

The INTERCESSOR

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

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Imperfection Points to Perfection

By Norman Grubb

We start this issue with a freeing perspective on suffering—when we see all that comes to us as God's perfection, we are freed from our normal, negative, soul reactions to see Him and express Him in the situation.

Looking from heaven downwards rather than earth upwards, and realizing that God has always been nothing but the God of perfection, working *all* things after the counsel of His own will, we can see the whole problem of our chaotic world from a totally different point of view. The fact that God foreknew Satan's and man's disobedience and the resulting chaos, and had prepared the perfect remedy for it before it ever happened, gives us our key. Judgment and punishment there had to be, but He only ever predestined One to feel the full weight of His wrath, His only begotten Son. For all mankind He had only one purpose, to restore them in His Son to their original predestined perfection, and with them the whole fallen creation.

All, therefore, that happens to man in his present fallen condition has its own definite purpose—not of judgment, but of restoration. Suffering and sorrow is the will of God in this sense, that disobedi-

ence must have its due penalties and consequences, or there could be no ethical or rational basis to God's government; but the purpose, in grace, is not penal, but redemptive. Imperfection in all forms is God's finger pointing to perfection. It makes a tremendous difference to our

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outlook and actions when we realize this, for we learn to recognize that weakness, shortages, failures, disappointments, all that is short of the ideal, which are in God's order for this age, are for one purpose only: as parables, as figures, as signposts, pointing to the hidden sufficiency: types pointing to prototypes. It is the di-

alectical relationship: if there are weaknesses, there is strength: if shortages, supply: if failures, success. Thus we read that Adam was "the figure of him that was to come" (Rom. 5:14)—the first Adam, the failure, pointed to the necessity in God's purpose of perfection, of a last Adam, the fulfilment, and to the certainty that that Perfect One was already there in the invisible, ready to be revealed in due time.

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

...God permits needs in our lives *that* He may *now* supply them in Christ. That is the point. Needs, shortages, problems are summonses to *faith*. That is why they are God's will.

the Christ-to-come was the substance. Jesus on earth saw all things in this light. Every earthly object was to Him the figure of its heavenly reality. Bread—the living bread: water...the living water: birth...the new birth: light...the light of the world: life...everlasting life. Human events and activities were all symbols to Him of eternal events and realities, and He used them as parables: the sower, the husbandman, the prodigal, the pearl, the mustard seed, sheep, coins, fish...

What practical application has this for our daily lives? An important one. Every human situation of need with which we are faced is a voice from God saying to us: "That points to My fulness: that imperfection to My perfection: that need to My

supply: that perplexity to My solution." The whole of life in its fallen state is a great finger-post pointing the way from the imperfect human to the perfect divine. But that would not be of much help if we were left with pointing signposts and an impassable gulf, only to be bridged in a future life. No. Jesus incarnate, crucified, resurrected and ascended has altered that. Grace has already bridged the gulf: from heaven to earth and back from earth to heaven. The result is that God permits needs in our lives *that* He may *now* supply them in Christ. That is the point. Needs, shortages, problems are summonses to *faith*. That is why they are God's will. They are His necessary way of compelling us flesh-bound humans to recognize our earthly limitations, to be dissatisfied with them, to seek the way to transcend them, and to become agents of redemptive faith. There He stands just the other side of the barrier, beckoning to us and saying, "I am the answer, I am the supply. I have come to you in Christ. Receive Me in this situation." For need is a shadow. And what casts the shadow? The light. No light, no shadow. The light of God's fulness shines on this world. The oppositions of Satan, to which we add the sin of unbelief, have interposed themselves and cast the shadows of the lacks of this life. Christ has come to destroy that intervening barrier. Then to those who believe Him, it is no longer a barrier but a bluff—a challenge to faith.

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

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

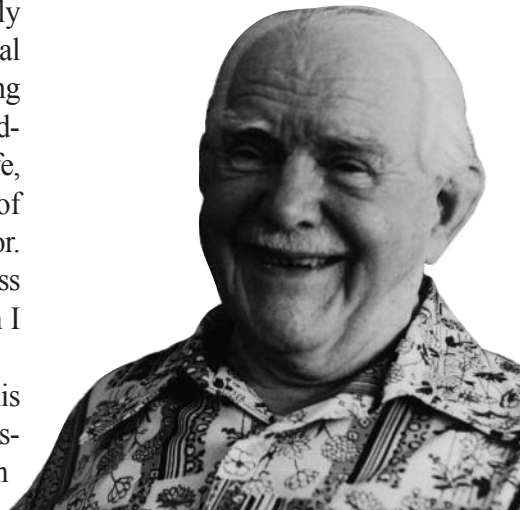
Paul's thorn in the flesh is a perfect illustration of this. Though a "messenger of Satan," *God* sent it, for it was "given" him for a deliberate purpose—to keep him from the subtle inroads of self-esteem, leading to self-reliance. The trial was deep and prolonged (probably increasing blindness). At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

And, far more important, when his own lesson had been well-learned, his testimony has transmitted the secret, even

more clearly than Job himself, to millions of succeeding generations. Our trials are *God's* trials, *given* us for a purpose, exactly suited to us. Our lacks are *God's* lacks, our perplexities are *God's* perplexities. Before the trials, God has already prepared the deliverance and sends us the trials that He may manifest Himself through them. The trial is to stimulate faith, and faith is seeing Him who is invisible. As we do this, in praise and expectation, He gives the answer. It may or may not be the kind of deliverance we anticipate. But it *will* be what we can recognize and receive with joy as *His* answer, and to which we can testify. The need will have been wholly met by *His* supply in *His* way, and, as a pebble thrown into a pond, the widening circles of the testimony will do their redemptive work far beyond our knowledge.

—*The Deep Things of God*

For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He 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.



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!

Editor's Note

“Don’t judge a book by its cover”; “Appearances can be deceiving”; “Things aren’t always what they seem.” Can we all agree that “it’s not what’s on the outside, but what’s on the inside that counts”? We have all heard these platitudes applied to humanity in general, but they are especially true in the spirit sense. What we know is that the outside (cover of the book) is a human’s vessel, containing either the Spirit of Christ or the spirit of Satan. Sometimes the outside may not look so great, but Christ is in there living out His perfect life and will. Or, *visa versa*—the outside looks great, but Satan is at work inside (like an apple—shiny, red and beautiful, but full of worms)!

