

The INTERCESSOR

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

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Faith in Daily Living

by Norman Grubb

In the following article Norman Grubb examines the principle of faith underlying every aspect of life and more importantly, how we operate as Christ by the same principle today.

How can a general fact become a personal experience? The answer is that simplest of ways by which alone all the generalities of life become personal experiences. It is the simple principle of supply and demand. The Bible calls it the way of faith. We might define it as freedom in action. God has so ordered the universe, all being forms of His self-manifestation, and our relation to it, that we are surrounded, almost overwhelmed, by all that is available to us—food, air, every convenience of life. We have a general recognition and acceptance of the fact that such things are beneficial for us and available to us. We call that believing in things.

But before anything, which is not mine already, can become mine in experience, it is obvious that I must come to want it, and then in my freedom, appropriate it. My stomach needs food, it is available and I eat it. My lungs need air and I breathe it. My body needs a chair and I sit on it. But note that the effect of this response of my demand to the supply is that what I take takes me. I take the food and it

takes me over for good or ill. I sit in the chair, and the chair holds me, not I it.

So faith, as freedom in action, is only faith when it produces the reflex action. The taker is taken, the grabber grabbed. Faith is not taking, but being taken, not grabbing but being grabbed.

We are satisfied with ourselves, or make out to ourselves that we are; we find at least enough attraction in our normal self-interested way of life to be repelled at the thought of any violent change. In fact, we are, as the Bible says, “deceived,” “blinded,” having been born in the delusion—the product of the Fall—that life is just we living it the way we think best.

And the one and the same principle operates on all levels. There is no secular and spiritual with God. All is basically spiritual for the one Spirit, that One Person, is manifesting Himself through all, and this is the principle of His self-manifestation.

But when it comes to our need of a right relationship to God, we meet a

special problem. There is no automatic demand which will appropriate the supply. We humans by no means desire this revolutionary change. We are satisfied with ourselves, or make out to ourselves that we are; we find at least enough attraction in our normal self-interested way of life to be repelled at the thought of any violent change. In fact, we are, as the Bible says, “deceived,” “blinded,” having been born in the delusion—the product of the Fall—that life is just we living it the way we think best. At most, a little religion, a few good works, satisfy any inner demand for some place in our lives for God and the service of others.

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Exposure Before Remedy

There has to come an awakening, a disillusionment, a sense of need and lack, to bring us to see that we are off the track. The first approach, therefore, that the God of our being has to make to us, to get us within hearing distance of Him, is exposure before remedy. It must be negative before positive: and this approach is what the Bible calls “law.”

We have already mentioned that we use the word law to define the only way in which something can properly function. It is the law of its being. Thus we are continually busy seeking and discovering all the laws of our universe. If we attempt to make a thing work against the law of its being, we get trouble. This is true of all the laws of the body, of science, of mathematics, or the man-made laws of social or national life. But there is only one ultimate law, as the Bible has revealed it to us—that God is love. This is what God is. This is how God works. The universe is this law in operation. All is love and compounded of love. This is, therefore, the law of our being, for our being is in God. Anything which is not self-giving love, is broken law, and has its adverse consequences.

We humans instinctively know wrong from right, because, though Adam fell, he did not take the final, absolute step that Lucifer took. Lucifer from the centre of his being rejected God and made himself a god in reverse. To him good became evil, and evil good, self-giving bad, self-loving good. Lucifer became as fixed as a god of self-loving as God is fixed as the God of self-giving. There can be no change in either. There is no response in Lucifer to right ways, no discomfort that he is wrong, he is not savable.

But Adam’s sin was not a basic choice of evil for good, not a sin of spirit so much as of flesh. Eve was tricked, and Adam knowingly followed her to keep her, rather than blatantly defied God. When he took of the wrong tree, he chose the way of self-gratification but hoped, as it were, that God was not looking. He hoped for the best of both worlds. Impossible, but it left him with the vivid realization that he had done wrong. He hid himself from God.

Satan does not hide himself. He is in open defiance, he has proclaimed himself as a rival god with a rival kingdom. Adam and we of the human race do not call evil good. We still call good good and evil evil. So we are reachable and savable. Captives of Satan, bound to him, his property, sharing his destiny, but not yet fixed devils. We might be called children of the devil, but not yet sons of the devil. Satan has his being in God but, as a free spirit, has totally rejected even the recognition of that fact. We have our being in God, but, though we are joined to Satan, have not so cut ourselves off by the final choice of our wills and hearts, that we do not recognize or respond to the One in whom we live and have our being.

That is why we humans instinctively know wrong from right: we know that what proceeds from selfishness is wrong, whatever is self-giving is right. Paul truly said that we have the law written in our hearts, and John speaks of “the light that lighteth every man,” and the conscience that bears witness to the truth.

Self-Centeredness—Broken Law

But in our freedom, we easily rationalize, we stifle that inner voice

and find ways around it. So God, through Moses, defined that law in written terms which we call the Ten Commandments. Jesus defined it in still more absolute and inclusive terms in the two commandments of absolute love towards God and our neighbor.

The normal operation of a law is a perfectly natural functioning of things according to its law—in ease, in spontaneity. So the law by which something works is not normally a burdensome thing or an imposition on it. It is only when it seeks to function against the law of its being, that this law is like an enemy to it. An automobile runs smoothly according to its mechanical laws: pull the wrong lever and it grinds to a halt by being made to oppose its own laws.

So we humans are challenged and opposed by what should be the natural law of our being in God, the life of self-giving love, because we have ground to a halt by the turn of the wrong lever and are seeking to make life work on the unlawful principle of self-loving love. What should be normal, spontaneous, automatic, confronts us in our hearts and by written commandments as a threatening demand: “Do this and you live. Don’t do it and you die.”

Law, then, is not God’s frown on us; it is the first form of His love. The Bible calls law elementary religion. It is the delicate way in which God reaches us on the only level upon which we could be reached, for love always adapts itself to situations. Being self-satisfied and self-reliant, we would see no point in being told that we need God. Very well then, God meets us where we are in our self-centeredness. “You know what you ought

to be. You say you can be it. Well, be it. Here is the law. Keep it.” How clever and adaptable love is. You aren’t conditioned yet for true religion; well, then have a religion on your own level—the law.

We must have the wrong way exposed to us which in our blindness we try to make out is the right, before we are conditioned to desire or find the right.

The Answer Begun— Our Need Exposed

The effect of this inner and outer law on us is two-fold. On our response hangs our eternal destiny. We can

Honesty is when by some means or other (God has a thousand original ways), we are brought up sharp enough in our lives, suddenly or gradually, to be faced with the plain recognition that we are not what we should be.

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

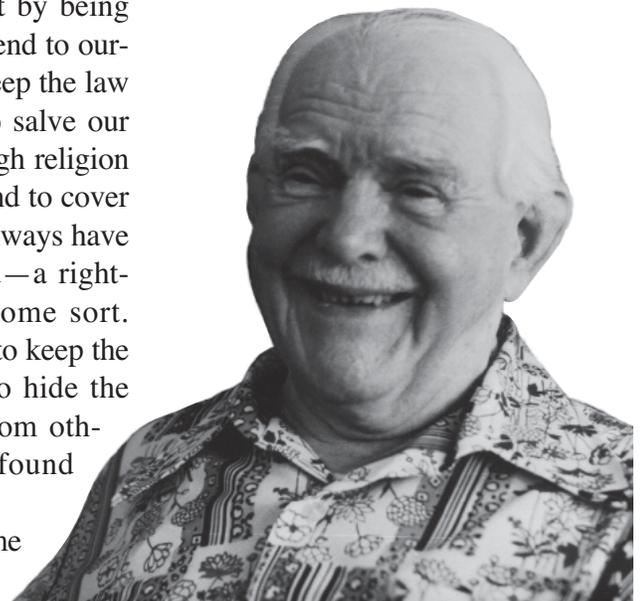
Honesty is when by some means or other (God has a

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

But this admission of merely being a law-breaker in the sense of not living up to the standards of God’s law is not sufficient by itself. The point is that it is the law of God, and, therefore, the law on which our being is founded, so that we are at variance with the Source, the Originator, the Upholder of our being. Therefore, we are at variance with life itself. We are wrong, we are lost, we are in the dimension of what Jesus called “outer darkness.”

Preconditioning

Now when that is an admitted reality to me, I am conditioned for the



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

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

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

The Love of God

I do not yet realize that this is not my human affections. I probably think this is my love for Him, but what has really happened is that in receiving Christ I have received into myself the One who is love, and what I regard as my love for Him is really the first expression of God’s self-giving love in me, loving another more than myself, “The love of God (not love for God) shed abroad in our hearts by the Holy Spirit.” This new love, greater than love for myself, has taken possession

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of me, causing me to start being an other-lover: for I very soon find that if I have love for Jesus, I also have love for all men, for He and His world are identified. I find in myself, not only the love for Him, but also the desire that my friends, my neighbors, and all men should share the secret of life that I have found and that they equally need, and that I should take my share in the ministry to mankind in all ways available to me.

This is eternal life which is eternal self-giving love begun in me. I have “come home,” and begun to be the light and the love I was destined to be.

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

The Answer Continued— Our Helplessness

However, this has not completed the exposure to us of our mistaken concepts of life, as though it is we living it. We are so used to this illusory outlook that, though we have now recognized and admitted that we did not live our lives on God’s standards, and in our lost condition needed and found a Savior, we now think that, as Christians, we can set to work and live on a new level. We will seek to keep the commandments, to love God and others, to maintain communion with Him by prayer and Bible reading, to conquer the habits that defeat us, our hates and fears and lusts and jealousies, to have God at the center of our domestic, business and social life, to attract others to our new-found faith.

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

We even lose the consciousness of God’s presence. We cannot handle our

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

Good; all these are excellent signs. In our former unredeemed life, we had to be so disturbed that we came to a final crack-up and admitted our failure before God, a total failure. Despair is the best word, for despair means that we are finished and there is nothing more we can do about it. We have to come there, having given up completely, before we can have eyes to see that when we could not climb up to Him, He had climbed down to us; what we could not do for ourselves, He had done for us.

The Second Despair

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

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

He goes on to show, mainly in his Romans and Galatians letters, that because we are still not yet free from an innate self-reliance, from the idea that somehow as new men in Christ we

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can do what we didn't do before, once again the law confronts us with its "You ought," "You must"; and in our illusory self-confidence we jump at the bait. "All right, we will," we say. "We'll do the best we can." And down we fall on our faces. We don't fulfill it, and usually we don't even want to fulfill it. We prefer to please ourselves.

Often the preachers from the pulpits are themselves to blame in their constant exhortations to us to get up and get doing what we can't, and don't honestly want to—for the simple reason that independent self, self-relying self, can only by its very nature be self-pleasing self. So we come to an

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!

impasse. The law, according to Paul, is now completing its job on us. It forces us to face, first our guilt, but now our helplessness.

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

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

So, though active without, tramp-

ing the villages to speak of Jesus, up in the early morning for a couple of hours with God and the Scriptures, within I was unhappy. I began to think that I had been happier before I gave my life to Christ than after. I was bound by self-consciousness, inner strain, disturbed relationships.

I was passing through what I since learned is a stage we all have to pass through when we are miserable Christians and, as I did, think we were happier in the old life than in the new! Sometimes it has been called “the dark night of the soul,” “the wilderness experience,” “the dry and thirsty land where no water is,” with much more self-consciousness than God-con-

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sciousness, more self-concern than concern for the needs of those for whom I had come to Congo.

