

The **INTERCESSOR**

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

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Walking in the light...

By Norman Grubb

This daily walk in the Spirit is not merely a matter of continuous fellowship with God. It is also with one another. To abide in Christ is to be at one with the body as well as the Head. There is the horizontal relationship, as we saw, as well as the vertical. Indeed, the former is the acid test of the reality of the latter.

John makes that plain when he says that our righteousness among men is the proof of our righteousness before God (3:7); and our love for our brother of our love toward God (4:20); and our testimony before men of our faith in God (4:15). In every case the visible horizontal is the practical demonstration of the unseen vertical.

So John says, "If we walk in the light...we have fellowship one with another." Now we have seen that this walk demands quick recognition of sin, followed by confession and cleansing. But this also means that when the sin has affected a brother, the confession must include him. That is really obvious, and we but mention it in passing. A repentance before God which said, "To You I confess, but not to my brother" needs no comment on its unreality.

David called repentance "brokenness." That leaves no place for establishing my own righteousness. Down I go before God, and before man where necessary. A bent tree can spring into place again, a

broken one cannot. That is repentance. This is no light challenge to face, for so many sins I commit affect my neighbor: an untruth, irritability, harsh criticism, stress and strain, an unquiet spirit, even the heaviness of unbelief, affect home, church or business. I must be ready to confess, and under God's guidance will often do so. Yet confession to man should be under His guid-

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ance. Satan can whip God's saints and drive them from behind to unwise action, whereas the Spirit gently leads and goes before. There are times when confession can do more harm than good. There are earnest folks who embarrass by their constant references to their failures. I must be truly willing. That is the point. The rest we can leave to God.

But fellowship in the light includes more than confession to a brother. It

includes testimony one to the other. Confessing with the mouth of the Lord Jesus, as Paul commands us to do. The emphasis then is not so much on the thing that needed cleansing in our daily walk, although that has to be mentioned, as in the cleansing received and the joy that followed. This is almost an atrophied limb in our church life, with a consequent limp in our fellowship. In early Methodism the weekly class meeting was used for this purpose as the most vital method of keeping the congregations walking close to the Lord and to one another. Each member was required to tell of his week's progress,

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sins, temptations, and victories. There are those in various parts of the world today who maintain this form of open fellowship, and prove how richly the Spirit seals it.

To confess with the mouth is a principle of living faith, and it is meant to be the natural habit of the believer to tell of the Lord's daily dealings with him, both in fellowship meetings and in the normal contacts of life. Confession to those against whom we sin is an obligation: testimony is a continual privilege. Some of its important effects are worth noting.

Bringing into the light the Lord's dealing with me over a particular sin sensitizes me to that sin, and indeed to sin in general, as nothing else can. It is the fulfilment of the law of faith that, when we confess a thing with our mouth, it stands before us in its stark reality: we see it in clear outline as never before.

It always magnifies Christ and gives glory to the precious blood, when we tell of its power in our lives, and give the homely details. At fellowship meetings of this kind there is a constant stream of praise ascending to the Throne, as one after another tells of up-to-date experience. But it needs to be down-to-earth testimony with the practical details both of the failure and victory. Vague generalities have little life in them.

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Those who have begun to learn this way of open fellowship find they become sin-sensitive and thus can quickly be cleansed. They discover why they were so often in bondage and heaviness of spirit for no apparent reason. Sin always binds and usually blinds. Formerly when we sinned, we often did not recognize it was a sin, yet it bound us. "Whoever commits a sin is a slave to that sin" (John 8:34). Now by a quicker recognition, there is a quicker appropriation of the blood and a quicker deliverance. That is a direct result of learning to walk in the light with one's brethren.

Walking in the light helps me to keep free and honest. All too easily I slip into unreality, appearing before others better than I really am. I become a partial hypocrite. Jesus gave special warning against that subtle leaven of the Pharisees, which is hypocrisy, adding that most striking summons to openness, "For there is nothing covered which shall not be revealed; neither hid, that shall not be made known." It is all coming out one day. Better the small blush now, than the big blush later on! Better the burnings of a purging humiliation now, than to have all burned up that day!

Then, only true openness brings heart into true unison with heart. When barriers are really down, and fellowship has gone below the surface to where we are living our daily lives and meeting our daily temptations, there is a sense of brotherhood and understanding nothing else can give. Such fellowship in the light, costly though it is, gives us all a new understanding of one easily missed truth—that He

fashioned our hearts alike, and that we are all men of like passions. One of the devil's commonest lies to us is that I am the only person who would do or think such a thing. If my brethren knew, wouldn't they be horrified! And I am shut up in a prison of secret shame, and maybe struggle against some temptation which I imagine assaults no one as it does me. But when we walk in the light, how different we find it to be! We are all alike. There is level ground at the foot of the cross. Like temptations come to all of us, and we all need the same cleansing blood. Here we find unity indeed. Not in some artificial attempt to claim some special standard of spirituality, but as fellow sinners all rejoicing daily in the same Saviour.

In this lies the humanity of the Bible biographies. We can understand these men because they were like us. It was actually said of both Elijah and Paul that they were men "subject to like passions as we are." We know all the intimate failures of these men. How Sarah persuaded Abram to take Hagar; how Moses disobeyed God; how Jonah ran away; what the still small voice said to Elijah when he had fled from Jezebel; and even what Satan said to Christ on the mount of temptation. How do we know these things? The answer is obvious. Those who experienced them must have told them. The walls were down in those days!

Then again, one of the weakest links in the believer's witness is disunity. Christ foresaw that when He made it one of His last two commands that we should love one another, and when it was the chief petition of His last prayer. In families, between husband and wife, parents and children, in congregations between individual believers, and between sections of the assembly, we all know our

constant failures. Walking in the light is the solution for this. Disunity manifests itself in me by a hardness in my heart towards a brother. I may feel I am justified, and I may really be so: I may have strong and rightful differences of opinion: I may have dislikes founded on mannerisms, on personality quirks, or on more serious manifestations of the flesh. But my hardness is sin, when I am told to have perfect love, to love as He loved me. The only

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primary solution to such constantly arising fellowship problems is for me to walk in the light. When I learn to face my hardness as sin and, if so led, to admit it to my brother, I am paving the way to a meeting place at Calvary.

Whenever I see faults in my brother as something bigger than the fact of Christ in him, I am sinning. When my eye is single, it is full of light. In looking on my brother, my eye is single, when I am seeing Christ in him, and only then. In God's sight that is all He sees, for "by one offer-

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!

ing He hath perfected forever them that are sanctified.” My eye is evil when it is so fixed on faults and failings in my brother that they obscure my clear sight of Christ in him. And how easy it is to do that! It is the beam in my eye which hinders me from taking out the mote from my brother’s eye. Motes are there (as also in me), but they are fiddling compared to my sin in making more of them than Christ in him. He is the apple of Christ’s eye! Let me therefore get my sin out of the way, by confession and cleansing, and if led, by confession to my brother. Then let me renew my faith in the One within him who is busy conforming Him to His perfect image. That is perfect love. It is not blindness concerning those motes, but it is clear-sighted faith and love. It surrounds the brother with love, and contributes a living faith to the fact of a transforming work of the Spirit going on in him. That is the difference between criticism and discernment. Criticism sees the flesh or devil in a brother. It tears down and condemns. It has self-superiority at its roots. Discernment sees Christ in a brother. It edifies. It combines loving appreciation of the present with hope for the future. If I do that, I am fulfilling the love commandment, so far as in me lies, and demonstrating the unity of the Spirit.

Such are some reasons for the horizontal walk in the light, as well as the vertical. We are not under the law. We are not bound or commanded at set occasions to bear testimony one to another, or in our gatherings. We are led by the Spirit, and He will show the right occasions and right things to say. There may be times for restraint or silence: times when such a testimony might merely be misunderstood or hurt the hearers: some things that might be unseemly or embarrassing. But if there

is a ready heart, understanding and accepting both our privilege and duty to walk in the light with our brethren, God will guide aright.

