

# The INTERCESSOR

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

Volume 29, Number 3

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## Strategy in Faith

By Norman Grubb

*Although most Christians are familiar with the concept of spiritual warfare, little is written about exactly how that warfare is waged. With the Bible as his guide, Norman Grubb takes us "behind the lines" to reveal the methods of God's spiritual strategists.*

Nothing is easier in the rough and tumble of life than to remain on the natural level and never even to conceive of bringing spiritual forces to bear on a situation. Obviously no word of faith can be spoken, no investigation even made into the will or plan of God as a groundwork for speaking it, unless it first dawns on the mind that there is some better condition than the existing one, that God can intervene and change things. That seems to go without saying. Yet it is a blank wall which hinders God from intervening as He would in a million instances.

Look only at the Scriptures. Why only an Abraham whom God could call out to start a new generation of faith? Why only a Moses who could get bread and water in a wilderness? Why only a David who could defeat Goliath? Or only a Gideon to destroy the Midianites? Or only an Elijah to turn the nation back to God? Was it because God has favorites, and will do for one what He will not for another? The answer to that is obvious. God's whosoever and whensoever have

no limits. The truth is that very rarely can God find an individual emancipated enough from his normal outlook to glimpse even the possibility of change. "The eyes of the Lord run to and fro throughout the whole earth," the prophet said, "to shew Himself strong in the behalf of them whose heart is perfect toward Him." The others in David's or Gideon's or Elijah's day just didn't see that God could and would do the impossible if someone would rise up and believe Him. Blindness is the problem. Preoccupation with and resignation to the *status quo*. We are all guilty of it a thousand times.

To see things from the human aspect, to feel the weight of things, the apparent impossibility of any change, is not wrong. It is just natural. We should be sub-human if we did not. The pressure of things upon us is the first step in an essential process:

*Why comes temptation, but  
for man to meet  
And master and make crouch  
beneath his feet  
And to be pedestall'd in triumph?*

It is the friction which kindles the flame of faith. Paul points this out when he says that in the ministry of the Gospel, trouble, perplexity, persecution, calamity,

come to us as an essential stage in the production of the spiritual harvest. The old life dies *that* the new may spring forth, we "bearing about in the body the dying of the Lord Jesus *that* the life also of Jesus might be made manifest in our body." That resurrection life, Paul says, first wells up in the soul (the seed) itself in an unconquerable spirit of faith, which gives almost an india-rubber consistency to the soul. There is trouble, yes, but never panic; perplexity, yes, but never hopelessness; persecution, but never a sense of abandonment; knock-down, but

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## ***The INTERCESSOR***

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never knock-out blows. And then it becomes the world's spiritual granary. "Death worketh in us, but life in *you*." The seed dies. The harvest rises. The world is fed.

But the trouble is that so often we just do not "see" this. Life is a constant series of glorious opportunities not grasped because not recognized. We just take the happenings of life for granted and leave them there. We are so used to judging by our natural senses,

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to seeing need, weakness, frustration, with the helpless, unbelieving outlook of the world. We find it unnatural and difficult to carry out Christ's word "Judge not by appearances."

There is only one remedy. In warfare no army can fight without a general staff. No battle is won right up at the front line. It is too close to the enemy to get a right perspective. Soldiers may make fun of "the brass hats," as they nickname the staff, but they could not do without them.

Back there at general headquarters, away from the roar of battle, the commander-in-chief has his maps and reports, holds his conferences and issues his orders. Tactics, the clash of regiment with regiment, tank with tank, are useless without strategy, the over-all plan of campaign.

Life's battle must also have its strategy. Blind tactics, desultory front-line shooting, is mere waste of ammunition. There must be that quiet spot, that G.H.Q. away in a wood, where the war is reviewed as a whole and the voice of the C.-in-C. is heard. Not just a blind "Stick-it, boys" or "Fire-away"; but "How can we relieve the pressure? When can we counter-attack? What about a shift of the army? A sudden drive on this flank or that?"

See Jehoshaphat, king of Judah, when he was suddenly attacked by a confederacy of enemies, Ammonites, Edomites, Moabites. They were on him without warning. The first he knew was that they were only thirty miles from the capital. Common sense would say: "Mobilize, rush out and stop them"; yet with little hope, for they vastly outnumbered him and were prepared for battle. But Jehoshaphat knew the secret of the spiritual strategist. Don't rush *out*. Rush *in*. Go to the Commander-in-Chief. Have it out with Him. Get His outlook and orders.

Jehoshaphat was human. He feared, the record says. Quite right, quite normal. Necessary, in fact, for fear is faith in reverse; and faith, once roused to believe the worst, can be reversed to believe the opposite. Paul feared when he came to Corinth after his rough handling in Philippi and Thessalonica; but he converted his fear into a boomerang and made it the driving force of a greater determination than ever before to preach

none other “save Jesus Christ, and Him crucified” (1 Cor. 2:2, 3). Even Jesus feared, but the fear aroused “strong crying and tears,” and the crying an overcoming faith. He “was heard in that He feared” (Heb. 5:7).

Jehoshaphat also used his fear aright. He did not allow it to give him spiritual paralysis by flooding his mind with counsels of panic and exhausting his energies on futile preparations. He did not allow it to hold him a captive in the power of appearances. He took the way by which the panic-stricken soul struggles up from the grim dungeon of satanic threats to the bracing high-lands of God’s deliverances, from the cry of terror to the laugh of faith, from shoulders bowed beneath the load of care to bruising the enemy beneath the feet. He called the nation to a day of fasting and prayer. Not to front-line action, but to staff consultations. It was the strategist at work; the day of tactics had not yet come. It was the general calling his staff together to meet the threat of invasion.

But now note the contents of his prayer which the record quotes in full (2 Cor. 20:1-30). He did not reach his specific request until the last sentence. All the rest was asking obvious questions of God, the affirmative answer to each of which was equally obvious. “Art not Thou God in heaven?” “Rulest not Thou over all?” “In Thine hand is there not power and might so that none is able to with-stand Thee?” Then, a little closer home: “Art not Thou *our* God Who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham Thy friend for ever?” “And didst Thou not say that if, when evil cometh, we cry unto Thee, Thou wilt hear and help?”

What was Jehoshaphat really doing? Not persuading God, but himself! Piling

up in his own mind in God’s presence an overwhelming weight of evidence that God had given him a right to appeal to Him in this case. Finding, in fact, a foothold for faith. And that brings us to the real roots of effectual prayer. It comes from God first to me, and then back from me to God. It is God who has purpose to fulfill, in the destruction of the devil’s work, in shewing forth His glory and grace to men; it is God who permits this or that experience to come to us: and then, if we will listen, it is God who tells us how He will glorify His Name and confound the devil by getting us out of it. We may appear to be crying to Him to

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deliver; but what really is happening is that, as we reason and plead and present His promises to Him, the Spirit is getting through to us and conveying to us the sure fact that God has long ago planned the answer. He knows what we have need of before we ask. He responds before we call. In other words, while we are busy persuading God, in reality He is persuading us! For what He wants is our faith; but faith is not easily attained in times of stress and bewilderment, for faith is hearing God’s voice and believing Him, and the troubled mind may need to pour itself out with many a groan and a tear and

## Statement of Purpose

The purpose of this magazine is to further the great high calling of the Lord Jesus to carry His Gospel to the whole world. This calling is known in the Christian world as the Great Commission. Our interpretation of the Gospel is that Jesus Christ is the second member of the Trinity, fully God, made manifest in the flesh. He was tempted in all points as we are, but totally without sin. He was crucified for the sins of the world, was buried, and rose from the dead on the third day, according to the Scriptures. He gives the power to become the sons of God to all who receive Him.

Beyond this forgiveness of sins, *The Intercessor* is committed to proclaiming to every creature the mystery of the Gospel, which is Christ in you, the hope of glory (Col. 1:27). The outpouring of the Holy Spirit upon the Church at Pentecost means that Christ has joined Himself to us as one spirit (1 Cor. 6:17). Thus we see that Christ has reproduced Himself in our flesh, and we Christians are really Christ living as us (Gal. 2:20).

Therefore, there is not only the forgiveness of sins but also a life in Christ of knowing we are dead to sin (Rom. 6). Furthermore, we are dead to the Law (Rom. 7), since the power of sin is through the Law. Christ is the only Lawkeeper (Rom. 8), and there is no independent human nature that can keep the Law, though we are continually tempted to believe so.

Belief in an independent human nature is Satan’s lie and the root of sin. Non-Christians are really Satan-indwelt, expressing his lusts (John 8:44), just as we have come to learn that Christians are Christ-indwelt, expressing His righteousness (2 Cor. 6:16). Humans have no moral nature of their own, meaning that we are simply expressions of the indwelling deity nature, either of Christ or Satan (the fallen created being who is the spirit of error). Sin in a Christian is a result of believing again Satan’s lie that there is a human nature which can do good or evil.