Often, Satan counts on us to be deceived by appearances. He wants us to be deceived into believing that we are what we appear to be—just us, independent of Christ living His life out through us. In the Part II of the series “Life Really Works!”, the writer addresses how sin operates in the life of a believer and what Satan does/says to deceive us as Christians. The question is also pointedly asked of the reader, “Do any of you who read this actually believe that you, on your own, can satisfy the Biblical standards?” The answer should be, “Certainly not!” So, how then can God possibly expect us to “be ye therefore perfect” (Mt. 5:48)? Read on for a very succinct, yet very total answer!

Furthermore, God directs us to warn one another of any unbelief so Satan cannot deceive us into sin. We are told to “exhort one another daily” lest any of us be “hardened through the deceitfulness of sin (Heb. 3:13).” Norman, in this segment of Bible Bedrock, tells us to take heed against the “dangers of unrecognized backslid-

ing.” Really loving your brother is to not let him fall away to Satan’s subtle (or not so subtle) deceptions. Speak up for their sake, even if it’s uncomfortable for you!

Norman often writes about “seeing through” to God in all things (see *Who Am I?*, chapter 3—Spirit is the Only Reality). In this issue of the Intercessor, we’ve included an excerpt of Norman’s, titled “Imperfection Points to Perfection.” In it, he tackles the questions of why God determines that we face suffering, failures, shortages, problems, and even physical ailments. To the human eye all these look like needs—but, to the eye of faith, they are, in reality, God’s full supply. Remember, don’t be deceived by appearances! Need is actually supply! See this issue’s featured Bible verse for re-enforcement on this point: “...for when I am weak, then I am strong” (2 Cor. 12:9-10).

This topic is touched on again in our “A Look at a Book” segment, reviewing *Who Am I?*, by Norman Grubb. Richard Gilsenan shares how this book has personally spoken to him in his testimony of trying to live a godly life on his own strength. He cites “Spirit is the Only Reality” as a key chapter in the book, helping him to “see through” to God in all circumstances—not getting “muddled by the outer appearance of things.” Furthermore, his description of chapter titles that make you “sit up and take notice,” may whet your appetite to want to find out more of what’s in this book!

We should all be familiar with the scriptural warnings concerning riches (i.e. Mt. 9:24). So, perhaps it seems not possible to be both rich AND godly. Can you possess lots of worldly things yet not be worldly? Well, that depends on who’s running the person on the inside, right? By what spirit is the person being operated? By the Spirit of Giving (Christ/Self-for-Others), or of the spirit of taking (Satan/Self-for-Self)? Psalm 37:21 says that the

“wicked borrows and does not repay, but the righteous shows mercy and gives.” In the article “The Faith Life Has its Tight Times,” Norman tells personal stories of how those who were able, gave to him and others who were in need. He expresses his thankfulness for “those who have this world’s goods and whose ministry in the Gospel is at least in part by the distribution of them.”

Next, we have featured a very tender and encouraging “Letter From Norman” to his “niece”—Jennifer. Jennifer has apparently made known that she sees her flesh as “horrible” and “nasty.” Norman explains that although she can’t see or feel it—Christ is there living, and Satan has only misused her flesh for his selfish purposes. Her flesh, in truth, is wonderfully made by God and made to be indwelt by Him! Norman is so endearing...it is hard to finish this letter and not wish he were your own “uncle”!

You will also come across some child-like illustrations in this issue. They are part of a series that were originally published in the Intercessor’s youth publication, Z-News. These illustrations may look child-LIKE, but they are certainly not child-ISH! Advanced theology such as “Body, Soul, Spirit,” faith, and intercession are simplified for any reader to grasp a basic understanding of.

Also, don’t miss an interesting history and testimony of faith in Norman Grubb’s account of “The Birth of Intervarsity Christian Fellowship.” We’ve also included two other pieces: “Rees Howells’ Intercedes,” a short testimonial of intercession through physical identification with others in need; and “Satan Was Our Boss,” an excerpt from Page Prewitt’s *Life: The What, The Who, The Why*.

Finish up by clipping out your “Word’s to Live By”, and you’re all set! And remember, don’t be deceived...“You just ARE, and He does the keeping”!

A Look at a Book

by Richard Gilsenan

BOOK REVIEW:

Who Am I?

By Norman Grubb

Reader; what is your answer to the meaning of life? True Christians know it is found in the PEARL OF GREAT PRICE—our Lord and Saviour Jesus Christ. But wait! Most of us upon receiving Christ believe we have now been empowered to live the Christian life (that we have a Divine fixed default position) and try to get on with it. But we are not empowered, much as we would like to think we are. God says “I will never give my glory to another,” Isaiah 42:8. We have simply been ignorant (myself included) of what salvation in its completeness means. What *really* happened was that not only did the blood of Christ wash away our sins, but He also, through His body death and resurrection, cast out our operator Satan and joined Himself to our spirits to live out a righteous life through us—a fact most of us are unaware of at our new birth.

The sincere seeker of a righteous life soon finds out, after much failure and struggle, that he is missing the mark and feels condemned; because, as Norman Grubb puts it in his book *Who Am I?*, accepting Christ is only the beginning of the answer to our desperate condition.

Like Norman, I wanted an answer, and include myself among those who have tried but struggled over

years at *my* attempts at living a godly life—buy yet another Christian book, change to another fellowship, speak in tongues, pray more, listen to Christian radio, etc. Norman wanted a total answer—“a rational meaning to all life, a fool-proof workable key to daily living, a road map that I could unfold to a fellow-traveller and say, ‘This is the way.’” That was his reason for writing *Who Am I?*. This is not one of his earliest books, and some may argue that his writings have much the same content over and over again, but he aims to further clarify

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and simplify the meaning of Total Truth until we grasp it.