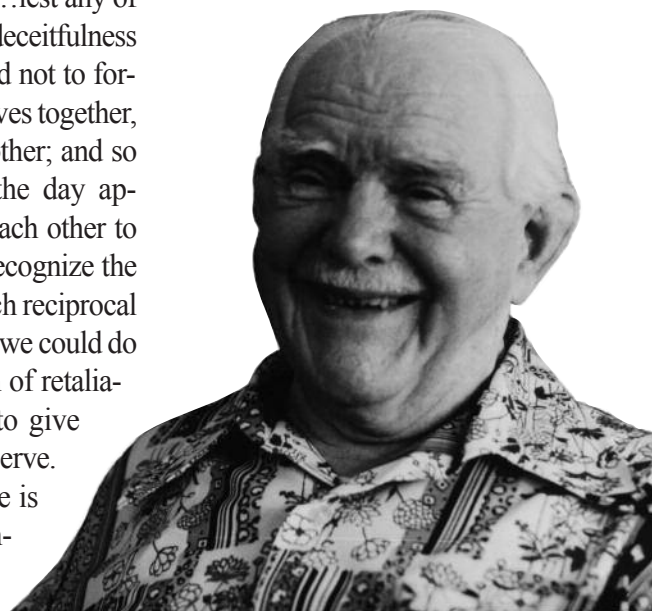
One of the hindrances to such ready testimony is sometimes the deep-down sense that we ought not to be the kind of people that are tripped up and have to admit the need of cleansing in this or that. But the fact is that we are. The flesh is weak, and we walk in it, though not of it; and often even our sense of shame is really pride, and our condemnation is that we have failed. We will do well to get this constant fresh sight of our nothingness, even though born of His Spirit, and to recognize how quickly we are caught out by flesh and devil. Then our testimony will have more in it of a glorying in His grace than of confusion at our fall.

One other 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*

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

“What is love?”...one of the great questions of life! The Bible says “God is love” (1 Jn. 4:16). Okay, so how does that translate into us as humans being able to love? As a believer, Norman Grubb found himself lacking in *feeling* love towards other people, and therefore thought he didn’t love them. He found himself pleading for God to help him be more loving—as if love were a thing that God could give him more of. (He gives account of this in his autobiographical book titled *Once Caught, No Escape*.) It wasn’t until a revelation came to him of 1 Jn. 4:16 that Norman realized that “God is love” + “God through the Holy Spirit lives in me” = God lives His loving life for others out *through* me! It doesn’t really matter how “loving” you *feel*—it is a matter of trusting that Christ is living out through your vessel. This issue of *The Intercessor* gives example after example of the many manifestations of God’s love being lived out through others in daily life.

In our lead article, “Walking in the light...,” Grubb addresses head-on this problem of experiencing disunity, hardness, broken fellowship, lack of love, and other sin against fellow believers. The answer? Walking in the light. What does this mean? Open fellowship and confession to man, as well as to God, of our daily failures. Norman describes it as getting your sin “out of the way, by confession and cleansing,” so Christ is free to live out His life. As Norman says, “That is perfect love.”

I’m sure we can all relate to going through life and seeing all events that hap-

pen to us in terms of “how does this affect me?” But, as the Bible says, we are a new creation in Christ (2 Cor. 5:17). And in the article “Life’s *only* meaning...” Norman Grubb lays out what our new perspective is as Christians. Christ is there to live out His love for others. We now look to see how an event that happened to *me* can be used to meet the need of another.

Next, in “The Total Remedy,” Norman discusses love in the form of Christ’s death on the cross for us. He shares great insight into the details of the supernatural spirit switch that is able to take place in us due to Christ’s death and resurrection. Many Christians easily talk of the cleansing blood that Jesus shed, which is immensely important. But, here we hear just how important Christ’s body death was in freeing us from the eternal consequences of sin.

Our next main feature, titled “Who is my neighbor?,” is an excerpt from a biography of Edith Moules—a missionary in the heart of Africa. Everyone knows the Bible says to “love your neighbor as yourself” (Matt. 22:39). This is a fascinating account of Edith’s battle against being obedient to love, not only the neighbors she felt like loving, but *all* of them—despite a cost. In her battling prayers with God, she gets right down to the particulars of her thoughts and feelings. Even though her circumstances are extreme, all of us can identify with this kind of struggle. Her victory in this battle is absolutely inspiring. “Greater love has no one that this, that he lay down his life for his friends” (John 15:13).

Yet another form of godly love is in the form of discipline. Not a very popular term, especially among adults that are set in their ways. Yet this article by Jon Langley, titled “Godly Discipline?” is very

timely—in this age where church discipline is lacking (or in cases, non-existent). Jon discusses the importance of discipline in his own life, as well as listing for us the many biblical references on how discipline is proof of God’s love for us. In addition, the Bible commands us to “admonish one another” (Col. 3:16). If we allow sin behavior to continue in someone’s life without confronting or correcting them about it, we are allowing Satan to maintain a stronghold in their life that can have harmful effects both in this world and the next. Jon further states that Paul is one of the best biblical role models in this area. We are walked through several instances in the Bible where Paul takes opportunities to discipline, correct, and instruct his churches...all for their own benefit and the glory of God.

And of course, one of the highest forms of loving someone is telling them the truth—in this case, the truth of the gospel of Jesus Christ! In this reprint from “Z-News,” our former youth magazine, Kim Rogers (now Langley), takes us down the Roman Road in “The Road to Life.” She gives us helpful tips, as well as encouragement to take someone for a “stroll down the Roman Road” and share the ultimate life-saving truth.

It is also amazing and humbling to experience the love that God pours out to us through the forms of others around us. Janie Prewitt has written a tape review for us on Page Prewitt’s “Powerless Over Life” tape. In it Janie first expresses her gratitude to Page and others who shared their love in helping her through a powerful and devastating addiction. It was, therefore, very meaningful for her to listen to this tape. In this talk, Page takes the listener through her knowledge of the

Q&A

Question:

I know that as a Christian, Christ lives in me in the person of the Holy Spirit. But I'm confused about my responsibility. How can I tell when the Holy Spirit is operating and when it's me?

Answer:

Thank you for writing. Your's is not an easy question to answer, especially in a few words. To get the full picture of who we are as humans and how we operate you will find Norman Grubb's book *Who Am I?* very helpful. You are not alone in your confusion about human responsibility. Many Christians, upon hearing the truth of their union with Christ, struggle needlessly with this question. The problem is due mainly to the misunderstanding of how we function as human beings.

Our human responsibility hinges on our one God-given capacity, which is our freedom to make choices. The Bible word for our choice-making ability is faith. The key to the whole of life is that all choices stem from the choice we make as to who we contain, not what we do. Norman Grubb has summed it up by saying "Life is not a matter of becoming something but of containing someone."

Before we are born again, we are indwelt by Satan who stole us from God at the fall. He is our inner boss and he uses us to do his evil deeds through. "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 who is now working in the sons of disobedience—and we too were by nature, children of wrath" (Eph. 1:2-3).

At our new birth we exercised our free faith choice when we invited Christ to be our Lord and Savior. This faith response was our only responsibility in the matter. Eph. 2:8-9 says, "For it is by grace you have been saved, through faith—and this not of yourselves, it is the gift of God—not by works so that no one can boast."

Now that we are born again, the life of Christ operates in and through us by our repeated use of this came God-given capacity—faith. We simply recognize that Christ is here within—not in some far off place requiring us to call on Him in times of need. No, no, no! This idea is part of the graveclothes that have remained with us as a result of the fall.

Let's keep it clear. In our new life Christ has become our very life by joining Himself to us. The Bible says it this way: "Christ your life" and "He that is joined to the Lord is one Spirit with him."

