

# The INTERCESSOR

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

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## The Releasing Answer

By Norman Grubb

*Norman shares the answer to the problem experienced by so many Christians, who once saved find they are unable to live the Christian life. He describes this experience as a second crisis, meant to press us into recognizing that Another is here to live.*

The effect of the inner and outer law on us is twofold. On our response hangs our eternal destiny. We can either respond by hypocrisy or honesty. As a fact, we all start by being hypocrites. That is, we pretend to ourselves and others that we keep the law reasonably well, enough to salve our consciences: We have enough religion or a philosophy of some kind to cover our tracks, for a self must always have a foothold for its selfhood—rightness (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, and 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.”

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

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## ***The INTERCESSOR***

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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.

“...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.”

I do not yet realize that this is not my human affections. I probably think this is my love for Him, but what has really happened is that in receiving Christ I have received into myself the One who is love, and what I regard as my love for Him is really the first expression of God's self-giving love in me, loving another more than myself, “The love of God (not love for God) shed abroad in our hearts by the Holy Spirit.” This new love, greater than love for myself, has taken possession of me, causing me to start being an other-lover: for I very soon find that if I have love for Jesus, I also have love for all

men, for He and His world are identified. I find in myself, not only the love for Him, but also the desire that my friends, my neighbors, and all men should share the secret of life that I have found and that they equally need, and that I should take my share in the ministry to mankind in all ways available to me.

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

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.

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.

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

## 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!

Often the preachers from the pulpits are themselves to blame in their constant exhortations to us to get up and get doing what we can't, and don't honestly want to—for the simple reason that independent self, self-relying self, can only by its very nature be self-pleasing-self. So we come to an impasse. The law, according to Paul, is now completing its job on us. It forces us to face, first our guilt, but now our helplessness.

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

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

my standards of ministry, I take it out on my wife by irritability, and my fellow-workers by criticism which must not admit that they have what I have not.

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

I was passing through what I since learned is a stage we all have to pass through when we are miserable Christians and, as I did, think we were happier

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

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

which would set me on my feet. God and the Spirit were then to be my helpers.

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

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

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



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

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

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

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

am just a means by which He can be himself in a human container. This means that my main function in life changes from activity to receptivity. Activity centers round how I can be this or do that, around my human self. Receptivity is occupied with receiving or recognizing what I contain—the only function as a vessel.

I saw how all life is in this same relationship to God. Vegetation exists by what it receives—sunlight and rain. What it receives it utilizes, but it must receive first, then activity is a by-product of receptivity. All science is application, not

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

This is why Jesus stated that rest is the evidence of a life in gear. He said to

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

*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

Temptation is a scary word for some. But, temptation alone is not a bad thing. To be tempted is to be human. The Bible says that Jesus Himself was tempted in all ways, and can therefore sympathize with us (Hebrews 4:15). So, what is temptation and how does it flesh out in our Spiritual lives? This issue of *The Intercessor* gives answers and wonderful insight to these questions and much more.

In the "Q & A," read a thought-provoking answer to the question "Why is it that even after we become Christians we find ourselves being pulled by temptation?" The answer is extremely helpful in identifying what temptation is, and what role it plays in our lives.

In "A Letter from Norman," Norman responds to another believer who is in the throes of soul-body attacks through her thoughts and feelings. Norman sets her on the right path to realize that God means her situation and it is an opportunity for faith. He challenges to "dare to rise up, though it may 'seem a battle,'" and to remember that "your minding is He as you"! This letter is also a wonderful reminder of the distinction between soul and Spirit. Make sure to have your Bible handy for scripture references.

Finally, do not overlook reading the quote from *The Law of Faith* on page 21. It leaves us with the triumphant reminder that we are joined in Spirit to the One who has victory over temptation!

Another theme that runs throughout this issue is that of personal testimony. Thank you to those who share with us their life stories of Spiritual struggles and victories, so that we all may benefit and glean insight for ourselves!

In this feature of "A Look at a Verse,"

we hear how Matthew Anderson applies Psalm 3:5-6 to his own life, and how God has his every situation handled.

And in the compelling testimony titled "Trust and Obey," Rebecca Jane Cooper clearly lays out her salvation and then her second crisis experience, with Satan pulling her back to the same old lies as before. She describes how self-righteous, judgmental, and ultimately jealous thoughts ran her life; and how one obedient moment where she decided to "trust and obey" freed her from Satan's grip and caused the "scales to fall" from her eyes.

Our featured article, "The Releasing Answer," by Norman Grubb, is also brought to life through his personal testimony. The first half enlightens us on the role of the law in our lives before and after salvation. In relation to keeping the law before and after, Norman gives a brilliant quote: "Before we did not, now we cannot"! He goes on to share his revelation in his efforts to try to be what he could not be in his life: better, more loving, more "Christ-like." His revelation applies to all: "Now I saw that we humans do not exist to become something, but to contain someone."

The next feature titled "The Complete New Testament Revelation" is a unique writing with a passionate emphasis on a critical point to the Total Truth message. You do not want to miss this! Norman Grubb had received a letter from a fellow believer claiming the "cutting edge" truth of Christ-In-You, while rejecting the truth of a Satan union before conversion. Norman vehemently rebuts this claim in his passionate response to why "there is no point stressing Christ in us unless we first make very plain who this 'us' is that needs His indwelling."

Next, in "God's Business," Scott Prewitz uses a clever business analogy to illustrate our relationship to God—we being "managers" (stewards) of God's

business here on Earth, and He, our Boss and Supreme Auditor. Scott explains that the only real choice we have in life is to decide which boss we will work for...the owner of God Unlimited or for Satan's company, Evil Enterprises? The business analogy is then extrapolated out to show how we are meant to live our lives/run God's business. We will leave you to ponder what our "employee handbook," and who our "model employee" and "trainer" are revealed to be!

Other not-to-be-missed features include a CD review of Norman's "The Ways of God." This review gives us plenty of reasons why we would benefit from hearing this particularly inspiring talk about "God's Ways." This includes how "Norman promises to share the answers he has found to the questions he feels are important—Who am I? What is life? How do I live it? Why do I live it?"

This issue's "Bible Bedrock" elaborates on the "School of Faith" analogy from 1 John 2:12-14: "I write unto you, little children...young men...fathers." Each stage of human development corresponds in terms of our Spiritual development. What stage do you find yourself in?

Finish up with "Words to Live By..." on page 25. It gets to the crux of our daily living in a clear, concise, encouraging way. It addresses the negative tapes that can play in our heads—with Satan watching and waiting for us to believe and act on them. This segment is a perfect size to get out your scissors, cut out, and tape to your bathroom mirror or your car dashboard if you need to! It is a definite "go-to" in those times we need a reminder that Christ is at work, despite feelings and appearances.

