

The INTERCESSOR

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

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Intercession in Action

By Norman Grubb

We begin this issue with a fascinating description of the five intercessions Norman Grubb gained throughout his life. Norman encourages us to know who we really fully are, and how we are to function as "royal priests"—with that fuller understanding and application of God's ways through us.

Intercession has been understood by the people of God mainly as a form of intensified prayer. But plainly it was much more than that in the life of Rees Howells and, as we understand it, in the lives of the men and women of the Bible and in the history of the Church of Christ.

To put in print as maybe my last written word at the age of 95 the account of the five gained intercessions of my life can seem an egotistical thing to do, but I can't help that. It is to me the ultimate summing up of the grace of God in the years since He first took charge of my life at age 18, to now 95, even as Paul wrote of his "abundant labors" as "yet not I, but the grace of God with me." They have been gained intercessions in commission, cost and completion; and I boldly say that this is the Spirit's purpose in all our lives as manifesting the self-for-others nature of our Lord Jesus Christ in His body-members.

The Great Intercessor spoke of "the baptism I am baptized with until it is accomplished," and His last word on the cross was "It is finished." Paul, awaiting execution in Rome wrote, "I have fought a good fight, I

have finished my course." The two men who had such a marked influence on my life, with their dying breath were saying "Hallelujah!" three times breathed by C.T. Studd in the heart of Africa, and "Victory, Hallelujah!" in a whisper by Rees Howells, to whose life story was given the title of Intercessor. So my purpose in writing this record of "Intercession in Action as a Royal

God works His mighty works in the commonest of human clay and with total unexpectedness, as in me. He turns simple, ordinary lives, who do give Him His lordship into a whole series of intercessory death and resurrection processes which result in the gaining of intercessory objectives.

Priest" has been to outline the route, for those who have ears to hear, from Intercession Commissioned to Intercession Gained, with the principle of John 12:24 laid down by Jesus in between the two.

The Commonest of Human Clay

It may be that many of us, to the best of our understanding, have gone all the way with God. By experience we know His total indwelling of us and our inner union with Him as His means of expressing Himself in

action. We are being royal priests, and thus intercessors, though we have not recognized ourselves as such by those terms.

It may also be, as a consequence, that we do not function and operate as royal priests and intercessors as boldly and fully as we should through "lack of knowledge" of who we really are! It is for this reason that I am bold to run over the details of my own life's experiences. As you follow along with me, I will seek to outline the wonderful operations of the Holy Spirit by which He was Himself in action in my human form.

God works His mighty works in the

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The INTERCESSOR

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commonest of human clay and with total unexpectedness, as in me. He turns simple, ordinary lives, who do give Him His lordship into a whole series of intercessory death and resurrection processes which result in the gaining of intercessory objectives. Just as Jesus said of the Spirit's operation with the "born again," that the wind blows who-knows-where-and-how, so it blows us into the undreamed-of-operations and "gainings" (Rees Howell's favorite word) of the life of royal priesthood.

It may be the same for your life, perhaps even largely unrecognized by you in its earlier stages. And it may be that the reading of this might awaken you to know by the revelation of the Spirit who you really are and enable you to function more realistically as both king and priest.

Prayer a Stepping Stone to our Word of Faith

All of us are affected by the needs around us: a child or a neighbor or fellow worker who needs to find the Savior, someone we have been praying for for years perhaps, a fellow believer whose life is a mess, or the needs on a missionary's heart. The point is to go *on* from merely prayer—even intense, continued prayer—to specific believing for specific ends. Can I really say God will do this? Can I say by faith what *will* happen in the village in Africa? People see me by my word. This is how my thinking and desiring come into public form.

You can't throw out your word of faith like confetti, though. It takes *time*, having been pressed by a sense of need, to say what God will do. We collect our praying together in ourselves. This may include others—a group. Then we put it on God: "You must do this." Our word of faith, spoken either individually or collectively, puts us into action as intercessors. I have said, "This will come

to pass." Now whenever that need comes to my attention, I affirm my spoken word of faith: "It shall be done."

Christ must many times have gone over the whole process of the Cross. And every choice we make, whether big like this or tiny by comparison, is a "death." As we persist in believing, there will be a cost. But our frustrations are really our opportunities. We stick with Romans 8:28, knowing that God *means* Satan to do what he does, and that God will work whatever evil comes to us, whatever seeming block to our word of faith, to its more-than-perfect accomplishment. We "see" God only.