He has become the real we, Christ in our human form, "Christ is we." "So normal Christian living as Watchman Nee so well puts it is this 'mysterious' combination of the duality in the unity" (*Who Am I?* p. 101). God the Positive using us the negative to express Himself through. Thus we see that it takes the two (God and us) to make the one functioning "right" person. For this reason it can never be just us operating. It has to be Christ as us. But we can know that it is not the Holy Spirit operating in us when we sin. When this happens we have slipped back under the control of our old boss, Satan. Our failure to trust Christ in us as us gives him this temporary control.

Faith Notes

Every human situation of need with which we are faced is a voice of God saying to us: "That points to My fullness: that imperfection to My perfection: that need to My supply: that perplexity to My solution."

—The Deep Things of God

Jehoshaphat was human. He feared, the record says. Quite right, quite normal. Necessary, in fact, for fear is faith in reverse; and faith, once roused to believe the worst, can be reversed to believe the opposite.

—The Law of Faith

Faith itself is really only He in us believing in Himself—there is nothing human left to it. If I hold a book in my hand and say, "This is a book," I am only directing your and my own attention to the fact of the book. That is faith in the fact that the book is a book. If I say to you, "I believe this is a book," I am diverting your and my attention from the fact of the book being a book to my views and beliefs about the book. I have transferred your potential faith from the book to myself and my opinions.

—God Unlimited

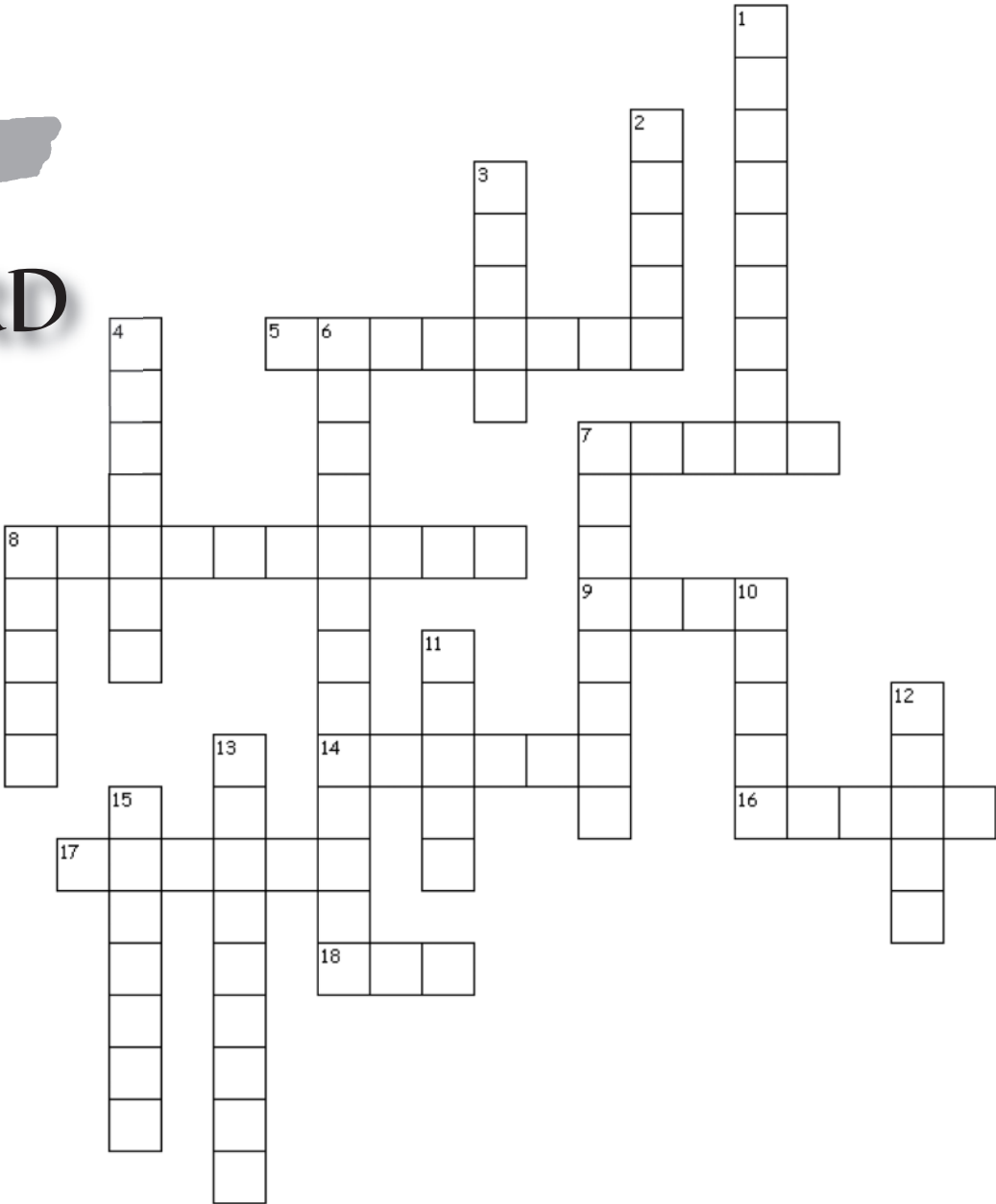
Doubt and uncertainty are the seedplot of faith, for we can never ultimately prove anything. That is what puts passion into faith. Coming to certain conclusions in heart and mind, we deliberately believe what we cannot prove. Faith is heart and mind committal. The only certainty possible to faith is the certainty of faith!

—God Unlimited

Two Works of the Cross: The Blood and the Body

Who can deliver sinners from the reign of death, from slavery to the spirit of unrighteousness? Who can reconcile the lost world to God, the Creator and True Owner of all mankind? Only Jesus Christ, God in the flesh, the Lamb of God who knew no sin, could be our sinbearer who would pay the price that **MUST** be paid for **ALL** our sins. He was the blood sacrifice—pure and acceptable for cleansing us from sins. He also died a physical death which we can

choose to share in and so be “crucified with Him.” In the body death, the spirit leaves the body and it was thus we could be freed from the indwelling spirit of Satan/sin and re-born by the quickening of the same Holy Spirit that raised Christ from the dead. Washed clean from the guilt of sins and freed from the spirit of error, the cause of all sin! That is a total salvation, praise God!



ACROSS

5. 2 Corinthians 5:17 says 2 Corinthians 5:17 says, "Therefore if any man be in Christ, he is a new ____; old things are past away; behold, all things are become new."
7. Romans 6:4-5 says, "Therefore we are buried with him by baptism into ____; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."
8. In Colossians 1:12-14, Paul gives thanks to "...the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have ____ through his blood, even the forgiveness of sins."
9. 1 Peter 1:18-19 tells of God's gift through his Son, "...ye were not redeemed with corruptible things, as silver and gold,... but with the precious blood of Christ, as of a ____ without blemish and without spot..."
14. In 1 John 4:6 we see that all men are either indwelt by Satan or by God: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the ____ of truth, and the ____ of error."
16. John 8:44 says more about the sin spirit dwelling in the unredeemed, "You are of your father the ____, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it."
17. In *God Unlimited*, Chapter 8, paragraph 8, Norman Grubb writes, "...human love still has self at the centre, and it cannot give itself for those who hurt it. That is solely the quality of ____ love. Christ died for the helpless who couldn't give a thing in return, for sinners who defiled and despised Him: for enemies who would murder Him if they got a chance, and who did. That is God's love."
18. 1 John 1:7 says that "if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all ____."