From an inspiring "Easter Message" to snippets all throughout, this *Intercessor* is packed with powerful quotes and scripture to drive home the fact that despite what you feel, Christ is there to live out His perfect life through you! God Bless!

# Faith Notes

It is only the "grave clothes" of suspicion of our old self-seeking selves which makes us hesitate about saying that the thing we desire is His mind.

-Yes, I Am

We should not ever ask people if they are willing. We cannot be. We should say, "you will never be willing. Self cannot give up self. But you can affirm in faith that God in you will will His will, and will take you along with Him."

-God Unlimited

Making Himself real to us in experience is God's business. Believing Him, quite apart from experience, is our business.

-The Law of Faith

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The only certainty possible to faith is the certainty of faith.

-God Unlimited

• • • • •

God is not limited to laborious matter-means of production based on human reasoning.

-Who Am I?

Faith does not vaguely desire a thing, it makes it its own. "Faith is the substance of things hoped for." To it the unsubstantial becomes substantial, and aspiration becomes realization. "Faith is the evidence of things not seen."

-The Liberating Secret



# God's Business

## God Unlimited vs. Evil Enterprises

by Scott Prewitt

One important theme in the Bible is stewardship. A simple definition of stewardship is, "the taking care of something." For example, on an airplane, the job of several people is to practice stewardship over the passengers, and these people who take care of us are called "stewards," or "stewardesses." A steward's most important job in taking care of us on the airplane is to look out for our safety. When it comes to matters of safety, the steward is our boss—if the

steward tells us to fasten our seat-belts, we do it!

Stewardship can be broken down into two parts: management of and accountability for something that belongs to someone else. To manage means to control, organize, and make decisions with resources. For

example, a shoe store does not open by itself. The manager of the store makes sure that the doors are open, that the store is properly staffed, that employees are trained, that there are enough shoes to sell, that the sign is up outside so that customers will come inside. The manager, however, is accountable to someone else: the owner. Being accountable means being responsible, answering to someone, and then being judged by that someone as to whether we did a good job or not. As a manager, if

we fulfill the expectations of the owner, we will receive a reward, and if not, we will receive negative consequences.

So, as managers here on earth, the first thing we need to figure out is who our boss is so we can take instructions from that boss, because the boss has expectations that we will be judged by. We need to know what these expectations are so that we can do the job right. We need to know whose door we need to knock on to say, "I'm here for that management job that I was hired for—what is it you want me to do, and what are the standards?" The Bible tells us who the ultimate boss is in Colossians 1:15-17:

"He is the image of the invisible God, the first-born over all creation. For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him. He is before all things, and in Him all things hold together."

This means that God is the creator of everything; everything came from Him; He's the maker of it all. God is our boss—so let's call His company God Unlimited.

Now that we've figured out that God is the boss, what does He expect us to do as managers of God Unlimited? Genesis 2:15 tells us: "The Lord God took the man and put him in the Garden of Eden to work it and take care of it." So, at the beginning of the world, God put Adam into the garden that He had created to tend and to keep it. In fact, God created everything that is on the earth, visible and invisible, and so everything belongs to God. God gave Adam the Garden to take care of the same way your neigh-



borhood. As a manager, if



bor might ask you to take care of his dog for a week. The dog is your responsibility for that week, but the dog is not yours. When your neighbor returns, you don't take the dog home with you and keep it, because it is his. So from this example, we can figure out that our boss is God because He made everything and put man on earth to take care of His things, including the Garden and everything in the world we have today.

Because God created us in His own image, we do have the capacity to choose what we will do with God's things on earth. But really, we have only one choice to make. We can follow God and be obedient to Him, living in His will and allowing Him to live through us by the Holy Spirit, or we can choose not to. Unfortunately, God's first manager on earth, Adam, was tricked by Satan in the Garden and chose to disobey God. Adam left God Unlimited to go work for Satan's company—let's call it Evil Enterprises. Adam and Eve's sin caused humans to be separated from God and allowed Satan to indwell us. God kicked Satan out and bought us back from The Evil One when He paid the highest price by sacrificing His own Son. 1 Corinthians 7:23 says: "You were bought at a price...." The importance of being bought is that we are owned by someone else. Jesus Christ had to give His life as the price for us at His crucifixion. So, God does own us and is still in control, but we still have the choice to follow Him or not to follow Him.

As the owner of God Unlimited, God is going to hold us accountable for the choices we make while we are on the earth. He will hold us accountable for what we are to tend and keep. Businesses use an accounting sheet to give a quick idea of how the business is doing. On the accounting sheet, there are debts on one side balanced against the credits on the other. A debit is something going out and a credit is something coming in. Let's put that into real world terms, thinking along the lines of being accountable to our boss God. Debits are sin, and credits are righteousness (the state of not being in sin). Our accountability will affect what our experience will be

like after we die. After our life on earth, God is going to review our debits and credits—our sin and our righteousness.

***We can follow God and be obedient to Him, living in His will and allowing Him to live through us by the Holy Spirit, or we can choose not to.***

One of the main things that accountants do is to perform audits. During an audit, an accountant comes in and looks at everything in the business. He checks all of the debits and credits and makes sure that no credits have been hidden and that no debits have been made up. The

Bible promises that God will do the same thing.

Romans 14:12 says:

"Each of us will give an account of ourselves to God." God, as our boss, is our Supreme Auditor in life. After our life on earth is over, He will look at everything that we have done in our lives, and He will look at every single debit and credit that we have. As the Supreme Auditor, He is going to hold us accountable for all of

our actions. "For we must all appear and be revealed as we are before the judgement seat of Christ, so that each one may receive his pay according to what he has done in the body, whether good or evil, considering what his purpose and motive have been and what he has achieved, been busy with, and given himself and his attention to accomplishing" (2 Corinthians 5:10).

God lays out our employee handbook in front of us; it's called the Bible. In it we find the model employee of God Unlimited described in detail. His name is Jesus. Since we get to read about Him in our manual,



we do have somebody to copy in our work. Philippians 2:5-8 says,

“Your attitude should be the same that Christ Jesus had. Though He was God, He did not deem and cling to his rights as God. He made himself nothing; He took the humble position of a slave and appeared in human form. And in human form, He obediently humbled Himself even further by dying a criminal’s death on a cross.”

Here are some obvious characteristics of our model employee that we want to copy: obedience, humility, loyalty, and a good attitude. Let’s look at these more closely:

**Obedience:** a servant’s attitude. We do the job no matter what. And we always remember that we’re serving someone else. Yes, we are the bosses in a sense, but we have someone else that we have to answer to—someone else is the supervisor over us. That person is God, of course.

**Humility:** We are not all prideful about the job we do. Nor do we say, “Oh, we’re doing a great job for ourselves,” and, “Look at me, look at me, look at me.” We simply know, “We’re doing a great job for the glory of our boss,” and, “We’re really pleased to be able to do it for our Boss. This isn’t for my glory, this is for the Big Guy.”