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

I sought God and searched the Scriptures, as any earnest Christian would do. Surely there in the Bible the answer was to be found, for it talked of love and faith and power and freedom. But the answer I got was in very different terms. It was a confrontation, not this time with the law saying to me,

“You ought,” but with God turning my attention from myself to Himself by saying to me, “I am.” The way it came to me was in that statement I have so often quoted, “God is love.” But the emphasis was on the little word “is.” It struck me that I had been seeking a God who would say to me, “I have and will give to you.” But instead, He was merely saying, “I am,” and not “I have.” It was as if He were saying to me, “You’ve got it wrong. You thought love was something I had and could therefore share with you. But love is not a thing at all. I *am* love.”

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

The Paradigm Shift

How then do I have my needs supplied, if God has nothing to give me, but in each instance I find that He is (not has) the power, He is (not has) the life; until finally I read that “Christ is (not has) all, and in all”? That last phrase gave me my key. I saw that my mistake was the idea that He would give me things, and that I would thus become something. Now I saw that we humans do not exist to become something, but to *contain Someone*. This was a totally different concept, and was the end of my great human illusion that I must be this or become that, centering

my attention on what I am or ought to be, and equally depressing me with the recognition of my failing to be all this.

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

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

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

Activity centers round how I can be this or do that, around my human self. Receptivity is occupied with receiving or recognizing what I contain—the only function of a vessel.

We Just Receive

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

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

This is why Jesus stated that rest is the evidence of a life in gear. He said to us His followers, "Take my yoke upon you . . . and you will find rest unto your souls; for my yoke is easy and my burden light." An obvious contradiction in

terms. Life is activity—the yoke is pulling the plow: but how can a plow be easy to pull or a burden light to carry? The answer is the difference between activity from inadequacy which is strain, and activity from adequacy which is rest. If we are pulling the plow of our life's problems, relying on our own resources, that is strain, for we haven't got what it takes to meet them. If, in our pressures, we turn inwardly as containers to Him who is the all within, and boldly reckon on Him to handle things, then it is rest in the midst of the activities—the habit of recognition.

The Answer Completed— Replacement

We have now found that the key to life is, not assistance or partnership, but replacement. Redemption from our sins was not something half and half. It was not we being able to do something for ourselves in getting right with God, and then He helping us out. It was only when we saw we were lost and done for that we found, not assistance, but replacement. His blood for our sins. Now we find that there is no half-way house for ourselves. It is not He helping us to live, and we in partnership with Him: it is He replacing us. His blood in place of our sins, His self in place of ourselves.

We can never stress this too much, because all the burdens, distresses and problems of us Christians have their source in our old, old habit of looking for some ability or enablement in ourselves, and often the exhortations from the pulpit give the same misleading emphasis—you *ought* to love more, pray more, be better, etc., then feeling desperate because it isn't there: where-

as the truth is that, as old tin cans, we don't look for change or resources in ourselves. This is the point—humanity does not change, but we move over in our inner consciousness to Him whom we contain, who doesn't change us but is the Changeless All within, and Him we affirm as all we need.

What we have to learn and experience about ourselves and the relationship of humanity to Deity is now completed. They were absolute lessons—the lessons of replacement. They could not be learned without exposure before remedy, and it had to be absolute exposure. There could be no shred of recognition of His blood in place of our sins, or His self in place of ourselves until we had come to the total end of our self-justification, and our own self-reliance; usually these two lessons are learned in succession, the one before we are redeemed, and the other after; and each entails a total brokenness, conditioning us to recognize and accept the total replacement.

With this relationship in clear focus, it is safe for us now to turn around and pay attention to our humanity, and give it back its rightful place. It has been a case of the disappearance of the human self as a background for its reappearance where it really belongs. We never were, of course, pots but persons. But we had first to know, and know for ever our pot relationship—that it is the exclusive He and never we, and we not becoming something but containing Someone. When we have so learned this that we shall never depart from it, but know we are vessels for ever, we the creature, He the Creator, neither one ever becoming the other, nor mixing in that sense, then we are free for the right form of self-affirma-

tion and the total uninhibited activities of the liberated self.

Union Realized

Our discovery, then, is that our actual relationship with God is not that of vessels containing Him, but of a unity, Person with person, which could not be possible between two inanimate entities, such as a vessel and what it contains. Indeed, in this sense, the vessel analogy, if regarded as a complete illustration, is misleading, because it can leave us with the mistaken impression that our relationship with God is variable, just as a cup may contain liquid at one moment and be emptied at another; whereas the real truth is an indivisible union, in which there can be no such thing as sometimes a fullness, sometimes emptiness, or a partial filling. When we feel like that or believe it, we are accepting an illusion.

The point is that the actual fact of the relationship of the union cannot be safely realized, or lived by, until once and for all it has sunk into and become fixed in our consciousness that He is always the all, and we nothing but the container, the vessel. That is why the vessel relationship is a necessity as a permanency in our consciousness, before the union relationship can safely be to us what it really is.

The analogies of the union given by Jesus and Paul are likening our relationship to Vine and branch, Head and body. In each case they form a unity. When we look at a tree, we do not divide in our minds between trunk and branches, we see one tree—a unity. Equally a head and body form a unity, and we regard them as such. When we see people, we do not see so many heads and bodies: We see just persons—a unity. We do not

even speak of a union, which directs the attention to two coming together to make one. We speak of a unity where the two have become one. So it is with the Trinity and us.

Not I, but Christ

Now we come to what we have already seen to be God's sole purpose in Christ dying and rising, and we with Him: the destruction in death of the old union with "the spirit that worketh in the children of disobedience," and the union in resurrection with "the Spirit that raised up Jesus from the dead"—God Himself: and the union has produced the unity. This has been the fact in all of us since in our need and in our freedom, we saw, believed, and received the Christ of God. From that moment (whether specific or dateless) the unity was a fact. He had joined Himself to me and I was joined to Him. As Paul said, "He that is joined to the Lord is one spirit." In that unity, He has become the real I, again as Paul wrote, "I live, yet not I, but Christ liveth in me."

In other words Paul did not say that he and Christ lived side by side within him, as if it was, "I live and Christ lives in me": but that though he was a living human, as much after conversion as before, yet the real Paul was no longer himself, but another Self in his place: "I live yet not I, but Christ lives in me." The real Paul was Christ walking about and talking, just as Paul wrote in another place, "Ye are the temples of the living God; as God hath said, I will dwell in them and walk in them."

That is why Jesus had said, "Ye are the light of the world," not "You have the light." If we have a thing, it is not we, but just something we hold in our

hands, as it were. But Jesus did not say, “You are darkness, but you have me who am light.” He said, “You are light.” But how could that be when we are darkness and he is the light? Unity. Because he and we are one, therefore, he says, “You are the light.” That is why John wrote, “If we love one another, it is God dwelling in us and his love perfected in us.” Our loving is really He loving by us. Again unity.

—*The Spontaneous You*

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

Although the term *faith* is one of the most familiar terms in the Christian’s vocabulary, how we live by faith in everyday life remains a mystery to many. In this issue, we explore how faith—“freedom in action,” as Norman Grubb calls it—functions as the basic principle underlying all activity. More importantly, this issue will examine how we function day by day by faith as God-containers, expressers, and active participants in His Kingdom.

“Faith in Daily Living,” our lead article and the theme of this issue, explores the essence of what faith is and how we function in union with Christ to possess our possessions. Introducing faith as “the simple principle of supply and demand,” Norman begins by demonstrating that the basis of all life is naturally appropriating for our needs the supply God has surrounded us with—air, food, other items—that we recognize as beneficial, desirable, and available. That same faith-principle operates in the spiritual realm: God takes us through stages of recognition beginning with the necessary disillusionment with our self-centeredness to reveal our need for a Savior, then recognizing His provision in Christ and receiving Him by faith, to finally recognizing and boldly appropriating by faith His full provision in our union with Christ.

“The Law of Faith, Excerpts” describes “the swaying battle of present-tense faith” in the lives of Peter and Abraham with clear application for us today. Particularly helpful is

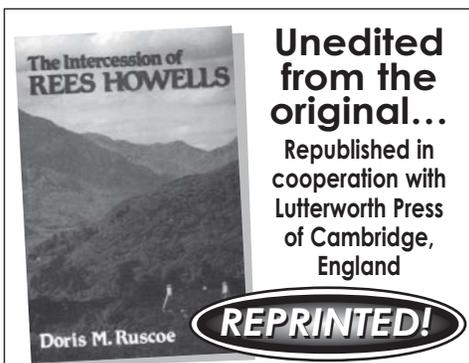
Norman’s distinction between *laboring* and *resting* faith and his important reminder that “faith is not the banishing of all difficulties, but their subordination to greater certainties.”

In “The One and Only Key Turned in the Lock” Norman deepens our understanding and application of faith as the fundamental principle of daily living. I take hold of something available in God’s word—and desirable because it meets my need—through the spoken word of faith. In response, the Spirit gives substance in my inner Spirit-consciousness that I have received it. Using this key we live as “eternal participators in the resources behind the universe.”

“Faith in Action,” provides another perspective on the process by which we operate from the spirit realm in this life. Focusing on our primary function as vessels—receptivity—this article is particularly clear about the necessity of God’s “drastic dealings” with us needed to “loosen faith from its false moorings” of self-effort and expose the helplessness of self.

Starting with the function of faith *before* we were saved, “What You Take Takes You” sheds light on our “spontaneous faith-relationship with the spirit of error.” In that relationship, we continuously broke the Law of Love governing the universe—with consequences that drove us beyond reason to transfer our faith-choice to the One who came and provided an alternative. Having made that faith leap, we move on to the main purpose of this life: to learn how to function as sons in the fourth dimension in the environment of the

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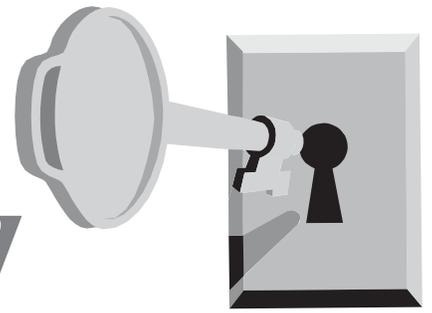
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The One and Only Key Turned in the Lock



by Norman Grubb

These truths, thank God, are common knowledge to most of those who read this. But it is good to reiterate them, because they are always so precious.

Upon a life I did not live,
Upon a death I did not die—
Another's life, Another's death—
I stake my whole eternity.

However, we cannot enter into the final, total effects of the death and resurrection of our Christ until we

Nothing in heaven or earth can be experienced or become knowingly reliable to me except by the inner and outer action of faith, which turns possibilities into actuality. That is also why all life is really adventure, for nothing is provable to me until I experience it.

see and share in its two processes, not just one. The first of these is the shedding of His precious blood; the second is the death of His physical body. Only by *these two* can this outer law of Moses become what it really is—the inner law of our spontaneous living.

But the key to entering in is *faith*. It is at our new birth that faith first makes its appearance in its true meaning in our lives; but we are, or at least I am, continually deepening my understanding and application of this fundamental principle of living. For *all life is lived*

by faith and by no other way. That is why the Bible gives one whole chapter solely to its application—Hebrews 11. So we cannot spend too much time in re-examining it. Did not Jesus say plainly, “If you can believe, all things are possible to him who believes”? And was He not always underlining *faith, faith, faith*? “Where is your faith?” “Your faith has saved you.” “I have not seen so great a faith, no, not in Israel.”