DOWN

1. The Grace and Mercy of Christ's work on the cross for us is proclaimed in Romans 5:9-10, "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the ____."
2. Ephesians 1:7 tells of the work of the blood of Christ, "...in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his ____."
3. Ephesians 2:8-9 says, "For by grace are ye saved through ____, and that not of yourselves; it is the gift of God, not of works, lest any man should boast."
4. Romans 5:6-8 says, "...Christ died for the _____. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."
6. 2 Corinthians 5:21 states the completeness of our deliverance from the wages of sin in Christ: "For He hath made Him to be sin for us, who knew no sin; that we might be made the ____ of God in Him."
7. Romans 8:11 says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that ____ in you."
8. We share in Christ's death and resurrection as we see in Colossians 2:12: "...buried with (Christ) in baptism, wherein also you are ____ with him through the faith of the operation of God, who hath raised Him from the dead."
10. Colossians 1:19-20 says, "For it pleased the Father that in him should all fullness dwell; and, having made peace through the ____ of his cross, by him to reconcile all things unto himself..."
11. 1 Corinthians 15:21-22 is God's provision for sinners: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made ____."
12. In Genesis 3 Adam and Eve knew ____ for the first time because they disobeyed God and ate of the tree of the knowledge of good and evil which He had forbidden them to eat.
13. Ephesians 2:1-2 speaks of the wretched sin-life that Christ's death has delivered us from: "And you hath he ____, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."
15. Romans 5:19 says Romans 5:19 says, "For as by one man's disobedience many were made ____, so by the obedience of one shall many be made righteous."

Bible Bedrock

The Swaying Battle of Faith

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness."

—Romans 4:16-22
(King James Version)

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

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

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

At the fourth stage, a radical change takes place: the burden and struggle is replaced by a burst of praise "giving glory to God." Now faith is shining out in noon-tide strength, and is called "strong." God alone, the God of the impossible, fills the vision; worship and praise

take the place of strife and travail, for the soul that is occupied with glorifying God cannot at the same time be obsessed with doubts concerning Him.

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

Some have to toil up the ladder of faith, with varying degrees of labor; but we say again, it is not wrong to feel the conflict with doubt, so long as we are honest about it. Indeed, it is only living faith that doubts, for "faith is not the banishing of all difficulties, but their subordination to greater certainties." One of the most candid remarks in this respect was made by the father who brought his demon-possessed child to Jesus. It will be remembered that he said: "If thou canst do anything, have compassion on us"; and Jesus' answer was: "If thou canst believe, all things are possible to him that believeth." Now notice his reply. "Lord, I believe; help thou mine unbelief." In other words, he recognized frankly two counter-currents in him: one believing, one disbelieving. With one half of him, as it were, he said: "Lord, I do believe." But the other half of him was calling out "Impossible"; and, instead of hiding it, he exposed it and cried for deliverance. That is the way through.

—The Law of Faith

Life's *only* meaning...

By Norman Grubb

If I am as He is, how does it work out in practical life? It means a revolution in my outlook. Normally, I interpret all happenings of life in terms of their effect on myself. My physical condition, my home affairs, my business affairs, my social life—how do they affect me? What difference does this situation, this crisis, this tragedy or problem, this success, make to me? If I am a Christian, I may seek a Christian interpretation—this is for the testing of my faith, for the maturing of my walk with God: but still it is in terms of its effect on me. But we have already said that the way things affect God is the opposite: not their effect on Him, but on us. Jesus living our lives. So now with us.

The new outlook is: This has happened to me as some way by which I am to meet the need of others. As Paul says in that Second Letter to the Corinthians, in which he most fully shows what living other people's lives means: "All things are for your sakes."

The fact is, and the change which has taken place in us is that it is no longer a question of either my own life being for myself, or of God being for my convenience, or my salvation, or sustenance. So I practice a changed outlook. My normal human reaction will always be: Why has this happened to me? But now I say "This is for others. I move over within from my outlook to God's. I may not in the least see how it is for others. It may be merely that my going through a tough experience with God fits me to share and show the way to others going through the same without God. Paul said he was comforted in all kinds of afflictions, so that he could share the secret of that same comfort with others in like afflictions.

The point is the habit of always relating all things that happen to me to the meeting of some needs in others. It is the difference between frustration and opportunity. If I just see things as happening to me and I don't know why, I am frustrated. I say, "If only things were different, if I hadn't had that difficult past or this physical disability or family problem. I could be of some use," then I am bogged down. But if I say, "God, you have sent this for some purpose, to minister somehow through me to some people in need," then it is opportunity. Life is then always an adventure of faith, never dull, never repetitious, always with some meaning round the corner. Let us get it in its total dimension—life's only meaning is God and others.

—*The Spontaneous You*

A Letter from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

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July 29, 1982

Dear Margie,

Yes, precious love, you do well to give time to the Bible. After all I've been many years learning and giving out, so truth in its Bible form is fixed in me. So the more you can "soak" in whatever way the Spirit leads you, the better. Make Romans central. Long ago I was told, "Get Romans and you really have your truth roots." I did that. So I advise you to do the same. Soak, and use any helps till you have a fair grasp of what Paul is revealing. Then indeed all of Paul: Galatians on law and grace; Colossians and Ephesians on our Christ in you life; John and his Epistle on union lived in fact. And so on. You will go as led but usually soaking in the Epistles is richest.

Then, darling, still be BOLD, and give out what you know as far as you know it. Don't hesitate but give what you've got. Give it as all truth to you at present. For all the Spirit is taking you through in your own life is really His food for others by you. Expect to be a harvester.

And my darling, even your own personal "obsession" with eating, don't allow it to condemn you. Go back every time and affirm it has no power over you, though it may appear to have at times. Always see the Lord, He is THE ONLY POWER, and you count on Him to give you the regular deliverance until the thing drops off you.

Now write me again, my precious spirit-daughter. I enjoy hearing from you and am so glad you can pour out your heart.

Lovingly,

CONGO • SPANISH GUINEA • IVORY COAST • UPPER VOLTA • SENEGAL • LIBERIA • GHANA • PORTUGUESE GUINEA • CHAD
CANARY ISLANDS • COLOMBIA • VENEZUELA • URUGUAY • BRAZIL • DOMINICA • FRANCE • TRUCIAL STATES • IRAN
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Tape Talk

by Janie Prewitt

TAPE REVIEW: *Powerless Over Life*

By Page Prewitt

“The more I realized what those 12 steps were saying, I began to see that what he was saying about what kept the alcoholic or the drug addicted person drug and alcohol free, or sober, was exactly the very same thing that I believed keeps us sober, keeps us well, keeps us operating full tilt as who we are.”

I must tell you how arresting and meaningful it is for me to hear Page Prewitt’s voice speaking these words. You see, she is my mother-in-law and has been my spiritual Mother for 30 years now. I am so grateful to have been given this tape to review because she has spoken this truth to me as long as I have known her as she has persevered and fought against Satan’s strongholds in me for a very long time.

So, as I listened to Page’s voice coming from the tape player and speaking about her experience accompanying a young friend of ours who went through a drug and alcohol rehabilitation program years ago at a hospital in our home town, I felt so grateful, sobered and humbled as I thought back to her suffering through with me as I fought against the help she and others poured out to me before finally agreeing with God in them that I was choosing to be an instrument that Satan was so freely using to live his sin by.

Because you see, I am an addict. I

met Page when I began dating, and then marrying her son, Steven, 30 years ago. I was deep in the throes of anorexia and bulimia and was spiritually and physically killing myself. I was barely living as I chose a black existence of lying and hiding that I was powerless over escaping. I had semi-willingly gone to two 12 Step programs myself, but only half-heartedly wanted a sober life, and only that by the illusion that I could do it by some sort of self-effort. God rescued me by putting me in Steven’s family and their extended spiritual family that I came to know as He mercifully taught me the truth of Galatians 2:20, Colossians 1:27-28, John 15:5 and many other verses that I had never before lived from but that thankfully have now changed my life. And the most sobering (and glorious) truth of all is that I have always been and always will be powerless over everything in my life and only by accepting this and believing that, as a born-again Christian, I am joined to the Holy Spirit and by Jesus Christ’s life being lived out through the vessel that I am created to be, will Satan not be free today to live out the sin life that he so freely lived out by me in the past.