**Loyalty:** We never jump ship even though there is another company out there. Remember the boss of the other company is Satan. He is constantly approaching us and saying “Hey, why don’t you come work for me? God’s a pretty good company, but He’s not telling you some things I can do for you.” So let’s beware. There’s another company out there, and its boss always tries to trick us to get us to work for him. Our loyal model employee never ever went to work for Satan’s company. He never moonlighted with his company. He never worked for him full-time or part-time. He stayed loyal to the Big Boss, GOD.

**A Good Attitude:** Our model employee, Jesus, did

not once complain about jobs God gave him. He had some pretty tough jobs, didn’t He? He had some pretty tough assignments out there in the field. He had to die on the cross for our sins, even though he didn’t deserve to die; not once did He complain about it, not once!

***There are going to be some jobs out there that are going to be tough to do, but we must never complain about them.***

So those are some good things to remember about our model employee, Jesus. We want to remain obedient to our Boss, we want to show a servant’s attitude, and we are humble in that we are working for our Boss and not for ourselves. We stay loyal and keep working for our Boss, and we do not go to work for the other company. Plus, we do it all with a fantastic attitude about the jobs God gives us. Remember, God gives us some hard jobs. If the model employee had to go to the Cross and die, we can expect that our job too is going to be pretty tough. It’s not easy; there aren’t a bunch of fringe benefits and a free ride. There are going to be some jobs out there that are going to be tough to do, but we must never complain about them (John 6:38).

One other thing to remember about our model employee, Jesus, is that He had a couple of specific parts of His job description that we really don’t have in our job description. He was appointed to do His job by the Boss for some very specific things. Take a quick look: “For I have come down from Heaven not to do my will but to do the will of Him who sent me.” When Jesus came down, God didn’t just say, “Well the world’s kind of gotten into a mess and I don’t know what to do with it. You go try to fix it—make some studies, make some advisory committees and let’s see if we can just committee this thing to death and make the world work out”—that’s not what He did. God sent His agent, Jesus, down to do exactly what He wanted done. He wasn’t to make decisions on His own—not to do what He thought should be done—but only what God had for Him to do. In Hebrews 10:7 Jesus said, “Then look I

said, I have come to do your will, oh God. Just as it is written about me in the scriptures.” God sent Jesus down to do His will, and Jesus said, “Yes, Sir. I’ve come to do your will; just give me the word.” Here is more proof that the model employee was obedient, had a servant’s attitude, was quite humble, remained loyal, and He did not complain about any of it.

***God sent Jesus down to do His will, and Jesus said, “Yes, Sir. I’ve come to do your will; just give me the word.”***

Okay, now we have a pretty good idea of what’s expected of us as employees and managers in God’s big company. When starting a new job, the most important thing is to train. Of course, it would be very unfair just to bring in a new employee and say, “Get to work. I expect results by the end of the day.” No, new employees don’t know what they’re doing. They don’t know how to operate the equipment. That would be crazy. Every good company has an excellent training program. God’s big company has an excellent training program, too; help us along, and show us the right way to work. Then God is ready to send us out to do our job. We’ve seen the model employee, Jesus, and how He works. And the Holy Spirit is with us to tell us what we’re supposed to do and how we’re supposed to do it. (Look at John 16:8-11).

All right, we’ve got the Holy Spirit—He’s our number one trainer. God doesn’t just overwhelm us with directions on the first day or expects us to memorize the entire employee manual right then. He gives us the Holy Spirit to walk us through day to day as we’re going along in life. The Spirit knows the difference between right and wrong, and that’s His number one job.

***When we listen to our Trainer, He is speaking with God’s authority only, and we cannot go wrong that way.***

He knows and tells us the difference between righteousness and sin. That’s the number one reason God gave us the Holy Spirit to live in us—to show us the dif-

ference between righteousness and sin. Remember, if we’re going to be held accountable (debts on the left, credits on the right), we want to have all credits and no debits. For us to know what those credits and debits are, we need someone telling us the difference between right and wrong, and that’s the Holy Spirit’s job. According to John 16:13, “So when the Spirit of truth comes, He will guide you in to all truth... He guides us, and He will not make up His own rules. This is very important to the work relationship with our Boss, because we know that the Holy Spirit is not going to tell us the wrong thing. He will only take direction from His Boss, God. He speaks by God’s authority only. If we remain obedient in our lives and listen to the Holy Spirit, then we cannot go wrong because He speaks only with God’s permission and authority. If you ever get any kind of message inside your conscience that tells you something that goes against our employee manual, the Bible, then that is not the employee trainer, the Holy Spirit. That is the other boss, Satan, who we should not listen to. He wants to sell us a great song and dance about his company, but there is absolutely no profit in the end. When we listen to our Trainer, He is speaking with God’s authority only, and we cannot go wrong that way (Romans 5:5).

The Boss has given us the Holy Spirit to train us well because He loves us; He is concerned about our well-being and about what is best for us. Because He really does love us, He gives us such an excellent trainer. Now, look at what we are going to be able to do in our job. Our trainer is so good that He is going to train us in the ways of our Boss, God. And we’re going to be able to accept the love that God has for us because we’re so well trained. God is love, and the Holy Spirit is God.

So, since the Holy Spirit is inside us living out His life through us, WE ARE LOVE. We are like lightning-rods for God’s love going through us. He loves us so much that He joins the Holy Spirit (which is Himself) to our spirits so that we can become love! (Romans 8:14, 16-26). The Holy Spirit, the Trainer, stays inside us and speaks to us deep inside our hearts; He does not go away, He stays connected with our spirit. He is constantly telling us

*continued on page 24*



# 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  
Telephone: (215) - Mitchell 6-8489

Dear Carol,

I am so glad you have again poured out your heart. You see what the Spirit must do is to wean 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 Carol 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 in the mind and not of the spirit." No, darling, your mind, your mind-set, IS the mind of the Spirit in you. See Romans 13:2 (and you have done this) and Ephesians 4:23; and in Romans 8:5-9, you do walk in the "minding of the Spirit" and are not ALL in the flesh. 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 yourself! So don't mistake your real "mind" again.

But according to Hebrews 4:12, you have not settled into that discerning between soul and spirit; and all this soul-self stuff (which is really Satan attacking your emotions and reasons with his self-self stuff) are only attacked 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 is eating) 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 overeating/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 an outer attack 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

# The Worldwide Evangelization

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# Crusade

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you experience. So **KEEP BELIEVING YOU ARE ONLY HE AND NONE ELSE**; then when the food attacks get you, you see them as soul-body attacks **NOT YOUR REAL SELF**.