“Spirit is the only Reality” is a key chapter in the book for me because so much misuse and struggle (unbelief and sin on my part) stemmed from not knowing who I really was in Christ after salvation. I had lived for years and years as a Christian with Christ at my spirit center, but not trusting Him to live out His life by me. Why? Because, like many others, when I accepted Christ as Savior I believed I had to get on with living and fight life’s battles with His help. The truth was that I did not know what had

truly happened at my salvation: Christ had delivered me not only from *sins*, but from their cause—the *Sin* Spirit, Satan. Before I knew this crucial fact I thought deliverance from my sins made me a better/good self. But in reality Satan was out as my operator and Christ was now joined to me in a union to live His own life out through me. This revelation changes how I see everything. Norman emphasizes that we need to be “see through-ers” and not “see-at-ers,” because he says “we shall never find the answers to life’s problems until we see Him The Only One in all activity.” What Norman conveys here is that we now see both positive and negative situations as God coming to us. Now I am able to see life’s circumstances and events through *His* eyes and not get confused or muddled by the outer appearance of things as I so often have.

Another great chapter is “Faith Becomes Fact.” The Bible says, “The righteous shall live by faith,” Hebrews 10:38. In this chapter Norman articulates how our union in Him is based on our faith in Him. Yes, we know we have seen our sinful condition, and trusted in His precious blood, when nothing we could do could make us right before God. But then there is the next stage—our second crisis—when we try to live a godly life and realise we cannot in and of ourselves. If we are honest, we will agree with how Norman sums up

continued on page 19

Bible Bedrock

“Exhort one another...”

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.”

—Hebrews 3:12-13

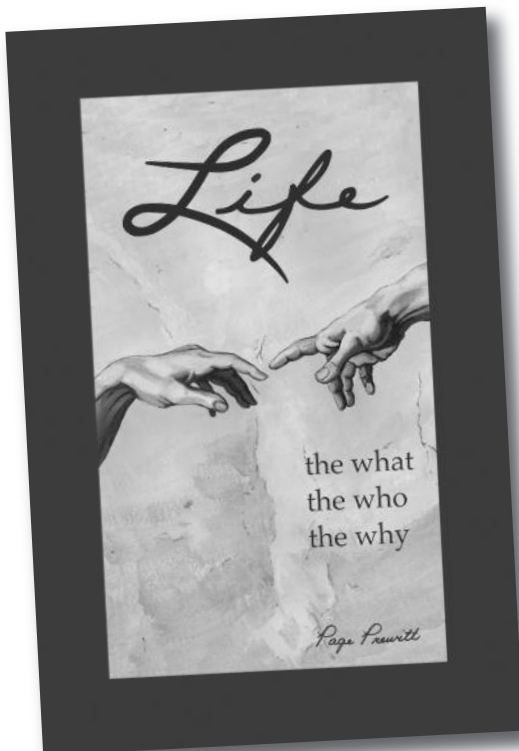
(King James Version)

One aspect of fellowship in the light is mutual exhortation. Twice over in the letter to the Hebrews we are told to “exhort one another,” with particular reference to the danger of unrecognized backsliding. “Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily...lest any of you be hardened through the deceitfulness of sin.” And when we are told not to forsake the assembling of ourselves together, it is again “to exhort one another; and so much the more as ye see the day approaching.” We are to help each other to the highest. But we at once recognize the dangers and difficulties of such reciprocal challenging. On the one hand, we could do it in a wrong spirit, as a form of retaliation—to put a person

right, to give them what we think they deserve. We can be certain that no one is in a position to challenge another on something in their lives or attitudes who is not equally ready to receive a challenge themselves. Only those who readily and continually “break” and admit their own sins are in a place to point out those of others.

On the other hand, it is truly costly to be faithful to a brother. It is much more comfortable to pass things by, say nothing, and thus not risk disturbing the peace. A challenge may not always be accepted in the spirit in which it is intended. It is costly to give, costly to receive.

—The Liberating Secret



Life

the what the who the why

By Page Prewitt

“I have found the book, “Life” to be one of the most succinct messages yet regarding the In Christ position we share; the clarity of your message needs to be spread. May you be richly blessed in all things!” – C.P. Wheeler

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Faith Notes

All that God has ever required of a human being, whether saved or unsaved, is honesty. 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 sends us to hell.

—The Liberating Secret

So we are back again to faith—faith in the absurd—that adversity is prosperity in disguise; and the assaults of Satan, or the “slings and arrows of outrageous fortune,” or the contradiction of sinners, are Christ walking to us on the waters.

—God Unlimited

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, an aspiration becomes realization. “Faith is the evidence of things not seen.”

—The Liberating Secret

We shall likely feel full impact of the foolishness of faith. It looks absurd. It is absurd, because the agony of faith is that nothing can ever be experienced until after we've committed ourselves to it, not before.

—Yes, I Am

The Faith Life Has its Tight Times

by Norman Grubb

One of my favorite Scriptures which I have used among us dozens of times, was when Paul warned the Corinthian church about the danger of thinking themselves to be well off because they were full and rich, "and reigned as kings without us"; but God's standard for apostleship (and I reckon the called of God are the apostles) is "appointed to death...spectacles to the world...fools...weak...despised; hungry, thirsty, naked, buffeted, with no certain dwelling place: labouring with our own hands, reviled, persecuted, defamed, and as the filth of the world and offscouring of all things" (1 Cor. 4:9-13). That has always kept us from thinking that we approached within a hundred miles of apostolic and Scriptural standards of the missionary calling; and that if we have appeared a little more extreme than some, we are miles from the extremes of our forerunners. So personal financial shortage is a very little thing. Paul's standard again suits us: "having food and raiment, let us therewith be content."

We are not saying that God calls others to go this way, and we are thankful, as Paul was, for those who have this world's goods and the comforts of life, and who so freely use them for God. Paul did not tell the rich to give away

their riches; but, while warning them of special dangers and snares in wealth, told them to "do good, be rich in good works, ready to distribute, willing to communicate." And where would all of us be who have this special calling of serving Christ, if there were not the Gaius's whom John thanks for his well-known "charity to the brethren and to strangers"? So I thank God for those who have this world's goods, and whose ministry in the Gospel is at least partly by the distribution of them.

