the new union.

I know no three Scriptures which state this more succinctly than 2 Cor.

5:21, Rom. 6:10, 1 Pet. 3:18. The first opens the depth of the Saviour’s identification with us. God made Him to be *sin* for us. To bear our sins was to suffer in our stead. To be made sin was to be in God’s sight a world indwelt by the spirit of sin. That is the depth to which He went. This in itself was necessary if the next statement was to become fact: “in that He died, He died *unto* sin once.” He had died for sins; now it says He died unto sin. When a person dies, body is separated from spirit. When Jesus died, having been made sin (having the spirit of sin), His holy dead body was eternally separated from that sin-spirit; but it was not just Jesus lying there a dead body; it was we. We, all believing people, that moment were cut off from the indwelling usurper. When He arose from the dead, the third statement says He was “quickened by the Spirit,” the Holy Spirit of God. Here was the firstborn from the dead of the new humanity with the Spirit of God, His own Spirit united to Him as representing us. We believers were all there also. In Him the old union was forever broken, the new union forever replaced it. God had come into His own.

Here was full salvation, commemorated whenever we partake of the symbols of the body and blood of Christ: the blood by which we are justified and continually cleansed, which was a Christ regarded as dying by Himself for us: the body by which the old union is severed and the new created. Paul, significantly enough, says of those twofold symbols that we are “one bread and one body,” for we were identified with Him as His body in His death and resurrection; but he does not say we were one blood, for that was uniquely He Himself.

# BIBLE STUDY: OUR The Two Works of Jesus on the

by Brett Burrowes

Most people know that when Christians celebrate Holy Communion or the Eucharist, they partake of two elements, the bread and the wine, (or grape juice, depending on the church). And those who have been Christians for more than a short period of time know that the cup of wine represents the blood of Christ poured out for the sins of humanity, and that the bread represents the body of Christ broken for us. As the apostle Paul states: "For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is broken for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

What Christians fail to realize, however, is that just as there are two elements in Holy Communion, the wine and the bread, there are two aspects to Christ's work on the cross: the blood and the body. Let us look first at the wine, or the blood of Jesus. The blood deals with the problem of our guilty standing before God, with the sins we have committed, and the debt we owe to God for having committed them. Sinning breaks our relationship with God, and the blood of Jesus purifies us of our guilt, so that we may once again be restored to fellowship and communion with him. That is one of the reasons

why the ritual is called "communion," because it represents the restoration of fellowship between God and humanity, and between ourselves and the rest of humanity.

First of all, the blood of Jesus obtains for us the forgiveness of sins, as Paul says: "In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace" (Eph. 1:7). But how in the world would the blood of another

**God no longer condemns you as a sinner worthy of hell, regardless of how you feel. Your continued guilty feelings are just the occasion to exercise faith in the blood of Jesus that He has cleansed you and that there is no more condemnation. To fail to exercise this faith is to say that the blood of Jesus was insufficient to the task and is nothing short of blasphemous.**

human being obtain forgiveness from God? It would seem that in order to obtain forgiveness from someone I had offended that I would have to do something to either earn that forgiveness, or at least bring it about in some way, perhaps by a change in my attitude. But since we owe God perfection in the first place, there is nothing we can do in addition to perfection to make up for sins we have committed. We need another to step in and obtain

that forgiveness for us.

Now according to Scripture, the wages of sin is death, as all Christians know from their first experience of salvation: all sins merit the penalty of death, both physical and eternal. We owe a debt we can never repay: we owe God our obedience, and since we have all disobeyed, we can never make up for it by obeying now, since we already owe that anyway. Paying your bills from now on until you die does not pay back debts you have incurred up until now: you are already required by law to pay them. So there is no way to pay back God for our past (or any future) disobedience by our own efforts, because perfect obedience is required at all times.

But at just the right time, God intervened and sent his son, the godly one, to die for us, the ungodly and purchase us back by his blood. Since the wages of sin is death, the only way to buy us back is through Jesus pouring out his lifeblood unto death and paying the price that sets us free from our unpayable debt. This truth should totally humble us, when we realize that we cannot contribute one iota to our own salvation, since even if I were to live in absolute perfection from now on (an impossibility apart from Christ anyway), I still could never make up for the past. The payment required by God is death. For that reason Scripture states that "without the shedding of blood there is no forgiveness" (Heb. 9:22). Unless someone dies, no one can be forgiven. If we die for our sins, then justice is met, but forgiveness is not obtained, because our death would be mere justice, it would have no power to save us



# TOTAL SALVATION: Cross and in the Resurrection

from eternal death. No, in order for us to be forgiven, another must die and shed his blood in our place, obtaining the forgiveness of God.

The blood essentially works in two directions: it has an effect on God Himself, and it has an effect on us. The blood affects God because it appeases God's wrath. Modern society does not like the idea of God being angry with the sin of humanity, so we dismiss the idea as the relic of a primitive humanity. But God is angry about sin, and as Paul says, "the wrath of God is being revealed from heaven against all ungodliness and wickedness" (Rom. 1:18). But God's wrath is not a desire to cruelly torment and torture human beings like an abusive parent who cares nothing for his children, but ultimately proceeds from God's deep concern and love for His creation. His creation has been stolen by a usurper, the devil, through humanity's own choice. God is angry that the vessels He made for His own use have been stolen away and are used by Satan to express His opposite, the spirit of self-serving self. And He is angry not only with Satan, but with us for having gone along with Satan and been receptive to his spirit.