But we must see first that faith is the only means by which we operate in *all* life—not merely the spiritual, but also the material. Every action taken by man, from the action of the lungs in breathing to the sending of a spaceship to the moon, is nothing but faith in action.

First, something attracts our attention and is desirable. We then also see it is available. Faith is the inner action of our human spirits by which we inwardly decide that we will appropriate or experience this thing. We then speak a “word of faith”: “I’ll go there,” “I’ll do that,” “I’ll take that,” “I’ll make that.” Inner faith then moves into outer action. We go there. We do that. We take that. We make that. Thus faith becomes substance. Faith is replaced by the fact, or rather, *becomes* fact: “I’ll go to that home” becomes “I’m in that home.” “I’ll take that thing” becomes “I have that thing.” What was first *desirable* to me, and then *available* to me, now by faith becomes *actual* and *reliable* to me. I experience it. Nothing in heaven or earth can be experienced or become knowingly reliable to me except by the inner and outer action of faith, which turns possibilities into actuality. That is also why all life is really adventure, for *nothing is provable to me until I experience it*. Reason can take me to the outer edge of reality, but I must then leap

and take *by faith*. I cannot prove that a chair will hold me and not collapse under me until I sit in it! So we are all “faith gamblers.”

Everyday Faith

Our everyday human experience of faith is what gives us our inner certainties (which we need, for we are inner people). We call this “inner know-how.” The know-how then becomes such inner substance to you and me that, when learning a trade, for instance, we boldly adopt its name and call ourselves by it. We learn carpentry and call ourselves a carpenter. We learn medicine and call ourselves a doctor. In actual fact we are cheating! For *what we take, in fact takes us*, whether it is food or chair or profession! The knowledge of medicine or carpentry or cooking or teaching “takes us” as we move in by faith to acquire it, and it becomes our know-how. We then apply our know-how, and call ourselves by its name—doctor, carpenter, cook, teacher.

So we see how fundamentally significant faith is to all life. Life operates only by faith. If this be true in the material realm, then how fundamental faith must also be in the spiritual.

That is why we can never be sustained or “held” by outer religious teaching, or even the Jesus of history—anything which is merely at *outer* contact level. We crave certainty! That is why Jesus told Nicodemus that it was no good, his coming to Him just as a teacher. If he was to see the kingdom of God, he must be born of the Spirit and thus have the Spirit’s *inner*-knowing and *inner*-seeing. Paul said that if we are in Christ we are a new creature; therefore we know no man “after the flesh,” not even Christ: “Yea, though we have known Christ after the flesh, yet now henceforth know we Him [that way] no more.”

Here in the things of the Spirit we use the same faith process as in our daily life. Something is available to me from God’s Word...something is desirable to me because I see that it will meet my need. But this, of course, is not something tangible or visible which I can take hold of by reaching out my hands to receive it. This is something of the invisible world, something of the Spirit I’ve reached out for. So how do I now operate my faith? By the same process as in other matters—the *spoken word of faith*. I just inwardly say (and maybe verbally too), “I take this,” or “I believe that.” For now the substance must come

from the Spirit—and as I affirm my taking or believing, the Spirit now is what the food or chair was to me in the visible. *He* gives the substance. He does that in my inner spirit-consciousness. He inwardly makes me *know* that I have what I’m seeking. The inner knowing *is* the inner spirit substance. So I operate by faith in the kingdom of Spirit precisely as I do in the kingdom of the flesh, and now faith is replaced in my inner consciousness by “spirit substance”—God-given assurance.

What makes the new birth, which leads us into the substance of the new creation, the greatest event of our human history? Simply because *for the first time* we have been impelled to use our faith-faculty on a spiritual rather than a material level.

At the time of conversion we have become so convinced of our lost condition, through the impact of the outer law, that we are willing to take a revolutionary faith-action. We become aware through the written word—the one material link in the process—of the offer of forgiveness, a removal of all that guilt which propels us to a destiny in hell. And much more, we hear of acceptance by a loving, uncondemning Father who offers the gift of eternal life, purchased by the historic event of His Son’s public death on our behalf. And that death, we discover, resulted in a further event which is “beyond human history,” His bodily resurrection—attested to by numerous of His disciples; and His unconditional offer to be our Savior requires only that we believe and receive Him as alive from the dead! But that receiving means transferring our faith to the reality of a Person whom we can neither feel, see, nor touch, and who in His resurrection is an absurdity to material-world thinking. This is why it becomes a crisis moment. It is the *absurdity* of faith! Now is the first time we affirm that we are believing in One who was not only crucified—a fact verifiable in history—but who is living, risen from the dead—foolishness to the world, and impossible of material verification! That is why it is the greatest moment in our human history...when we, made desperate by our need, are moved by faith into a deliberate relationship with the universal kingdom of Spirit—and with the King of that kingdom.

From Faith to Faith

How does that faith become fact? By an inner spirit-knowing. None on earth can say *how* we know...or

if we really *do* know! But we *know* that we know. Into us has come an inner awareness, what Paul calls “the Spirit bearing witness with our spirit,” that we are a child of God. And nothing can shake us.

Our inner eyes have been opened, as Jesus told Nicodemus they would be, to “see the kingdom of God.” And if it is only those born of the Spirit who can see that kingdom, it can be no visible, earthly realm. It is the glorious kingdom of *reality*, for reality is spirit as God is Spirit, and we simply “know” that we are now members of the eternal reality—that realm where Father, Son and Spirit dwell, and we with Them, and where God has all resources, all wisdom, all power, and we with Him. Men now know that this outer universe is only energy or spirit slowed down to visible forms. So we have come home, and are now eternal participators in the resources behind the uni-

Never again do we mistake or confuse the trivialities of the “bits and pieces” of material things as being the real and reliable, or irreplaceable. We look, as Paul did, “not at the things which are seen, but the things which are not seen....”

verse. Never again do we mistake or confuse the trivialities of the “bits and pieces” of material things as being the real and reliable, or irreplaceable. We look, as Paul did, “not at the things which are seen, but the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.”

This is now more precious to us than gold that perishes. It is the inner realization, beyond human or rational description, which takes its first living form in the consciousness of the fact that Jesus really *did* love me and shed His blood to take away my sin; that He is now my Savior, God now my Father, heaven my home; that eternal life *is* my personal possession. With that blind man put on the spot by the angry Pharisees we say: “One thing I know, that, whereas I was blind, now I see.” Spirit-reality is never provable to material sense, including our own soul-senses, so

we always appear to walk, as Kierkegaard said, “on sixty-thousand fathoms of water.” It is always the “adventure of faith,” and we walk by faith, not by sight; but inner consciousness *is* the real stuff of life, and *by* that we *know*—with the outer Scriptures as our bastion of defense and confirmation. But we live because we *know* we know.

Evidence of Faith

This spirit-knowing of the new creation has *two confirming evidences*. One is given the Bible name of “peace.” “Being justified by faith, we have peace with God.” It is precious indeed, but in its essence it still has a selfish element of satisfying me: I am so glad that I now have peace with God and there is nothing between us. Peace is the first baby-step of assurance given us by God, because as babes we are in a condition in which we have never yet desired anything except for ourselves, so can only be reached by an answer that will satisfy us. God’s love always reaches out to meet my need at its own level.

But the *true* new-creation reality is neatly packaged inside this gift of peace; for we might not take it were it publicly revealed at the outset. It is the fact of “other-love”: that our new relationship is to the living Trinity—Father, Son and Spirit—which is a *Lover-Trinity*. And here is where we are taken unawares. We who have been compulsively *self-lovers* now find we can’t help loving the Son who died for us, and the Father who sent Him, and the Spirit who sheds this God-love abroad in our hearts; and this being *other-love*, we equally can’t stop wanting to share with others this ultimate reality which is now ours. We become other-lovers. Of course, we do not at first realize that this is not we loving (for the human self cannot love in this manner) but that *He* is loving by us. But we do learn that later.

This love is the *one outer evidence* to others that something new has happened to us, because our new out-going love (as well as our peace) obviously affects our daily lives. In that sense, the inner Spirit-awareness which cannot be proved in rational terms is incontestably demonstrated in our lives. Jesus is “seen” in us by others. The True Light has inwardly shone—of which material sunlight is only a rough outer symbol. This new Light becomes to us inner inspiration and ecstasy.

-Yes, I Am

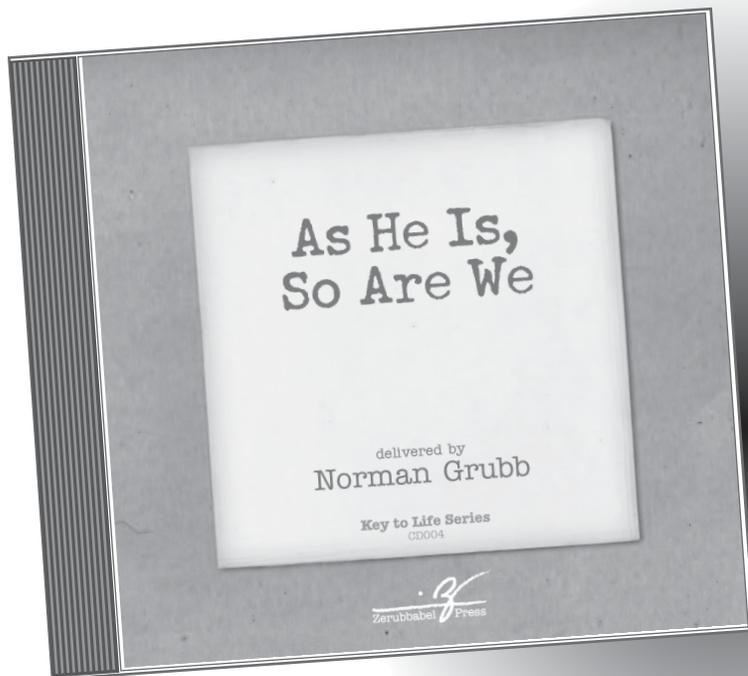
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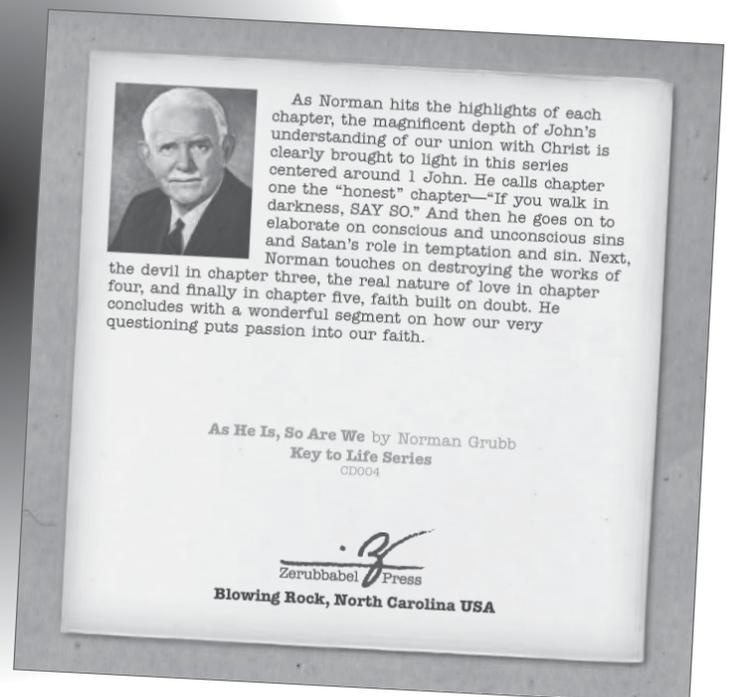
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Faith in Action

by Norman Grubb

We have been looking together at this “mystery hid from ages and generations, but now made manifest—which is Christ in you”; but we have said nothing, except by implication, of the one way, the one Bible way, of experiencing this union with Him. Nothing could be simpler, of course it could not, because we were created to live like that, but the exercise of the one simplest of all human functions. It is the faculty of reception, called in the Bible—faith. “To as many as *received* Him, to them gave He power to become the sons of God, even to them that *believe* on His Name”; for believing is receiving. “*Received* ye the Spirit by the words of the law, or by the hearing of *faith*?”