So you see, darling, it comes down to what is our "minding"—Romans 8:5-7; and your mind is He as you. Your soul-thoughts may wander all over the place with thoughts, fearings and condemnations etc., but you keep realizing they are **NOT YOU**. That is why in Hebrews 4:12 it says God discerns between thoughts and intents of the heart. Intents 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 hell 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 aware He walks in you at present. All life is just He being Himself in our forms, thus learn contentment with Him.

Ever your own "Uncle,"

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# The Ways of God

## A Review of Norman Grubb's CD

by Janie Prewitt

Norman begins this recording jesting that he's thankful for the "opportunity to persuade or deceive" those he is talking to. When you listen to Norman's teaching in this inspiring talk of "God's Ways," you will know that there is no "deception" going on, but rather God's impeccable declaration through Norman of the truth of His ways as pertains to His universe and our purpose in it.

Norman tells first of his life-calling to do his part in getting Christ to peoples of many countries. He recounts how God has spread the gospel through him in missionary crusades almost all of his life, including the time he spent in the Congo in Africa. He gives thanks now for the opportunity to spend time visiting in peoples' homes as he is doing on this disc, sharing the truth and understanding he has sought throughout his life about God's ways and what he believes the Scriptures teach us about those ways. Norman promises to share the answers he has found to the questions he feels are important—Who am I? What is life? How do I live it? Why do I live it?

Who are we? Norman gives a clear teaching that in reality we are spirit people, not matter people. He shows us how our real inner self is our spirit joined to God's Spirit. So we are real persons when we put our faith in our spirit union with God through our Savior and Lord, Jesus Christ. Nor-

man points out scriptures that explain that *all* reality is God's Spirit expressed through matter form. This understanding, Norman, says, is God's way for us to live in spirit reality and how we can keep all of life in focus.

What is life? Norman shows how our life here on earth is an important interlude in eternity because it is when and where we learn how to be co-sons and co-heirs with Christ. God created a universe of people that needed saving and supplied the Savior it needed. He puts us in situations in life to see needs and then allows us to see His supply. God's design for each of us is to live as a spirit person and then be that person functioning as He.

How do we live it and Why do we live it? John 10 says our destiny is to manage God's universe. Norman teaches how God allowed the fall in the Garden (using His convenient agent, Satan), provided Christ's death as the sacrificial lamb, and determined the resurrection of Christ by the life-giving Holy Spirit—all in His perfect wisdom to bring us to the place of responsibility as co-heirs of His universe. He knew that if His family of sons were caught first in Satan's wrong way and disillusioned by it, then delivered from sin by Christ's redeeming life, he would have an unfoolable set of sons who would be fixed with Christ in self-giving love like He is. This is how God could create us to be safe sons, so that we could

be the manifestation of His selfless love to all His creation. Norman explains that this manifestation requires that we trust that it is Christ living through us, that we are the branches that His vine-life flows through, and that we are the lamps manifesting the light of Christ to His world.

After laying out God's breathtaking plan for us, Norman goes over the foundations of the fall in the Garden of Eden. He shows how Satan deceived Adam and Eve into believing in his own lie of independence. Norman then goes through the stages of a born again believer from little children, to young men, to fathers. Over and over again throughout this tape, Norman emphasizes that ALL believers are vessels created to contain the Holy Spirit and to be God's spirit manifestation to all.

So, if you desire to learn from Norman more of the "ways of God," then listen to this tape. Like Priscilla and Aquila, who desired to know more of God's ways and then "explained the way of God more adequately" to Apollos, Norman shares with us more of his understanding of God's purpose for our lives and how we have the privilege to live as manifestations of His Spirit. We not only know that He is our Water, but also that we are Living Water for others. We not only know that He is our Bread, but also that we are the Bread of Life for others.



# Q&A

## Question:

Why is it that even after we become Christians we find ourselves still pulled by temptation?

## Answer:

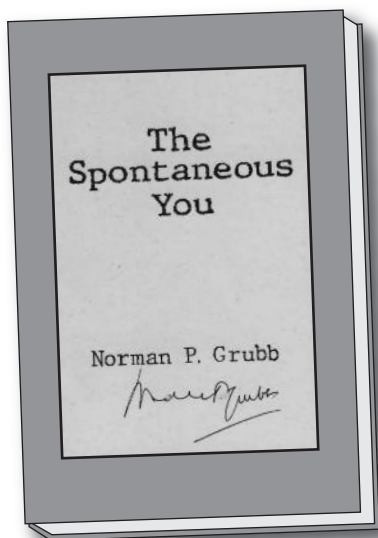
Being one with Christ does not negate being human. As Norman Grubb explains in *Yes, I Am*, "...our oneness with Christ does not alter our two-ness in being He and I." He explains further that the human faculties that are affected by temptation are necessary in that they are the same faculties that are used by God to express Himself through us. So if we became insensitive to the temptations "of the world" to do the wrong things, we would also be desensitized to the "temptations" or "pulls" of the Spirit to do the right things.

Inability to resist temptations in and of my own self is what leads me to let go of the lie of independent "self," because it becomes obvious to me that "I of myself can do nothing" and that if God does not do the living of this life in my form, then it will not be done. So temptation serves this initial pur-

pose to drive me into recognition of my powerless self.

Now those same temptations keep me aware of Christ living this life out through me, for when I think that I can keep myself from doing evil, I have bought Satan's lie (not God tempting me, as James makes it clear in 1:13) that I have power apart from God to do right. My failure to be able to do this presses me into affirming it is Christ only who has power to live right.

Temptations are a part of a life, a walking out of God's perfect plan. Hebrews 4:15 clarifies that temptations cannot be sin in and of themselves, since Jesus was tempted in all things and yet did not sin. So we see that temptations are opportunities to watch God in action. Before temptation is even given, God has already provided the answer. Our response is simply to accept the situation as God's situation and watch Him walk it out through us. In doing this, we become a light to the world (Matt. 5:14) that draws others to want for themselves what they see operating in us.



Norman Grubb's

## The Spontaneous You

*Unedited from the original.*

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# A Look at a Verse: *Proverbs 3:5-6*

by Matthew Anderson

*Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths.*

—Proverbs 3:5-6 NKJV

Now what does this mean? This is one of my favorite passages. I think of it when I am having a hard time with something or worrying about my future. Although these verses are short, they are saying much more. In one passage it tells us that our understanding is earthly and that God always has a plan.

I think the verse also says what will happen if we do not lean on our own earthly understandings. It says that God will direct our paths. It is so easy to get caught up in our own understanding. The key, I think, is letting go of what we know and putting full faith in who we are in Jesus Christ. I read it as God saying, “Don’t get caught up and over-think the situation that I have put you in because I have a plan for you, and it is always perfect. However, our minds may not, at the time, see a perfect plan. I am in my early twenties, so I have been worried about finding a decent job. I am also worried about getting my Associates

Degree at a community college done. Needless to say, I have had this verse cross my mind more than a few times.