God's wrath does not torture us, but rather gives us over to the consequences of our sins, to experience those consequences to the fullest, so that we might see where our evil has gotten us and repent, as the prodigal son did when he realized he was living with the pigs. If we do not repent in this lifetime, we will experience an eternity of God's wrath, but that is not torture, but rather the eternal consequence of shame and regret at having refused or

failed to lay hold of God's offer of salvation in Jesus Christ. Fortunately for us who believe, the blood appeases or propitiates or satisfies the demands of God's wrath, as Paul says about Jesus, "who God put forth as a propitiation through the faithfulness (of Jesus, demonstrated) in his blood" (Rom. 3:25). Paul also says that the blood reconciles us to God, establishing peace by removing God's hostility toward us (Col. 1:20).

**So it should be clear that forgiveness is not enough to answer the plight of sinful humanity. We also need to be delivered or redeemed from our captivity to Satan. But somehow Satan has concealed from God's people the truth of the second aspect of the atonement, the truth that would deliver them from Satan's grasp over their lives and his operation of them and through them as vessels.**

The blood also removes what provokes that hostility: namely, our sins, our guilt for those sins, and so affects us as well. Paul says that we are "justified by his blood" (Rom. 5:9). To justify is to set someone or something right. When writing a document we speak of justifying the margins, or setting them straight. The blood sets us right with God so that we stand in right relationship to Him. More specifically, the blood

expiates or cleanses us of our sin, as the apostle John says in his first epistle: "the blood of Jesus His Son cleanses us from all sin" (1 John 1:7) and later he says: "He Himself is the expiation for our sins; and not for ours only, but also for *those of the whole world*" (2:2).

But how does the blood accomplish this? The author of Hebrews makes this clear: "how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" (Heb. 9:14). It is our conscience that convicts us when we have done wrong, the voice of God within us that lets us know that we have violated His standard, the law of God written on our hearts. When we violate our conscience, we can either deaden it with further wrongdoing or some drug like alcohol, or we come up with some justification for what we did to make it okay in our own minds. But deep down we know the truth of what we have done, and there is no erasing it. Only the blood of Jesus can cleanse our conscience and make us whole again. The blood washes away the guilt that we experience because of our sins. That is why there is no condemnation for those who are in Christ Jesus (Rom. 8:1).

You might object: "But I continue to feel guilty for what I have done!" That may be true, and you may feel that way until the end of your life on earth, but the cross was not designed to deal with your guilty feelings, but with your guilty standing before God. God no longer condemns you as a sinner worthy of hell, regardless of how you feel. Your

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# A Look at a Book

by Janie Prewitt

## BOOK REVIEW:

*Paul's Key to the Liberated Life:  
Romans Six to Eight*

by Norman Grubb

In this very bold, clear and inspired booklet, Norman Grubb states that the Biblical key to opening the door to God's truth for a liberated life, a free and victorious life, lies in Romans 6-8. But let us first ask ourselves these things: Would we Christians in the world today consider that we might *not* be liberated, *not* free—imprisoned even—in our daily lives? Do we the Church truly live “dead to sin and alive to God”? Do we believe that we are only slaves, branches or wives as God says we are—or do we at our core really believe Satan's lies that we are so much more than that?

I believe that if we honestly answer these questions for ourselves as we read this booklet, we will truly benefit from Norman's laborings and delvings into Paul's teachings. What comes through so clearly in this booklet is Norman's desire (God's desire in him) that we come to a full and complete understanding of Paul's message to the Romans and to all of us in these three chapters. The key to this understanding lies in recognizing that since the fall Satan has deluded all men into thinking that they are independent, self-managed selves. Norman (and Paul) share with us their revelation that exposes this lie and replaces it with God's truth that we have never been independent

selves who have operated apart from an indwelling deity spirit.

Norman first takes us through Paul's explanation in Romans 6 of why born again believers are “dead to sin and alive to God.” He points out Paul's profound statement that “Sin will not have dominion over you because you are not under law, but under grace.” This statement is alarming to many who fear that absence of law would lead to dangerous self-seeking license. Norman shows why this is a totally incorrect way to think, but the way that Satan has deluded us into thinking since the fall. Norman gives a crystal clear definition of Satan's lie of independence and why this root deception that we are independent selves is and remains the *one* problem in a Christian's life today, and the problem that certainly keeps us in bondage to sin and the law.

In Romans 6 and 7, Paul gives several illustrations to show that as sinners, we were always expressers of Satan and his sin nature and through our new birth we are now expressers of Christ and His holy nature, never just ourselves with a nature of our own. Norman goes through each of these, the picture of a slave obeying his owner, a branch producing the fruit of the vine, and the wife bound to her husband, to

show how Paul gives evidence that there is no time in our lives we are not operated by the one deity or the other.