Needless to say, the truths and messages in this tape are especially meaningful to me, but the excitement that Page was so thrilled to relate to everyone in her audience (and to you too if you choose to listen to this fantastic tape) is that she realized, as she listened to the 12 step program counselors, that the tools they were giving to the addicts to become and stay

sober are exactly what she had come to believe and then teach to others as the tools to live in the truth of who we really are—Christ in our forms living out His life through us. Page knew that God had already shown her these tools before she ever heard of the 12 Step program, and that if she could give them to the whole world, the world would get well! I am so grateful that Page shared God’s tools/truths with me. Only by trusting Jesus Christ to live out His life through me am I kept sane and sober today.

So if you have ever admitted (or even considered) that you are powerless over life, please take the time to listen to this talk by Page. She will take you through her first-hand experience with Alcoholics Anonymous 12 step program, her knowledge of some of the tools that program gives to addicts to become and remain sober, the crucial first 3 steps of the program and how they directly parallel with the truth of Christ living His life out through us, some personal and very painful experiences of her own as she tirelessly sought out God’s answer to her desire to live the Christian life. She also talks about interesting things she learned such as the truth about what a “dry drunk” is not only in a chemically dependent person, but also in a spiritual sense in a Christian’s life. Page tells you how she learned that God’s people can break through the wall of denial in someone who is blinded by Satan with something called “intervention.” I am very grateful to have been the recipient of many interventions by my spiritual family as God

continued on page 24

the T O T A L *re m e ad ly*

by Norman Grubb

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

who either contain the god through whom wrath is our portion, or those who contain the Saviour-God through whom mercy comes to us. This greatly simplifies salvation, for it is merely change of gods, not change of the vessels which contain Him. Or to use that other great illustration, we are either branches of the false vine or of the true. “I am the true vine,” said Jesus, therefore there must be a false one.

Who then can make this exchange? Who delivers humanity from its slavery to its false usurper and replaces him by the True Owner? Obviously a slave can’t redeem a slave. There can be only one, and that the Owner and Creator Himself. He only has the right to represent the human race and do something which can include them all. That is why we safeguard the incarnation in our gospel. There is no point nor power in the death and resurrection of Jesus, unless He was God in the flesh, the author of the human race becoming a member of it to represent it. This is one of those “supernatural” events, of which we gave examples on our first pages, which are not explicable in terms of human thought but issue from the spirit, not the matter, dimension. So it is no good trying to explain or explain away what issues from the realm of

what we call the impossible, but we are to learn what is really the only actual. Human thinking is what has bound us to realms of time and space; for the true realm we must have “the renewing of our minds,” the “new man which is renewed in knowledge after the image of Him that created him.”

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

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

But He did rise. There was nothing that could hold Him, because, though our sinbearer, He was not Himself a sinner under the law of sin and death. Therefore, "quickened by the Spirit," He could be "raised from the dead by the glory of the Father." And what did He leave behind on our behalf? That is what is important to us. He left both the cause and effects of sin. The effects are our destiny in outer darkness, the consequence of the curse of the law, the guilt, the condemnation, the weeping and gnashing of teeth, the worm that dies not and the fire not quenched. All disappeared from sight forever, because He took them on Himself on our behalf, and then left them behind on our behalf when He arose. Therefore Paul said that in His resurrection we are justified; in other words, not merely forgiven, which might still leave a memory behind of the things for which we needed the forgiveness; but justified, meaning that we are as spotless, sinless, as the Saviour Himself; and all the past in memories of fact or dread of destiny are out of sight and out of mind forever. That is the overcoming in the

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

But that alone, tremendous as it is, would not solve our problem or give humanity its release. The cause is our problem, the sin, not the sins. And we have seen sin to be the term used for the nature of the spirit of error who lived his sin-quality of life in his vessels and by the law of an indwelling spirit, he expresses himself through the human spirit which he indwells. Sins are the products, but the producer is the problem. And what salvation would it be for a human race indwelt by the spirit of sin and thus compulsively expressing his self-loving nature, to be released from the consequences of a sinful life, but not from the compulsive cause? We should just go on living as before. Therefore the Bible presents us with Christ's death in a twofold form—in His blood and in His body, of which we are continually reminded in the memorial Supper. And that is why in Paul's 1 Corinthians 10:16-17 reference to the Supper he speaks of our communion in the blood and body of Christ. But then he says we are one with Him and His body, symbolized by the bread; but he does not say in the same sense that we are one with him in His blood. The reason is that a person's blood is his very self. When that is shed, his life is gone. But a person's body is more external, more we may say his clothing. His blood, therefore was uniquely Him going that

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

—*Who Am I?*

Who is my neighbor?



By Norman Grubb

*In this excerpt from the book **Edith Moules: Mighty Through God**, by Norman Grubb, we catch a glimpse of one woman's personal crisis of faith as a missionary in the heart of Africa.*

Edith had made a genuine consecration of her life during those two months with C.T. Studd, but she had to discover, as we all do, that "Saying I belong to Jesus and want to be obedient to Him is all very well; but this life is not lived out by a crisis only; it is an attitude of obedience rather than a decision to be obedient at one time. It is an attitude of brokenness, not just a crisis surrender. I found it very easy in a meeting to come to a decision of surrender to God. I found it much more difficult to maintain in daily work and relationships an attitude of humility, of brokenness, of obedience to God. I do not think we need to go running after the cross at all. The cross will find us down the straight road of obedience. But the power, the power of spiritual living, is in this process of walking with God."

It happened to her in this way. "We had started our Nala work rejoicing, and I praise God for those rejoicing days, and for the baby walk by which we attempt, when we are young, to press hard after Him and in His service. But if we mean business with Him, He will bring circumstances to bear upon us that will make us more and more understand a commissioning from which we cannot escape.

"I had not very long to wait before I had one of the

biggest crises in my missionary life. We were getting on very well one evening at the dispensary. I suppose I had 300 patients. They were all sitting round under the trees on the grass and among the poor little bits of flowers we had attempted to plant. "Suddenly at the back of them all—he had been standing there unobserved for a while—I saw a leper. I had seen lepers before, but this man was terribly mutilated. He was led by a small boy, and was almost naked. His toes and fingers were gone, his feet swollen, no nose and he was dribbling from his lipless mouth down over his bare body. Both he and the child looked travel-stained and hungry. I suddenly became contagion-conscious. I did not want to touch that man and I said to myself, 'Oh, we cannot have a leper here; but whatever shall I do?' I looked at him every now and again and wondered what I should say to him. Finally, when everybody had gone, he hobbled around, and the small boy looked up wistfully into my face and said, 'We have come to come.' That is African idiom. 'We have come to come.' 'Well, where have you come from?' 'The other side of Poko.' Nearly a hundred miles; more than 80 miles through the forest he had walked with feet like that, swollen to bursting point. It must have taken them days and days.

"That was the moral issue I had to face. The man needed help. He needed outward help as do many others. It is no use thinking that we can go out and preach the Gospel, and shut our eyes to facts. We cannot have that hard heart which says, 'I must not

look at the suffering of people. I must not look at their aches and worries. I have come just to be an evangelist.' I could have done that with leanness to my soul. I could have said, as I did say to God for the next four days when God was dealing with me, 'I came here to evangelize.' We can make evangelization a shibboleth. We can make evangelization our goal instead of Jesus, if we are not deeply willing that Jesus should be revealed through us in life-giving power, and that means the cross.

"So here was I up against my problem. The little boy said, 'We have come to come,' and I had no leper hospital and no intention of building one, nor of starting a leper work; I had not even thought about it. All my plans were made, and they did not include the lepers. What was I going to do? Do we like to be liked? I don't think honestly there is anybody who does not. And I wanted to be liked. I did not want these persons who had come a long way to be so disappointed that they disliked me. I wanted to be liked. And very often the test before God, at least in my own heart, is that I want to be liked and I won't face up to

the light God is flooding into my soul. God speaks to my innermost heart, and I can handle that word deceitfully, and even bring a very good cause as my alibi, such as evangelization. I wanted to be liked and so I did not say, 'Oh, I am afraid I have only come here to preach and to help the few people who come to me. I don't want to have lepers here because other people might get leprosy, so I am afraid you will have to go home again.' That sounded too blunt. So I smiled at him as though I were really sympathetic, and I thought, 'What can I do? I suppose I could put him up somewhere for the night, and he will slowly find out the sad truth.'