I have had trouble lately, and also in the past, about comparing myself to others. Recently, my problem has been comparing myself to my friends who are already graduating college. I also have been comparing where I attend college, to where my friends attended. I go to a community college, so I will think: Gosh, look at her going to a prestigious university, or, Dang! Is that guy going there!? That will never happen for me. It is a thought that I have to speak back to, with truth. This is where the verse comes into play! Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He will direct your paths. So, here is a clear message of total faith, the message that God has the situation handled! He is in control and knows what is best for our

lives. Proverbs 3:6 confirms that by acknowledging God in all situations, good or bad, in total faith, He will deliver. Well, let me rephrase that: What seems bad is for our good because everything comes from the Lord.

James 1:2-4 is a good passage to back up the truth that everything from the Lord is good: “My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.” James 1:2-4 and Proverbs 3:5-6 go hand-in-hand. The passage in Proverbs may not say “faith” directly, like the verse in James does, but nonetheless, faith is what makes Proverbs 3:5-6 work in our lives—the faith that who we are is a vessel of Jesus Christ. Trusting in the Lord with all your heart is faith. Continuing in faith is acknowledging Him in all things.

# Bible Bedrock

## *The School of Faith*

*I write to you, little children, Because your sins are forgiven you for His name's sake.*

*I write to you, fathers, Because you have known Him who is from the beginning.*

*I write to you, young men, Because you have overcome the wicked one.*

*I write to you, little children, Because you have known the Father.*

*I have written to you, fathers, Because you have known Him who is from the beginning.*

*I have written to you, young men, Because you are strong,  
and the word of God abides in you, And you have overcome the wicked one.*

—1 John 2:12-14

"I write unto you, little children.... I write unto you young men.... I write unto you fathers." The analogy of human birth and growth make the stages quite plain. Infancy, adolescence, adulthood. Birth, growth, maturity. The three stages of human development. And for each corresponding stage in the life in the Spirit, He gives a word of explanation. First, the little child knows his "sins are forgiven for His Name's sake," and "knows the Father." These we immediately recognize as the initial evidences of the new birth. A new-born babe in Christ has manifested repentance as a confessed sinner towards God, faith towards our Lord Jesus Christ as an acknowledged Saviour, and the inner witness of the Spirit as the evidence of a saving faith. His "sins are forgiven for His Name's sake," and the one who was a God and Judge afar off has now become a Father known and loved in a personal sense. He "knows the Father."

But the infant relationship is a purely dependent and external one. A babe, beautiful though it is in its time, is only on the receiving end of life. It benefits by the "acts" of its parents in nursing and clothing and feeding—that is all. It cannot manage its own affairs, still less contribute to others. Beautiful, but helpless.

Infancy is followed by adolescence. Tempestuous years. The babe must find itself and fulfil its destiny. Its body must be developed, its mind trained, its character established. It must exchange its outward dependence on its parents for inner resources of strength and knowledge, which will fit it to take its place in the world. Painful years of ferment, self-discovery and attainment.

Translate this now, with John, into the language of the Spirit. "I write unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." This is something far removed from helpless infancy, depending on the outward sustenance of its parents. Babyhood reliance on a few

simple and external facts of the Gospel, the milk of the Word, has been exchanged for an adequate inner experience. The bitter defeats of early Christian days, the sins of flesh and spirit,, to which he so often succumbed, the powerlessness in witness and service, have been cancelled out by the ever-present power of God.

Now it is no longer Satan the overcomer, and he the defeated; but Satan the defeated, and he the overcomer. What first came as an external word revealing an external Saviour has now become an inner word revealing an abiding Christ. The young man in Christ has evidently gone through deep waters and found rich treasure. This is the second stage.

The adolescent, though with numberless lessons to learn, is now equipped for the third stage. From being a recipient of benefits he now becomes an earner and contributor. The apprentice becomes the craftsman, the student the teacher. The young life sheltered by the home becomes the home-maker. What he once derived from others he now has within himself, an inner reservoir of acquired knowledge, now made his own. This third stage John calls fatherhood. "I write unto you, fathers." Infancy, adolescence, adulthood. And the one comment he makes concerning the father is that he "knows Him that is from the beginning," Not knows Him just as Father, but in all the mysteries of His being and purposes of grace, who will have all men to be saved. He knows the One from the beginning with whom John starts both his gospel and epistle, and to know this One is to be His co-worker, a member of His royal priesthood, a saviour and teacher of others, endued by the Spirit for service, even as he has been saved and sanctified by the same Spirit. In this third stage he has reached the fullest development in the counsels of the Saviour for the members of His body on earth.

—The Liberating Secret



# THE COMPLETE NEW TESTAMENT REVELATION

by Norman Grubb

*In response to a letter from a fellow believer, Norman Grubb sheds light on the full message of the New Testament and the crucial part of the “total deliverance message” so often missed by Christians.*

I recently received a letter from a fellow seeker who wrote me a nice-spirited letter, but then he plunges to the root of what we are teaching, and in this comes out plain counter to us, and so I think it important and valuable to take up what he says, whether or not I take it personally further with him. He says: “Like you we see through our differences to the fact that the circumstances have clarified our commission and our message. Contrary to your thinking, we know the cutting edge as clearly as you. The cutting edge is not a catchphrase like ‘No independent self’ or ‘Satan-I, Christ-I.’ It is a clear understanding of the paradox—‘we have this treasure in earthen vessels.’ The liberation comes by knowing our union with the Spirit of Christ in every day living, not by unscrambling some theology as to whether or not

we were in union with Satan before conversion.”

Can anyone really say that the gospel and all the passion in it is not based on one VAST UNSBRAMBLING??! A Savior, why? Because a Savior from Satan and “the law of remission of sins,” and “the law of the Spirit of life in Christ Jesus hath made us free from the “law of sin and death”! Only when we knew by the law that “all the world is become guilty before God” do we see the glory of the redeeming blood: and only when striving redeemed Paul found his final hidden enemy was “sin dwelling in me” did he find the glory of “Christ dwelling in us.” Of course we know that, but can we imagine anyone, claiming to give the total deliverance message, can do so without that first glaring edge of our slavery to indwelling sin? We only glory in “Christ liveth in

me” because in our great Gal. 2:20 Paul had first said “I am crucified with Christ.” Why crucified? Except to remove that false indweller to be replaced by the True! Have I even needing to say this to teachers of the Liberated life? And of course we know the nitty-gritty of the power and necessity of starting the Gal. 2:20 way of liberation by a crucifixion before a resurrection is because there must be a riddance of the False one before the entrance of the True one.