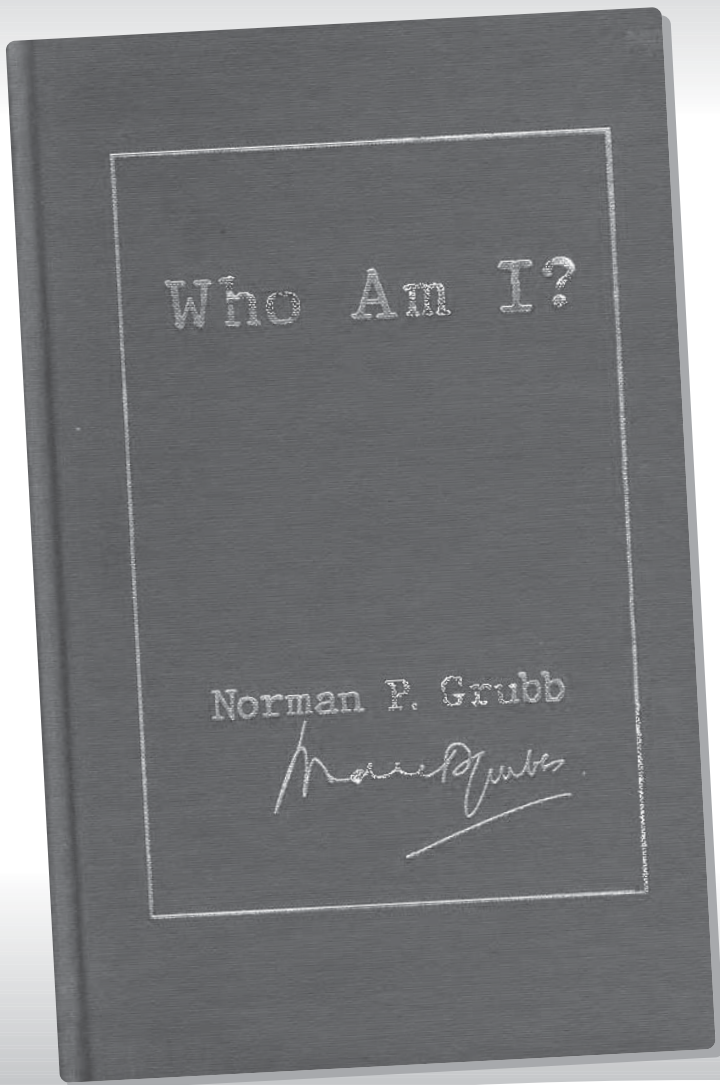
Paul tells in his own experience, as Norman shows us, how this delusion of independent self kept him in bondage to “the law of sin and death.” He, Paul, begins with his personal failure to keep the law and his revelation in the Arabian desert as to why he was unable to do so. Norman takes us through the verses in which Paul, now agonizing in his “wretchedness” and “slavery” understands that the law was provided to expose his deception, to “slay” him and ultimately to deliver him from the delusion that he was a Paul-self who could keep the law. Not only does Paul rejoice in and accept the “deliverance” from his prison, but he also now has sight to see that his only prison was himself, or more correctly, his belief in the deceiver's independent-self lie.

And so on to Romans 8 where Paul praises God for the freedom the Spirit of Christ already in him has confirmed to him. There is no more condemnation because there is no fictitious “self” to be condemned! Paul rejoices in his deliverance from Romans 7 bondage into Romans 8 liberty, to the reality of Galatians 2:20. Read on to see the fruits of that liberty in the

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# What Really Happens at *Regeneration?*

by Norman Grubb

Not one grain of our recreation in Christ is attributable to man, any more than our creation was. Man must learn, and re-learn, his eternal condition—the nothing over against the All. And what a relief! Not my past righteousness (non-existent), not my present works (wood, hay and stubble unless His works in me), not my future suitability (equally non-existent). All is His. His past planning, His completed redemption, His endless mercy and love.

## The Atonement

First, God's righteousness must be satisfied. None but a righteous God could be God, nothing but righteousness could be the foundation of His throne. The broken law upon which His creation is based must have its penalties, if it is a law. If His eternal nature is to reward the good, He must also inevitably punish the evil. In no other way could He be righteous. No mere forgiveness, then, could be a just forgiveness, unless it was grounded on full satisfaction for the wrongdoing. What a Redeemer we have, who provided a salvation with no loopholes in it!

Man's reasoning might and often does suggest some easier way, which is always, when traced to its roots, a subtle refusal to face the stark reality of lawlessness in a law-based universe. Abel knew it, when he first approached God with a blood sacrifice, the life of another symbolically shed for him. Cain, in the blindness of religious self-righteousness, offered his own good works, so much more pleasant and self-gratifying. But which touched reality? Which had the witness from God? The tragic end tells us, when Cain hated Abel for his glowing testimony to acceptance with God. And why did he hate him? John tells us (1 John 3:12) because Abel struck at the roots of self-right-

eousness and exposed it as sin, which could only be expiated by God's appointed sacrifice, to which God bears faithful witness in the believer.

Here is salvation in its first stage, God's great salvation. The Judge became the condemned criminal. God the Son disguised His deity in human flesh, and "tasted death for every man." The Author and Sustainer of life yielded up His own life to receive in Himself the wages of the world's sin. As Mrs. Cousins put it in her great hymn:

Jehovah lifted up His rod  
O Christ, it fell on Thee!  
Thou wast sore stricken of Thy God;  
There's not one stroke for me.  
Thy tears, Thy blood, beneath it flowed;  
Thy bruising healeth me.

Jehovah bade His sword awake,  
O Christ, it woke 'gainst Thee!  
Thy blood the flaming blade must slake;  
Thy heart its sheath must be—  
All for my sake, my peace to make;  
Now sleeps that sword for me.

Through all eternity we shall never know what those hours meant when God was separated from God, the Son crying out to the Father, "My God, My God, why has Thou forsaken Me?" But its glorious consequences we do know—that, having been "delivered for our offences," He "was raised again for our justification." The resurrection was God's witness that He had accepted the sacrifice. This was more than forgiveness. This was as if we had never sinned. God could now be just in justifying the believer in Jesus. We can leave the court without a stain on our character. Upon Another's life, Another's death, we can stake our



whole eternity. The penalty of an eternal hell, the guilt, the stain, the rebellion, the broken law, the separation, all as if they had never been, for “Jesus paid it all.”

This primary and fundamental aspect of the atonement is always represented in Scripture by the word “blood.” “The precious blood of Christ.” It is the first and necessary Godward side of the process of redemption. It was the solution, first, as we have said, of God’s problem. How could He be just and the justifier of the unjust? *His* wrath must first be propitiated: *His* holiness vindicated: the punishment of *His* broken law inflicted. Nothing in the Bible stands out more prominently than the sacrifice God appointed and declared to be the satisfaction of all those claims. It was His own outpoured life. God as Spirit cannot be seen of men. God the Word and the Son, as the express image of the Father, could take human form, so “the Father sent the Son to be the Saviour of the world.” We may know for certain that it cost the Father all and more than the Son to send Him to be the propitiation for our sins. The sacrifice was settled in heaven before the sin that necessitated it had appeared in history.