"I went up the hill and found an old tumbledown shack, and I asked a workman to fix it up a little bit and tied a bit of pith together to make a door. Then I said to the leper and the little boy, 'You can stay there, if you like, for the night.' I went home and thought, 'They have come a long way. I must give them food.' So I went to the garden and got some. But it was very easy to do that because we had communal gardens. It had not cost me a cent. And it is very easy to pull up and dispense something that has cost you nothing, and still feel that you have dealt with the situation.

**Do we like to be liked?
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"Next morning there they were, with my 300 patients, waiting under the palm trees, and all my joy had gone. Instead of bubbling over and talking to the patients as I washed their wounds, there was a weight inside. The moral issue was there, and when we are not willing, deeply willing, to be obedient to the light, the joy goes and we dry up. It is a moral issue that is really at stake everywhere. I don't believe the Christian struggle is so much facing up to the intellectual side of things, as facing up to the moral issue of a daily

walk. The leper waited and my joy had gone. There was a kind of shadow over things. It was rather dim that day but we got through the treatments and then—well, it was not much good giving an aspirin tablet for leprosy. We could wash his wounds and we did wash his wounds, and we found a bit more food from the garden, and still hoped that he would find out that he had come to the wrong place. I am afraid it is very often like that. Those who are in need come to the wrong place. We are dried up. God's word says that if we are really going the cross-way, we will be like a spring of water whose waters fail not. Yes, at times we can be like a spring



of water. But, oh dear, when the thirsty one comes and finds the water has dried up...!

"Well, so we went on day after day, that man standing there until everybody else had gone and then saying, 'Haven't you anything for me?' and still that awful shrinking in my heart and the feeling that I did not want to touch him and wishing he would not come. I went to God again and again—and again and again. I could not tell you the hours I spent before God those four days, telling Him all about that man, telling Him I was really sorry for the poor leper—but it was not my job. It took me four days to find out that it was my job. Sometimes it is not prayer meetings that are required. We need not tell God about the people who are lost. We need not tell Him all about their sufferings. He knows them far better than we do. We need not tell God, as I did, how far the man had walked, or try to persuade Him that we are sympathetic, when He can see that we are not willing to face up to things. I was supposedly in prayer before God. But that was not the true agony of prayer, for true intercession dies for its objective. One can use a red-hot prayer meeting as an opiate. One can use a half-night of prayer as a narcotic to lull one out of something which one just has to face. And God was trying to talk to me, to show me that when He could get me, He could get the leper; and when I would really come back to the fact that I belonged to Him, then somehow He could work the miracle in the other fellow."

Finally, on the fourth night, in the scene described at the beginning of this book, "the battle was finally fought out. In the simplest of ways God showed me again the Sunday School lesson of the Good Samaritan, about the man who came to Jesus and asked Him what he himself already knew. Jesus said, 'What is written the law—how readest thou?' And He made the man put it into words about loving

the Lord his God with all his heart, and his neighbor as himself. The man then quibbled as to who his neighbor was, just as I was doing, and Jesus showed him who his neighbour was and Jesus showed me that night who my neighbor was. I do not want to be a hypocrite and say that that night I learned that every man is my neighbor and that I now love every man, my neighbor, as myself. I dare not say such a thing; but I did learn that it is the highest at which we have to aim—every day and all day, whether that neighbor is likeable or unlikeable, whether that neighbor praises me or does not praise me. It is because we fail in this that there is trouble and dryness and lack of power in our lives. Over and over again came the command, 'And thy neighbor as thyself'; and it was not until I realized that the leper was my neighbor that I could get peace.

...I did learn that it is the highest at which we have to aim—every day and all day, whether that neighbor is likeable or unlikeable, whether that neighbour praises me or does not praise me.

"The next morning I told the leper that God had been talking to me. Of course he did not understand very much. But I told him that I had fought shy of him and shunned him, and that there were several reasons for this. I cannot remember the words I used to him. But I did say that

God had shown me that I did not belong to myself, but to Him and that He was Almighty, and helped me. So I was going to help him and he could stay. And you can imagine the joy on that man's face. But I said, 'You have got to look to God, because I have no medicine for leprosy and I haven't a place to put you in and don't know how it is going to be done. But God will do it. So will you kneel down with me?'

"We knelt down together, the man with the swollen feet, the little boy with the wistful face, and this queer woman with the 'white' hair and 'the things on her nose that didn't drop off' (my hair was very fair and I wore pince-nez). And we talked to our heavenly Father, and they said 'Amen.'

"The man with the bad feet and awful body has gone to be with Jesus long ago, and the little boy is healed from leprosy and is a Christian. But that was really the beginning. I had at that time to face a few things. In my battle before God (and it was a battle), I was trying to tell God that I had come out to evangelize. But that was just an excuse for not facing the situation squarely, because I have always been an evangelist and trust I ever shall be. I did not want to face up to handling leprosy, because deep down inside me I was scared lest I should contract it. That is unworthy, certainly unworthy of anybody who takes up the medical profession; but the fact remains, I was scared of leprosy, although it is not nearly so infectious as people think it is; nevertheless, missionaries have had it and I feared it. This was foolish, because, if we belong to Jesus, it is much happier to go to Him a leper, than to go to Him with a dried-up soul but without leprosy. And after all, what does a body matter?

"Then I was really afraid of a second point—of becoming involved. Now being involved is the root of the matter; until we are willing to be involved to the hilt for God, we do not belong to Him completely. Until we are prepared to be utterly taken up by whatever He chooses to thrust upon us, we are not free. Why some people find it very difficult to get a call, is they are trying to get it, plus the strings they are holding on to. And until we are really free, until we have let loose from the things which we call necessary to life, we cannot really, honestly, and entirely get God's leading. And we can never really understand His commission.

"I shall never forget C.T. Studd's conversation with one of our missionaries. The missionary wanted to do something which Mr. Studd thought unwise, but he did not forbid it. He just said, 'Alright, go head.' The missionary went up his blind alley, and reaching to the end of it, found he had to come back. But he wanted to save his face, and so came to Mr. Studd with some face-saving excuse for turning back. Mr. Studd sat there with a twinkle in his eye, as the man

gave him his final reason for not going through: 'You see, Bwana, one must live.' 'I don't recognize the necessity,' replied Mr. Studd! When we are in the place where we don't recognize the necessity of living, we are so cut loose that God has a chance, and that is what I mean by getting involved.

"Then I realized that if I looked after this leper and the little boy, the story would go out on the drums, or some runner would carry it to the next village, and the next, and the next, and I should be inundated! Was I willing to be inundated, and take in more and more lepers? I had to learn that God enlarges our capacity, not only our soul's capacity, but our mental capacity, and our organizational abilities. He enlarges the whole man, as we are willing, deeply willing, to go the way of the cross. Very often we say we cannot do a thing, simply because we lack the faith and are afraid of really launching out. Only God can teach us to step out on to the water and walk on it with Jesus.

"A third point was that I did not want financial responsibility. In the Worldwide Evangelization Crusade all workers trust God to meet their needs, but, as it is primarily an evangelistic Crusade, general funds are not used for medical work. Any extra activities of that kind must be a private responsibility, and I didn't want that on my plate; I was facing an issue there! I did not mind being told what to do and then doing it. But I didn't want to be responsible. I don't believe we can jump into a thing like this. As we are willing, God will show us how to take it in His strength. We have to learn to trust Him for a postage stamp, before we can trust Him for a £10 note. The fact is, I belonged to a faith mission, yet lacked faith!"

—Edith Moules: *Mighty Though God*



Godly Discipline

By Jon Langley

I recently heard a quote from famous NFL Football legend Johnny Unitas: “A man never gets to his station in life without being helped, aided, shoved, pushed and prodded to do better.”