We had our tight times specially in our earlier days, when we were just starting to live as a household by faith. We were then about ten in the house. We also had with us C.T.'s mother's old personal maid, from the days when the Studd family lived in Hyde Park Gardens off Park Lane (these are the years described by Edith, C.T.'s daughter, in her new book). Now retired, the old lady had her home with us, though out of kindness she insisted on cooking for the household. Miss Musset by name, called "Muss" by all of us, she professed to laugh at our weird ideas of living on the promises of God, though she liked the young candidates, especially the boys, whom she called "the Hallelujah Boys." She lived in the basement where we had our dining-

room and kitchen, but would not eat with us. The time came when there was not a thing in the house: no money, not even bread or milk or butter, or the inevitable Englishman's tea. So we decided that at mealtimes, instead of going down to the dining-room, we would meet in the living-room, and have our meals by feeding on the Lord! But it never once happened, all through a week of having nothing.

Every day, three times a day, the bell rang just when we would be getting ready to meet upstairs, and down in the dining-room we would find bread, cheese, tea, milk and sugar. We never knew where they came from, and could only surmise from our cynical friend, Muss! On the eighth day there was a ring at the door-bell as we were eating; a man was outside and inquired if this was the Grubbs' house. He had a load of a ton of potatoes from a farmer who had recently heard of us and sent these along. It was certainly Hallelujah boys who carried those sacks in! Other provision came soon also and things returned to normal. But we always said anyhow God had given us extra, because the prayer is for daily bread, but we had cheese on top.

That same farmer, Warren Andrew, became a dear personal friend; he and his brother Will (both now with the Lord) and their sisters, especially Eleanor, have been a family whose love and friendship and constant visits to their home have been outstanding in our lives. Warren sent us

sacks of lentils through those early years. Often they were our main diet, and sometimes we used to laugh and compare ourselves to the Israelites when it said the quails were so abundant they came out of their nostrils!

Once I was leaving home for a few days of meetings. We were just our own family of five at that time, and maybe one or two others. Before I left I asked Pauline what food or money she had. She said no food and 4s. (50c.) in cash. So we prayed and I left her, like any good husband, humanly to starvation, while I went to plenty! I hadn't left

the house more than an hour or two, when

a van drove up from a very high-brow West End store, Barkers. It contained a large hamper, not of luxury foods but of the basics: a joint of meat, packets of cheese, butter and so forth, and at the bottom a box of chocolates for "The Grublets." We had no idea where it came from.

After my return, we visited by invitation two friends in an apartment in Kensington, not far from Barkers. Our hosts were the two I have just mentioned, Will and Eleanor Andrew, brother and sister. At that time, we had only met them twice before. While we were there, Will took Pauline aside and asked her if she received a hamper of food on a certain day. Then he explained that as he was having his quiet time that morning, a voice had distinctly said to him, "Go to Barkers and order ample provision for a number of ordinary meals, and send it to the Grubbs."

--Once Caught, No Escape

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Rees Howells Intercedes

"I have become all things to all men so that by all possible means I might save some."
-1 Corinthians 9:22

The Spirit led His servant more and more into the secret of intercession—the identification of the intercessor with the ones for whom he prays. Now He called him to share in the physical sufferings of the destitute, which would touch his body.

The government lodging houses provided two meals a day for tramps, and the Lord told Rees Howells to live in the same way—on two meals of bread and cheese and soup.

He had one meal at 6:30 in the morning, and the other at 5:30 in the evening after his day's work in the pit and before he started for the village. It was a battle at first, both physically and mentally, eating at the same table with the others and having different food. "There was great suspicion about where this new thing would end," he said, "and what my object was in doing it. Neither they nor myself had ever seen a man called to fasting, and they thought the 'experiment' would soon come to an end. But in less than a fortnight the Lord had so changed my appetite that I preferred those two meals a day to the four I used to have. That craving for food was taken out of me, and through the whole period my health was better than anyone else's. I never had a shade of a headache, and my body was as fit as could be." He lived like that for two and a half years.

-Summit Living

Q&A

Question:

I don't understand why some people make such a big deal about past sins. It seems like they're the ones who just can't forgive. Since all our sins are forgiven by the blood of Christ, why can't they just forgive and forget?

Answer:

The Bible is clear that the blood is available to all Christians, but it only becomes our cleansing when we confess and repent of our sins. 1 John 1:9 says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Confession is made not only to God but to each other, and that confession of sins is healing not only to the innocent victim, but also to the perpetrator: "Confess your sins to one another that you might be healed" (James 5:16). In "Continuous Revival" Norman Grubb defines repentance as hatred toward our sin and a turning from it (p. 31). He goes on to say, "Where sin is seen as sin and confessed as such, the blood is also seen to be the blood...but the blood never cleanses excuses—sin called by some more polite name!" The Holy Spirit reveals unconfessed sin to us. The guilt from this sin will not be relieved unless the sin is dealt with as instructed by God. Furthermore, sin cost Jesus His life and it kills us. God has a remedy for it and won't accept any way to freedom other than the one he has made clear in the Bible.

Question:

When I kept trying and failing to live a right life, I experienced all kinds of condemnation for not living up to the standards in the Bible. The Bible says in 2 Cor. 3:6 that "The letter kills" (referring to the Law), and in Galatians 3:24, that "the Law was our school-master to

bring us to Christ." I am fearful of getting under the bondage of self-effort again. If Jesus fulfilled the Law, what is my part in living a life that is pleasing to God?

Answer:

Put simply, "law" is defined as "the way a thing works." It is not the law that kills but Satan's misuse of us in relation to the law—him telling us we can and must keep it (Rom. 7:11). When I trust that it is Christ living and that I'm not just an "alone I" but I am Christ/I, then it is Christ in and through me that keeps His law and fulfills His doctrine perfectly.

You are right about the failure to keep the law turning us to God. It was my trying to keep God's law and failing over and over that brought me to the end of the trying. I gave up because I learned through years and years of defeat that I could not be what God wanted me to be. I had run to God for years begging for His help to change me but He was silent. I got more and more desperate and life seemed totally hopeless. Then the time came when out of His total love, grace, and mercy He chose to reveal His hidden mystery to me—"Christ in me, the hope of glory" (Galatians 2:20). As I learned that I was not alone, that Christ was joined to me, and that He was there to live His life as me, His peace, light, hope, and victory became my experience. The truth became mine by faith. I simply began to believe what God said in Gal. 2:20, Col. 1:27-29, and 1 Cor. 6:17. The Bible says in John 15:5 that faith comes by hearing and hearing by the word of God. In other words, I took God at His word and trusted Him to do for me what I was 100% unable to do—live a right life.