The shedding of blood, representing the outpoured life of the victim, as Moses declared in Leviticus 17, runs like a reddened strand throughout all Bible history—from Abel to Israel, where the life of the nation centred around the sprinkling of the blood on the annual day of atonement: on through the prophets to the last of them, the Baptist, who pointed to the Lamb of destiny and called Him God’s Lamb “that taketh away the sin of the world”: on through the great moment of the sacrifice itself hidden from all eyes in the three hours of darkness, proclaimed by the Saviour Himself to be His blood of the new covenant to be remembered at His table: expounded in fullness of revelation and understanding by the apostles: seen as presented and accepted by God Himself in the heavens in the letter to the Hebrews, giving us our title to boldness of access to the holiest of all: and consummated in the final vision of the eternity, with the throne occupied by “the Lamb as it had been slain.”

No wonder the blood is holy and precious to all believers. No wonder it is the point of attack and derision by those who hate to own themselves as sinners. It represent the uniqueness of that holy sacrifice, the blood He shed alone, the winepress He trod alone. It is His atoning work which none other shares. The cross,

the manward aspect of Calvary’s redeeming work, we share: the blood, the Godward aspect, is the sacred offering of the Son to the Father. And because He accepts it, we can do so. We need not question that sacrifice, nor its efficacy. He appointed it. He accepted it. He invited, He argues, He commands us to do the same. No sinner please the heart of God by remaining a penitent. No, if repentance is sincere, let us not add sin to sin by failing to believe in the blood. If good enough for Him, it is good enough for us. Nothing pleases the Father more than the faith of a sinner in the efficacy of the precious blood.

## The Son Revealed in Me

And now, what really happens at the new birth? It is most important to understand. Remember again that the creature has no other end to his existence than to be a manifestor of the Creator—God in man, and God through man; and that therefore a human being is not a true human until he is a temple of the Holy Spirit. Nothing can function except by the laws of its being; a car won’t go unless its machinery works aright; and a man can never be a man unless he is a God-indwelt, God-controlled man, because men are not made to “work” any other way.

That is why life is a jigsaw puzzle until the Masterhand pieces it together; that is why “there is no peace, saith my God, to the wicked,” because the wicked are all of us who still have a dethroned God and an enthroned self at our centre, and “the wicked are like the troubled sea, when it cannot rest.” Nor can there be any possible purpose in a redemption for man, unless it is to restore his humanity to the only condition in which it slips into gear. Remember God CANNOT create a creature except, in its measure, to contain and shew Him forth: “God is seen God in the star, in the stone, in the flesh, in the soul and the clod.” Of the lower forms of creation, animate and inanimate, who are without choice in the matter, it is written, “The whole earth is full of His glory.”

Man, however, in the height of his privilege, made in the similitude of God, with faculties like His though not with the incommunicable attributes of His Godhead, has had the awful responsibility of intelligent choice. Created free to choose his glorious destiny of being the conscious container and transmitter of God,

he could and did refuse, and thus became the child of the devil, the original rebel. There can, then, be only one possible purpose in God's grace in salvation—to restore man to his sole and original destiny—"Christ in you, the hope of glory."

We stress this again because the only infallible, inexorable consequence of a sinner receiving salvation is not always made plain by Gospel preachers. It is often easy to get the impression that it is certainly necessary to have our sins forgiven, to be delivered from the wrath to come, to receive an assured entrance into heaven; but to submit to the total control of Christ is something which may and should follow, but does not necessarily do so; and even that it is possible to enjoy the former without the latter. Nothing could be more false or absurd. There is no salvation conceivable, possible or actual, other than God's way in infinite grace of destroying the false form of life in which man lives, and replacing it by the

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true. The false form of life is that which has self in the centre, which is the sin in which my mother conceived me, which is the false god. The true form of life is that which has God at its centre—Christ living in me.

It is for that reason Paul used the striking expression in Gal. 1:17 to describe his conversion—"when it pleased God...to reveal His Son *in me*." The startling fact is that on the road to Damascus it was the exalted Christ who spoke to him from heaven; yet he writes years afterwards that the outcome of God's dealings with him those three eventful days was not an external revelation of an ascended Christ, but an internal revelation of the Indwelling Son. The eternal life which had begun in Paul was not some "thing" received in a detached sense as a gift from the heavenly Father; but the

start of an eternal union. One more human soul, a deluded, blinded captive of the great egoist, Satan, impregnated from birth with his evil spirit of egoism, had now been led captive by Him who "leads captivity captive"; which meant that with Paul's deliverance from that Satanic spirit of egoism at the cross, another Ego, the Great I Am, Jesus the Son of God, had begun to live His life within the little, emptied ego of Paul.

In other words, and let us get this clear, the atoning work of Christ, which makes it possible for a lost sinner to stand in the sight of God as one who had never sinned, is only the gateway to life, not the life itself. The life itself is, and can never be anything but, Jesus Himself, "that eternal life which was with the Father and was manifested unto us," coming into the cleansed vessel, occupying His holy temple, being the life of the branch now attached to the Vine, the life of the member of the body now attached to the Head.

Do we see the point?

Salvation is only salvation when it is God—Father, Son and Holy Spirit—returning to live in the personality created for Him, but exiled from Him through the fall. This is the inner reality of such parables as the prodigal returning to his Father. Therefore salvation is only salvation to any individual believer when the Spirit has given

the inner witness of the presence of the Indwelling Christ. It is certainly true that a new born babe in Christ might not be able to interpret his new living experience in these exact terms; but it *must* be true that he has not merely an external faith in a Christ crucified 2000 years ago, but also, as the inevitable result of the heavenly gift of repentance toward God and faith toward our Lord Jesus Christ, the inner revelation of "Christ in me," *my Saviour, my Lord*, evidenced by an inner witness that is both incomprehensible to the world, and indescribable. That is the sole and only purpose of the atonement, and the inevitable effect of true repentance and faith, which neither man nor devil can prevent.