But the real weakness of what this fellow seeker claims as their cutting edge is there is no point in so stressing Christ in us unless we first make very plain who this “us” is that needs His indwelling—and that is not just a blank empty self, (for there never had been just an empty self), but since the Fall a falsely occupied self by a lying deity! That and that alone gives the cutting edge and the glory of Paul’s great exclamation, “nevertheless I live, yet not I, but Christ liveth in me.” And Paul gives us that desperate discovery of who that “I” is which Christ now indwells when his great dramatic discovery of his Rom. 7 was that it had been “sin dwelling in me” and sin is the expression of the self-for-self nature of the Satan indweller.

And by passing the whole weight of his Rom. 6-8 revelation at the center, put into that one Gal. 2:20 phrase, he quotes in place of that, Paul’s description of our daily battles as the believer in which in our “earthiness” (which means simple humanity), we do not combat the

assaults of perplexity, persecution, adversities, but by the very fact of the indwelling Christ—a statement which has nothing to do with the foundations of the “victorious life,” but only with its consequent application!

No, no, a cutting edge means something needing to be cut, and thank God that has now been glaringly exposed to us in that sin-Satan indwelling us and operating us; and that, just that, is what puts passion and glory in CHRIST IN US AS US, as replacement for that false one masquerading as us. Yes, we HAVE a, no, we have THE, CUTTING EDGE OF THE New Testament revelation. He mentions paradox. Yes, but paradox is just having something wrong put right—light swallows dark, life death, Christ-Satan.

Yes, ours is a radical Pauline, Scriptural insight and revelation, and is bound to meet, as Jesus said it would, with fierce opposition from the deceived believers of whom we were part, who seek to protect the inconsistencies of an apparent just human self—which in actual fact is non-existent. And we need to keep reminding ourselves and sharpening our inner understandings of this knife-edged completeness of revelation and our plain Bible basis to it mainly through the epistles of Paul, James and John.

FORMERLY SATAN-I, NOW THROUGH CALVARY CHRIST-I, AND NEVER WAS THE DELUSION OF JUST I-I!



# An Easter Message

by Norman Grubb

Just imagine the shock and surprise of all the heart-broken disciples when they thought they were leaving Jesus' dead body in the tomb? Suddenly, they found Him whole, visible to life in the Living Savior. And now, after all these years, we keep that surprise at Easter time and throughout the year.

Christ had a purpose and He ascended to come back in His real person as the Holy Spirit (for only in the Spirit do real bodies dissolve). Since Pentecost, all this means is, that we, who are born of the Spirit, know Him permanently in worldly affairs.

In our ordinary lives, it is really the Living Lord—Christ expressing Himself by making us live in daily habits. Before we were born again, it was the spirit of error, Satan, making us live, each of us self-for-self. But, since this new nature, which we are celebrating again in Easter (not that old self-for-self), is now the Christ-self expressing His new nature and spirit of self for others. This of course is the spirit that took Him through Calvary and now dwells in us with love, joy, and peace.

Our service for others uses this love, joy, and peace and eliminates that hate nature self-for-self. Although we often slip back into it, we return by the faith of Christ living in us.

This is the real Easter joy that you and I have in the new Christ-self-nature in place of the old Satan nature. That makes Easter a psalm when we are in His born again family.

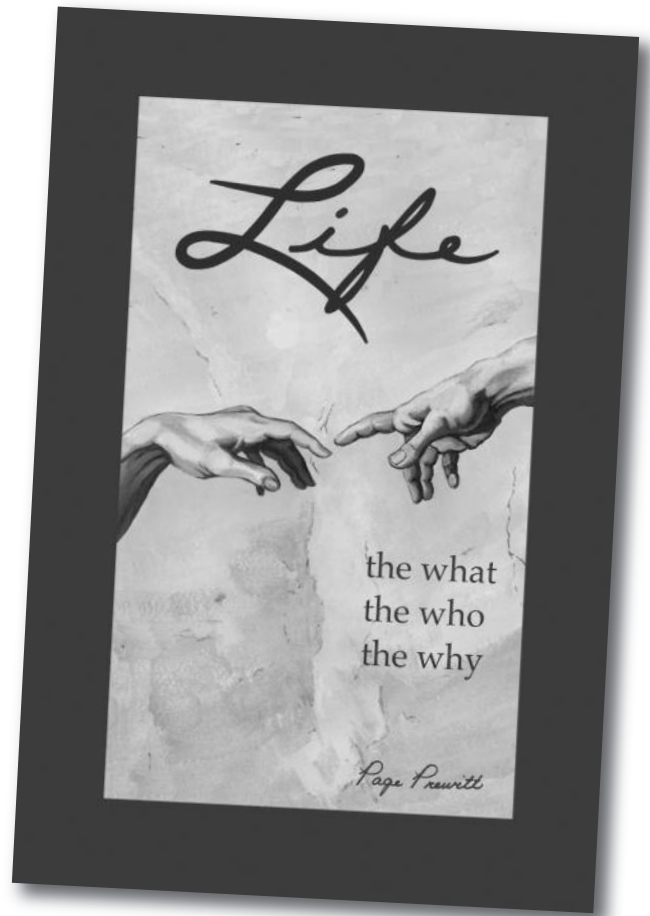
*"Blessed is the man who perseveres under trial."*

—James 1:12

Temptations met and mastered are the only high road to stabilization of character and spiritual progress. Temptations always touch the vulnerable point. That is their chief use, as well as their great danger. In a two-way world every instinct of body, soul and spirit has to go through the crucible of temptation, and go there again and again, until it can come out purified and fixed in God. We may be sure that every temptation that comes to us comes because it exactly suits our condition, for we are only temptable at the points where we are sensitive to that particular type of appeal.

In fact, in one sense we draw our temptations to ourselves. Out of all life's innumerable stimuli which reach out a beckoning hand to us, we respond to those with which we have affinity. They draw us. But for every attraction in one direction, in the nature of things there is a counterattraction in the other. Thus a choice is forced upon us. We make it. If we know the secret of the Spirit, we do not meet the pull of the carnal with an ineffective "no" (the "thou shalt not" of the law), which leaves the conflict unresolved, or at best gives victory only by the skin of the teeth; but we meet it with the positive, sublimating alternative of the gospel, the "Christ hath delivered us from the curse of the law," the ringing declaration that the "I" who might respond to the temptation is "crucified with Christ."

—*The Law of Faith*



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# Trust and Obey

by Rebecca Jane Cooper

The words to the old hymn by John H. Sammis, “Trust and Obey,” frequently ring in my ear when I think about my life. I’ve had the privilege of growing up not just in a Christian household, but around Christians committed to the total truth of the Bible. I wish I could say that because of this I’ve always followed those words of “Trust and Obey,” but that’s not the case. Instead I’ve been disobedient time and time again; yet God in His mercy brought me to points of desperation where I’ve simply had to take steps to “Trust and Obey,” against what I feel like I want to do—to take that step of faith to take God at His word.