A Letter from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

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Jennifer darling,

You will wonder if I've ceased to be your uncle!! But on this 2 ¼ month, 10,000 mile tour, we've had a wonderful time, perfect, but have just had to put off letters and let them pile up. Now I'm back to the pile, and am picking out some special ones. Darling, I greatly enjoyed you taking such time to share in detail what the Holy Spirit is doing in you.

And now get this clear, my darling. You have not been horrible flesh, God made your beautiful human spirit in its soul-body casing to be what you are now, a walking Jesus. But you see an enemy captured our spirits and indwelt our soul bodies since the fall (Rom. 7:20!), and he has misused your flesh for his unclean self-centered purposes. That's why Jesus said our flesh-sins were his (Satan's) works—see John 8:44. So what you repent of is not a nasty Jennifer-flesh (which was beautifully made by God in HIS image); but you repent that Satan has misused you and to that extent we all agreed with Satan and thus were involved as co-operators! But now Satan went clean out for ever in Christ's body-death (Rom. 6:10) and thus out of your precious Jennifer body too (2 Cor. 5:14!).

So now, darling, you don't even have to keep being who you are—a Jennifer form of Christ, as you were once a Jennifer form of Satan! You just ARE, and HE does the keeping. You just be your beautiful daily self, in your new job (glad of that), home etc, and that IS Jesus in His Jennifer form. We all live in the devil's territory in this world, so of course are all within the range of his "fiery darts" of temptation. OK, then, accept those as his right to shoot at you, but as quick as you can, don't "repent" (for they were not sins—Jesus was always tempted, but never sinned!), but

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The Worldwide Evangelization

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as quick as you can, after accepting Satan's right to tempt you, you reverse your "seeings" from the pull of the temptation to who you are—Christ in your form; and He as you overflows the temptations! So up you get again. A sin is only sinly when you choose to do something; that is occasional, but then 1 John 1:9—up again praising the precious blood!

So my darling, the glory is Jesus permanently in you, as you, and you joined to Him as branch to Vine. Just always take that for granted, no matter what stormy soul-feelings or body reactions you may have.

So thank you for your sharing, sweetheart, and maybe you will also be able to share this over again with our one and only precious Mary. And I hope you will spare time to write me still more. And next time I don't expect to be so long in answering.

All my love to you,
Your uncle

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Life Really Works!

by Anonymous

The following pages are a brief sharing from my heart of what is for me the Total Truth of the "mystery which hath been hid from the ages...which is Christ in you the hope of glory" (Col. 1:26, 27). This is the truth lived out, in, through, and as me. Some have suggested that putting this into print might help other members of the Church understand what I and those of like mind with me believe.

PART TWO

What about Sin?

We must learn that only Christ can live the Christian life in us through our being joined to the Lord as one spirit. It is actually Christ's life being lived out through me and as me (Gal. 2:20).

The question always asked when people first hear this is, "What about sin?" I do not say that now, having received Christ, 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 when he says to "walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

Sin Must Stem from Unbelief

When I am not believing in faith that I am "complete in Him" (Col. 2:10) and that in Him I live and move and have my being (Act 17:28), I am not believing what God says about me. That unbelief is sin (Rom. 14:23). By that deliberate yet deceived choice not to believe God, sin then operated me from the outside through my members (Rom. 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 1:9), I am again cleansed and I take His forgiveness.

Satan's Deception

How does Satan work this deception? He knows he has been cast out of me forever, but that he can still gain a foothold in my members if he can induce unbelief in me. So he doesn't identify himself to me as the one still wanting to control me, because he knows I am a child of God, and I know it (1 John 5:19). He knows, then, that I won't believe him if he exposes himself to me, so he masquerades as "just me."

Satan tells me:

"That is just the way you are."

"That is just the kind of person you are."

"You are certainly entitled to that opinion."

"You are certainly entitled to that thing."

Etc.

Thus, I have agreed with Satan that I am a "just me" and *not* joined to the Lord, and I have

fallen for his great trick! I have believed that I am an independent self! By my own choice I have chosen to believe his lie, and sin (Satan) therefore begins to operate in my members, even though I am a Christian. I'm not being operated from within by any "human" nature, and certainly not by Christ, but I'm experiencing sin operating through my members (body and soul). (Read Romans 7).

I pick up on Satan's lie and believe it, and thereafter Satan translates that wrong believing into action, with him being the operator or doer of it. It looks like me and feels like me, but it is actually Satan operating me—the reverse of the wonder by which I normally live: Christ as me!

What Is Temptation?

I have learned that temptation is not evil and that to experience temptation is not to experience sin. 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, "Who are you?" and the following challenge that if He was who He said He was, then He would perform some miracle (Mt. 4). Each time the temptation came, Christ's an-

swer was to the effect, "I am who I say that I am."

The big question was and is, "Who do you say you are?" I answer, "I am the _____ (fill in your name) form of Jesus Christ, who lives His life out, through and as me" (Gal. 2:20).

I know the temptation is to believe that I am not who He says that I am: joined to Him as one spirit—full and complete and needing nothing. This is the real temptation.

Human Responsibility

It may be said that this isn't accepting responsibility for our actions. From the "age of accountability" forward, human responsibility is based on a choice. And freedom of choice is not simply something with which God chose to endow the human race; freedom finds its source and root in the very being of God himself, who freely and eternally "chose" to be a self-for-others. Man's freedom is part and parcel of him from the act of creation, as he was made in the image of his Creator.

The unbeliever after the age of accountability lives from his own choice to have Satan as his oper-

ator. When I received Christ, I made the eternal choice to have Christ become my operator. The Lawgiver in me is also the Lawkeeper in and through me. When I am tempted, the real (and only) temptation to me is to disbelieve that Christ is my operator. My believing that He is my operator is my choice.

So, responsible? Of course every human is responsible for, not his acts *per se*, but his choice of operator. All lesser choices are willed and done through me (See Phil. 2:13) by my operator.