—*The Deep Things of God*

# The Total Remedy

by Norman Grubb

It came as a revelation to me when I saw what I knew well already of the redeemed—that the Holy Spirit lives in us; but then also I read in 1 John 4:4 that if the Holy Spirit is in the redeemed, there is also a spirit in the unredeemed. ‘Greater is He that is in you than he that is in the world.’ And then when two verses later, John plainly names them: ‘Hereby know we the Spirit of truth and the spirit of error.’ So the spirit of error, the Satanic person, is in us before we are Christ’s. That was new light to me, and a new orientation. Most of us think of ourselves as just our unredeemed selves until Christ comes in and takes over. We do not realize that we have working in us that ‘prince of the power of the air, the spirit that worketh in the children of disobedience’ which Paul says is true of all of us (Ephesians 2:2). He has so concealed and disguised himself in us as unbelievers, though it says that it is the god of this world in us who has blinded our minds, that we just think we are our independent selves. But the truth is that all humanity are vessels. We are containers, and it depends which God is in the vessel.

In Romans it says we are either ‘vessels of wrath’ or ‘vessels of mercy’: those who either contain the god through whom wrath is our portion, or those who contain the Saviour-God through whom mercy comes to us. This greatly simplifies salvation, for it is merely change of gods, not change of the vessels which contain Him. Or to use that other great illustration, we are

either branches of the false vine or of the true. ‘I am the true vine,’ said Jesus, therefore there must be a false one.

Who then can make this exchange? Who delivers humanity from its slavery to its false usurper and replaces him by the True Owner? Obviously a slave can’t redeem a slave. There can be only

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one, and that the Owner and creator Himself. He only has the right to represent the human race and do something which can include them all. That is why we safeguard the incarnation in our gospel. There is no point nor power in the death and resurrection of Jesus, unless He was God in the flesh, the author of the human race becoming a

member of it to represent it. This is one of those ‘supernatural’ events, which are not explicable in terms of human thought but issue from the spirit, not the matter, dimension. So it is no good trying to explain or explain away what issues from the realm of what we call the impossible, but we are to learn what is really the only actual. Human thinking is what has bound us to realms of time and space; for the true realm we must have ‘the renewing of our minds,’ the ‘new man which is renewed in knowledge after the image of Him that created him.’

The way in which this change of gods has become a fact has of course held our fascinated and almost microscopic attention and investigation through the centuries. And no wonder. “Upon Another’s life, Another’s death I stake my whole eternity.” “God forbid that I should glory save in the cross of our Lord Jesus Christ.” “I was determined not to know anything among you, save Jesus Christ, and Him crucified.” We will put it in simplest terms to relate to what we have already said. Why Christ’s death? We humans have got so physically minded that death to us always means the physical. But we who are believers know better. We know physical death is only the gateway to life after death. Where? Ah, that is the crux! The Bible makes plain that if we die a child of the devil, we continue on into the devil’s destiny which is described in the terms of its supreme loss as “everlasting destruction from

the presence of the Lord and the glory of His power.” Therefore death for Jesus did not just mean the physical dying. If as the One who never was made captive by the devil and thus not under death’s dominion, He accepted death on our behalf, then He would go after physical death where we would go, into what Paul called “the lower parts of the earth,” the realm of “the spirits in prison.” And that is where He did go. Maybe that is why there was such reality in the cry, “My God, My God, why hast Thou forsaken Me?” Supposing He didn’t rise? He had to go this way by nothing but faith, as the rest of us.

But He did rise. There was nothing that could hold Him, because, though our sinbearer, He was not Himself a sinner under the law of sin and death. Therefore, “quickened by the Spirit,” He could be “raised from the dead by the glory of the Father.” And what did He leave behind on our behalf? That is what is important to us. He left both the cause and effects of sin. The effects are our destiny in outer darkness, the consequence of the curse of the law, the guilt, the condemnation, the weeping and gnashing of teeth, the worm that dies not and the fire not quenched. All disappeared from sight forever because He took them on Himself on our behalf, and then left them behind on our behalf when He arose.

Therefore Paul said that in his resurrection we are justified; in other words, not merely forgiven, which might still leave a memory behind of the things for which we needed the forgiveness; but justified, meaning that we are as spotless, sinless, as the Saviour Himself; and all the past in memories of fact or dread of destiny are out of sight and out

of mind forever. That is the overcoming in the blood of the Lamb. Nothing can be held against us. “Who shall lay anything to the charge of God’s elect?” “It is God that justifieth.” The shedding of the blood was the physical evidence of a life totally poured out to death, and therefore taking all with it that would come to us if we died.

But that alone, tremendous as it is, would not solve our problem or give humanity its release. The cause is our problem, the sin, not the sins. And we have seen sin to be the term used for the nature of the spirit of error who lived his sin-quality of life in his vessels and by the law of an indwelling spirit, he expresses himself through the human spirit which he indwells. Sins are the products, but the producer is the problem. And what salvation would it be for a human race indwelt by the spirit of sin and thus compulsively expressing his self-loving nature, to be released from the consequences of a sinful life, but not from the compulsive cause? We should just go on living as before.