## Growing up

I grew up in a Christian household, but despite this, I did not desire or choose to trust Christ as my Lord and Savior until age 17. I thought I was a “good Christian girl.” The reality is that I was a brat, proud, haughty, self-centered, judgmental, mean, disobedient and self-righteous. I cut people down in my mind to make myself feel superior to them. Of course I tried to keep my sin hidden.

Unsurprisingly, God had been trying to get my attention for a long time, but I hadn’t been interested in turning from my sin. However, at age 17, the consequences of my sin started catching up with me. I admitted to my evil thoughts, but made no steps to repent. My mother gave me an ultimatum: either turn from

my sin or leave the house. My god-mother also asked me a question I will never forget... “If you believe the Bible is true, and applies to everyone, how do you read it and not apply it to yourself?” That burned in my brain—How could I? Did I believe I was some special case, that God had written the Bible for his people, except Rebecca Jane? How ridiculous.

I read some key verses that spoke directly to me—verses as simple as Mark 12:30-31: “And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength, and the second is this to love your neighbor as yourself.” And others that spoke more directly to my sin such as 1 John 3:15-16: “Anyone who hates a brother or sister is a murderer, and you know that no murderer has eternal life residing in him. This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.” I decided to take God at His word, that what the Bible says is true. I knew that I had sinned against God, and against His people, that short of Christ being the Lord and Savior of my life, and Him living His life through me, I had no hope for living a right life. I decided to trust Christ as my Lord and Savior in April of 2004.

I began to learn that like all people, I’m not a self-functioning independent person—I am created as a vessel to contain/be united with God’s spirit. Be-

cause of the Fall, humankind inherited the spirit of error and before I accepted Christ, I was born a slave to Satan, with his spirit operating through me, so he was free to live out sin by me. The Bible says in John 8:44 “Ye are of your father the devil, and the lusts of your father ye will do,” and in Ephesians 2:1-2 “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.” Satan by me was able to live out pride, haughtiness, self-centeredness, disobedience, self-righteousness, and judgmentalism. When I cut people down and chose to sin, it was Satan himself working through my members.

When I decided to accept Christ as my Lord and Savior, Satan, the spirit of error, was kicked out and was replaced by the Holy Spirit who now lives out God’s righteousness in, as and through me. In John 15: 5 it says “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.” We also read in Galatians 2:20 “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.” And in 1 Corinthians 6:17 “But the one who joins himself to the Lord is one spirit with Him.” In summary, I saw I was bossed by the

spirit of Satan before being saved, and was now bossed by the Holy Spirit, or spirit of righteousness.

The Fall after I accepted Christ, I went to college. For what I knew and understood, I experienced freedom in Christ, and my life took a 180. But as we all know, temptations don't just stop when we accept Christ—our faith must be tested.

## Second Crisis

After graduating college, I got into the “real world.” Unfortunately, a lot of what God had revealed to me when I was saved was just head knowledge. The same lies that Satan had used with me my entire life came up, and I started believing them. I still believed there was an independent Rebecca Jane who needed to “be okay” by trying to appear better than others. Once I bit into that lie, that I was a “just me,” Satan was able to misuse me through my flesh members (my body and soul). He could never operate me from my spirit again, because I was joined to the Holy Spirit; but he could work through my body and soul to block the Holy Spirit from freely operating.

Even though I tried to keep my sin hidden, the Holy Spirit in me was blocked, and sin again showed its ugly face. My “hidden” thoughts about people started becoming obvious in my words and actions. I started outwardly tearing down my closest friends to their face, friends who had been with me through the toughest times of my life and I was outwardly cruel to my boyfriend. There was never a time in my life I was so hard—to God, to Christ, to His people, to His word.

Friends and family were concerned

and helped me try to identify my sin, so I could see it and turn from it. But my heart was hard; I didn't want to stop sinning—I wanted to feel superior to other people.

God in His grace and mercy put people in my life who refused to let Satan win—the very people I greatly mistreated wanted me to live a life of freedom in Christ.

I first started choosing to see some light when I took the advice of my godmother and my friend who encouraged me to stop focusing on all external, selfish things—my circumstances, my thoughts and feelings. It was between me and God, period. My friend also encouraged me to read Psalm 139, which talks about how God is always there—We can't escape Him: He knows our thoughts, when we get up, when we lie down. Another friend, seeing some of his former sin in me, pointed out that I might be dealing with jealousy. That was a new thought to me and helped shed light on my sin. All these things were rolling in my mind, but I didn't want to give my sin up. I liked the idea of being better than, not less than.

Later that week, on January 23, 2013, at my church fellowship my godmother suggested that I talk about how I'd sinned against my friends, and maybe I would connect with it and be broken about it. I was getting desperate: my life was a wreck, I had been atrocious to everyone who had loved and cared for me, some my entire life. So in obedience, I thought I can at least do that. I started speaking to one of my closest friends about the horrible things I had said to her. She responded that I was monotone and had no passion. In obedience, I said to myself, you can at

least put some energy into your voice. I started speaking again, and unlike anything I've experienced before, it wasn't “me” talking. (It had never been “just me,” it had been Satan before, living out sin through my members but now it was the Holy Spirit). The floodgates opened, in brokenness, my confession of my sins against my friends and family poured out. I hadn't planned on what to say. I had no intention of confessing. But after my simply taking steps of obedience towards Christ, steps of obedience in trusting Him, the Holy Spirit was there to say the words through me, to show me my sin, to make restoration with loved ones.

The scales fell from my eyes (Acts 9:18). Jealousy was at the core of my sin. Jealousy over all sorts of things in others—their looks, smarts, personality, spiritual maturity, etc. Instead of recognizing those feelings of jealousy as just feelings, “I” (thinking it was just me) had believed and lived from those feelings, and Satan was free through me to attack the people I felt jealous of. I had a beef with how God made me—I was lacking. But the answer the entire time, and what had been revealed to me when I was saved, was that I was whole and complete, lacking nothing in Christ, and there was nothing in this world that could compare with that gift. I'm forever grateful to my brothers and sisters in Christ who were willing to stick with me and see me through to receiving this gift; I was truly rescued, and I owe it all to the Christ people in my life.

I believe that was the “second crisis” in my life. When I accepted Christ, I knew I was a sinner in need of a savior, in need of the Holy Spirit to live out His righteousness through me. Now, I understand there wasn't just a Rebecca

Jane living her life, there was no “just me.” I contain a spirit who lives His life through me!