Our full restoration, then, is to see ourselves as Christ in the world and to labor and travail to see Christ formed in others according to the mighty working of the Spirit. This is “intercession,” the definite laying down of our lives to present every man perfect in Christ (Col. 1:28). *The Intercessor* is committed to this great and thrilling commission, the cost of bringing it about, and the resurrection joy of reaping the harvest!



struggle, before it is in a fit condition of release to hear that ever-speaking voice.

So Jehoshaphat “set himself to seek the Lord,” separated himself by fasting from all that would distract, publicly reasoned with God as to why He should help, and with a final admission of helplessness and bewilderment, asked God to work.

The rest now followed just in the way we would expect, resulting in a mighty national exploit of faith. Up arose a prophet who assured the king and people by the word of the Lord that there was no need to fear or fight in this battle; they were just to march out tomorrow, stand still when they came in sight of the enemy, and see the Lord’s salvation. (Prophets were God’s messengers in those days, because the Spirit and the Word were not yet given to the Church.) But such a word would have been to Jehoshaphat as the voice of one who mocked, if his heart had not been first prepared to take it. By now, by fearing and fasting, reasoning and groaning, the soil was ploughed up ready to receive the seed of faith.

King and people accepted, worshipped, prayed. Then, next morning (what sort of a night does a man have who has already believed in a crisis?), Jehoshaphat spoke out the word of faith. The mountain top was reached. “Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe His prophets (His Word), so shall ye prosper.” And so complete was his faith it had reached the laughing stage, and in place of setting the battle in array, he proposed sending forward a choir! And so intoxicated with faith were the people that they agreed. Was there ever such a marching out to battle?

The end is well known. How, as Judah

sang and praised, the three armies got fighting among themselves, till they had completely destroyed each other; and how, when Judah arrived, they found them all “dead bodies fallen to the earth,” and it took them three days to gather the spoil.

Upon what did it all hang? Upon Jehoshaphat giving time to get God’s mind upon it. Without this, such fantastic behaviour could never have entered the mind of a level-headed ruler. With it, a glorious victory was won without a casualty.

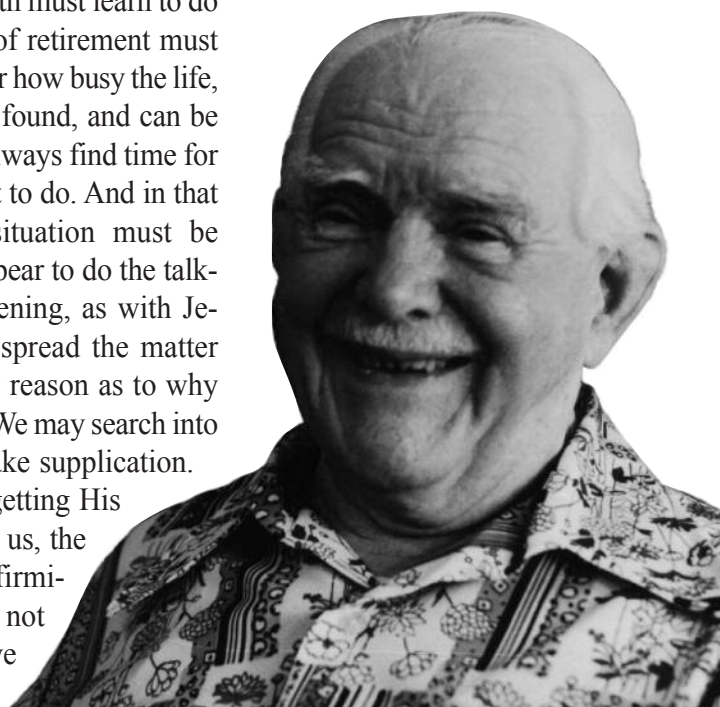
Look at the great crises of faith in the Bible, and the same two facts are constantly outstanding; first, a period of preliminary consultation with God, a staff-meeting away from the firing line; then, a sweeping victory with remarkably small output of energy or loss of life. See Moses at the Red Sea, Joshua at Jordan, Joshua at Jericho, Jonathan and the Philistines, David and Goliath, David at Ziklag, Hezekiah and the Assyrians, Paul and the shipwreck.

Those who would walk in any degree a sure path of faith must learn to do the same. The habit of retirement must be acquired. No matter how busy the life, time must always be found, and can be found, for men will always find time for what they really want to do. And in that quiet corner each situation must be weighed. We may appear to do the talking and God the listening, as with Jehoshaphat. We may spread the matter before God. We may reason as to why He should act for us. We may search into motives. We may make supplication. But really it is God getting His own mind through to us, the Spirit helping our infirmities, for we know not what to pray for as we ought; until gradu-

ally or suddenly assurance is ours, boldness is ours, heaven is open to us, the throne is a throne of grace, and we are seated with Him in the place of plenty and authority. The Spirit has prayed through us according to the Father’s will. The circuit is complete: from the Father to our minds by the Spirit; from our minds back to the Father by the Spirit. The hidden power is released.

—*The Law of Faith*

*For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He was the author of many books and pamphlets, a number of which are available through the Zerubabel Book Ministry. Norman P. Grubb entered the Kingdom at 98 years of age.*



# Editor's Note

"Life is a constant series of glorious opportunities not seized because not recognized," states Norman Grubb, and this issue's collection of features, letters, and articles offers practical insight into the spiritual forces available to those who recognize God in their circumstances and choose to respond accordingly. Two features by Norman Grubb in this issue are particularly outstanding:

In our lead article, Norman draws back the veil for a piercing look into the spirit dimension to reveal how to discover the necessary strategies to successfully wage spiritual warfare. Reminding us that "no battle is won right up on the front line," we see how men of faith first went apart to meet with the Commander in Chief and obtain His outlook and His battle plan. This is the hidden key to the victory on today's battlefields. Similarly, "A Letter from Norman" and the "Q & A" letter by Page Prewitt show how the Spirit in the body of Christ provides needed insight and guidance in the sharing of specific temptations and trials.

We are privileged to publish for the first time a precious and passionate letter written by Norman in 1988 to the "well-battered group" who have made the climb all the way to the summit—who have "come to see and find this solid and hopefully immovable truth." Remarkably, Norman speaks almost prophetically about things experienced then and now: the Zerubbabel headquarters in the Blue Ridge Mountains ("our permanent fire-center"); the "necessary persecutions" suffered from those nearest us; our calling in

Zerubbabel then and now "to boldly, incessantly call on, shout out to our climbing brethren, 'Come up. Join us! We're here!'"

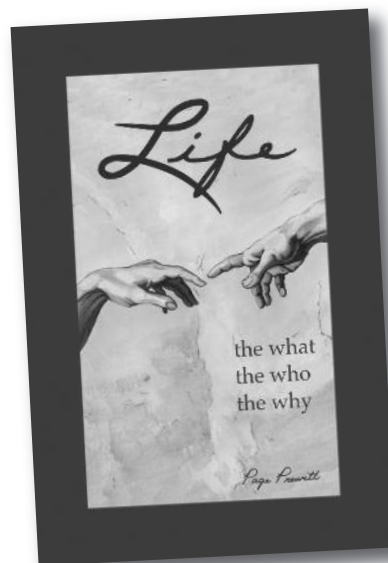
Two excellent studies on the Total Truth wrap up in this issue: In part 2 of "Statement on What We Believe" the author expands on the fact that we are vessels operated by Christ or Satan and provides answers to several specific criticisms and misunderstandings about the Total Truth. The second study, "The Total Truth About Who We Are in Christ Jesus," culminates in this issue with the biblical underpinnings to our understanding that "not I, but Christ" is living His life in and as me.

Finally, not to be missed are several intriguing and original features. "Jonah: More to the 'Story'" offers a fresh perspective on one of the most familiar Old Testament stories. Drawing on the historical context and her personal experiences, Allison Prewitt enables us to identify with Jonah and offers insight into the root sin

behind his reticence to be God's agent of salvation to the Ninevites.

The "Look at A Book" review of Norman Grubb's classic booklet "Continuous Revival," goes beyond a commentary of the contents of the pamphlet; it gives a fascinating account of the writer's encounter with personal revival. In a lighter vein, "Believe it!" Is a reprint of song lyrics that appeared in Norman's *Yes, I Am* that affirm "If the Lord Says I Am, Yes, I Am." Whether sung or simply read over, these verses are filled with the biblical truths on which our Total Truth is grounded.

We share this issue with you, our co-climbers, reminding each other that, in Norman's words, "our high, high calling is to be with Paul in the final word of his greatest Romans Eight triumph chapter, "more than conquerors" amidst deadly areas of tribulation and destructions—conquerors having reached the inner summit ourselves."