We have pointed out all along that the one capacity with which human beings are endowed is that of receiving. The Creator gives, the creature receives. And obviously nothing is easier or more automatic than its constant exercise. Food, air, knowledge, the stored riches of this world, nothing is ours except by receiving it. “What hast thou that thou has not received?” asked the apostle of the Corinthians.

There is only one law of receiving—the law of desire. Out of the limitless stores of this world’s treasures, material, aesthetic, intellectual, yes and spiritually, we receive what we see to be available and want. He the Giver of all, and we the recipients of what we *want*. The myriad acts of reception and utilization in our daily lives are as near as can be automatic, so soon as we want these things. They

are to our hands—the air we breathe, the food we eat, the books we read; “for what we are about to *receive*, may the Lord make us truly thankful,” we pray at meals. And Bible faith is as simple as that. That was one reason why Jesus likened Himself to the simplest necessities of life, which we take as we need without thinking: “I am the bread of life”; “I am the light of the world”; “the water that I shall give him . . .”

But the one condition is always present—need: that is desire, thirst, hunger. Hungry? Here’s the food! Help yourself! And that is why the first approach that God makes to us in grace is the law; and the first work of the Spirit is to convince the world of sin; and the first gift of the gospel is repentance. We must be brought to see our need, then His supply—and then the almost automatic act of faith. “Why,” we just cry, “He’s ours. He died for me. I’m forgiven! God’s my Father and heaven’s my home.” And I hardly realize that in fact I’ve received by faith! Where there is the hunger, and where there is the bread, we just find ourselves eating!

All the activities of life, material or spiritual, are activities of faith—“faith which worketh by love,” faith stimulated into action by desire. We are justified by faith (Rom. 5:1). We are saved by faith (Eph. 2:8). We are sanctified by faith (Acts 26:18); we receive and exercise the gifts of the Spirit by faith (Rom. 12:3, 6); Christ dwells in our hearts by faith (Eph. 3:17); we live by faith (Gal. 3:11); we walk by faith (2 Cor. 5:7); we fight

the good fight of faith (1 Tim. 6:12), and a dozen others. And in every case it is the same process: need, recognition, reception, realization.

Supposing we have been justified by faith, what has taken place? My faith had been deprived of its old treasured possession—my own righteousness. The vacuum must be filled. How can a sinner be righteous before God? The *need* had been created. I was hungry and thirsty for righteousness. The word of God came, offering justification by faith in Christ. Hungry, needy faith recognized this Bible-attested fact, and almost automatically *received* it. To receive a thing is to *realize* that it is mine: “he that believeth hath the witness in himself.” “Being justified by faith, we have peace with God.” Need, recognition, reception, realization.

Now take it further. The justified are sanctified. Jesus, who is our justification in heaven, is our sanctification on earth. In Him we died. In Him we rose to newness of life, with Him as our life: “Christ liveth in me.” How do we *know* this? By faith: by need, recognition, reception, realization. But let us remember faith is possession, and possession is realization. That this is not so easy is pictured for us in Heb. 3 and 4. Jesus is seen as our Moses and Joshua leading us through the wilderness and across the Jordan, testing us by many a strange privation and frustration, and exposing by that means the folly of judging by appearances, of the reactions of the murmuring self, of the sin of unbelief; and at the same time demonstrating in

Moses the glorious deliverances of faith. Gradually the lessons are learned by the few, learned that hard way: the final crossing of faith is made through the Jordan, and the promised land reached. And this is interpreted for us as God's rest, present-tense rest, for the believer. It is made plain that they who believe "do enter into rest," as an actual and continual experience; and that this rest is not from working the works of God, but from working our own works. It is the rest-in-experience from independent self (4:10); it is the replacement of ourselves by Himself, the Divine Worker, whose work is also His rest, for His yoke is easy and His burden light. But the writer to the Hebrews does not portray the entering in as a light matter. He says it is preceded by a severe operation, by the surgeon's knife of the Word of God which alone can penetrate to self, the Rom. 7 self, and expose the subtle difference between soul (independent self-activity) and spirit (the dependent self) made one with God's Spirit, and thus between self-activity and the works of the Spirit. And he warns us to fear lest we miss it and seek earnestly to find it.

So in this next grade of faith for sanctification, as in the first for justification, there has to be the preliminary breaking up of the fallow ground, before the seed of faith can be sown and fructify. We saw in justification that the Spirit must cut faith free from its false moorings in righteousness by works, before it can set sail in the winds of the Spirit for its true haven in Christ. And that loosening process, the conviction of sin till the soul is desperate for salvation, often takes a long time and may involve drastic dealings. Only when there is the hunger and thirst of a faith in a vacuum

can there be the simple reception and enjoyment of saving grace. And the same in sanctification. It is not now a question of the outward sins which subject the sinner to the wrath of God, but the indwelling sin which enslaves the saint; and once again faith has to be loosed from its false moorings. The saint has to learn that even in his new nature, self is as powerless as in the old; and that faith in any vestige of his own efforts to keep the law or work the works of God is like leaning his hand on a broken reed: it will pierce him; for law and sin are confederates in exposing the helplessness of self. Only by the hard way will

The digging up of the fallow ground is as much God's business, His work of grace, as is the sowing and fructifying of the seed of faith. All we are told to do is to believe. Let us then do so boldly.

he learn through wilderness privations and frustrations that faith, once more in a vacuum, must desperately seek another resting place: and only then can his eyes be opened to the inner meaning of these great truths we have been gazing upon. Then need is lost sight of in the recognition of the secret of supply; recognition is followed by glad reception, and reception by realization. "We which have believed do enter into rest."

Does that mean that the hungry soul can do nothing about it, because it may be necessary for him to go through a further period of preparation and testing? Indeed no. The digging up of the fallow ground is as much God's business, His work of grace, as is the sowing

and fructifying of the seed of faith. All we are told to do is to believe. Let us then do so boldly. The process of faith as presented to us in Rom. 10 is that it starts with the declared word of God (10:17): "faith coming by hearing, and hearing by the word of God." That has already been given us in its completeness in the Bible, as it points to the living Word. The whole is open to us for our examination and digestion. But what actually happens, as we read it, is that out of its massed riches we "hear" certain truths by the Spirit, others we don't as yet "hear." Hearing is the operative word in this text, twice repeated. Hearing, it says, comes first by the Word of God. Some special words or truths are lit up to our hearts by the Spirit; we have been confronted just at that point by the Living God. Hearing then gives birth to faith. In other words, the Spirit creates hunger by the engrafted word, and faith, the receptive faculty now quickened into action, feeds on it. That will be first of all an inner reception; but Paul also says that the word of God from His mouth must become the word of faith in ours (10:8, 9). We confirm the inner fact of our reception by the outer testimony with our lips. We "confess with our mouths the Lord Jesus," and thus objectify to ourselves that He is in us what He says He is, and enable the Spirit to bear witness to it with our spirits.

So this we must do just up to the light we have, and that light will not be some passing impression from a message we hear, but something which shines deep into our hearts. Where God *shows* us truth, there enter in by faith.

In this matter of sanctification, what have you "seen"? Have you "seen" Gal. 2:20: "I am crucified with Christ: never-

theless I live; yet not I, but Christ liveth in me”? Has light maybe dawned on you as you have read these pages? If so, receive as *fact* what God has shown to your heart. That is faith. Then confirm it by confessing with your mouth what you have received. You *may* at once have the realization of possession; or you may

not. I personally did not for some time after I first saw the light on this. But, if *God* has given you the light and the gift of faith to receive, then, though you may be forgetful at times, or unbelieving at others, He will bring you back to your act of faith again and again; and *in His own time and way* you will come to have the

witness in yourself, you will *know*. Don’t try to work anything up. The consummation of your faith in assurance comes down from above just as much as the beginning of your faith—from the Author and Finisher of our faith.

-*The Deep Things of God*

Fully-Functioning Faith

by Norman Grubb

It is obvious from an examination of the Bible record, both in the Old and the New Testament, that in the lives of the men of God there was invariably a background of fully-functioning faith, we might almost call it a technique of faith, to all their activities.

We say fully-functioning faith, because the simple word faith (together with the other words of Christian experience which have become commonplaces, such as love) has been so watered down from its original content that to many it now conveys very little more than merely its first stage—the belief that God *can*, not necessarily that He *will*, and still less that He *does*. But fully-functioning faith includes all these.

We do not think that we can stress a more important subject to all active Christians than this fully-functioning faith. Our Scriptural grounds for doing so are obvious. It is made as plain as daylight that the right and full use of faith is the mainspring of every spiritual achievement. Pre-eminently this is so, of course, in the

attaining of spiritual objectives, in the salvation of souls, in revival, in all concerns of the Church of Christ. But by no means exclusively so. Faith is shown to be the principle of effective action, or supply, of the solution of all problems, in every single thing, small or

great, temporal and material, in the home or in the business, at work or at play, that affects a Christian’s daily life. It is necessary to say this, because many people have got the idea that victories, deliverances, or the supply of need by faith, are privileges confined to those set apart for the Christian ministry, and not to be experienced in the ordinary home and the everyday life.

Faith is shown to be the principle of effective action, or supply, of the solution of all problems, in every single thing, small or great, temporal and material, in the home or in the business, at work or at play, that affects a Christian’s daily life.

Watch the men of the Bible and it will be seen how central faith is in all their actions and attitudes. That unique chapter, Hebrews 11, the only approximation in the whole Bible to a biographical outline of Bible characters, clinches the matter for us.

What You Take Takes You

by Norman Grubb

And now we are back on what it is to be a person. My royalty is my freedom of choice. All is mine as I make it my own. Nothing is mine till I do. The whole world is reconciled to God in Christ. He came “that the world through Him might be saved,” “not willing that any should perish, but all come to repentance.” But it is to “as many as receive Him” that He gives the right to become the sons of God. So we come back to the exercise of our one fundamental faculty, the right use of which is the main purpose of our life on earth. Call it freedom of choice, or call it faith, it is the same thing.

We have already seen that the capacity and necessity of making choices is the basis of our selfhood, and how our choices take us over. So faith starts by conscious choice, conscious involvement, but goes on as spontaneous being in that choice. I sit on a chair by choice. It is a “leap of faith,” just as much in such a mundane detail, as in the great choices of life. A chair is available to me, it is desirable, and it looks reliable. That is as far as sight or human reasoning can take me. I have to commit myself, before I can prove it is a reliable chair for me. But then, having sat, the chair is now holding me, not I it, and I forget about it and just remain sitting. Faith has become spontaneous being, I just am in a faith-relationship with the chair.