Therefore the Bible presents us with Christ’s death in a twofold form—in His blood and in His body, of which we are continually reminded in the memorial Supper. And that is why in Paul’s 1 Corinthians 10:16-17 reference to the Supper he speaks of our communion in the blood and body of Christ. But then he says we are one with Him and His body, symbolized by the bread; but he does not say in the same sense that we are one with him in His blood. The reason is that a person’s blood is his very self. When that is shed, his life is gone. But a person’s body is more external, more we may say his clothing. His blood, therefore was uniquely Him going that way of

death for us, and in that respect we were not dying on that cross with Him. Rather we come to the foot of that cross and see the burdens of our sins rolled away into His tomb, as Bunyan so beautifully puts it. But we are His body. “We being many are one bread, one body”; and in that aspect of Him on the cross, we are there with Him, crucified with Him, buried with Him, risen with Him. And what’s the import of that? Because the body is the container of the spirit, and we humans have become containers of that false spirit of error, whose nature is sin, therefore Paul says that Jesus did more on Calvary than “bear our sins in His own body on the tree”; he said, “God made Him to be sin for us.” And that meant that in God’s sight we were He, crucified with Him, and His body representing us had that spirit of sin in it. And then the glorious fact that when a body dies, it is separated from the spirit in it; and so when He died, Paul said He “died to sin” (quite different from dying for our sins). His body, representing us who were “buried with Him,” lay in the tomb with no spirit in it—a human race delivered from that old false indwelling spirit of error. And when He rose, it was by the entry of another Spirit, His Holy Spirit.

So when we are joined by faith to Him in His death and resurrection, we are no longer vessels containing the spirit of error, but vessels containing the Spirit of God! That is a full salvation—from effects and cause, from products and producer. That is why only the incarnate, crucified and risen Christ can be the world’s Saviour.

—Who Am I?



# How Acquire Faith?

by Norman Grubb

What will make meaningful to me these tremendous truths of Christ living His life in me, and I united to Him in place of the old union? The answer, of course is faith. But that doesn't seem to act. I do believe, and yet it seems to make little difference. Well, there is still no other answer. But it is possible that you are not really believing in God's impossible word. You think you are, but you are really believing in what you think about that word. I told you that it costs everything to believe. "Let us labour therefore...lest any man fall after the same example of unbelief." Faith crosses and unbridgeable gulf into the invisible, unknowable, impossible. It crosses just by believing it has crossed, because He says so, and He is the bridge. To everything on the human side of the gulf it looks as unbridgeable as ever, and

that there is no other side! If therefore, without realizing it, you are basing your faith on a single personal reaction to your faith, then you are still on the human side of the gulf. You are really believing in yourself, not in Him who takes you to the Other Side. A man said to me, "Please help me, I feel a barrier between myself and Christ." I investigated and found that he had faith in an indwelling Christ, and had no barrier of immediate uncleansed sin; so I said, "You are wasting your time asking for help from an illusion. There is no barrier except that you have transferred your faith back from Him to yourself—what you feel about your relationship to Him. Get back where you were—to faith without a shred of human assistance." Another said the same to me about power. How could he know

the power of God? "Does Jesus Christ dwell in you?" I asked. "Yes," he said—"by faith." "Then run away," I said (he was a young man). "What more power can you want or have than He in you? You are wanting to exchange faith for sight. Faith has no other evidence that itself (he that *believeth* hath the witness in himself). You have turned back to find some missing evidence by believing what you feel in place of what He is." Yet a third asked, "How can I know He abides in me?" Rather brutally I answered, "I am not the least interested in whether you know or do not know. I am only interested in whether He is in you or not. What you know directs your faith on to what you know, not what He is."

—*God Unlimited*

## Faith in Action

by Norman Grubb

In material things the way we act is obvious. We take with our hands, eat with our mouths, walk with our feet. But in immaterial things our first form of taking or acting by faith cannot be these. But God has laid down one form of action by faith which we can take. We are to speak (the word of faith" (Rom. 10:8-10). Having believed with the heart we are to "confess with the mouth." We want to know that we are crucified with Christ and that He lives in us. We want it to be no longer we that are living our own lives in our own way, but He living His own life in us and doing His will through us. We have our title to this in His written Word: we have our facts plain before us. We are thus in a condition to act in faith.

Then let us act. First, with heart and mind we believe that

we are in this relationship with Christ which the Scriptures have revealed to us. We definitely believe in our crucifixion with Him, and our resurrection with Him, although in believe it we feel not one whit different and have no particular assurance in our hearts. It may appear to us just as a cold and quite nominal affirmation of certain facts given us in the Bible. But we believe them because we want to and are commanded to. We have taken the first step of faith-in-action.

Now we move forward again. Inner belief must be translated into outer action by "the word of faith." We confess with our mouth the Lord Jesus. We plainly and publicly state, as God leads on the suitable occasions, what is our new relationship in Christ. We give Him the glory by "the sacrifice of praise," that is, the fruit of our lips giving thanks to His name. It is a sacrifice of self to praise and testify to our death and resurrection with Him, when we may not feel any different!

—*The Liberating Secret*

## BIBLE STUDY: Our Total Salvation: *The Two Works of Jesus on the Cross and in the Resurrection*

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continued guilty feelings are just the occasion to exercise faith in the blood of Jesus that He has cleansed you and that there is no more condemnation. To fail to exercise this faith is to say that the blood of Jesus was insufficient to the task and is nothing short of blasphemous. As Norman Grubb has said, you are really indulging in self-pitying feelings, thinking that your sin is so bad that not even the blood of Jesus could handle it. And this train of thought really comes from Satan, the accuser of the brethren, who desperately wants us to stay focused on our feelings and not on the precious truth of Christ's sacrifice for us. For the apostle John has said: "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night" (Rev. 12:10). So Satan has no authority to accuse us anymore, since Christ conquered him on the cross. And now we overcome Satan "by the blood of the Lamb and by of the word of our testimony" (Rev. 12:11). Trusting in the power of Jesus' blood and by our word of faith or testimony Satan is overcome and cast down as our accuser.