## Life the what the who the why

By Page Prewitt

  
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# Q&A

*This was an email correspondence between Page Prewitt and a friend after the friend had read Page's booklet: Life: The What, The Who, The Why.*

## Question:

I am so aware of the unbelief that crops up in my day to day life and how it effects the choices I make. For me it is an ongoing process of trusting the Holy Spirit on a daily basis. Reading your booklet brings tears to my eyes as it challenges and touches on so much of this and sharing your own struggles gives it a heart. I am so aware of the unbelief that crops up in my day to day life. It seems to be an ongoing process of trusting the Holy Spirit on a daily basis. I know I and others are affected by the choices I make. What should I do about this?

## Answer:

I am especially happy that my booklet is of personal help to you. I find myself toying with independent thinking on a regular basis. For example, saying to myself "There *you* go again misplacing *your* purse. Why can't *you* learn to put it in a regular place." When I catch myself I say, "You are a precious Christ/Page and Christ has put it where he wanted to put it and it is none of your business." When I don't do that I wander

around in circles getting more and more upset and crazy. All Satan of course, laughing his head off. But usually I say "Jesus you know where my purse is and I would really appreciate you showing it to me." When He does I say a very quick and loud "thank you!" If it remains out of sight I settle on the fact that Christ will show it to me when HE wants to.

Another example which is common for me and others is to say of someone else "there she/he goes again." Or "why is she so \_\_\_?" We need to quickly see that they are Christ and are being misused by Satan. This applies to the saved or lost. We say this about the lost because we know they were created to be containers of Christ. These people need our help and not our superior judgment.

I know you know this but just a reminder since you mentioned it—choices we make when we are in a state of unbelief is really Satan and not Christ making our choices. That is how we end up in a huge sin mess when we let that happen.

## THE CROSS

Yes the cross is certainly what God's love is all about. It is the turning point of all of history. Without it we would all be doomed for a Satan run life and an eternity in hell. It is so wonderful to know that there was a double work done by Jesus on the cross. The shed blood for the cleansing of our sins and the body death to release us from our sin cause—Satan our operator. So whether we teach and proclaim salvation by faith in Jesus to the lost or salvation from defeat to the saved with our Christ/I—Satan/I—never just I/I—truth we're teaching and proclaiming the message of the cross.

# A Look at a Book

by Anonymous

## BOOK REVIEW: *Continuous Revival*

By Norman Grubb

“Roof off, walls down”....Confession before God and man....A two-way relationship—vertical with God and horizontal with man. According to Norman’s book, “Continuous Revival,” these are some of the makings of revival, which means simply the reviving of dead areas in our lives.

Have you ever hidden something in your heart—something that you have done or thought, having a certain dread that you will be “found out,” and yet not willing to expose that deed or thought to the light? I have too.

Have you ever experienced the healing and release that comes with confessing sin to a brother/sister/the body of Christ—experienced the cool refreshment that confession affords to a parched soul when the blood is applied to that sin? I have too.

Norman tells us in *Continuous Revival* that our Christian WALK (present tense) is based on brokenness, which makes that first scenario melt into the second, as we see and acknowledge that the proud, self-justifying, self-reliant self is really a “lost, undone sinner whose only hope is a justifying Savior.” It is the prideful and self-justifying self that seeks to hide the honest truth about his sin, for the sake of preserving self-image and self-respect...oh yes, and of course, the praise of men!

I can tell you from my own experience that the first scenario produced in me anguish and an inner torment like no other—I believe it was the push of the Holy Spirit within me, met with the resistance and unwillingness to bend my knee in obedience that brought that torment—a spiritual battle that raged on the inside of me—and did that produce revival? How could it? NO—it produced dishonesty, and a wall between me and my brethren. All for the sake of preserving an image of myself—to others, but most of all to my own self.

It is the prideful and self-justifying self that seeks to hide the honest truth about his sin, for the sake of preserving self-image and self-respect...oh yes, and of course, the praise of men!

Norman quotes David the Psalmist as he speaks of “cups running over”—a life full of the joy of the Lord that flows out of us—“the abiding presence of Jesus in the heart, His peace, joy, and presence filling us to overflowing, with no shadow in between.” So when there was hidden sin not exposed by the light of Christ to my spirit family, there was a shadow—SIN—which stopped the flow of the Spirit, and prevented the cup from overflowing.

So how did I move from point A to B...how did I loose myself from the Satan stronghold of pride which kept

the walls up and the cup stopped up? The answer for me was simple...but not easy, and it is echoed in the pages of Norman’s small but piercing book—CONFESSION. To say about my sin what God says about it. Confession of sin and praise for the blood, as it is the blood which glorifies God and delivers us. Without confession, we cannot apply the blood, and all that remains is a hellish internal inferno. The blood and its cleansing power provided the release—the relief—and praise for it! It also provided a testimony of God’s deliverance from my sin, not a continual confession of the sin, but a spoken testimony of His fresh deliverance, pointing ultimately not to the sin, but to Christ.

And how does one become willing to confess, if one is simply not willing? If the pull of pride is so strong that I simply don’t WANT to give up my image of self respectability, what is left to do?!! I will tell you what I did: I admitted that I was not willing. I admitted that I did not WANT to go the right way after all (after years of deluding myself that I did)...the path of exposure to the light. I admitted the ugly truth that I could not even muster up the WANTING to do the right thing. And I asked God, who I knew had the power to give or take my next breath, to provide for me what I found utterly lacking in myself—will- ingness. And I found scripture to be true, and God to be faithful to His word. “It is His kindness that leads to repentance.”

continued on page 24



# Our Cutting Edge

by Norman Grubb

*"Our Cutting Edge" is an amazing and prophetic letter to the "well battered group who go under the name of intercessors (with our Intercessor Mag) or as Zerubbabel..." To read it is to hear the echo of God's calling to us today.*

There is a final three hundred feet in the reaching of the summit of that highest mountain in the world at 28,000 ft—Mt. Everest. And we haven't reached it until we climb that last three hundred feet, apparently through fierce winds, and stand on the top as first did Edmund Hilary with his Nepalese co-climber, and cabled the message back to Britain at the very moment of the coronation of the present Queen Elizabeth. There is this final three hundred feet, and we are not there and can't truly tell others how to get there until we have done it ourselves. A number of brave ones nearly did, but didn't—that famous British Malloy & Irving, last seen going for the top, but never seen again. Apparently this recent Japanese team with their TV gear have had great difficulties and were constantly "nearly there," but down had come some fierce blast of wind and held them up. (I've been in hospital so missed whether they did finally get there!) But the point is there is a getting there and there is a not-getting there which is all that matters to us.

And it is the sole reason for our existence, and sole reason for breaks with other loved-co-pioneers right up to that last 300 ft,

but who turned back there and then tried to excuse themselves by saying we others turned back and had not got there, when we had!

And this is the sole reason for our existence as a well-battered group who go under the name of intercessors (with our Intercessor Mag) or Zerubbabel pointing to the center the Lord is giving us as our permanent fire-center in the Blue Ridge Mountains.

But this is all background to what I really want to say and it is to make our reaching and standing upon our spiritual Mt. Everest totally plain to us as responsible God-operated agents, to see that we stand fearlessly, despite all raging winds, on our achieved Mt. Everest, and now boldly incessantly call on, shout out, to our climbing brethren, "Come up. Join us! We're here!" Certainly as Jesus said, it is still few there be that find it (He was speaking of the Sermon on the Mount and the human impossibility but by Spirit-achieved standing on the top of that Mt. Everest). Yes there are those "few that find it," and praise God that day is coming as Paul said in his marvelous 1 Cor. 15 final total chapter, when the end comes and all last enemies (that one real enemy of unbelief) is under His feet and the Kingdom rendered eternally to His Father, to be then proclaimed and eter-



nally operate (marvelously with us) as all in all. As Isaiah saw and Jeremiah too, “the earth (the whole of it at last) shall be full of the knowledge of the Lord as the waters cover the sea”; and “all shall know Him from the least to the greatest.” We are not in that day yet, not by any means, and our high, high calling is to be with Paul in the final word of his greatest Romans eight triumph chapter—“more than conquerors,” amidst deadly areas of tribulation and destruction—conquerors as having reached the inner summit ourselves (Paul when bound in jail just calling himself “the Prisoner of the Lord”).

And then the outpouring in the last verse of our secret—not following along with all human bells ringing, but totally torn apart as in those Rom 8:35-39 verses, and it’s total contrast to our modern evangelical teaching of some smooth victorious experiences. Conquerors means being confronted with devastating conditions to conquer, and yet having conquered them at last by having learned and taken our position in that Hebrews 11 “faith” series. And we have!

And this is what we in our Zerubbabel fellowship possess, to which all believers are not only welcome but are there already if they know it, but they must know it! And this alone is the continued reason for our existence. We have had severe disruptions en route. Indeed the whole life has its healthy evidence of having got there and calling on others to join us, in the fierceness and continuance of radical opposition. I have personally known that in all the 74 years of my “Spirit-captivity,” since a young man just finishing school before attending college (and World

War I) in 1914. Our batterings are not physical these days (unless we are in special countries like Russia), but are very much the total ripping up of our inner human selves, or what we might call our “reputation.” I have written that in my brochure on my five series of “intercession” through my years, in which the true evidence has been some “death” form of personal humiliation or expulsion; and then as we watch, “look at God in action,” in ways He would not have been in action if there had not first been these blasts of negative wind-storms.