I don't know about you but I immediately related to this quote. It's certainly been my experience in life, and especially my Christian life. I've had a number of friends and people who have gone out of their way to help me, looking out for my best interest and spiritual wellbeing. Countless times I have received help and been aided but on many occasions I'm sorry to say I have needed to be more forcefully shoved, pushed and prodded. Another way I would describe this is—corrected and / or disciplined.

In scripture we are told repeatedly that God disciplines those He loves...

Hebrews 12:6

Because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son;

Deuteronomy 8:5

Know then in your heart that as a man disciplines his son, so the Lord your God disciplines you;

Psalms 94:12

Blessed is the one you discipline, Lord, the one you teach from your law;

Proverbs 3:12

Because the Lord disciplines those he loves, as a father the son he delights in;

Revelation 3:19

Those whom I love I rebuke and discipline. So be earnest and repent;

Whilst discipline seems unpleasant at the time and often we resist, actually we should be thankful, and take a moment to realise

that proper discipline is proof of God's love for us, His children.

Recently I was reading in the book of Philippians and for me, one of the best biblical role models we find in this area of providing correction is Paul. In Philippians Paul outlines how we should live, walk and how our attitude should be toward one another. So many of Paul's letters demonstrate how he constantly looked out for the interests of others, and he instructs us accordingly in Phil 2:3-4: Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others.

Paul never compromised his message when preaching to the lost or encouraging or rebuking his fellow brothers and sisters. It would have been easy to take the softly-softly approach but he never hesitated to shove, push and speak to anyone about sin, unbelief, and provide correction where he saw a need. And we should be the same.

He did so because he firmly understood the standard which God requires and which Jesus speaks of in Matthew 5:48 we are to be perfect, as your heavenly Father is perfect. We are also told plainly that God expects us to live holy lives (1 Pet 1:15-16: But just as he who called you is holy, so be holy in all you do; for it is written: “Be holy, because I am holy).

Paul knew what was at stake. Ultimately God's final judgement will come to pass. As the psalmist writes “My flesh trembles for fear of you and I am afraid of your judgements” Psalm 119:120. And, in the end, every idle word spoken and secret thing will be brought out into the light (Ecc 12:14).

Thankfully Paul saw it as his calling and responsibility to push and shove his church members when necessary. In this sense he was a true brother and friend to them. Paul

loved his fellow brethren and did not want any of them to perish. In fact, I would say that Paul agonized over them, oftentimes putting their welfare and interest ahead of his own. He walked his own talk.

But as we know there was a cost to Paul in pouring himself out for others like this. Many people did not want to hear the truth from him and did not want to repent. Instead, they reacted negatively and often violently toward him. To list just a few examples:

Acts 13:50 – Paul and Barnabas were persecuted and thrown out of the region

Acts 14:5 – the crowd plotted to stone them and so they had to flee

Acts 14:19 – Paul was stoned and left for dead

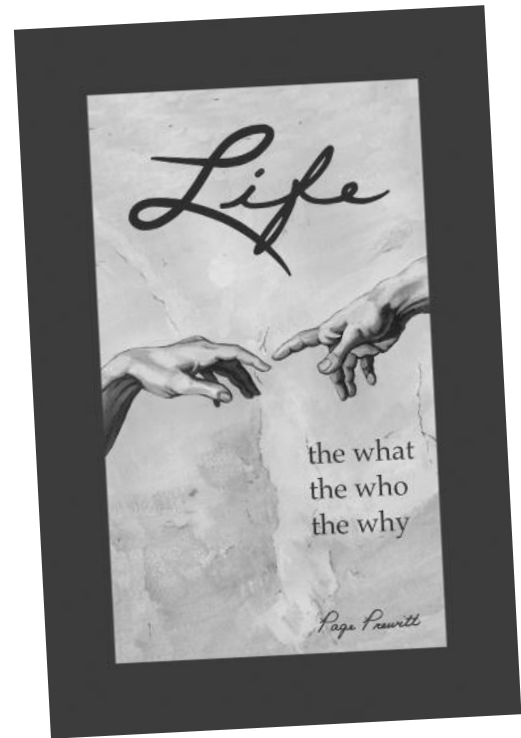
Acts 16:23- Both Paul and Silas were beaten and thrown in prison

Acts 23:1, 2 – Paul gets smacked in the mouth

Remarkably, Paul is undeterred by all of this and had a Godly fear about things which truly mattered. He continued to chastise and did not fear those who kill the body but cannot kill the soul (as Christ says in Matthew 10:28).

At a deeper level what we actually see going on in Paul is Love; the self-sacrificing / Agape love. And the Bible tells us clearly that God IS Love! (1 John 4:8). God's spirit abided in Paul just as it does in those of us who are believers so this is our reassurance and calling to love one another as Christians in this way (1 John 4:-11:12 – Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time. If we love one another, God abides in us and His love is perfected in us.

I believe this is also our calling, to imitate Paul's lead which is the same attitude, mind-set and actions of Christ "I am the good shepherd; the good shepherd lays down his life for the sheep (John 10:11). And just as a shepherd may use a crook to recover a fallen animal, often the only way to save them is ensnaring them by the neck or leg. It may seem unpleasant at the time but often it's necessary and the only way to rescue the sheep.



Life

the what the who the why

By Page Prewitt

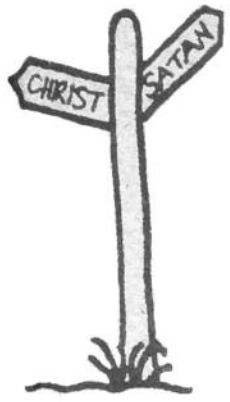
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THE ROAD TO LIFE

by Kim Rogers.

There is probably someone in your life, who is not a Christian, that you really want to tell about Jesus Christ. It always feels a bit scary to tell someone about what you believe. You might think that they won't like you anymore, or that they will laugh at you, or just won't listen. However, what we can say is that these are just thoughts and feelings, which are O.K. and can be expressed. What God wants us to do is talk to people about Jesus even when it feels scary. If you don't know what to say, a good place to start is with the Roman Road. The Roman Road is a series of 4 bible verses from the book of Romans and one from John's gospel. It explains everything a non-Christian needs to know about God. So we'll go through it step by step, then it will help you share God's truth with a friend.

The first verse of the Roman Road is Romans 3:10, which says: "There is none righteous, no, not one." This means that nobody is good and honest and has obeyed God. Lots of people believe that they are "good people" because they haven't done anything REALLY bad, or because they help old ladies across the street! God says that there is not one person who is righteous.

The next verse, Romans 3:23, says: "For all have sinned and fall short of the glory of God." This emphasizes the fact that every single person (except Jesus Christ) has disobeyed God. Since we are all born containing the spirit of sin, we all break God's law. To "fall short of the glory of God" means that we don't measure up to His standard, so we are not worthy of His praise.

Romans 6:23 tells us: "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." So, we know that everybody has sinned, and this verse tells us that what we get, "the wages" for that is death. We know that everybody dies physically on earth but what death means here is spiritual death, which is eternal separation from God. However, the good news is that because God loves us, he gives us a gift greater than we deserve. In my Bible the reference for gift says "free gift," which tells us God gives eternal life FREE OF CHARGE to us. We can live forever in Christ, because He took "the wages" for all our sin.

We know God's gift is free, but how do we get it? The answer is in Romans 10:13 "For whoever calls upon the name of the Lord shall be saved." To call means "to utter aloud," so if we speak out loud that we want to accept God's gift through Jesus Christ then we will be saved from death. We can live with God forever in heaven.

The final scripture of the Roman Road, John 3:16, sums up what we have learned: "For God so loved the world that He gave His only begotten son, that whoever believes in Him should not perish but have everlasting life." This reminds us that God loves us so much He sent His Son, who never sinned, to take our punishment. Even though we deserve death, if we believe in Jesus Christ we can live in heaven forever.

It's a good idea to write these verses in your Bible so that you have them handy when you need them. So, why not take someone you know for a stroll down the Roman Road? It can change their life!