As important and powerful as the blood is, it would be sad if our salvation were limited to forgiveness and heaven after we die. What about this life? For there were in fact two consequences to the sin of Adam at the Fall of Humanity.

We have already spoken about our guilt before God, but the second consequence is that we were enslaved to the devil, to do his will. The New Testament authors present the truth of our condition in a number of places. John says that we "are of our father the devil and his desires we do" (John 8:44). In his first epistle he says that "the one who sins is of the devil," (1 John 3:8), meaning that the one who sins has their spiritual source in the devil. In the same letter he says to believers: "greater is He that is in you than he that is in the world" (1 John 4:4). If that "he that is in" us is the person or Spirit of Christ, then he that is in the world is also a person, that sin-causing spirit, the devil. John himself makes clear who the one in the world is when he says; "the whole world lies in the evil one" (5:19). The author of Hebrews says that Jesus became flesh and blood, that through his death "He might render powerless him who had the power of death, that is, the devil."

And the apostle Paul writes of sin dwelling in the flesh: "Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me" (Rom. 7:17-20). Of course, many since the time of St. Augustine would have us believe that indwelling sin is a corruption of human nature, something wrong with our humanity. Don't we have to live with indwelling sin our whole lives, and wait until heaven to be completely free of it? As Paul says: "In no way!" We must take seriously Paul's statement that we have died to sin. Sin is an indwelling spirit because Paul calls it a "spirit of slavery" in Rom. 8:15 and states about our sinning that "it is no longer I who do it, but the sin dwelling in me that does the sin" (Rom. 7:17, 20). If "I" am not the doer of the sinful deeds, then another

person must be, namely the person of sin, namely Satan himself. As my previous article, "Satan, Sin and the Flesh," and all of Norman Grubb's writings make clear, indwelling sin is just another name for Mr. Sin, Satan himself, indwelling humanity and expressing himself through them. Ephesians 2:1-3 explains: "You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work in those who are disobedient. All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else." Satan was the spirit at work in or energizing the children of disobedience. And this spirit produced in us the passions of the flesh, the sinful desires. He calls this spirit the ruler or prince of the power of the air, and just as the air is the universal element in which we live and physically breathe in and out, so Satan is the spirit which we breathe in and out as our spiritual atmosphere while we were unbelievers and members of the sinful world.

So it should be clear that forgiveness is not enough to answer the plight of sinful humanity. We also need to be delivered or redeemed from our captivity to Satan. But somehow Satan has concealed from God's people the truth of the second aspect of the atonement, the truth that would deliver them from Satan's grasp over their lives and his operation of them and through them as vessels. That second aspect is the body of Christ, broken for us. This is represented for us in the second element in Communion, the bread, but Christians rarely if ever focus on the bread as distinct from the wine, being unaware of what was done

in Christ's body on the cross. It is as if we were sent to prison because of our guilt for our crimes, and then pardoned for our crimes, but were not released from prison. The pardon is all well and good, but most people in prison would like to be released as well as pardoned, not pardoned and then wait for a release fifty years later.

Fortunately God has not left us in such a situation. God has already delivered or redeemed us, if we have the eyes to see it. Christ's bodily death on the cross delivered us from our imprisonment by and captivity to the devil, so that we are no longer slaves to sin, but slaves to righteousness: "having been set free from sin, you have become slaves of righteousness" (Rom. 6:18). Paul says the same things repeatedly in Romans 6: "you have died to sin, how can you live in it any longer?" (Rom. 6:2). "Whoever has died has been freed from sin (Rom. 6:7). "Sin shall not have dominion over you" (Rom. 6:14).

But how did the bodily death of Jesus accomplish this deliverance from Satan's power? How does death free us from the spirit of sin? James gives us a hint here: "the body without the spirit is dead" (James 2:26). Death is the separation of spirit from body. When Jesus died on the cross as our representative, we all died in him, that is all believers, as Paul says in 2 Cor. 5:14-15: "For the love of Christ compels us, having concluded that since one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf." So in the death of Christ we all died, and were separated body from the spirit which indwelt us, from the Satanic spirit of sin which enslaved us. This happened

because Christ took upon himself the spirit of sin upon the cross and became the "body of sin." In Romans 6:6, Paul states: "We know that our old humanity was crucified with him so that the body of sin might be destroyed, and that we might no longer be enslaved to sin." Representing us on the cross, Christ took on our sin-possessed bodies and the spirit of sin which expressed himself through us: "He who knew no sin became sin for us that we might become the righteousness of God" (2 Cor. 5:21). Christ did not just bear our sins, but he became sin, he took the curse of the indwelling spirit of sin upon himself and bore it away into death, that we should no longer be enslaved to this indwelling Satanic spirit. Since, as James says, the body apart from the spirit is dead, so also the dead body of Jesus separated humanity (or at least believing humanity) from the spirit of error.

So now Paul can say that we have died to sin. But what does it mean to be dead to something? It means that it has no claim on you, that you have been separated from it, and are dead to its influence and power. Paul commands us to reckon ourselves as dead to sin, not because we are merely "positionally" dead, but because we are actually dead to sin. This does not mean we can never sin again, but that the spirit of sin, Satan, has no claim or authority to run our lives anymore and can only do so if we believe his whisperings. We are citizens of a new commonwealth, and our old country has no claim on us. If the leader of our old country proclaims a new draft to serve in his army, we need not respond, because his claim on us is false, and has been overturned by the bodily death of Christ. Satan may cause us to feel as if we were still in his camp, but

he cannot make us part of his camp, though he can temporarily use the members of our body if we fail to reckon ourselves dead to his influence and disbelieve his claims on us. Of course the devil is rarely so obvious as to tell us that he is making a claim on our members or attempting to usurp authority over our bodily members. Satan merely convinces us that we are just ourselves, that we are what we think and feel rather than what God says about us in His Word. In this way Satan slips in unnoticed and regains a measure of control over our members. Most of the time it is not so much that we actively choose the way of Satan, as it is that we fail to fully appropriate the salvation that God has wrought for us.