**This Totalness, which we declare with no strings attached, belongs to the whole church of Christ, but in our present era is not known by the vast majority of them. We are not calling them to a “superiority” or to become something they are not, but to be who they are when they know it**

This Totalness, which we declare with no strings attached, belongs to the whole church of Christ, but in our present era is not known by the vast majority of them. We are not calling them to a “superiority” or to become something they are not, but to be who they are when they know it...but, but there is a knowing. Aye there’s the rub as Hamlet said! And that rub is the final “death of self” in these false concepts of self which we have picked up and lived by from the Fall. Even Paul

when already a born again believer has to say “I was alive without the law once,” meaning that dreadful condition in which all of us believers go through to reach the finalities of Rom 7, 8, when we just don’t see, (and have to put there our shares of those Hebrews sufferings to condition us first to “see” those subtle negatives about ourselves).

And this is why Jesus said “few there be (in our era) that find it,” not now speaking of the unsaved and “blind,” but the saved with supposed open eyes. Yes, I well know it among my

own dedicated “see-ers” in the Lord; truly abandoned to Christ in sacrifice and service and yet don’t know, the vast majority of them, that they don’t know! One of our brightest, about 10 years ago, just after I had begun to “destroy” myself by sharing my final self-shatterings in print, came pityingly to me and said “Norman, why give us again all this baby Galatians 2:20 stuff that all we in our total dedication know?!!” Because they just don’t know—and one of the best and brightest and most used who said that and who I love doesn’t yet know.

What didn’t he know, and the big big majority of my precious fellow workers in our missionary crusade don’t know? We don’t know that you can’t fully know, or teach others about the victorious life in the positive, unless first you have known and experienced this reality in it’s negative! Why? Because a positive is only a totally operating positive by knowing it’s negative and the one replacing the other. But you see we boldly, and it would appear conceitedly, say most of the victorious life teachers don’t know it; it is just because of this one fact: you must have your negative in focus if you want to know and share your positive.

You see this enrages—this subtle well hidden secret—(really the background of Paul’s great Col. 1 revelation of the “mystery” of what our wonderful God-given and God-operating self) unless first we have had that negative aspect of that self exposed once for all, and I tell you the exposure is so marvelous, radical, devastating that indeed few find it. But when you have found it,

there’s no stopping you, (which is the real evidence that you have found it). Your inner artesian well of living, born-again water in you becomes an unstoppable outflowing river of John 7:38, including the “belly travail” of that saying! Then you know and thousands of others will know. No damning that one up!

But what is it? It is the tremendous fact that there never had been an operating human self, never had been (and that is Paul’s great revelation which I am now bringing out in my Romans six to

**...there never had been an operating human self, never had been (and that is Paul’s great revelation which I am now bringing out in my Romans six to eight brochure). But we have all, all of us believers, thought that there is and has been a human self of our own which surely has to be replaced, as in John 15 as abiding branch but it’s fruit bearing vine.**

eight brochure). But we have all, all of us believers, thought that there is and has been a human self of our own which surely has to be replaced, as in John 15 as abiding branch but it’s fruit bearing vine. Yes, yet right up to that point all the victorious life teachers have it right and hammer it home but where they have missed out, and I missed out, was the exact fact about what that “replaced self” was. You see, I thought I saw that. I had my year’s trauma when I had to go back even to questioning the existence of God, and coming to the point that as I had loved

and served this (non existent?) God all these years, well then, if He doesn’t exist, I prefer to belong to the non existers and die in my phony love-faith!! I had to go that far, and so do you in your own special way, before you can get that focus. But even then, the focus had it’s fault, because by then I knew that the truth was God absorption of self by Himself, and since that traumatic year (about 50 years ago) I have lived in the permanent stream of inner God realization. The pressures of the external which our great Kierkegaard called living by the false objective had begun

to be replaced by the true subjectivity (“subjectivity is truth”): in other words our real living is never our apparent response and concentration of what is happening around us—or indeed in our own most personal lives. Real living (“subjective living”) is when we turn inwards to say “What’s inwardly up in my present situation?” And back we come to truth (“subjectivity is truth”). What is really happening is my own personal reactions to every situation. That “own personal” is the only real reality!! That’s what all these necessary “sufferings” of Hebrews and indeed of course all Scripture points to (“through much tribulation we enter the kingdom,” and read Rom 5:3-5 and of course James 1:1-3 etc). Then with subjectivity as truth, we find our solutions from within as to who we are, what our inner God relationship is and how we are reacting and thus expressing and operating...that is truth.

But you see, it means that we have our human selves and our reactions in focus, and my great point, and I boldly say the only great point never to be slipped from (and our sole focus in our Intercessor and Zerubbabel existence) is when we have got our-selves into focus and know that there never has been a just human self operating self. (There is a horror and a glory in that discovery.) Never was such a thing—but only self as vessel that contains, branch that bears fruit, temple that manifests it’s deity, slave doing solely it’s owners stuff etc. etc. *That* is the discovery. Yes, thank God we in Zerubbabel have come to see and find this solid and hopefully immovable truth, including the necessary

**Our keenest opponents are those nearest to us, our own evangelical peers. Just because they have come so close but missed (and in their inner “subjective” never known it) they will fight those “goads” of further total truth as Paul fought the early Christians. They will be our chief “persecutors” (our glory—Matt. 5:11-12) and that will be the evidence in our day anyhow, that we have truly “arrived.”**

waves of persecution. Precisely as it was not the distant pagans who crucified Christ (Pilate would have saved Him); it was those closest to him who killed him! So near, so far. And it is precisely the same today. Our keenest opponents are those nearest to us, our own evangelical peers. Just because they have come so close but missed (and in their inner “subjective” never known it) they will fight those “goads” of further total truth as Paul fought the early Christians. They will be our chief “persecutors” (our glory—Matt. 5:11-12) and that will be the evidence in our day anyhow, that we have truly “arrived.” If we suffer with Him we reign—almost Paul’s last Timothy word. And the suffering is that yes, we get as far as recognizing (and not many have gotten as near as this) that self has been our problem and we have our half truth to meet it. And that is just where the danger lies which we have to avoid at all cost. That final cutting edge, which is that it is not a case of having an unreliable self which we now see to be an abiding branch on the vine, but—and this is where the snag and opposition comes—there is something about

our branch self which must keep it’s abiding. That lie! Because that means that first great deceit that we have always been self-operating selves, but now need to be sure we keep operating as branches! I fell just for that. So my earlier books have depth and life in them because they do open up what is unknown to the vast majority of believers—that there is a fused experience when we go on in permanent knowing that we are he as us.

# Bible Bedrock

## *If We Walk in the Light...*

*"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive our-*

*selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*

1 John 1:6-9  
(New American Standard)

God is light. What does that mean Eph. 5:13 tells us, "Whatsoever doth make manifest is light." When light shines into a darkened room, its one function is to make plain what is in that room, and its one demand of us is that we respond honestly to it. In a darkened room we can call anything anything. When the light is turned on, we can by no means call a table a piano! We must call it what it is. In other words, all that God has ever required of a human being, whether saved or unsaved, is honesty. It is all we can contribute to our own salvation. We cannot remove our guilt or change a habit. But we can discern good from evil, and we can admit the truth about ourselves, as we are brought to see it.

So when Jesus talks of the new birth with Nicodemus and shows him how it can be obtained, he adds one warning. There is a condemnation, he says, that condemnation is not the fact of sin, because full atonement has been made, not for our sins only, "but for the sins of the whole world." But the condemnation is (John 3:19) "that light is come into the world, and men loved darkness rather than light...and hate the light, neither come to the light."

Dishonesty, not sin, damns a soul. Unwillingness to part with sin and therefore refusal to admit ourselves to be what God shows us we are by His word, by preaching, by the Spirit is what sends us to hell. This is true for the power and horror of sin is that we *love* it and hate that which would turn us from it.

But just as the sinner can refuse to come to the light, so we who have come may refuse to walk in the light (1 John 1:6, 7). We may easily try to deceive our-

selves and others. We may say we have fellowship with Him, but really walk in darkness, and refuse to admit what light is showing us to be sin. We may say we have no sin or have not sinned (1:8, 10). But one thing we shall certainly learn, the blood of Jesus does not cleanse excuses. It cleanses, but only sin admitted to be sin, for it was shed for that purpose alone.

Note, however, that conviction of sin does not come from the inward, but the upward look. Sin is not seen to be sin by self-examination, but by the light of God. Conviction and repentance are gifts of God as much as salvation is (Acts 5:31). There is a world of difference between the nagging, corroding condemnations of the devil, and the clear convictions of the Spirit. The devil speaks in generalities, seeking to smear us by a general sense of failure, uncleanness, confusion, heaviness of spirit. The answer to that is there is now no condemnation to them which are in Christ Jesus. The Spirit speaks specifically, and His voice, although rebuking us, is sweet and clean and true and acceptable. He points out some exact and immediate action by which we have given temporary entrance to sin. Satan points downward to despair, but the Spirit points upwards to cleansing.