So we have been in a spontaneous faith-relationship with the spirit of error all our unredeemed years. Whether consciously or unconsciously we have been

living our self-centred lives, under his dominion. But now we come awake. Through one means or another, the inner disturbances of guilt, the realization of the judgement of God, the sense of emptiness and purposelessness, the sins that have a grip on us, the impact of the preached word or background Christian teaching, or maybe some sudden crisis in our lives, has brought us to our senses. We call it conviction of sin. Its effect is disillusionment and disgust with our philosophy of life. The issue of self has done its work. We have had enough of it. Now in our fundamental freedom, we would transfer our choice of faith elsewhere if there is an alternative. We would move from the wrong to the right, if there is a right. And that is the gospel. And that is why the gospel must be preached to those who have never heard it. Who can deliver and save us, when we can't save ourselves? There is no concrete answer in our human history except the One who came and did it for us.

From Matter to Spirit

But we can't prove a thing. We have the Scriptures, we have the witness of changed lives, but they are no final proof. They are only pointers. It is only when desperation drives us beyond reason that we will make such a leap as this—into the invisible. But we do. From our inner spirit-centre we make our faith-choice. We will take the risk and take Him at His proffered word—that God did send His Son, that He did die for us, did rise, is alive, and does ful-

fill the promises He gives.

And now what happens! The law of faith operates—that what we take takes us. And in this case it is a supreme event, because for the first time we have transferred our believing from matter to spirit. We have believed on Him who is invisible; and back comes the inner witness. “The Spirit bears witness with our spirit that we are the children of God!” We *know*. We can't say how, we can't prove it, but inwardly we know. We have taken the first giant step from matter into Spirit-reality. Somehow He is my Saviour. He has loved me and accepted me. I have become a child of God. In the eyes of the world I am a fool. Who is this Jesus and this God? Where are they? What right have you to say they have become real to you? Get back to sane earth living. But we have moved from matter to Spirit, from unreality to reality, and nothing can change us.

The first inner evidences we have are for our personal benefit. We have peace: “Being justified by faith, we have peace with God.” And as we have just said, we are conscious of being loved and accepted and receiving the gift of eternal life. They are the only first way in which the Spirit of truth could communicate the reality of Jesus and the Father to us. We have lived all our lives in self-interest, and therefore only what would meet our own selfish needs could reach our consciousness. Love always meets people on the level of their need. So God gives us His Son apparently just to meet our selfish needs.

Spontaneous Lover-Sons

But tucked away in that package of grace was something far more revolutionary. We are continually saying that God's sole nature is other-love, and the true evidence that any are His sons is that they are expressions of the Father. If He is love and now lives in them, then they are love. And so this tremendous fact becomes real. It isn't just that we rejoice in finding ourselves loved, but we love. In Bible terms, "The love of God—not love for God, but God's own love—is shed abroad in our hearts by the Holy Spirit who is given unto us" (Romans 5:5). We just find ourselves, not by self-effort but by spontaneous inner compulsion, not just loved, but lovers. We can't help ourselves. We find we are loving Him who first loved us like that and gave Himself for us, and the Father who sent Him. And we are not only saved, but saviours. Having found at last what true life is, we can't help but pass it on to others. And we are not just healed, but healers, as others share their hurt and we can give them Jesus.

This is why the Bible gives first place to the new birth. Jesus, Paul, John, Peter, all talk plenty about it. It is the moment of the settlement of our eternal destiny. It is the central transference of our capacity of free choice from attachment to the false god of self-centredness to the Living God of the universe, the God of love. Satan had no right to us. He was a thief and a usurper. God has the right to us because we were always His from the beginning, but had become lost sheep. So when He gets us back, it is for keeps. We are fixed through our union with Jesus in His death and resurrection. And again we say, the supreme evidence is that we have spontaneously begun to be, not just loved-sons, but lover-sons.

We are the God of love in our human forms—true sons.

Faith in the Fourth Dimension

And the other important fact is that we have begun real living as spirit people, not matter people. Spirit, His Holy Spirit, has become real to us, making the Father and the Son in the realm of the invisible living persons to us. Now we have begun to recognize matter as shadow and spirit as substance. We have begun what is going to be the main progress of our lives, learning how to function as sons of the fourth dimension

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in the environment of the third dimension: how to settle in to reality not being of time and sense, and not according to "normal" thinking; and how, as we have already seen in the lives of all the men of God in the Bible, this substance is manifested in this shadow realm.

Faith Becomes Fact

There are those who do not accept the need of a second crisis and have entered into the fullness of the union with out it; and there are those other brethren who have had their distinctive second crisis in the "baptism" with tongues. But what of the many who,

though Christ's, know their need of this conscious union and the fruits of it, but do not have it in experience, of whom I was one?

The way to realization is not one iota different from the one way. There is only one way—whether for entering, for fullness, for effective living and service—what the Bible calls "the law of faith." We have said again and again that faith makes the insubstantial substantial, which is what Hebrews 11:1 says: "Faith is the giving of substance to things hoped for, the evidence of things not seen." Faith makes something real to me, though it may have been real all the time and real to others. Faith is my individual freedom, my autonomy as a person, to attach myself to what I want, to what is available, and what seems reliable. Therefore behind faith is specific desire. Faith works by love. All my actions are inwardly motivated, that's why I do them.

In the things of the Spirit we have already had our first proof of what I am saying. By the inner operation of the Spirit you desired salvation. You had been presented with Jesus as available. You counted what is said of Him in the Bible as reliable. So you took the inward plunge. You inwardly spoke the word of faith: "I receive You. I believe in You. I believe that here and now You give me what You say You do—forgiveness of sins, eternal life, the right to become a son of God." And you spoke that word of faith, either to yourself by yourself, or with others in prayer, or by some specific means. It was a specific word. It was a leap, a committal, because you had no final certainty until you first did it.

And then what happened? This time, because as we have already said, this was your first leap from matter believing

to Spirit-believing, you had no external response to your faith, such as you do when you sit in a chair, or go some place. But you did have that which you are now learning is your first touch with the real real! Within you, the Spirit bore witness with your spirit that you are a child of God. You can't say how because it was not a material evidence. It was simply an inner consciousness, assurance to your real self, your inner self, that Christ is your Saviour, your sins are forgiven, God is your father, heaven is your home. That is the substance that your faith gave you, and the evidence of the unseen now seen by you. And it has remained with you, because it was the beginning of eternal life, an eternal relationship. Certainly it has resulted in outward change of life, old sinful habits gone, new attitudes and conduct; faith without works is dead, but faith has been the evidence.

Second Leap of Faith

Now move that on this further stage—to this second crisis. Once again we start with quickened desire. We have not made our Christian living work, there is a missing spot somewhere; we have neither the power for service, nor for consistent living, nor for the inner reset from strains, nor ability to handle our problems. We have neither love for God, nor love for our neighbour, nor love for the Bible and prayer as we should have. What can we do about it?

We are told in simple Bible terms that the answer is Christ, not just as our Saviour and Lord, but our life: He being the real we, Christ in our human form, Christ is we. We may have varied explanations of what this means, or maybe no explanation. We may or may not know of such terms we have already listed

such as full salvation, victorious living, the fullness of the Spirit, the baptism in the Spirit, entire sanctification, power for service, the second blessing, or union with God, as I have put it in these pages. Anyhow by one means or another we are prepared to make this second leap of faith—desirable, available, and apparently reliable—and settle it by this second word of faith: we say He is our all in all; He and we are joined in one spirit; He lives in me now, not I; He is the fullness, the power, the rest, the all I need: and that this is a fact now. Amen! We speak again that word of faith in our own

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terms. And it is now a fact in me, as much as He becoming my Saviour by my word of faith was a fact.

But now we have to watch out. Once fact is a fact, we have to avoid all temptations to look and see if it has happened! Which of course is really doubting the fact! We shall see later that this is a fundamental law in all acts of faith. That does not mean that we shall continually live in ignorance of it being a fact. But it means that the way and time in which the fact becomes a realized fact to us is not in our control. In the outer world the time may vary. We sit on a chair, immediately it makes itself known

to us. We feel and see it holding us. Faith has become substance, the act of sitting has produced its own evidence. But some things take longer. We involve ourselves in learning a trade or language. It is equally a word of faith. We should not have started our studies without the faith that the trade or language is available and would be ours. But it may take quite a period before what we have taken takes us. As a missionary I know that. It was one thing to take by faith that I would speak that African language. The proof I believed, of course, was that I set out to learn it. It seemed to escape me for months. But then one day, I can remember the day, I just found myself speaking it. What I had taken had taken me! So with this “taking” of Christ in the fullness of union. With some there is the immediate evidence, whether inner or outer. How? That's not for us to say. But somehow it has become a settled fact, and no further questions have to be asked. Plenty of questions on how we live in the light of this fact, but no further questions have to be asked. With others, in my own case, it was a time (for me two years). But it did come: no, *He* came in this realization of the permanent union. Lots to be learned about it since, but no further crisis of this total kind. The union was settled, the replacement of me with Him at the centre, the union seen to be the unity, with the enduement and authority of the word: “I said ye are gods, to whom the word of God came” (John 10:35).

Full Assurance

So we need to get this clear. There is a response to our committal of faith. We are not left without witness, because the meaning of faith is that it gives substance to things hoped for. God does

make Himself known to us, for that is His purpose, which leads on to the permanent intimate fellowship with Him, “as a man speaks with his friend,” so that we are at home with Him, understand His ways, and are co-operating sons. This could not be if faith merely meant that we reached out to Him—and blank in return! There is that “full assurance of faith” it speaks of in Hebrews 10:22; but

the snare is either questioning whether I have the fullness or trying somehow to get it. It is God Himself by one of His many means, external or internal, who confirms our eternal union. If you cannot say you are sure, nothing has happened which gives you that certainty, very well, then, for the present be without the consciousness, but not without certainty of having spoken that word of

faith which always brings substance. Stand on your word, based on His word. “He that shall come will come, and will not tarry”; but meanwhile, like Habakkuk, you “stand upon your watch, and set you upon your tower”; not so much to watch, as to affirm, praise and recognize the fact by faith.

-Who Am I?

Faith at Work

by Meryl Langley

One day recently in my mail was a letter from Her Majesty's Revenue and Customs (HMRC), the British equivalent to the IRS. It stated their intention to check my business tax return for the year ended April 2007 and make sure I had paid the correct amount of tax due. The letter listed all the documents, invoices and the back-up disc that I needed to provide.

My first thought was "I could really do without this just now." The year under enquiry was dealt with by my previous accountant which meant my current accountant needed to obtain some information from them. This was going to cost me. This situation felt frustrating when my business is so small and I had submitted all paperwork in order and well before the deadline. Also the year's accounts had been legitimately prepared by a Chartered Accountant. Of course HMRC know nothing about me and for all they know, I could be a real fraud. It simply felt unjust that

one or two businesses I know make false expense claims and appear to get away with it.

My accountant warned me this may take between one and two years to finalise as HMRC are notoriously slow when it comes to resolving queries. I thought, "Yes, but very quick to take from tax payers." Should the outcome be I have paid insufficient tax, I have to pay the extra due plus interest accrued up to the settlement date! (No wonder they are in no hurry to resolve the investigation). Of course, if I have paid too much tax, there would be a refund, but no interest payable to me (not like Nicodaemus).

So I had my "negative, moaning moment." Now, what was I going to believe about this situation? Well, first of all, God was in control and determined this should happen. Who knows, maybe I've paid too much tax and am entitled to a refund????!! This was not happening to some

independent Meryl, either. Curves is run by Jesus Christ in my vessel and He's the One being investigated and He will take care of it. It's nothing major to Him (it feels like it to me); why should I worry? The most important people in my life are all living and breathing and I count myself extremely blessed and very grateful to God. Yes, it will cost me financially, but thankfully money is available and it's Christ's money anyway not an independent Meryl Langley's. So now that I have supplied the relevant information, all that's left for me to do now is to stand still and see how God works this out.