But even the bodily death of Jesus is not the whole of our salvation: we need a new Spirit dwelling within us, as Ezekiel prophesied in the Old Testament: "A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances" (Ezek. 36:26-27). God does not leave us in a state of death, body separated from spirit, but raises us from the dead in Jesus' resurrection from the dead: "For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his" (Rom. 6:5) and "just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life" (6:4). When we first believe in Christ, we receive His Holy Spirit because by our faith we are participating in the resurrection of Jesus. Spiritually we are being raised from the dead and being

given a new Spirit. Having been crucified with Christ, and the false “I,” Satan himself, having been expelled from our spirit, it is now Jesus Christ present within us who lives out through and expresses Himself through us, if we only trust and believe in His promise to do so: “I have been crucified with Christ and it is no longer ‘I’ who live, but Christ who lives in me” (Gal. 2:20). Paul can say this (and we can too!), not because he feels that way, or because it looks that way at the level of outward appearance, but because God has said so, and who are we to question what God has said about us? If we trust God that we are forgiven for our sins despite continuing feelings of guilt, should we not trust Him concerning the truth that He is living His life through us and as us despite the fact that we don’t feel like it is so? Many Christians continue to live in bondage because they fail to grasp hold of that for which Christ has grasped hold of us (Phil. 3:12). Christ has us in His grasp; He is our keeper and will keep us: we just have to trust Him. As the old hymn states: “those who trust Him wholly, find Him wholly true.”

## A Look at a Book

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### Spirit-operated life.

So now we can see, as Paul saw, the “key to the liberated life,” and that God provides as sure a way for “daily consistent and holy living” as he does for canceling out our past sins. His gift is one of a *full* salvation—past, present and future sins are taken care of! Norman reviews how Paul turned the key in the section of the booklet called “The Lost Secret.” Then to further establish our understanding of this

enormously critical understanding that Paul passes on, Norman writes the brilliantly concise section “To Sum Up.”

This booklet blesses us with not only a deeper study of Romans 6-8, but also an understanding of Paul’s dramatic experience from newborn believer, to his years of spiritual adolescence, through his crisis and revelation, then finally to his deliverance and

total liberation. Again, to truly benefit from this blessing, let us sincerely consider if we are living a liberated Christian life, “dead to sin and alive to God,” and seeing ourselves not as illusory self-relying selves, but as vessels—“total Satan-containers in our unsaved days but now total God-containers” by His grace and mercy!

# REES HOWELLS and the NEW BIRTH

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

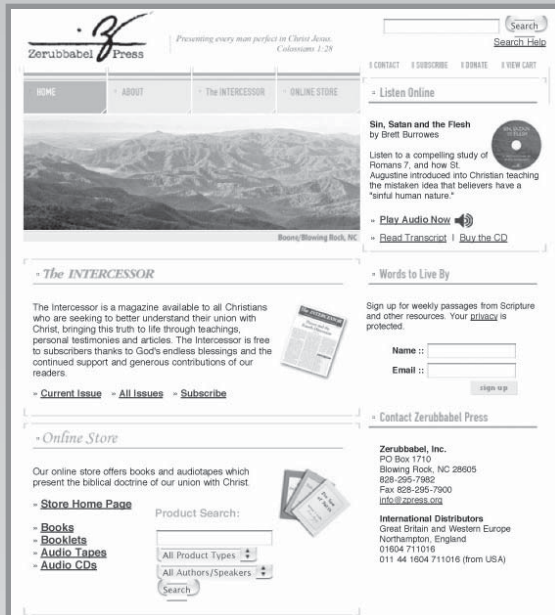
Some of the Saviour’s most vital truths were spoken to individuals, such as Nicodemus and the woman at the well. Nicodemus represented the Jews of his day and his concern was to know why the Saviour had the power to do what no one else could do. The first thing the Lord said to him upset him. ‘Except a man be born again he cannot see the kingdom of God.’ You may believe many things about the Bible, but this is still true that you cannot see the kingdom of God unless you are born again. Measure yourself with this man, this ruler of the Jews. Keeping the law does not get you into the kingdom. There was probably a greater conflict in this than you ever thought. The Saviour came to open a new dispensation and what changes there would have to be from former times. He was doing a new thing altogether and doing away with the sacrifices on which their worship had been based for so many generations. Nicodemus represented the synagogue, and in this conversation the Saviour gave to him the main principle of his teaching: ‘as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up’ (John 3:14). It was not *religion* that Nicodemus needed but *life*.



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## Free from the law of sin and death...

Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for our sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

—Romans 8:1-4

(*New American Standard*)

## Words to Live By...

From the center for my being, with my will, as being my heart's desire, my choice, I affirm Him and myself to be in the eternal relationship He says we are, through my crucifixion and resurrection with Jesus Christ: we are a unity, He in me, I in Him. I state that as a fact. It has nothing to do with what I feel about it or with my sense of unworthiness and inconsistency, and the unreliability of my humanity. He planned it. He effected it. He chose me, not I Him. Very well then, though I may think He makes queer choices—facts are facts.

—Norman Grubb

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

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

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

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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.

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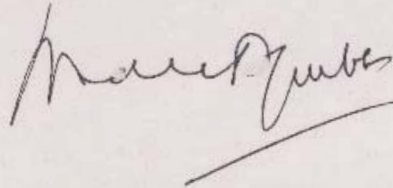
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