So the detection of sin in our daily lives is no difficulty. If the cups do not run over, the red light is on. There is sin somewhere. But the One with whom we walk is light. Look honestly and frankly to Him, and it won't take Him long to clarify for us the point where we have sinned.

—*The Liberating Secret*  
by Norman Grubb



# Jonah: More to the “Story”

by Allison Prewitt

Everyone remembers “Jonah and the Whale” as a Sunday school story. We all know God told Jonah to go to Nineveh; he disobeyed, so God had him swallowed by a whale. I encourage you to reread this “story.” It is very unique in that it is the only one of the prophetic books that focuses on the life of the prophet instead of the message that the prophet is delivering (only one sentence is dedicated to Jonah’s message to the Ninevites). When I reread it and delved deeper into the context of the story, I couldn’t believe how much I didn’t know about this book and how much is packed into these four short chapters.

It seems the part about Jonah being swallowed and living inside of a fish for three days is so “fantastic” to people, it is hard to put into a realistic context. It is so difficult in fact, that many churches have conflict over the literalism of the Book of Jonah.

Many say it is an allegory—Jonah representing the nation of Israel. They say it’s ridiculous to believe that the events actually took place. I believe that to be huge error. Who has authority to say that God could not have orchestrated these events to happen? God is sovereign and these four chapters are a wonderful illustration of His sovereignty (we’ll touch on this again). For those who *do* believe it, Jonah is given the reputation of the “disobedient prophet.” But, for me, context is everything here. Let’s put aside the title “prophet” and look at Jonah as a man, a

person built like the rest of us. So, now, let’s ask some “why” questions and put some context to what Jonah was facing and believing.

Why didn’t Jonah want to go to Nineveh? Nineveh was one of the major cities of Assyria. Who were the Assyrians? Only the arch-enemies of the nation of Israel! God wasn’t telling Jonah to preach to just any nation...the Assyrians were known for their violence and brutality. They would impale their enemies alive and leave them to roast in the

One thing is quite clear...Jonah lived completely from his feelings. God asked Jonah, “Do you have a right to be angry?” Jonah replies, “I do...I am angry enough to die”!

dessert. They were known for beheadings, skinning people alive, and for their policy of killing all their enemy’s babies and children. If/when news got back to Israel that Jonah was the means for delivering the Ninevites from God’s destruction, it was possible that he could be considered a traitor under Jewish laws of foreign policy.

Trying to put it in a modern day context, I thought of how so many of us felt on 9/11/2001. We had a clear enemy—Al-Queda. Those terrorists killing Americans brought out intense feelings of patriotism, sadness, anger, and a desire

for retaliation and justice. Who of us would have wanted to march into an Al-Queda camp to deliver them salvation? Yet, Nineveh was 500 miles away, and Jonah was facing a several day journey on foot to be greeted at the city gate by piles of human heads and skulls of his people (an Assyrian custom used to showcase their brutality). I know I’ve certainly been disobedient for a lot less than what Jonah was facing!

But, Jonah was not only disobedient to not go to Nineveh, he was *angry* that God asked him to go! And knowing that God was a merciful and forgiving God, he was *angry* at the prospect of Him redeeming the Assyrians. In fact, when they are redeemed he prays to God: “O Lord, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God...a God who relents at sending calamity. Now, O Lord, take away my life, for it is better for me to die than to live”(Jnh 4:2-3). He was so upset over the Assyrians being spared that he wanted to die!

One thing is quite clear...Jonah lived completely from his feelings. God asked Jonah, “Do you have a right to be angry?” Jonah replies, “I do...I am angry enough to die”! We all know where this “I” thinking has gotten each one of us! I’m sure he was thinking things like “I can’t do this,” “I hate the Assyrians,” “I’ll be a traitor,” “I am angry,” “I’d rather die.” I can’t help but

wonder if Jonah had had a copy of Norman Grubb's *Who Am I* or Page Pre-witt's booklet "Life: The What, The Who, The Why" —would he have gained a different perspective? What truth could Jonah have said back to himself? As I read in a commentary by Warren Wiersbe, "Jonah's (disobedience) toward God's will stemmed from a feeling that the Lord was asking him to do an impossible thing." However, he clearly doesn't know that his intense feelings are only in his soul, and that he is not what he feels. He could be saying, "I feel like I hate these people, but God is perfect love through me"; "I feel like I don't want these people to be redeemed, but God's will is perfect"; "I'll be considered a traitor, but this is Your life, not mine"; "I feel angry and like I can't do this, but I am not my feelings. I am a vessel for Almighty God who knows better than I, and who can live this out through me even though I feel like I can't." Of course Jonah didn't have copies of the Total Truth books that we have available to us everyday. Nonetheless, he was accountable for whatever truth God revealed to him up to that point. "Everything not of faith is sin" (Rom. 14:23), and it was sin for Jonah to not trust God.

Another thing I know personally, is that when you are rebellious and disobedient God has to take measures to get your attention. And, it seems that the actions He takes are proportional to how much you are fighting against Him. Jonah was obviously fighting very hard, because extremely drastic action was needed to wake him up. When Jonah boarded the ship to Tarshish, God first sent a violent storm that threatened the lives of everyone on board. Jonah's

response could have been to get on his knees and repent right then. Instead he went to sleep in the ship! So, more drastic action was taken. It took being thrown overboard and swallowed by the great fish to make Jonah desperate enough to submit himself to God. When he finally does, we see the "God of second chances" pick right back up where he left off.

One other major theme that we touched on earlier is that the Book of Jonah is all about God's sovereignty. We typically think that there is one main character to this book—Jonah; but

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there are really two. This is a story about God and Jonah. In these four short chapters the great fish is mentioned only four times, Jonah's name is mentioned eighteen times, but God is mentioned thirty-eight times! The first verse in Jonah is "*The Lord gave this message to Jonah...*" (Jnh 1:1). Then when Jonah fled to the ship bound for Tarshish, "...*the Lord sent a great wind on the sea* (1:4)." When Jonah was thrown overboard, "...*the Lord provided a great fish to swallow Jonah* (1:17)." And after three days, "...*the*

*Lord commanded the fish, and it vomited Jonah onto dry land* (2:10)." Then "*the Lord spoke to Jonah a second time*" (3:1). After Jonah went out of Nineveh, "...*the Lord God provided a vine and made it grow up over Jonah* (4:6)," then "*God provided a worm, which chewed the vine* (4:7)," and finally, "*God provided a scorching east wind* (4:8)" that made Jonah want to die. There's no question about who's in control here!

There are those Christians who say that it would have been impossible for Jonah to survive three days inside a fish or whale, so they reject that the book could be literal. But, where do they get the authority to say what God can and can't do?? The text clearly states that God provided (or prepared) the fish. For all we know, He created it and designed it for that purpose alone! We have already established that Jonah was swallowed in order to submit to God and obey Him in going to Nineveh, but I also can't help but think of other ways that it may have worked into God's plan of delivering the Ninevites. For instance, did any bystanders see the fish vomit Jonah onto the shore? If they did, I doubt they kept it to themselves! I'd say that if word reached the Ninevites about what happened to him, it probably gave credibility to him and what he was saying. I also wonder what he looked like after being inside a fish for three days. Not too fresh I would guess! There's a good chance that it altered his appearance quite a bit. His skin may have been discolored for example. This also would have made people pay attention and not doubt who he was or what happened to him.

Whatever the circumstances were, God's message was spread successfully

through the city. The Ninevites were actually so receptive that “all of them, from the greatest to the least (3:5)” fasted, put on sackcloth, and repented of their evil ways. The king even issued a decree for everyone to fast from food and drink (even the animals!) and to give up their evil ways and violence. They repented so fully and quickly that Jesus uses them as an example to shame the Israelites for not believing His preaching. “The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now one greater than Jonah is here (Matt. 12:41).”

So, even though Jonah literally ran the other way when God commissioned him, God’s will prevailed. You can’t run away from God!! And, even though Jonah argues with God in chapter four, look who has the last word! As in all things, in the Book of Jonah, God has the first word and God has the last word. So, the next time you think of “Jonah and the Whale,” please remember that there’s more to the “story”!

# That Clever God

By Norman Grubb

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. 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.

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.

—The Spontaneous You

# STATEMENT ON WHAT WE BELIEVE

*In the last issue, the author shared his personal Romans 7 struggle and Satan's core lie that had deceived him. In Part II, the author discusses commonly held misconceptions about the nature of sin and the human-deity relationship and presents the radical, biblical truths that lead him—and many others who dared to believe—into the liberated Christ-life of Romans 8.*

## PART TWO

As a result of Adam's fall, the human race entered the world in sin and as sinners! I've known this since I received Christ. What I have discovered since is that in addition to Adam as my physical father, I have always had a spirit father, too! As an unbeliever my spirit father was Satan (Romans 8:44; Eph. 2:2-4). Hence the origin of my deity nature.