If man were 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 that I am responsible for my choice of operator and therefore for the consequences of that choice.

"Be Ye Perfect"

I know what it means to "be ye therefore perfect" (Mt. 5:48), as we are instructed by Christ Himself to be! 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" (1 Cor. 6:17).

What I have so briefly capsulized is life changing and total. I know there are those who, like me, have found living under "ought's" and "should's" impossible. The law is not of faith (Gal. 3:12). I seek to ease the tension within the Church where so many labor under the burden of repeated instruction and admonitions to be more Christlike!

How do you "honor your father and mother"? What appears to be honor to some is not honor to others. How do you rear a child in the nurture and admonition of the Lord? Does anyone really think that he, in his own power, does that? If you think you do, you lie and the truth is not in you (Gal. 6:3). If you think that Christ

does the honoring and rearing, so do I and I say so.

Do any of you who read this actually believe that you, on your own, satisfy the Biblical standards? Certainly not. Surely, all glory is given to God. Then why is it surprising that I also give the glory to God 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.

Life Really Works!

Thank you for this opportunity to present this thumbnail sketch of what I know. What I know works! I no longer live in the de-

feat and delusion of Romans 7, but instead live in the day-to-day reality of Romans 8. I agree with Paul:

14. 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 the world.

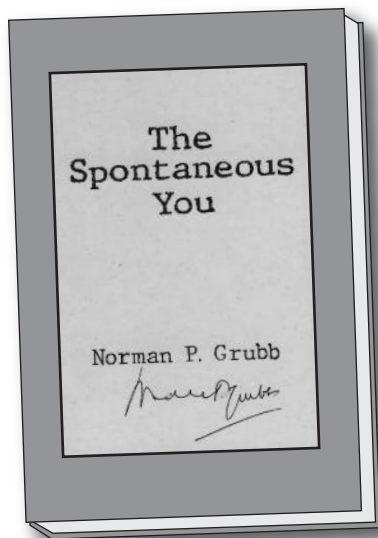
15. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *a new creature*.

16. And as many as walk according to this rule, peace be on them, and mercy and upon the Israel of God.

17. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

—Galatians 6:14-18



Norman Grubb's

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The Birth of **INTERVARSITY** *Christian Fellowship*

by Norman Grubb

I had two weeks left of what would be my final term at Trinity College (Cambridge). It was as if the Spirit “came on me,” as in the Acts of the Apostles. I had a strong inner compulsion to spend those last weeks in calling on all the men with whom I was acquainted there or in other colleges. Likely it would be the last time we should meet on earth, and I wanted to have a final word with them. So I did just that.

One by one, I called on them in their rooms. These were not the normal students of college age, but returnees from the war—sophisticated and mainly ex-officers of various ranks. But I spoke boldly. If I knew the one I was visiting had no saving faith or a very weak one, I spoke to him as either lost and going to hell or obviously with some inhibiting sin blocking Christian growth.

The results were phenomenal for those days, though very different from the present thrilling responses in the student world. About 16 took various steps in accepting and committing

their lives to Christ. This was “news” among our CICCUs friends, and they asked me to meet with them and tell more about it. I did, and as I did, once again that inner voice spoke clearly to me. “Should not every university and college in Britain, and then in the world, have some kind of union of Christian students like the CICCUs?”

Might it not be possible, even before I sailed for the Congo, to arrange some get-together where some of us in the CICCUs could meet with some from other universities? I turned to two of my special friends—Clarence Foster, later Secretary of the Keswick Convention, and Leslie Sutton, who later joined us in the Congo—and asked if they would meet me in Leslie’s room in Queens. Even in these last weeks before Christmas, could they get the loan of a hall in London and ask others from Oxford and London and Durham Universities to join us in a first InterVarsity Conference? They agreed, and about 60 of us gathered.

What I only dimly realized then was that this

was the birth of a world-wide movement in the colleges of the world. What actually happened was that it was agreed upon to have an annual InterVarsity Conference (IVC). This then became the beginnings of the InterVarsity Fellowship (IVF).

Dr. Douglas Johnson gave up his medical profession to become the first Secretary, and really developer, of what is now so strongly established all over Britain. Dr. Howard Guinness did the same in Canada and Australia, as did Stacey Woods in the USA under the title of IVCF (InterVarsity Christian Fellowship).

Now throughout the colleges of every nation, students gather under the title of InterVarsity Fellowship of Evangelical Unions

(IVFEU). Many thousands of students have been brought to Christ and built up in the Word and Spirit these 65 years, since we had that first InterVarsity Conference in London in 1919!

Behind it, as ever, there was the intercessor death by which, as Jesus said in John 12:24, a corn of wheat falls into the ground and dies, if it is to bring forth fruit. I did have that death in leaving my degree behind in order to hasten to the Congo. There was also the "obedience of faith" in which we refused to be linked to

any Christian movement which did not have Christ crucified at its center, no matter how popular or widespread it was.

Amazingly today, in Cambridge, Oxford and many other universities, the evangelical unions are actually the biggest unions. They are larger than the debating, drama or sports unions; and students by the hundreds attend the weekly Bible sessions and Sunday evening evangelistic services. The formerly flourishing

Student Christian Movement, without its firm Bible foundation, is almost nonexistent.

Nothing was schemed or planned or even foreseen, but there was simple absorption in gospel witness among students by all means then available.

All "signs and won-

ders" which have followed have been by the direct guidances and leadership of the Spirit. But always there has been the "obedience of faith" in the present calling, accompanied by the death and resurrection intercessory process.

—Intercession in Action

The complete book *Intercession in Action* by Norman Grubb is available for purchase on page 27, The Bookshelf.

All "signs and wonders" which have followed have been by the direct guidances and leadership of the Spirit. But always there has been the "obedience of faith" in the present calling, accompanied by the death and resurrection intercessory process.