Anyway, how grateful I am to believe what I do and be free from Satan's negative bondage of it's not fair, why is this happening to ME, it's just one more thing to handle etc., etc. Believe me, it's worth more than money can buy.

Greater Love Hath No Man...

by Marian Kinahan

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

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

There are times when I have to speak up and say something which could well be unpopular, but I trust that that is exactly what Jesus Christ wants them to hear. Whatever it looks like on

the outside I know He is affecting them. Even when I am not with them I believe that Jesus Christ through me is drawing them. I am greatly encouraged by the life of Rees Howells and how he interceded for so many—some of whom he never spoke to.

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Work, too, presents many challenges. I manage people in a busy bank and the old feeling of “I must get it right at all times” can creep in. We have

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

challenging targets and heavy workloads and everything does not always go smoothly. Recently the cashiers had a large difference. Needless to say, this did not feel good and as I talked to a friend, she reminded me that this was par for the course and part of the diffi-

culties of working in a bank. Satan says “See, look at you, you can’t run this place properly. This shouldn’t happen!” But it is Jesus Christ running this place and His business what happens. I knew of no sin on my part and just needed to do all I knew to do, following the appropriate procedures. Whether the problem was solved or not, it was still God’s perfect circumstance. As it happened, a week later I checked out another possibility with a colleague. She returned to me the next morning, having found the difference!

Managing people is not easy, especially when there is a big emphasis on compliance and customer service. There are innumerable procedures to be adhered to, and I spend a good deal of time checking that work is in order. I am very aware that God has placed me here for these people, and every situation is an opportunity for Jesus to shine through to them. I am tempted to expect everyone to do everything perfectly every time, but now I remind myself that everyone makes mistakes and that I am there for them. Christ through me aims to get alongside them, encourage them and work out a way to ensure that they understand all they are doing. Getting compliance right is not some task I alone have to do but I trust that by being faithful to what I know to do, step by step, then Jesus Christ will get it done by me. I am very grateful that there is an excellent level of teamwork now evident in the branch and

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The Law of Faith

Excerpts

by Norman Grubb

For the one and only time in recorded history the laws of gravity which govern the sinking of a body in water were counteracted by a higher power for a mere man. How? By Peter's transferred faith.

*T*he swaying battle of present-tense faith is well seen in the instance of Peter walking on the water. Peter was the pioneer in faith amongst the disciples, and it is interesting to watch his development. It was Christ who first lifted the veil and showed him the undreamed of possibilities of faith, and enticed him to make a trial, when He told him to launch into the deep and let down his nets for a draught, after a night without a catch. We see the momentary struggle of faith then, when he weighed up which he believed most, his opinion as an experienced fisherman and that of his brother fishermen on the beach, or the word of this Wonder-worker. He hesitated, then plunged: "Master, we have toiled all the night, and have taken nothing"—that was faith in appearances: "Nevertheless, at Thy Word I will let down the net"—that was faith in the invisible, in the power of His word and the resources at His command. It was a cheese-paring faith, even then, for he let down one net when Jesus had said "nets," and paid for his niggardliness by getting it

broken! No wonder he fell at His feet, cut to the quick by his own unbelief.

But he had learned a great lesson. There are resources in God which counteract nature, and man can use them. Next time, Peter needed no invitation. To that figure walking on the water, he calls out, "Lord, bid me come to Thee on the water." No altruistic motive in this, no service for mankind, just a "stunt," we may say; but here Christ had found a pioneer in things of the Spirit and He welcomed the sign. "Come," He said. Peter got out and walked. For the one and only time in recorded history the laws of gravity which govern the sinking of a body in water were counteracted by a higher power for a mere man. How? By Peter's transferred faith. By nature, he believed and acted all his life on the known fact that a man sinks in water. In Christ he saw a higher power operative, enabling him to transcend this law of nature and walk on water. He knew by previous experience that the power of Jesus was at His disciple's disposal. So, deliberately he transferred his faith from its life-anchorage in natural law to that which he could not see or touch, to a power which was upholding his Master and could uphold him.

But he was just a beginner, an experimenter. Along came a big wave. It would engulf him! Away, almost automatically came his faith from its new anchorage back to the old, to the familiar "fact" that we sink in water. And down he sank. According to his faith, so it was. No, not quite. The hand of the Saviour held him. He had a ducking for his daring, but he also had gained something more priceless than any of his more cautious stay-in-the-boat brethren; an experimental knowledge of the fact

that a man can stretch out the hand of faith, almost at his whim, and take hold of the hidden power of God.

That he had thoroughly grasped this amazing truth in the only way truth can be known—by trying it out and coming some bumps in the process—we see a short while after. We see Peter, with John, at the Gate of the Temple called Beautiful. Peter, knowing his secret possessions, sees a man in need, the lame beggar. Something in his appeal for alms strikes Peter, something which comes to his heart as a call to action. “Silver and gold have I none; but such as I have, give I thee.” What has Peter? All the power of heaven and earth which is released by the Name of Jesus. The power which he was invited to use in the fishing incident, which he asked if he might use in the storm incident, he now knows to be his in Christ, and he just uses it as his own in his healing incident. Faith has found its resting place, the doors of its treasure-house lie wide open to it: “Such as I *have, give* I thee.” And when, later, he is called upon to explain this miracle of healing, note where he lays the emphasis: he points them full-faced to the Christ they have rejected. His is the power. But note. He does not just say that the Name of Jesus has done this: but “His name through *faith* in His Name . . . yea, the *faith* which is by Him hath given him this perfect soundness.” Not just the Name, but the applied Name. There lay Peter’s well-learned secret.

Apply now the secret that Peter had learned to our subject—sanctification by faith, the purifying of the heart by faith, crucifixion, burial and resurrection, with Christ by faith, Christ dwelling in hearts by faith. We face a given set of statements of fact

in Christ, pronounced as such by the authority of Scripture; yet they go against appearances, against our feelings, against the consciousness of sin and self in us, against the facts of our many failures in thought and conduct. We are faced, then, with two sets of realities: things as they are in the visible, and things as they are in the invisible, in Christ. Have we not, then, to carry out in the simplest fashion these straightforward laws of faith which we have been examining?

We must coolly, deliberately, definitely transfer our faith from the lower set of realities, things visible to us in our inner lives and outer conduct, and place it in God’s spoken word: “Ye are dead and your life is hid with Christ in God.” We must do exactly as Peter did, when he said: “We have toiled all the night and have taken nothing, nevertheless at Thy word I will let down the net.” We must do it. Faith is inner action. We must not flutter around, and hope, and hesitate, and pray. We must *do* it, as definitely as Peter launched out with his net in the presence of his doubtless sniggering fisherman friends; as definitely as he later got out of the boat on to the water. We must make a transaction of faith, maybe on our knees, maybe by signing name and date against a verse, maybe by public confession or to a friend.

But that is only where the battle of present-tense faith begins. What we are to do with that undertow of unbelief which seems to pull us backward, as when a swimmer struggles against an undercurrent? We must note the following carefully, for it is a point we have not touched on before. There are stages in faith; and we often get into much confusion by attempting to claim as 100 per cent

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Faith therefore always has the thing in its grasp or at its disposal that it acts upon or uses. That is faith; having and using the unlimited resources of God in nature and grace. That is perfect faith.

faith what is really only 50 per cent faith or 25 per cent faith. In the language of Scripture, there is little faith, great faith, and perfect faith.

Let us examine this more closely. We have said from the beginning that the God-given faculty of faith is the means by which human beings receive and use all God's varied gifts. In other words, faith is not to be confused with mere mental assent to a proposition; that may be called "belief," for want of a better word, although belief in Scripture is usually synonymous with faith. Nor is faith some vague hope for the future. Faith is action: the whole man in action, spiritual, mental, physical. We have abundantly illustrated that by such natural acts as eating and drinking, or the first great act of the awakened spirit in receiving Christ as Saviour. Now, because it is action, it has certainty, and not doubt, as its motivating power. That is to say, we perform the act of eating because we are sure of the food; we see it with our eye, we believe it is good for us. We take the step of humbly accepting Christ, because we are sure of His grace, we believe He died for our sins, we see the statements of Scripture. Faith therefore always has the thing in its grasp or at its disposal that it acts upon or uses. That is faith; the having and using the unlimited resources of God in nature and grace. That is perfect faith.

Now, whereas in the simple things of life such perfect faith is ours without difficulty (we see them with the naked eye; the flower we pick, the food we eat, the road we tread upon; and, automatically, we have and use them); it is not so in the things less easily seen or obtainable, as we have already pointed out, whether when delving into the deepest secrets of nature, as does the scientist, or leap-

ing across the gulf into the kingdom of the Spirit reopened to us in Christ.

Here we may start with imperfect faith, that is to say, we are not so certain of our facts, our premises; they may often be contrary to what we see with the naked eye, or thought we had learned from life around us. There is an element of struggle in our faith, twinges of doubt, a sense of unreality. Our faith cannot genuinely be said to "have" the thing it would reckon on, but rather to be trying to grasp and maintain it against opposition. There is a labouring faith and there is a resting faith. What Jesus called little faith, for instance, was the action of the disciples in the storm, when He lay asleep on a pillow in the boat and they awoke Him, carrying out: "Master, carest Thou not that we perish?" The disciples believed that He could save them, but doubted if He wanted to! There was faith, but of a very water consistency.

Great faith was what Jesus called the attitude of the centurion, for he not only believed that Christ's word was with saving power, but that He would speak if asked to. He believed Christ could and would. But perfect faith is the description given of Abraham's sacrifice of Isaac. There it is seen that, when God told Abraham to go and offer his only son as a burnt-offering upon one of the mountains of Moriah, Abraham obeyed. It is plain that he had full intention of carrying out God's word to the letter, for he not only bound his son and laid him on the altar, but also raised the knife to plunge it in him; and not till then, in the last split second, did God withhold his hand. Yet, a few hours before, when leaving his servant with the ass at the foot of the mountain, he had said to him:

“Abide ye here with the ass; and I and the lad will go yonder and worship, and *come again* to you.” And the comment in Hebrews 11 is that, so sure was he of God’s promise of seed through Isaac, that he knew if he slew him at God’s word, God would raise him up again. In other words the faith of Abraham always *had* his son, and never let him go. God not only could and would, but could, and would, and had. It was all settled before he started out. He and the lad would come back.

Now, the mistake we so often make is to try to pretend to ourselves that the faith that has really received is ours; whereas, in point of fact, we only have the faith that labours to receive. It is not wrong to have the labouring faith; it is necessary stage in the process of advanced believing, but it is wrong to try to deceive ourselves about the stage we are in.

The best analysis of labouring and resting faith in the Bible is the description given in Romans 4:16-22 of Abraham’s pioneer act of faith. We there see the process exhaustively outlined. We see faith’s beginning and foundation in a discovery of the will of God; in this case it was a word from God: “So shall thy seed be”; for faith always comes by hearing, and hearing by the word of God.

The second stage is the counter-attack of the visible—in this case his and Sarah’s age and physical condition. This he countered by turning his back on the visible; a deliberately considered act, for “he considered not his own body now dead, neither yet the deadness of Sarah’s womb.” This is described as being “not weak in faith”; in other words, he did not just lie down under existing circumstances, as we so often do. He rose up

and began to take action, negative action at first.

In the third stage, he passes from occupation with things earthly to things heavenly; from the downward to the upward look. “He staggered not at the promise of God through unbelief.” Now the muscles of his faith are rapidly gaining strength: he who had refused to be weakened in faith by natural appearances is mightily strengthened in faith by contemplation of the promises, strengthened to the point that a sheer impossibility does not stagger him.