Passages teaching this are: 1 John 3:8,10, 4:4-6, Eph. 2:1-3; John 8:44; 2 Tim. 2:6; Col. 1:13; 2 Cor. 6:14-17, and Romans 5:12-21.

Now, I realize that the Cross changed my original Satan nature eternally, since when I died with Christ, the sin nature went out and the Holy Spirit came in with His nature. As Peter wrote: "...by these ye might be partakers of the divine nature..." (2 Peter 1:4).

I began to understand the truth of Galatians 2:20; 1 Cor. 6:17 and John 17. Yes, I and those who agree with me,

boldly say now that the problem has always been that Satan deceived me and the rest of the world into believing that there was a "just me" which not only needed improving but was capable of being improved. Actually, there was nothing wrong with me, the container; the Cross cleansed and threw all that out. The sin producer, who lived his life out through me prior to my rebirth experience, was no longer present within me. I was "dead to sin" (Romans 6:2) and "dead to sins" (1 Peter 2:24). Thus, I came to learn that I had no "independent human" nature. I had always been a container of one deity or the other.

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I realize that the problem of frustration and defeat I had experienced after my salvation came from the original Satan lie: that I had a nature that was bad. In fact, my sin was in believing, and then Mr. Sin did his deeds through me. Once I received Christ's gift of eternal cleansing from the

just reward of my sin believing, I could then see that my container was all right and always had been.

I do not say that now, having received Christ, that I cannot and do not sin. I can and regretfully do. I agree with the Apostle John on this (1 John 1:8-10). What I do say is that by faith I agree with Paul to "walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

I was told to "walk in the Spirit" early in my new reborn life and how to do it: more prayer, Bible study,



surrender, getting “self” out of the way, etc. Now I see that these efforts at correcting and improving my container were fruitless and doomed to failure (Romans 7:11). Now I have learned that I “walk in the Spirit” by simply recognizing by faith that Christ’s great prayer in John 17 has been fulfilled! I recognize and receive by faith that Paul was right in Galatians 2:20:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

I say by faith that 1 Cor. 6:17 is true! There is a “me” (a container) joined to the Lord, and the result is one Spirit! One Spirit! Unbelievable, yet true! God manifests Himself to His world, for which He is eternally giving Himself through the Word; and the Word (as the expresser of God, for that is what a word does) expresses Himself through me, as I “walk in the Spirit.”

I, therefore, accept as true Christ’s prayer in John 17: that we would be as He was with the Father. And further, by faith I accept John’s repeated assertions in the “as” verses in 1 John that I am as He is because in actuality it’s Him as me!

I do not say that I am Jesus Christ. That is absurd and a blasphemy. I simply believe 1 Corinthians 6:17 that I am joined unto the Lord as one spirit and Galatians 2:20 that it is Christ’s life that is lived out through me, as me.

When I do not receive in faith that I “am complete in

Him” (Col. 2:10) and that in Him I live and move and have my being, (Acts 17:28), I am not believing what God says about me. That unbelief is sin (Romans 14:23). By that deliberate yet deceived choice not to believe God, sin then operates me from the outside through my members (Romans 7). I have fallen for Satan’s lie that I am a needy, lacking, etc. person and thereby have agreed with Satan’s deception that I am somehow “independent” of Christ who lives His life out, through and as me. As I believe that lie, Satan’s way for me is to be for myself (as he is) and not for others (as Christ is) and therefore I grasp, I envy, I take, I lie, etc. By confession (1 John 1:8-10) I am again cleansed and I take His forgiveness.

**There is a “me” (a container) joined to the Lord, and the result is one Spirit! One Spirit! Unbelievable, yet true! God manifests Himself to His world, for which He is eternally giving Himself through the Word...**

I have learned that temptation is not evil and to experience temptation is NOT to experience sin and there is a difference between temptation and sin. Christ, the most tempted self in the world, spent 40 days and 40 nights answering Satan’s question that if He was who He said

He was, then He would perform some miracle (Matthew 4). Each time the temptation came, Christ answered back to the effect, “I am who I say I am.”

The big question was and is, “Who do you say that you are?” I answer, “I am the form of Jesus Christ, who lives His life out through and as me” (Galatians 2:20).

I know the temptation is to believe that I am not who He says I am – joined to Him as One Spirit, full and complete and needing nothing.

Tension seems to exist because I and several others do not pay what is considered to be proper respect for

the “church,” a charge I consider absolutely absurd. We see the true church as the body of believers—a living organism—not an organization and certainly not a building. And of course each of you would immediately agree with that statement.

Consequently, although accused often of ignoring the church and the assembly of believers, I plead “guilty” only to the charge that my locale of fellowship with believers normally takes place in homes and in retreat areas all over the United States and Canada and even in England rather than in this particular building. I do not believe God puts a premium on where I worship.

I, and the rest of us, have accepted Paul’s commission and go along with him in that Colossians 1:24,25 commission to the “church.”

It is also said that I don’t accept responsibility for my actions. From the “age of accountability” forward, human responsibility is based on choice. Freedom of choice is not some thing with which God chose to endow the human race—freedom finds its source and root not just “of” God but “in” God. Man’s freedom is part and parcel of him from the act of creation: i.e. made in image of his creator.

So—responsible? Of course every human, including me, is responsible for, not his acts *per se*, but his choice of Operator.

The unbeliever after the age of accountability lives from his choice to have Satan as his Operator.

Conversely, I made the eternal choice to have Christ as my operator. All lesser choices are willed and done through me (Phil. 2:13) by my operator. The Lawgiver in me is also the Lawkeeper in and through me.

If man was not responsible for his choice, only Satan

would experience hell, not the unbelievers who are his tools. But Jesus Himself warned of persons who would end in hell if they chose to reject the Light. (John 3:18).

I know therefore that I am responsible for my choice of operator and the consequences of that choice.

In answer to the statement that I don’t pray, I say, “absurd.” I do pray. In fact, I know what it means now to “pray without ceasing,” as we are told we must! (1 Thess. 5:17). I say by faith that He is doing it; and as my Christ consciousness expands, I begin to see God everywhere in action. I pray in recognition of Him being “all, and in all.”

I know what it means to “be ye therefore perfect,” as we are instructed by Christ Himself to be! (Matthew 7). I simply take it by faith that the real me – my spirit self joined to the Lord, resulting in One Spirit – is in fact Him “being perfect.”

Thus, unless I choose to believe Satan’s lie and reject what God says about me, and by that very act sin, I boldly say that the things I do that are not sin are His being perfect and manifesting Himself to the world. I do not say that I, apart from Christ doing it through and as me, am perfect. I say that I am the perfect container through which God will show Himself to the world.

What I have so briefly capsuled is life changing and total. I know there are those who, like me, have found living under “oughts” and “shoulds” impossible. The law is not of faith Gal. 3:12.

How do you “honor your father and your mother”? What appears to be honor to some is not honor to others. How do you rear a child in the nurture and the admonition of the Lord? Does anyone really think that they, in their own power, do that? If you think you do, you lie and the Truth

# BELIEVE IT!

Appearing at the end of Norman Grubb's last full-length book, *Yes, I Am*, are the lyrics of a song proclaiming the amazing truth about who we are in Christ. It was set to the tune of the old campfire song, "If You're Happy and You Know It, Clap Your Hands" and sung at gatherings where Norman's Total Truth was being shared. As the introduction to the song says, "No great poetry, not set to great music, but great truth." Here we quote the Bible verse referenced below each citation.

## IF THE LORD SAYS I AM, YES, I AM

If the Lord says I'm a **Christian**, yes, I am,

*And the disciples were first called Christians in Antioch.  
(Acts 11:26)*

If the Lord says I'm **made new**, yes, I am,

*If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. (2 Cor. 5:17)*

If the Lord says I'm **one spirit with Himself**,

*But he who is joined to the Lord is one spirit with Him.  
(1 Cor. 6:17)*

If the Lord says I am, YES, I AM.

If the Lord says I'm a **son**, yes, I am,

*Behold what manner of love the Father has bestowed on us, that we should be called sons of God! (1 John 3:2)*

If the Lord says I'm **an heir**, yes, I am,

*If sons, then heirs—heirs of God and joint heirs with Christ. (Rom. 8:17)*

If the Lord says I'm a **citizen of His kingdom** here and now,

*Now you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God. (Eph. 2:19)*

If the Lord says I am, YES, I AM.

If the Lord says I'm a **vessel**, yes, I am,

*We have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. (2 Cor. 4:7)*

If the Lord says I'm a **branch**, yes, I am,

*I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without me you can do nothing. (John 15:5)*

If the Lord says I'm a **temple of His Holy Spirit** in me,

*Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? (1 Cor. 6:19)*

If the Lord says I am, YES, I AM.