As king, we have the authority of one seated with Him on the throne, thus able to "command deliverances in Jacob" and bring things into being by achieving faith, as told us by Jesus in Mark 11:22-24 and exemplified in Hebrews 11:1-34. As priest, we are brought by the Spirit into the Lamb Life. We lay down our lives vicariously as intercessors, taking the places of those for whom we intercede. Death works in us, but life in them; and we gain the end of the intercession.

A Brief Overview of the Five Intercessions

Soon after my new birth, I began to be conditioned for being an intercessor for others. My first painful obedience of faith brought about an adjustment in living from inflow to outflow.

The first intercession took place during my five army years in World War I. This was a discipleship period of bold witnessing in my infantry battalion, both among officers and other ranks. This led to public humiliation and refusal of promotion by my colonel. A startling reversal in my battalion's failure came when I, with my platoon, was sent in as the last hope of capturing a forti-

fied farm. The successful capture was publicly honored by the battalion and the king. Those years headed up in my true life's calling as an intercessor, when in hospital after being wounded in the battle of Paschen-daele, I heard and responded to that call.

Then came my university period, in which a second intercession was completed in the founding of the InterVarsity Christian Fellowship, now in many colleges and universities in the world. We were rather like David in his youthful encounter with and conquest of Goliath, as the little band of us stood squarely against absorption by the popular Student Christian Movement, which did not adhere to Christ crucified as its foundation. How great has been the outcome of that apparently contemptible boldness of faith.

A vital third intercession in the Congo as translator of the New Testament followed. Little did I know that when I chose to translate the New Testament into Bangala, the more common but rather despised market language of the area, it would one day become the official language of the country. And then came the last two intercessions for which I see my whole life was planned by the Spirit-Intercessor, each totally unexpected.

The first of these, and my fourth intercession, was my 35 years being cast unexpectedly and unfittedly (giving the Spirit His rightful place in a helpless earthen vessel!) into the upbuilding of the Worldwide Evangelization Crusade (WEC). The WEC has grown into its present worldwide expansion from 35 workers to 1200, all on the faith basis of supply. Subsequently, there was the birth and development of the living Church of Christ in 40 countries and the birth out of WEC of the Christian Literature Crusade (CLC). CLC now has 150 literature outreach centers in 45 countries and a staff of 600.

The second of these, and presumably final intercession, has resulted in the birth and spread of our Intercessor magazine and literature, and the outreach with the message of the total reality of Christ in us and we as His re-expression in our liberated selves. Paul declared it as his second ministry of Colossians 1:23-29; and it is the glorious fact about the whole redeemed body of Christ, as each comes to "possess his possessions."

As you run through these accounts, the Spirit may open your inner eyes (as He did mine, largely through Rees Howells) to who you really fully are, and how you are and function as a royal priest. Formerly we functioned without knowing how, but now we can do so with that fuller understanding and application of God's ways by you and me.

—Intercession in Action

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

You hear the words “faith” and “believe” casually used these days. In the news and general conversation we hear terms like “people of faith” and admonitions to “keep the faith.” Even among Christians, the expression “have faith” may mean anything from “be well” to “good luck.” Yet to God, faith is absolutely essential. We are told clearly in His Word that “Without faith it is impossible to please God,” and “Whatever is not of faith is sin.”

This issue of *The Intercessor* focuses on faith—not as an ethereal concept, but faith in action. It is by faith that, as Norman Grubb says in the lead article, “God works His mighty works in the commonest of human clay...as in me.” Written at age 95, “Intercession in Action” is Norman’s “ultimate summing up of the Grace of God in manifesting the self-for-others nature of our Lord Jesus Christ in His body-members.” Using as illustrations Norman’s own five bodily intercessions, the article is a concise and complete “outline [of] the wonderful operations of the Holy Spirit by which He was Himself in action in his [Norman’s] human form.” As always, Norman shares his personal experiences as a jumping off point to illustrate spirit truths available to us now—including such key concepts as finding the will of God and speaking the authoritative word of faith in specific circumstances.