A Look at a Book

continued from page 5

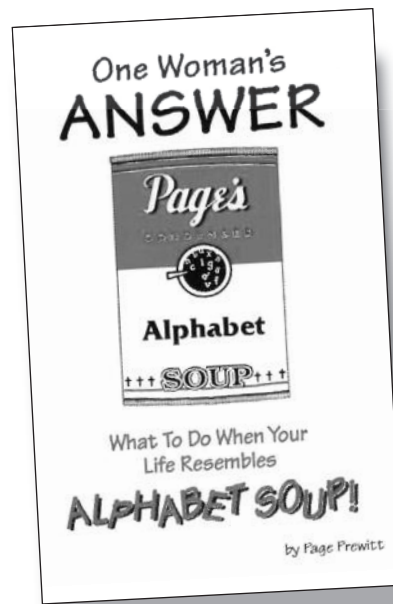
our efforts to live as we should: “We have neither the power for service, nor the consistent living, nor the inner rest from strains, nor ability to handle our problems.” How true that had been for me. The answer is our faith in Christ—not just as Saviour and Lord, but as our very life.

The chapters in *Who Am I?* are only a few pages each, but their titles make you sit up and take notice: “We Only Know Right Through Wrong,” “What You Take Takes You,” “The Self Can’t Be Improved,” “God Determines Not Permits.” These and indeed all of the chapters confront and encourage the honest seeker. We don’t have to strive to be someone special. Just trust Him as you to get on with the living. That is free-ing!

Finally, I much appreciate being able to have books such as *Who Am I?* available to me and strongly recommend it to others for encouragement and biblically based truth. For those of you trying to make it on your OWN strength—you were never meant to, and there is no such thing anyway! Christ is your Strength.

Page Prewitt’s

ALPHABET SOUP



“...has the basic simplicity and elegance of Einstein’s $E=mc^2$. When we look back it will probably rank with other outstanding 20th century achievements as one of the most important writings of the century. It takes the complicated ideas of Norman Grubb, who was a Cambridge undergraduate with decades of missions’ experience, and with a woman’s insight is able to condense it down into its main insight: no independent self and Christ in you as you.”

—Anonymous Reader

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The Law and the Cross

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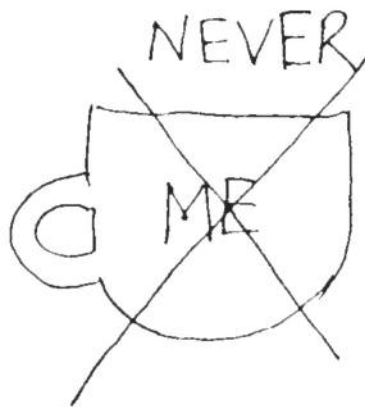
For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

John 3:16

I have been crucified with Christ;
and it is no longer I who live, but
Christ lives in me
Galatians 2:20

Union/Two Natures

We have this treasure in
earthen vessels. 2 corinthians 4:7



I am the vine, you are the
branches; he who abides in Me,
and I in him, he bears much
fruit; for apart from Me you
can do nothing.

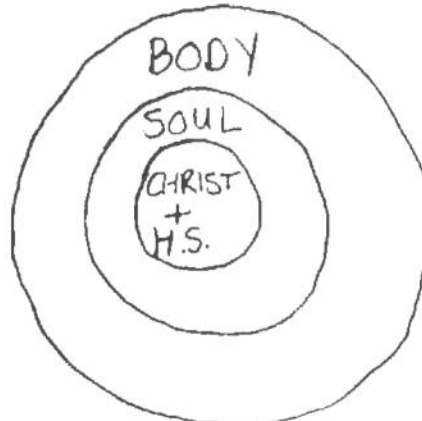
John 15:5

Body, Soul, Spirit



You are of your father the devil, and you want to do the desires of your father.

John 8:44



But the one who joins himself to the Lord is one spirit with Him.

1 Corinthians 6:17



SPIRIT
I KNOW
DESIRE
CHOOSE

~~I~~ AM SCARED
CHRIST/I FEELS SCARED,
BUT I HAVE COURAGE AND
CAN DO WHAT NEEDS TO
BE DONE.

2 TIMOTHY 1:7

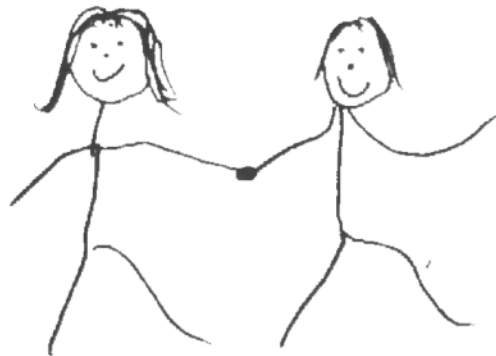
Word of Faith

Now faith is the substance
of things hoped for, the
evidence of things not
seen.

Hebrews 11:1

Intercession

I am for you!



And I searched for a man
among them who should
build up the wall and
stand in the gap.

Ezekiel 22:30

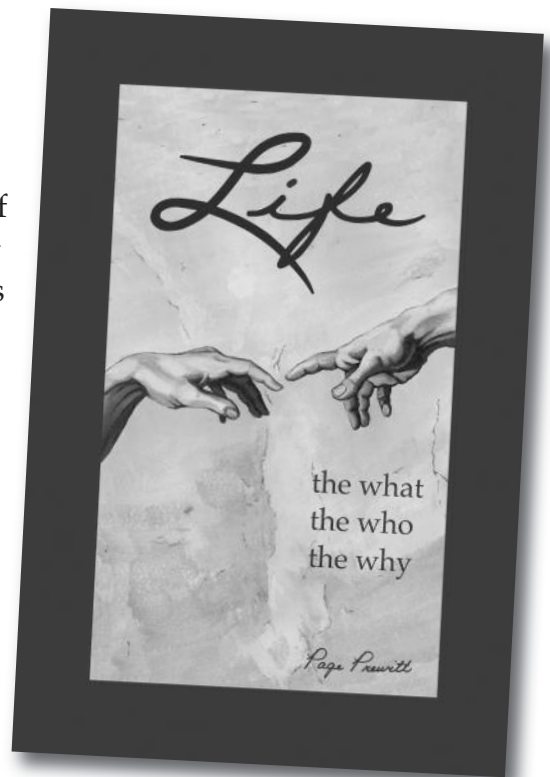
Satan Was Our Boss

by Page Prewitt

We enter life with our human spirit joined to the spirit of error, or Satan. As unfamiliar as this idea may be to you, please take note because it is cutting edge truth. Until we are born again, we are Satan-bossed and sin (*All have sinned*—Rom. 3:23) for us is a way of life: *Wherein times past ye walked according to the prince of the power of the air, the spirit that now works in the children of disobedience* (Eph. 2:2). Our sin does not have to be some dreadful transgression. The slightest infraction, like a white lie here and there or some slight selfish act, is all it takes. The good news (and that is why the Gospel is called the good news) is that when we accept Christ as our savior, the Holy Spirit joins Himself to our spirit and we become one spirit with Him: *But he that is joined unto the Lord is one spirit with Him* (1 Cor. 6:17). He then is our boss or operator and through us He expresses His nature. Thus we are total humans who become one with a Total God.