If the Lord says I'm a **saint**, yes, I am,

*Those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ. (1 Cor. 1:2)*

If the Lord says I'm **elect**, yes, I am,

*I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. (2 Tim. 2:10)*

If the Lord says I'm a **partaker of His divine nature**,

*Through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Pet. 1:4)*

If the Lord says I am, YES, I AM.

If the Lord says I'm a **priest**, yes, I am,

If the Lord says I'm a **king**, yes, I am,

*And has made us kings and priests to His God and Father... (Rev. 1:6)*

If the Lord says I am **seated in the heavenly places in Christ**,

*And raised us up to sit together in the heavenly places in Christ Jesus. (Eph. 2:6)*

If the Lord says I am, YES, I AM.

If the Lord says I am **holy**, yes, I am,

If the Lord says I am **blameless**, yes, I am,

*Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love... (Eph. 1:4)*

If the Lord says I am **unreprovable in His sight**,

*In the body of His flesh through death, to present you holy and unblameable and unreprovable in His sight. (Col 1:22)*

If the Lord says I am, YES, I AM.

If the Lord says I'm **complete**, yes, I am,

*You are complete in Him. (Col. 2:10)*

If the Lord says I am **perfect**, yes, I am,

*Let us therefore, as many as be perfect, be thus minded; (Phil. 3:15)*

If the Lord says that I am **as He is in this world**,

*Because as He is, so are we in this world. (1 Jn. 4:17)*

If the Lord says I am, YES, I AM.

If the Lord says I am **filled**, yes, I am, -

*Now ye are full, now ye are rich... (1 Cor. 4:8)*

If the Lord says I am **strong**, yes, I am,

*I have written you, young men, because you are strong... (1 Jn. 2:14)*

If the Lord says I am **more than conqueror in this world**,

*In all these things we are more than conquerors through Him who loved us. (Rom. 8:37)*

If the Lord says I am, YES, I AM.

If the Lord says I'm **not I but He in me**, yes, I am,

*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God... (Gal.2:20)*

If the Lord says I'm the **world's light**, yes, I am,

*You are the light of the world... (Matt. 5:14)*

If the Lord says I'm a **god to whom His word has come**,

*Is it not written in your law, I said, 'Ye are gods'? He called them gods, unto whom the word of God came... (John 10:34-35)*

If the Lord says I am, YES, I AM.

# A Letter from Norman...

*The Worldwide  
Evangelization*

C. T. STUDD, Founder



*Crusade*

Office of  
NORMAN P. GRUBB

GENERAL HEADQUARTERS  
BOX A - FORT WASHINGTON, PA. 19034  
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Sept. 22.81

Frances darling,

I am so glad you have written, my darling, and laid bare your heart, because that is just the love-bond the Spirit forged, didn't He, when we were together in those woods with our precious Margy. It is a bond for keeps. And when you share with me, I can share with you. At the moment my precious Pauline has just left us for the presence of Jesus. I enclose a letter I have sent some special friends and please share with Margy. Of course I miss her but am altogether glad she is now in the perfect life she longed for with Jesus. Then also Sandie and I have now a special care for our Pris, who is mentally disturbed, though so loving, and now Pauline has gone, is with us and will always need someone in the home with her. Our wonderful Susie was given of God for Pauline, but her call has never been Pris, so humanly Sandie and I can't do our travellings and leave her—and it is at this spot we are looking for our miracle-working God to make some way, because we believe He would still have us do our travelling, including Britain next June! So watch with us and share with my Margy.

And now darling, as I say, I am so glad you have again opened your heart. You see what the Spirit must do is to wane you right away from assessing life from your self-point of view. I know you know that and end your letter by saying "How to hand over...I can't make out."

So back and back we come to this, love, of course you have handed over in your inner Frances self—your spirit, and HE HAS taken you totally over so that you are HE in your form; but you swing to and fro between soul-self "feelings" and Spirit-reality. You mistakenly keep saying such phrases as "all I know is the mind and not of the Spirit." No, darling, your mind, your mind-set IS the mind of the Spirit in you. See Rom. 13:2 (and you have done this) and Eph. 4:23; and in Rom. 8:5-9, you do walk in the "minding of the Spirit" and are NOT in the flesh (8:9). So, darling your mind-set is the mind of Christ operating in you; if it were not, you wouldn't be caring and writing to me about your self! So don't mistake your real "mind" again.

But according to Heb. 4:12, you have not settled into that discerning between soul & spirit; and all this soul-self stuff (which is really Satan attacking your emotions and reasons with his self-self stuff) are only attacks on you. And God means you to have them (so praise Him for them) because they press you into that constant affirming that your "collapses" into eating (we all have some "lusts," darling, apparently yours are not the usual "sex" ones, but eat-

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# The Worldwide Evangelization

C. T. STUDD, Founder



# Crusade

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ing—well, OK) are soul-body attacks on you (really from Satan). Then when they get you, dare to rise up, though it may seem a battle by refusing to say that lust has power over you. Pick up and tell God that HE ONLY (read 1 Cor. 7:12, 13) is the power in you, and the other is only outer attacks on you via your body-lusts (which we all have in one way or another).

Then, darling refuse to say such nonsense as that you are a worm (though you may feel it—soul), and affirm yourself as precious eternal daughter of God. And don't "fear" to go places or be with folks because this "thing" gets you. What you fear is really the real sin (not the eating is the sin!) of believing evil, and what you believe you experience. So KEEP BELIEVING YOU ARE ONLY HE AND NONE ELSE; then when the food attacks get you, or these temptations to suicide etc, you see them as soul-body attacks and NOT YOUR REAL SELF.

So you see, darling, it comes down to what is our "minding"—Rom. 8:5-7; and your minding is HE as you. Your soul-thoughts may wander all over the place with false fearings and condemnations etc, but you keep realizing they are NOT YOU. That is why in Heb. 4:12—that verse says God discerns between thoughts and intents of the heart. Intentions are your fixed spirit-self, Christ as you; thoughts are changeable soul-stuff and not you.

And, darling, if you say that Yes, you know all this and do affirm, but don't feel any different, and still get caught up by these attacks, well STILL KEEP AFFIRMING FACT—against all soul and feelings and remembering that GOD means you to have these attacks and feelings as your training ground. So PRAISE for them also!

And don't say you are useless. You are where HE walks in you at present and evidently it is to be with your mother and not in a job. ALL life is just HE BEING HIMSELF in our forms, thus learn contentment with Him as our beautiful Margy does.

Don't stop making arrangements with friends etc, go ahead in faith, and if caught by an "attack" which gets you momentarily, just get up again, even if you have to cancel an arrangement. And, darling this will pass away, and disappear from your life. Maybe share all this with Margy and go over those Scriptures together.

Loving and hugging you, my darling, as I did when with you.

Ever your own lover-uncle,

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# The TOTAL TRUTH About Who We Are in Christ Jesus

*This segment concludes the five tenets of our Total Truth with the biblical truth about how we function as humans in a spirit-union with Christ.*

## Part Four

**NOW, AS A BELIEVER, CHRIST LIVES HIS LIFE THROUGH YOU.**

### A. Galatians 2:20

*I am crucified with Christ nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me.*

The Life you think is you is actually Christ living His Life through you. Thus, as believers, this verse teaches us to say that we are the perfect expression of Christ who is living His life out through us, in our individual forms.

### B. 2 Peter 1:4

*Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

The reason we know that it is Christ's life being manifested through us is because we now have His divine nature (though of course we do not become God!). He has joined Himself to us and tells us to believe that "he that is joined to the Lord...is one Spirit" (1 Corinthians 6:17).

### B. Philippians 2:13

*For it is God which worketh in you both to will and to do of his good pleasure.*

Therefore, since the Bible says it, we agree that God works in us to produce the will (the want or desire to

do a thing) and God produces the way (or the doing of the thing which he has us want to do). In fact, He is the One who is actually doing it through us.

### D. Galatians 5:22-23

*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.*

The "good" that we do is produced by the Spirit and is called the "fruit of the Spirit." Jesus taught that He is the Vine (or as we would say, the Sap or Life) and He produces the fruit (John 15:4). Thus, we see that since He lives in us as us, He produces good fruit through us.

### E. John 17:20-21

*Neither pray I for these alone, but for them also which shall believe on me through their word; That they*

*may be one; as thou, Father, art in me, and I In thee, that they may also be one in us: that the world may believe that thou hath sent me.*

The prayer of Jesus that He be "one in us" as He was one with the Father, is being answered.

## Part Five

### OPERATING AS CHRIST IN MY FORM

#### A. 2 Corinthians 12:9-10

*And he said into me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

Now, we live and operate in the world trusting that it is He living and operating as us. When things get hard and frightening, we no longer need to sit back and wait until we feel good about what is hard or what is frightening us. We step out believing that we are joined to the Lord as one spirit (1 Cor. 6:17) and therefore, Christ is reproducing Himself through us, as us. Now, we can do the

hard, frightening things, knowing that it is He through and as us.