“Interpreting the Crisis, Part 2” continues Norman’s discussion of how God expanded His Self-revelation in three crisis experiences that required a personal act of faith: 1) placing his faith in Christ for his salvation; 2) affirming by faith his spirit-union with Christ (Norman as the human vessel or agent joined to and expressing Christ, the

doer); and 3) recognizing Christ as all in all. This installment probes deeply into the paradigm shift that accompanies a move from affirming Christ *in* me to Christ *as* me—being freed to live normal human life as “He thinking, speaking, acting by us.” Read on to learn how our human frustrations and hurts can be transformed into life-giving adventures as we affirm ourselves as active agents of God’s redemption, rather than simply passive recipients of His grace.

Focusing on Mark 11:23, “Bible Bedrock” delves into the power available when we place our faith in God’s unseen truths, rather than appearances or emotions. Can we really move a mountain (or do anything) simply by saying, “Move,” and believing that it has already been accomplished? And what about all the doubts that are bound to arise from the seeming impossibility of my particular “mountain”? Be encouraged by Norman’s treatment of this “bedrock” operative spiritual principle. And be sure to check out “Faith Notes” for added reminders of God’s reliability.

If you enjoyed Part 1 of Page Prewitt’s booklet, “Life: The What, The Who, The Why,” you’re in for a treat. This issue includes not only the next installment, but also a review of the entire booklet. Whether you start with the helpful overview provided in “A Look at a Book” or go straight to Part 2, you are sure to enjoy and benefit from the continued unfolding of God’s glorious design in creating us to contain and express His divine nature. But looking at the world today, where did things go wrong? Or to put it Biblically, what was the “original sin” that has infested every human being at the Fall and down through the ages?

In Part 2, Page takes us back to Genesis to give a unique Biblical perspective on how it is that “All have sinned and come short of the glory of God” (Rom. 3:23). Using famil-

iar scriptures, she explores cutting-edge truth—that we are not self-operated but “until we are born-again, we are Satan-bossed and sin for us is a way of life.” Page’s circle drawings clearly illustrate the little-known truth of our human makeup and the complete and permanent exchange of spirits that occurs when one is born-again through faith in Christ—from Satan-operated to Christ-operated, but never self-operated. Following your reading, you might enjoy a review in crossword form by turning to “Life: The What, The Who, The Why - Puzzle 2.”

Included in this issue is an unexpected find—a poem written by C.T. Studd while on the mission field. As in all his writings, “Now Then Do It” is a call to action for all Christians to put their faith on the line. Each stanza reverberates with the call of Christ to boldly move out in faith-action to evangelize the world, and as “wise men shall bid us go forward...to come and join the fray.”

“Faith Illustrations” presents Noah and the Flood, a refreshing review of that ionic event with illustrations that keep it light, understandable, and especially adaptable to share with young children. One idea: After reading the story to the children, see if they can re-tell it themselves just by looking at the drawings.

In his response to a discouraged believer, “A Letter from Norman” reveals a rich dose of truth lovingly delivered to counteract Satan’s lies. In his personal, direct style, Norman pinpoints the source of Phyllis’s discouragement, agreeing that “You are right, dear; this ‘trying’ life is way off because it is really Satan’s independent “try-try” spirit expressed by us as if us.” Then, interweaving personal admonitions with Scripture, Norman pours out spirit-truth to direct her to the obedience of faith. A letter from Norman is one power-packed page!

continued on page 23

Bible Bedrock

“For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.”

Mark 11:23 (New King James)

Unless we differentiate between the external doubts of the mind and the central faith of the heart, we get into difficulty. When Jesus said, “Whosoever shall say unto this mountain, Be thou removed...,” He added “and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”

He said, “shall not doubt in his heart,” not his head. There is the difference. Our reasons and emotions are what the Bible calls our soul, and they are the external means by which we express our true inner selves, which is our spirit. Our reasons express our inner knowledge; our emotions, our inner love. But both reason and emotion are open to influences from without as well as controlled from within, therefore they vary. We may think or feel one thing one moment, and another another; indeed, we are meant to, for that is our living contact with the world.