Now I live in a moment-by-moment faith walk. God made us to have a soul with natural human feelings and reactions. It’s through those thoughts and feelings that Satan tries to convince me that it’s just me living, rather than the truth—I am a vessel for Jesus Christ to live His life through. I’m a spirit person, containing, eternally joined to, and made complete by His Holy Spirit living His life as me. I still have feelings of jealousy quite often; Satan still tempts me to act on those feelings. But now when those feelings and thoughts arise, I go back to the truth—that God made me exactly how He wanted to, and it’s ex-

actly His business as to how He lives His life out through me and how He created me to be. No one can be better or less than me, and I can’t be better or less than anyone else. In 2 Corinthians 10:5 it says, “We take captive every thought to make it obedient to Christ.” By my taking my thoughts captive to the truth of who I really am, Christ is free to be a life laid down for people around me. He’s free to care about them, meet their needs, be a right person to them.

There may be times you don’t want to give up your sin and you’re fighting against God’s word. But dare to believe the truth about yourself and, as the hymn says, “Trust and obey, for there’s no other way to be happy in Jesus but to trust and obey.”

## God’s Business God Unlimited vs. Evil Enterprises

continued from page 11

the difference between right and wrong (Romans 8:26). Sometimes we’re going along in our job and we hit a road block, but our Trainer stays with us, Our understanding is limited, but The Trainer will guide us, He will start to work things out through us. He will always be there in the most difficult times in our job, in the toughest parts of our job description. As you can see, God has given us everything we need to do a great job in His company: the Holy Spirit as our Trainer, Jesus as our model to follow, and the Bible as our employee handbook.

*“Anyone who loves his father or mother, ...son or daughter more than me is not worthy of me.”*

—Matthew 10:37

“I realized that my life was to be one of simple, childlike faith, and that my part was to the trust, not to do. I was to trust in Him and He would work in me to do His good pleasure. From that time my life has been different, and He has given me that peace that passeth understanding and that joy which is unspeakable.

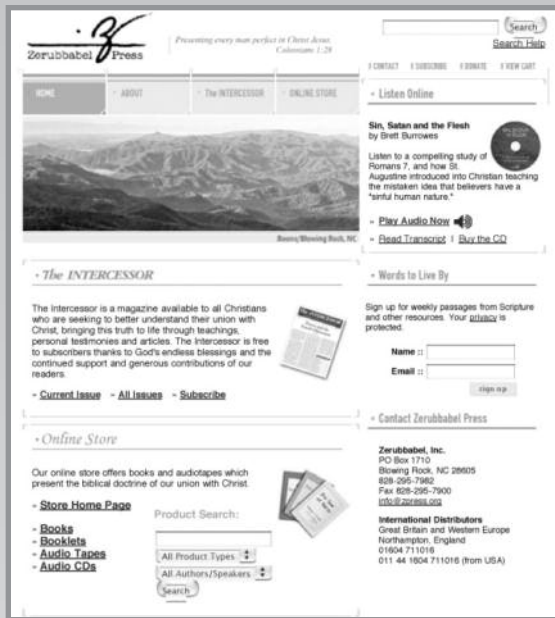
It was not very long before God led me to go to China. I had never thought of going out of the country before. I had felt that England was big enough for me. But now my mind seemed constantly to run in the direction of the Lord’s work abroad. I went one day with my friend Mr. Stanley Smith to Mr. McCarthy’s farewell,

and I shall never forget the earnest and solemn way in which he told us of the need of earnest workers to preach the gospel. I thought, however, that I would not decide at once, because people would say I was led by impulse. I therefore resolved that after the meeting I would go and ask God. I prayed to God to guide me by His Word. I felt that there was one thing alone which could keep me from going, and that was the love of my mother; but I read that passage, ‘He that loveth father or mother more than Me is not worthy of Me,’ after which I knew it was God’s will, and I decided to go.”

—C. T. Studd

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– Romans 8:5-6  
(New King James)

## Words to Live By...

We shall not say we were all wrong because we felt so and so—a very ordinary day, no great victories or guidances, no particular elevated feelings, the pressures of daily events, the children's problems and the work conditions, attacks of depression, no answers to situations. "Surely I should have been brighter or more effective or a better witness. Haven't I missed opportunities and not been courageous enough?" And so the self-searching tears us down. Cut it out! Praise the Lord. Recognize that if you have a sin, it is the sin of unbelief in doubting or questioning whether He was being Himself in you despite feelings or appearances. Believe and praise!

—Norman Grubb

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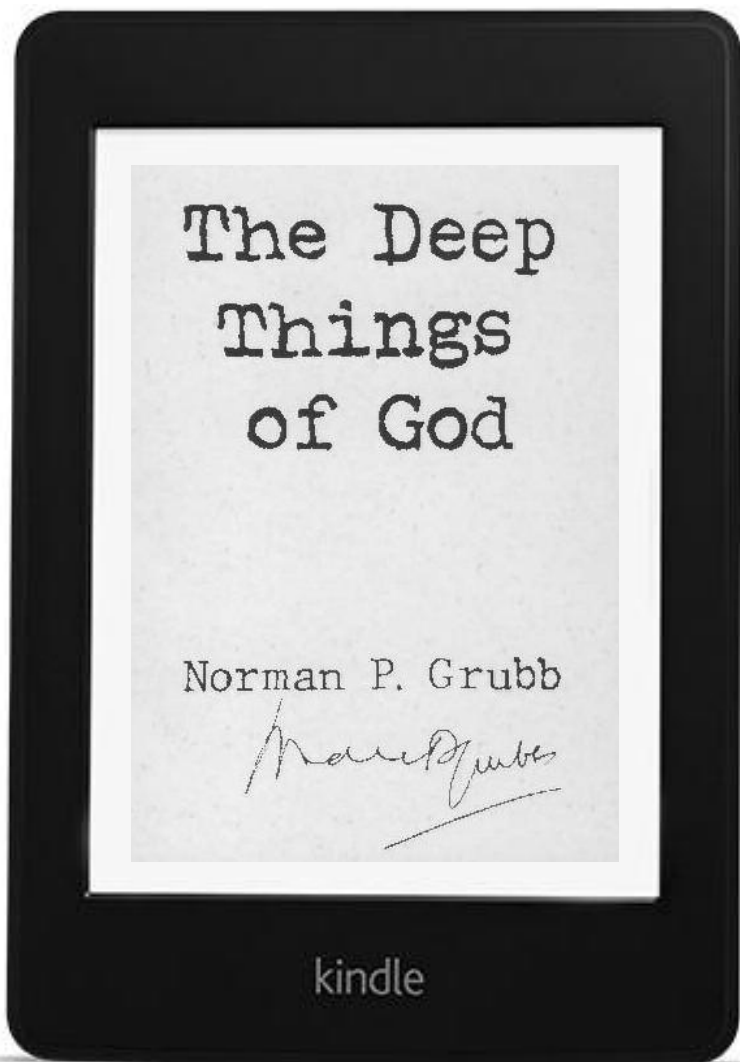
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