Another equally important component of the Total Truth is that everything and everyone in the universe, whether saved or lost, is and always will be 100% dependent on God, the creator and sustainer of all things: *In him we live and move and have our being* (Acts 17:28). And as strange as it seems, this includes Satan. In light of this truth, we conclude that there is no such thing as anyone being independent of God or, to put it another way, being an independent self. Nonetheless Satan (created Lucifer, God's Light Bearer) driven by pride and ambition, made the calculated choice to act as though he was independent. He chose to reject God's authority over him and defiantly declared himself equal with or independent of God: *I will be like the Most High* (Isa. 14:13, 14).

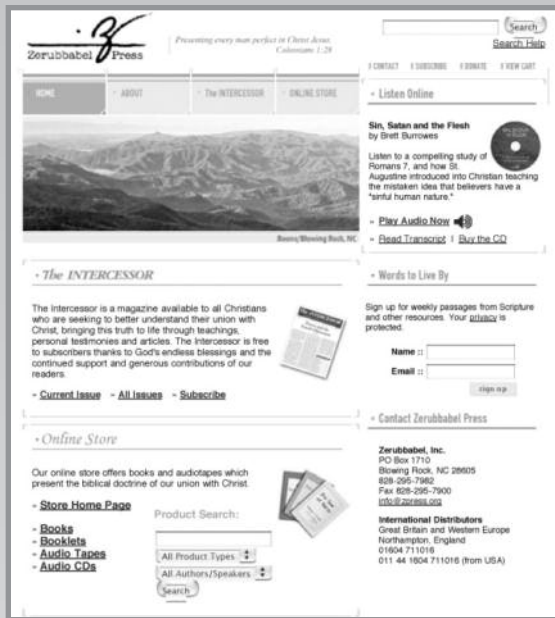
This statement is the foundation of Satan's sin. His transgression became full-blown when he moved from thoughts and words to deeds, his deeds being his self-love and in turn, his rejection of God who is self-for-others love. By doing this, Satan opened the dark side of God and became the opposite of Him—total self-for-self. The God-given consequence for Satan's sin was that he and his angels became enemies of God and were cast out of heaven forever.



—Life: The What, The Who, The Why

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When I am weak...

And he said unto 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, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

– 2 Cor. 12:9-10

(New American Standard)

Words to Live By...

We are free, because we know ourselves as nothing but the expresser, vessel, branch, temple, body member and slave of the Deity self, His Spirit joined to our spirits. And we have moved in by the recognition of faith, as in Romans 8:2 and Galatians 2:20, to being right self-conscious selves, conscious of ourselves being Himself in expression. We act freely as ourselves because He has of His own choice by grace joined, fused and identified Himself with us as ourselves. We are "driven" people, driven by His self-for-others deity nature... And we live freely in His keeping in our soul-body reactions as much as in our spirit (1 Thes. 5:23).

—Norman Grubb

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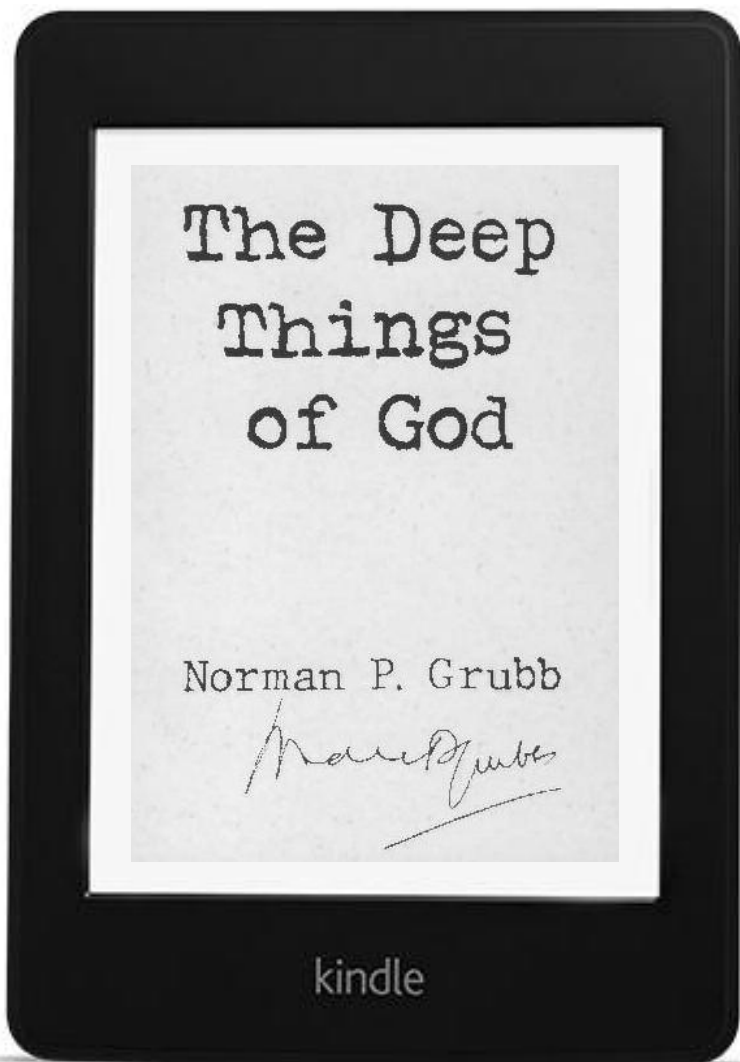
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