At the fourth stage, a radical change takes place: the burden and struggle is replaced by a burst of praise “giving the glory to God.” Now faith is shining out in noontide strength, and is called “strong.” God alone, the God of the impossible, fills the vision; worship and praise take the place of strife and travail, for the soul that is occupied with glorifying God cannot at the same time be obsessed with doubts concerning Him.

At last, at the fifth stage, the top-most run of the ladder of faith is reached: full assurance; “being fully persuaded that what He had promised, He was able also to perform.” Now he *knows*, now he *has*, perfect faith has come. The fulfillment is already his in the invisible, and, as day follows night, will be seen in the visible. And the mighty results of a battle of faith fought and won is seen in its fourfold fruit: it pleases God, it moves God to give public honor to the believer; it has its visible answer in the birth of Isaac; and it is an inspiration to the world.

Some have to toil up the ladder of faith, with varying degrees of labour; but we say again, it is not wrong to feel the conflict with doubt, so long as we

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are honest about it. Indeed, it is only living faith that doubts, for “faith is not the banishing of all difficulties, but their subordination to greater certainties.”

One of the most candid remarks in this respect was made by the father who brought his demon-possessed child to Jesus. It will be remembered that he said: “If thou canst do anything, have compassion on us”; and Jesus’ answer was: “If thou canst believe, all things are possible to him that believeth.” Now notice his reply. “Lord, I believe; help thou mine unbelief.” In other words, he recognized frankly two counter-currents in him: one believing, one disbelieving. With one half of him, as it were, he said: “Lord, I do believe.” But the other half of him was calling out “Impossible”; and, instead of hiding it, he exposed it and cried for deliverance. That is the way through.

How, then, do we scale this ladder of faith, and pass through the various stages from little to perfect believing?

Some years ago we described in a pamphlet the struggles of the soul that goes through with God, and we will repeat here: God says, “Reckon yourselves dead indeed unto sin and alive unto God.” But facts are simply against it! We are not dead to the one nor alive to the other. We must stand to the Scriptures, and yet we must also be realists, true to facts! We will find a compromise, a backdoor out! It says “reckon.” That means that we are not actually dead, we only reckon ourselves dead, but are not really so. We are crucified with Christ according to our standing in Him, but not according to our actual state on earth! And so, at the critical moment, we nicely elude the real bite of faith, and begin a crazy, wobbly walk with a foot on both levels of reality, the carnal and

spiritual: we endeavour to do exactly what Jesus said it was an impossibility to do; to serve two masters, acknowledge the dominion of two lords, the flesh and the Spirit.

No, that will not do. Faith is the utmost simplicity, but because we are distorted and subtle, it is a long road back to the transparency of childhood. Here is what the Scripture calls the fights of faith. The issue is clean-cut. We are summoned to step right off the level of the visible, the natural, carnal, and take the giant leap into the invisible. Witnesses are piled on us to press us into it. The inward light. The outward Scriptures. The historic fact of Christ. The miracle of changed lives.

Very well, at last we do it. We state to ourselves that we have begun life on a new level of reality—in Christ. We pronounce the new realities to be the new facts of our everyday life. We *are* dead to sin and alive to God in Christ. We *are* crucified with Him and He living in us. We *have* His love, His wisdom, His power. We *are* in a mystical union with the Godhead. We are in a new, timeless, spaceless realm; a fourth dimension, where, in the Spirit, we reach everywhere, possess all things, and touch all lives or supply all needs by the law of this invisible kingdom, the law of faith. And in the magnificence, wonder and glory of this new and full livingness, like Paul, we loose our hold on all the paltrinesses and trivialities which were once the sum of all life to us, our little bit of earthly dignity, position and reputation, our miserable scraps of earthly possessions, our little world of friends and relatives, even our tenacious hold on our minute particle of physical life. All these rivulets of the good things of

existence are now merged and submerged in the endless sea of the ALL in Christ . . . not lost . . . merely absorbed, as the light of the night lamp in the morning glory of the sun. How can we grasp tight and cling to our petty dignities, our few bits of things, our tiny circle of loved ones, when hands and hearts are brim full with the wealth of the universe, the honour of divine sonship, the whole family in heaven and earth, and we are busied in praising, blessing and dispensing, in place of coveting, grabbing and keeping?

And then, with a roar and a rush, back flood the plain facts of the old reality. What's the use of all this idealism? Stark realism present us with unmistakable upsurges of the self-life, patent lapses in the flesh, visible situations of need and lack. Back we swing again into the old beliefs, with their satellites of fear, depression, and fruitless struggling against the enemy.

Yet again in the stillness, the outline of things eternal rises before our misty vision, and we climb back, wearily, shamefacedly, but with grim determination, to the highlands of faith. The things that are seen are only temporal, only the rough-ended, distorted shell of reality, shattered by the hammer blows of Christ's death and resurrection: such bastard claims to reality we now ignore. The things that are not seen are eternal; here is the heart of reality, the unsearchable riches of the I AM, who now says to us, "In Me, YOU ARE." Yes, here we stand, in Him.

And so the fight of faith sways to and fro. But note carefully that there should be no fight at all! We only fight and struggle because we are still in the infancy of faith; still seeing men as trees walking so far as the full

way of God is concerned. A great veil, indeed, is over the eyes of thousands of Christians just at this point, because they are given to understand that Christianity is ever a struggle and strife against inward and outward foes. No. That is the half-way method of the law, provided only as a schoolmaster to lead us to Christ, to teach us the power of sin and weakness of self, and thus stimulate us to the discovery of true deliverance. That is meeting the negative with the negative; opposing the devil's "Thou shalt not do good," with God's "Thou shalt not do evil," with the consequent exhausting tug-of-war and endless alternation between victories and defeats. But the negative is swallowed up by the positive, the evil overcome by the good.

But this method, the evil, the visible, the fallen condition, the oppositions of Satan, are disregarded; while all the energies are concentrated on believing, affirming and standing in the victory of Christ. When this is done, the other merely disappears from view. It becomes an unreality to us, a chimera, a dream. We have passed out of the principle of darkness into the principle of light, and these two cannot know each other. The wrestlings against the rulers of the darkness of this world to which Paul refers, are, he distinctly says, not just a negative recognition of and struggle against such forces, but a positive standing in full mental and spiritual occupation with the great positive facts of our salvation, the realization of the heavenly armour, the helmet of salvation, sword of the Spirit, shield of faith (Eph. 6:10-18).

We struggle and labour and fight in faith, because we have not yet discerned between soul and spirit, the hallmark of the mature. We are con-

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Faith had the trump card all the time, the victory already won by Him who “having spoiled principalities and powers, made a show of them openly, triumphing over them in the Cross.” Only one requirement was essential: that faith should endure to the end and not be bluffed into a surrender.

stantly moved in the human realm by the impact of the visible. We “see” this or that failing or lack. We “feel” depression. We “hear” an unceasing stream of unbelieving talk. All this affects our minds and conditions, and we seem to have pressing down upon us a mountain of oppression, hardness, inability to maintain our grip on the invisible. We struggle, we strive, and the best we can do is dumbly, without feeling or sight, “to cling heaven by the hems”: and the worst, which we more often do, is to let faith go for a season. The battle is fierce.

The enemy this time is no dead and gone catalog of past sins: it is a living, pulsing, corrupt nature. Blows are given and taken in an endless hurricane. One moment, flesh puts its foot on the neck of faith and summons it to surrender, the battle seems hopeless, flesh seems to pop up its evil head whenever it pleases. Another moment, faith rears up again from the dust, flings off the flesh, tramples it under foot and shouts, “They that are Christ’s have crucified the flesh with its affections and lusts.” “Cast out the bondwoman and her son.”

Then what happens? Who can tell? The contest was unequal from the beginning, despite all appearances. Faith had the trump card all the time, the victory already won by Him who “having spoiled principalities and powers, made a show of them openly, triumphing over them in the Cross.” Only one requirement was essential: that faith should endure to the end and not be bluffed into a surrender.

The same principle can be seen on the natural plane, in the exercise of natural faith. Take as an example the learning of a foreign language. You are faced with a series of hiero-

glyphics in a book, you hear a medley of sounds around, which mean absolutely nothing. Yet you know that it is a language which can be learned. More than that, you have gone there to learn it.

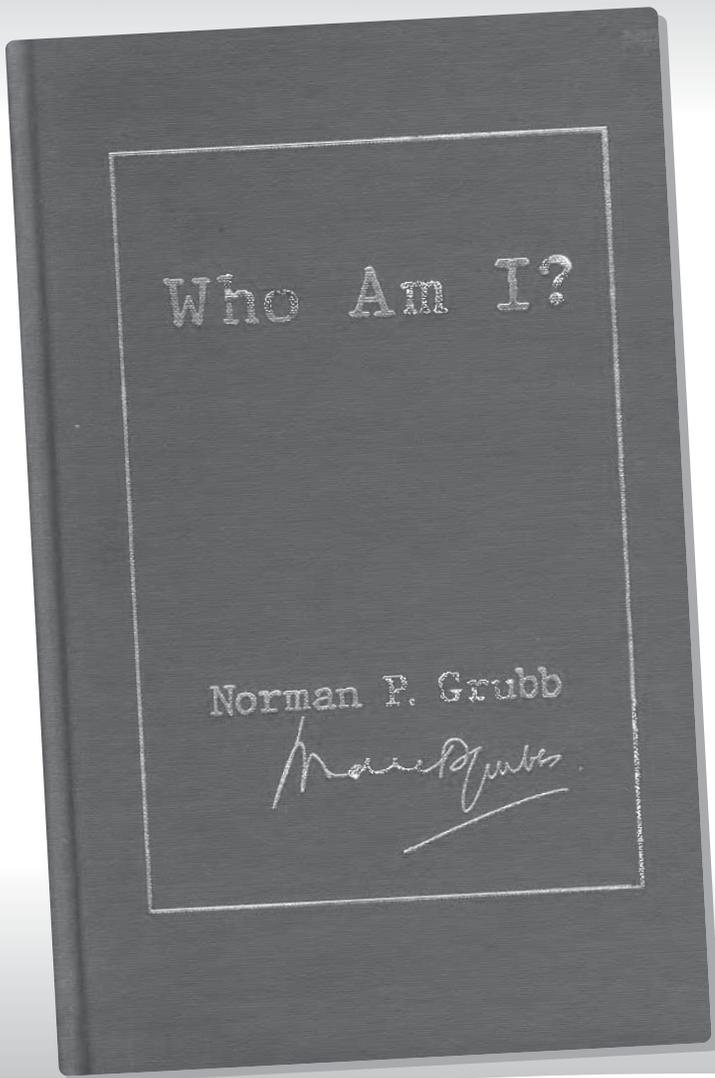
Now that is the first rung of the ladder of faith. However weakly or waveringly, in your heart (even though out of modesty you might not even confess it yourself) you do believe that you can and will get it. Otherwise, obviously you wouldn’t try to learn it. So you plod on. Many a time faith and courage fail, the mind is weary and the heart heavy, and you almost give up. But not quite. To give up is faith’s unforgivable sin. On you go at it. Months pass. It seems largely to go in at one ear and out of the other. Then—the length of time depends on the difficulty of the language and the ability and industry of the pupil of course—a miracle seems to happen. The day or period comes when, without your hardly realizing it, what you are seeking has found you; what you are trying to grasp has grasped you! You just begin automatically to speak the language, to think it, to hear it. What was an incomprehensible jumble of sounds without, has become an ordered language within the mind.