“Let us, therefore, make every effort to enter that rest”

—Hebrews 4:11

Faith is not looking for a future revelation; it is realizing a present fact. Faith slips from its moorings when it listens to another's experiences and then says to itself: “I suppose God must come to me like that.” Usually God comes in the way and at the time that we least expect, so that we know that it is God and not something worked up by our own efforts or imagination. To some, it may be just a gradual settling realization that these things are so; to another, a great and sudden inward assurance; to yet another there may be the accompaniment of an outward manifestation by dream, by vision, by some sign of the Spirit, as in Bible days.

So, in the spiritual fight of faith, the moment or period comes when we know. Every vestige of strain and labor has gone. Indeed, faith, as such, is not felt or recognized any more. The channel is lost sight of in the abundance of the supply. As we came to know that we were children of God by an inner certainty, a witness of the Spirit in our spirits, so now we come to know that the old “I” is crucified with Christ, the new “I” has Christ as its permanent life; spirit with Spirit have been fused into one, the branch grafted into the vine, the member joined to the body—and the problem of abiding becomes as natural as breathing.

—*The Law of Faith*

Editor's Note

continued from page 5

Alcoholics Anonymous 12 Step program for recovery and then explains how it parallels the truth of Christ living through us. It is an answer that can deliver anyone, not only from the throes of addiction, but from any of Satan's strongholds in our lives.

Make sure to also check out this issue's “Q & A,” where one reader asks a very good question: “How can I tell when the Holy Spirit is operating and when it's me?” Then enjoy a brief “Letter From

Norman,” where he encourages a friend to get a good Bible foundation in order to effectively share the truth with others.

Speaking of getting a good Bible foundation...this issue's “Cross Word” puzzle will help you do just that. Begin without looking in your Bible to quiz yourself on how much you really know. Then get ready to start flipping pages, as you familiarize yourself with many verses on the topic of the two works of the cross—the blood and the body. Finally, use “Bible Bedrock” to lay an even stronger foundation. You will dig into Romans 4:16-22 to learn more about the

“Swaying Battle of Faith” through one of God's major pioneers of faith—Abraham.

So, let us close with Jesus' own words on love...and remember *who* it is doing the loving: “My command is this: Love each other as I have loved you (John 15:12).” God bless you and thank you for reading *The Intercessor*!

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5. CREATURE
7. DEATH
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9. LAMB
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16. DEVIL
17. DIVINE
18. SIN

DOWN

1. ATONEMENT
2. GRACE
3. FAITH
4. UNGODLY
6. RIGHTEOUSNESS
7. DWELLETH
8. RISEN
10. BLOOD
11. ALIVE
12. GUILT
13. QUICKENED
15. SINNERS

WORD



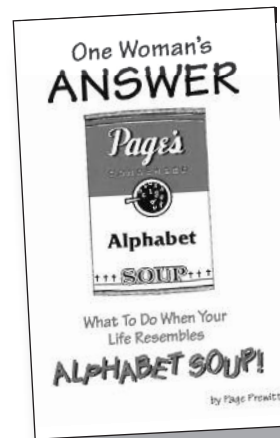
Tape Talk

continued from page 13

delivered me from Satan's stronghold not only in the form of addiction, but also in every area of my life that I have chosen not to believe God's truth that my Savior and Redeemer is also the Lord and Master who lives His Spirit life out through my vessel. You will hear lessons on body, soul and spirit, warnings about Satan's lie of the "Independent I," and Page's personal struggles and victories as she began to dare to believe and live from the truth of the fact that her life was really Jesus Christ in her as her lived out. Praise God that she has been his faithful servant to search out His truth for herself and to share it with us!!

Page Prewitt's

ALPHABET SOUP



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—Anonymous Reader

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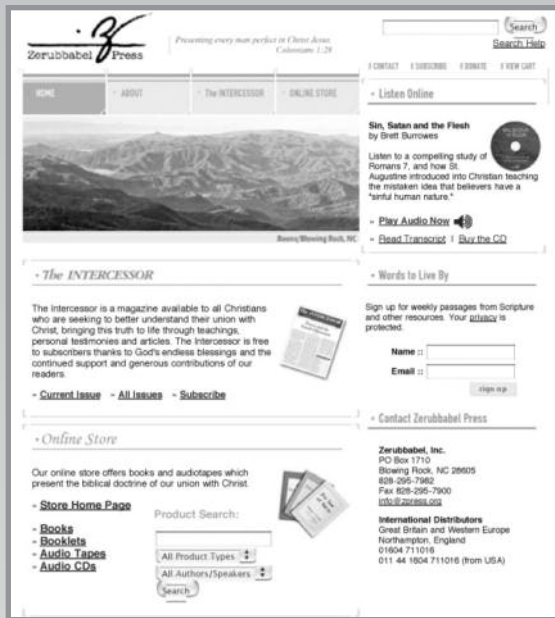
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– 1 John 1:1-2
(New Living Standard)

Words to Live By...

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, by preaching, by the Spirit, sends us to hell. This is true, for the power and horror of sin is that we love it and hate that which would turn us from it.

–Norman Grubb
(*The Liberating Secret*)

Subscriptions

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

The Intercessor is published for about \$10,000 an issue on the Lord's provisions. We have had a generous outpouring of God's gifts thus far and are truly grateful to each who has participated. By faith, we look for the continual outflow of the "word of God" by us.

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

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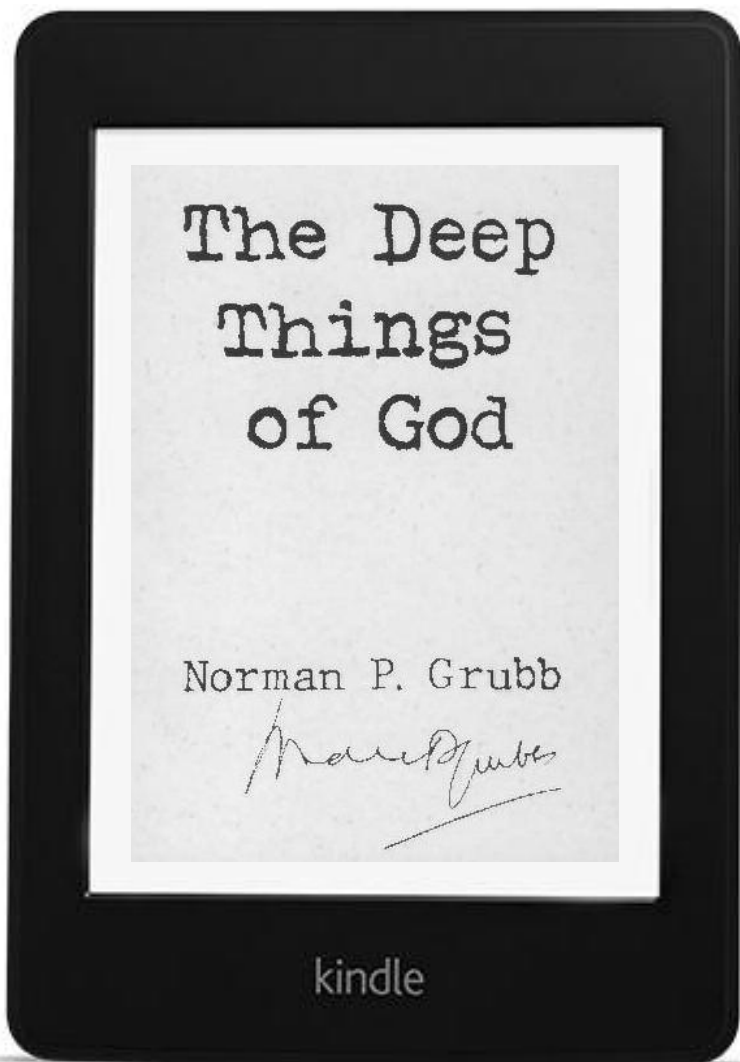
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