God operates His strength through our "weakness." Therefore, agree with God and not with our feelings of inability. We know that in spite of how we feel, His strength is being shown in us to the world for redemptive purposes.

**B.** God's nature is now manifest by us as we walk in love and righteousness without the dividing walls of fear. God is willing to bear fruit and by us is bearing fruit. Through faith that God is all, He is All in all in us.

#### 1. 1 John 4:8

He that loveth not knoweth not God; for God is love.

#### 2. Ephesians 2:14

For He is our peace, who hath made both one and hath broken down the

middle wall of partition between us. ...He is our "peace."

#### 3. 1 John 4:15

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

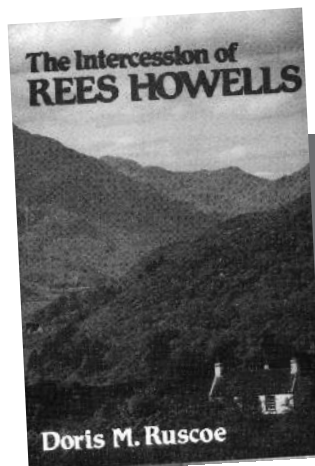
..."perfect love casteth out fear."

#### 4. Philippians 2:13

For it is God which worketh in you both to will and to do of his good pleasure.

He's the One that makes us want to and empowers us to do so (we know from Galatians 2 that "we" doing the doing is really Him).

The prayer of Jesus Christ in John 17 to His Father that we be as He is with His Father, has been answered and we see it being answered as He lives His life out through us.



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## A Look at a Book

continued from page 7

Repentance came, and with it a small crack of light that gave way to bigger and bigger light, and finally confession. I could not even take credit for the repentance...it was God's gift to me. And what did that leave for me? Praise.

And that is the beginning of revival. Norman says "our hearts are fashioned alike. The way the devil tempts you is the way he tempts me. When I hear you tell of the Lord's dealings down where you really live...it surely reaches me on some spot where I need the same light and deliverance." That is the beginning of revival. But the title of this little book is CONTINUOUS Revival...and in his last chapter, Norman goes on to explain how our mutual daily exhortation to each other provides the key to preventing our hearts from becoming "hardened thru the deceitfulness of sin." In his experience in Africa, Norman found that the obedience of the believers there to the instruction in James 5:16 to daily exhortation was the one thing that contributed more than any other to the spread of revival.

Godly concern for my brethren, and theirs for me, mixed with brokenness in all, and resulting in bold challenge where we see Satan's deception at work, is the fuel that continues the fire of revival—in my life, home and fellowship.

There is so much packed into this short book. I have only touched on parts of it, and in my opinion, nobody says it quite like Norman does! As I described previously, this is a small but piercing book...it won't take long to

read, but its words will echo in your heart for as long as you let them. I challenge you to get yourself a copy and begin to put the precepts into practice in your own life, home and fellowship.

## Statement on What We Believe

continued from page 16

is not in you (Gal. 6:3). If you think that Christ does the honoring and the rearing, so do I and I say so. I seek to ease the tension within the Church where so many labor under the burden of repeated instruction that really amounts to an admonition to try harder to be better.

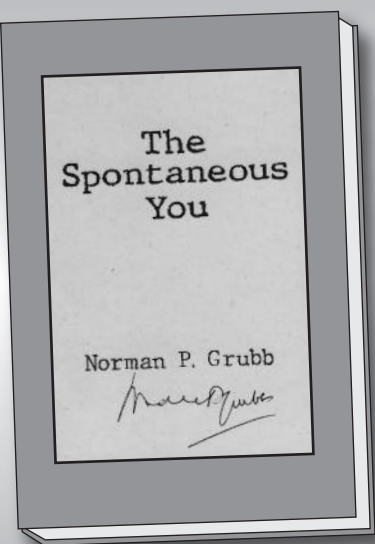
Do any who read this actually believe that they, on their own, satisfy the Biblical standards? Certainly not. Surely, all glory is given to God. Thus, why is it surprising that I also do that by simply saying it is His life being lived out through me, as me? There never was nor ever will be a me, just myself, independent from and operating on my own and not being operated from within by Satan initially and by Christ subsequently.

Thank you for this opportunity to present this thumbnail sketch of what I know. What I know works! I no longer live in the defeat and delusion of Romans 7 but instead live in the day to day reality of Romans 8.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your Spirit. Amen.

Galatians 6:14-18.

What I believe works and has produced radical changes in my life and the lives of numerous others.



Norman Grubb's


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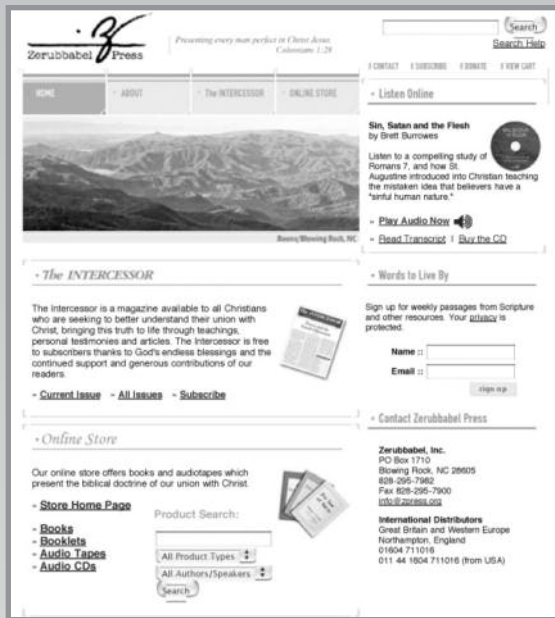
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"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

— Romans 8:1  
(King James version)

## Words to Live By...

God created man in His own image that He might have a visible means of expressing and manifesting Himself, The Invisible in visible form. Jesus said, "I am the light of the world" (Matt. 5:14). On the material level, light is invisible electricity which can only manifest in visible form by a lamp. In doing so, the light so possesses the lamp that we don't say, "Turn on the lamp," but, "Turn on the light." Thus we humans express Him in a union relationship.

—Norman Grubb

## Subscriptions

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

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

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

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# Zerubbabel 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.

## NORMAN GRUBB

### Key to Life series:

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

CD, Two discs.....\$10.00  
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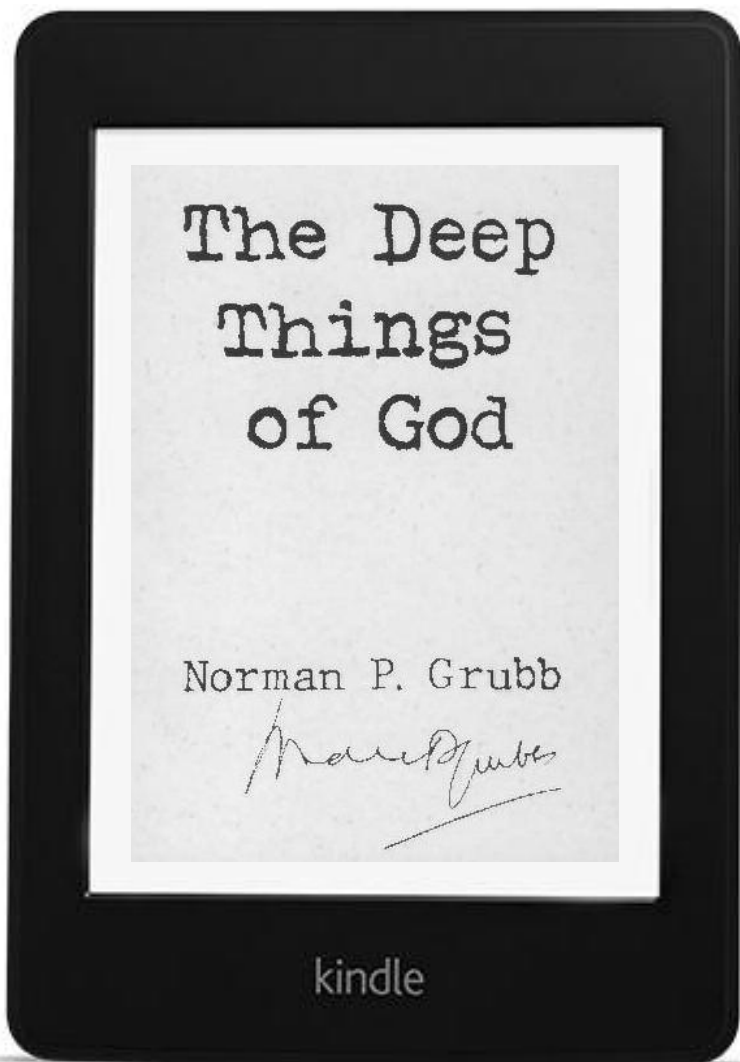
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