That is the way of faith. It takes what God gives—here a language. It believes that it can attain it. It works at it both by maintaining faith (keeping the spirit up as we call it), and by industry; then the day comes when through faith and through work, the Giver of all knowledge is able to implant in that mind, as part of its very own possessions, that department of knowledge He had already given and it was seeking. Faith has gained the objective God was offering it.

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A Look at a Book

by Steven Prewitt

BOOK REVIEW:

It's As Simple As This

by Norman P. Grubb

It's As Simple As This is a compact, condensed booklet of Norman Grubb's message about the way of total living in Christ. I wholeheartedly endorse this booklet because it is quick to read and easy to understand. Norman walks through all aspects of our born-again faith in this booklet. *It's As Simple As This* is a complete, point-by-point reference to what Norman describes as having "no understanding of man except in his relationship with God." This is a great title to the booklet because of its simple, written illustrations packed with Biblical references. This booklet answers all the questions people have about why am I here? What is my purpose in life? How do I live as a Christian in today's society? How do I reach lost people?

Norman's writing is packed with scriptures, even though not all of them are referenced. He then takes the scriptures mentioned and puts meat and bones on them. His writing is also sprinkled with practical, even personal, applications that flesh out his points from scripture.

At the time I read it, I vitally needed (and found) in *Its As Simple As This* a quick, start-to-finish, Bible-filled, easy to understand reference of how my Christian union in Christ works and manifests itself in my life. When I picked up this booklet, I was desperate to find a quick source of Biblical ref-

erences for the points Norman makes about no independent self, the law of opposites, my spirit-to-Holy Spirit union relationship with Christ, and how that union relationship is lived out through me. With *It's As Simple As This* I quickly re-established a fresh foundation of these critical points of faith, then moved forward to the more mature themes in the latter pages of the book about God's highest use of mankind, which is where I desired immediate answers. Norman concisely explains how "standing in the gap" (Ezekiel 22:30) for other people works—God prompting me to "lay down my life for others" (John 15:13). What I learned in *It's As Simple As This* then is how to live in my third, father level of faith when "we move from merely knowing God's acts to participating in His ways" (Psalm 103:7).

When I got to this section of the booklet, I was in a personal crisis of faith and these very passages helped me understand my role in His living through me. I had come to a point of asking myself about the stage of "taking up your cross," beyond the point of going to His cross for salvation. I had an almost overwhelming desire to help others come out of sin, to see other people "whole, complete, lacking and needing nothing" (James 1:4). For me, *It's As Simple As This* has been a great

source for considering, understanding, then saying yes to "becoming free from overriding self-concerns to involvement outside ourselves in people and situations." I read, desired, then by choice "became willing to be forever cursed—cut off from Christ—if that would save" (Romans 9:3) people God has laid on my heart to see repentant and living in "the knowledge of His will in all wisdom and spiritual understanding" (Colossians 1:9).

When I read the section called "The Spirit's Drive In Us" it confirmed in me that my desires to reach out to others are really God's desires through me. Norman writes that "a permanent drive 'eats us up,' that all the world, and that means for us all within our guided reach, must share this life's secret which belongs to them if they but knew it: 'Beloved, now we are the sons of God and it doth not yet appear what we shall be'...Whatever confronts us as the area within our reach where we can bring Christ to others...by whatever form of involvement the Spirit indicates to us that we can be in action in bringing our light to others."

Opportunities to reach out and to share may seem small, like sharing bit of Scripture or some words of encouragement with someone, or they may seem big like leading a Bible study. Big or small, they are God's perfect

opportunities. It is for me to obediently respond to God's promptings in all circumstances, taking the opportunities He presents to share and reach out, knowing that it is really Him bringing His own light to others through me.

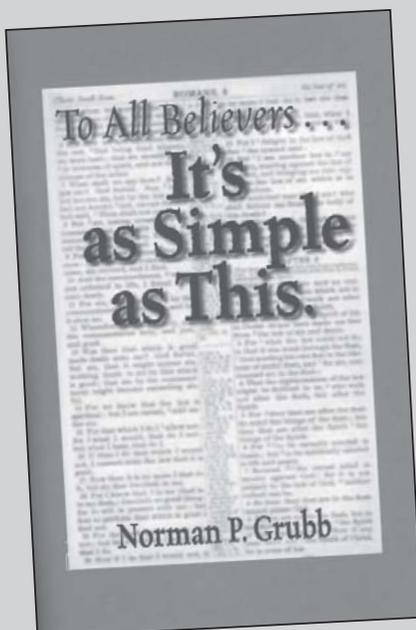
The "To Sum Up" section answers in concise, understandable language why I am here and how I can trust to live as Christ in me—as me—for His lost world: "Our only reason for existence, glorious as that is, is to express God in His nature and reproduce Him in all forms of sacrificial love-activity so that we are He in our forms...we are God-expressers through Christ in His holiness nature indwelling us...we are captured by the pressures of self-giving love, God in His lamb nature, and lay down our lives as intercessors that others may find their secret of life, 'death in us, and life in you'...total fulfillment in present-day world living—Paul's Colossians 1:28, 'presenting every man perfect in Christ Jesus.'" I then recognize and confirm I am only a vessel/container of the Holy Spirit. I check

my desires as being either self-for-self or self-for-others, then trust, obey, and abide in His actions through me to reach, encourage, shed His light, His truth in other's lives...that are as close as an arm's length away.

By the Holy Spirit's directive in my life, I re-evaluated a sin-filled, rebellious period of my life. I re-lived a period of time that was extremely painful, dark, and full of sin. The Holy Spirit prompted me to think about and consider a time in my life when I was a Christian, yet I was in rank, sinful rebellion against God and what I knew was right. I came face to face in my thinking with someone I had known then. She had lots of problems; she was lost and needed help. If she was saved, I did not know it. If she wasn't saved, I DID NOTHING to bring Christ to her. Though I had my Savior, I did not share His hope, love, and salvation with her because of unconfessed sin in my life at the time. Then, months later, this person was killed in a car accident. I now see how I had God's answer to

share, but my sin kept me from doing so.... And now, for her, it is too late! My tragic consequence of that sin-filled time in my life is that I cannot go back to her and "make things right" (1 Corinthians 9:11).

My conviction and subsequent repentance (change) has been motivated by the pain of that lost opportunity. In my repentance, I found usable applications for laying down my life so others might live in *It's As Simple As This*. I learned that my desire is really Christ's original desire being lived out through me. I learned that Christ's highest and best use for His redeemed people is that we reach others with His love, hope, concern and encouragement. I have done all I know to do as concerns any people or opportunities God lays open for me to share Him to others through me. So, though I did not share Christ with Ann, out of her death has sprung motivation, life, desire to share Christ with others—to reach people as close as an arm's length away—given practical application learned by reading *It's As Simple As This*.



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Greater Love Hath No Man...

continued from page 21

that customer service has improved immensely. We have now moved to number one position in the region for customer service.

It is easy to get up and out when it is a work day—there is a clear purpose in my day. However, I live alone and sometimes on days off it feels very hard to get going for the day. There are things I need to do, but I feel tired and don't feel like doing them on my own. I used to think—you're not right; you shouldn't be feeling like this. But these are just feelings and are not who I am. As I get up and set about the first thing to do and then the next, I forget about myself and live from the fact that it is God's perfect day. There are also times when I feel like I am not doing much for Jesus and for His gospel—I am not out preaching or working with some Christian mission. But again I have to remember Who is in charge—it is Jesus Christ and He has me living and working in this community because He wants to reach these people, too. He uses us as vessels to reach them. As I get involved in the local community, I am mindful of this and of His greater purpose and am also mindful that I need to be diligent not to fall back into sinful ways that block His life through me. I am grateful to God for what I know and the victory there is when I remain faithful to Jesus Christ and trust Him for His life through me.

Editor's Note

continued from page 9

third dimension.

No investigation of faith in daily living would be complete without 21st century examples. Meryl Langley's glimpse of "Faith at Work" provides an excellent illustration of how to apply fourth dimensional faith-principles in the third dimensional workplace—as she faces an IRS-type audit of her business. Marian Kinahan's "Greater Love hath No Man" shows the faith-to-substance transformation in Marian's relationships as she asserts against her feelings that Jesus Christ is her true operator: "as I carry on with daily living, it is He through me who is reaching out to those around me and touch-

ing their lives." Steven Prewitt's review of Norman's booklet "It's as Simple as This" is both a review of the faith-principles of total living in Christ and a personal testimony to the powerful impact of applying these truths as they are learned.

Finally, our readers may wish to start the New Year by joining with us to provide life-changing literature and materials to those who desire but cannot afford them. See "Join us in Our Commission" (page 13) for further information.

We at *The Intercessor* and *Zerubbabel Press* extend our sincere thanks for your interest and participation in this ministry and trust Him for a continued revelation of His sufficiency in and as you throughout 2009.

Our Resource—Christ Within

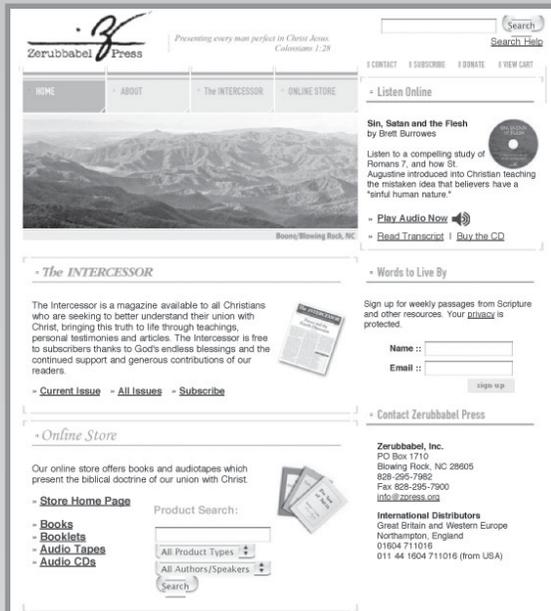
If all resources for all things on all levels are found within, what final resources are there for the most inward of all? The human self? What solution for the insurmountable self-centredness of the human spirit which is the cause of all the human chaos? And here is the answer. Christ within. The Holy Spirit within. God dwelling in us: then in that realized union through free choice, in Christ's cross and resurrection, the human spirit of self-centredness is united to the divine Spirit of self-giving. "Dead to sin and alive unto God," man becomes a human expression of God who is love: a perfectly normal man in his perfectly normal environment with his normal human reactions and human weaknesses, yet God's strength so made perfect in weakness that it is not we living, but He by us; just as a branch is a normal expression of the life of the tree of which it is a member.

-Once Caught, No Escape

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—Col. 2:6-10

(*New American Standard*)

Words to Live By...

Freedom is not being anything, but is freedom to make choices. All life is making choices, but the significance is that choices make destiny. I become what I choose. The law of choice, which is the same as saying the law of faith, is that what I take takes me. I take food. What I eat takes me! I choose a profession. I choose to become a carpenter, for instance. I apply myself and carpentry takes me over.

Subscriptions

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

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

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

Postage is paid at Blowing Rock, NC.

Zerubbabel Audio Ministry

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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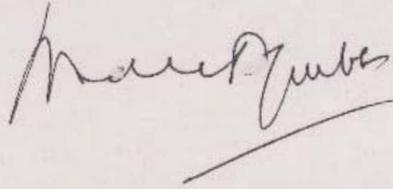
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