But in our spirits, our hearts, our fixed choices are made. That is where, spirit with Spirit, we are united with God. Now an act of faith is made there in our heart, our spirit. It is a free, definite, fixed choice. We have confirmed it by our word of faith. Therefore, we do not move. But

doubts will recur any time. That is normal in our contact with the world of appearances, which seems to run clear contrary to faith. If we have discerned between soul and spirit, and, therefore between the variable thoughts of our minds and the invariable, fixed choices of our hearts, we shall not accept false condemnation as if we were being shaken in our faith, and mistake doubts in the mind for “doubting in the heart.” We shall merely replace the doubts by the reaffirmation of the faith.

And if what we have trusted God for never seems to happen? Once we have moved over from our questionings and hesitations to what we understand to be His will and have spoken the word of faith concerning it, we never move back. It is not faith in our faith, but faith in Him. We have trusted Him. It is now His business. Leave Him to mind His own business. Even if we are tempted to think we were mistaken in our guidance, leave Him to untie the knot: He has ways in which He brings us and all concerned to the total answer: “Yes, that’s it. That’s what we meant by our prayer of faith.” If not in time, we shall see it in eternity. He that believes in Him shall never be confounded.

—*The Spontaneous You*
by Norman Grubb

"NOW THEN DO IT"

C.T. Studd, founder of the Heart of Africa Mission (later the Worldwide Evangelization Crusade), wrote many songs and poems throughout his years as a missionary. This poem we are printing was written during his time in the Belgian Congo, where he sang them in the native language, Bangala, and plucked them out on his old banjo.

*The Religion of God is Christ Jesus,
Incarnate and crucified,
Risen, ascended, and seated
On the Throne at the Father's side.*

*The Gospel of Christ is so simple,
That a child can understand
That the Way of Salvation for sinners
Is to take Christ's outstretched hand!*

*The Compassion of Christ is amazing!
He has opened so wide the door
Of heaven, that the chiefest of sinners
Can enter, in spite of the law.*

*The Commands of Christ are all possible!
And intended to be obeyed!
His Precepts are always Promises,
To be cashed and fully paid*

*The New Command of Christ Jesus
Is that Christians should love one another,
As Christ hath loved us and redeemed us,
Not as Cain, who killed his brother*

*World-wide evangelization
Was our Saviour's last command;
Be sure He will help us to do it [do it through us]
If we take the matter in hand.*

*If we jib and refuse to do it,
We may as well tell the truth!
We're not true Disciples of Jesus
But "Chocolate Soldiers" forsooth!*

*For genuine Soldiers are heroes,
"Chocolate Soldiers" are "shams,"
The Soldiers of Jesus are lions,
Not hares, nor timid lambs.*

"Now then, do it! For the Lord has spoken of David, saying, 'By the hand of My servant David, I will save My people Israel from the hand of the Philistines and the hand of all their enemies.'"

(2 Samuel 3:18)

On earth we're not out to win titles,
Nor pleasure, wealth, nor ease;
Christ saved us to do Him service,
And not to do as we please.

We may be weak and foolish,
And poor—and worthless—and odd,
But Jesus Christ is our Wisdom,
Our all in all is God.

God's wisdom is super-human,
His power beyond compare,
Since He's promised to be our Commander
We shall fight without a care.

Our Commissariat's certain!
God feeds the birds of the air!
Do you think He won't feed His Soldiers
Who obey—and do—and dare?

Our Weapons are forged in heaven
And never get out of repair;
Our Ammunition's resistless,
The Word of God and Prayer.

So we'll march for Christ and not murmur
However long the road,
We'll fight and never grow weary,
Our Strength—the Lord our God.

Like Paul we'll play with the Devil
A game of pitch and toss,
For to fight and live is Jesus,
To die is gain, not loss.

We may be few! But what matter?
Christ's blessing will make us abound,
As He blessed those loaves and fishes
And more than made them go round.

If the Bible's a bundle of fables
We're the veriest fools on earth!
But if true we're the children of Wisdom
Though butts for men's scorn or mirth.

Wise men shall bid us "go forward,"
Good men shall thank God and pray,
True Soldiers of Christ will be "crazy"
To come and join in the fray.

—*"Quant Rhymes for the Battlefield"* (The Lutterworth Press, London, U.K., 1913).

Faith Illustrations

Intercessor contributor and art teacher Dacia Trethewey shares these fun and unique illustrations as part of this refresher of key biblical events.

GENESIS: Noah and the Flood

Wickedness in the World (Genesis 6:1-7)

God saw how great the wickedness of the human race had become, and that every inclination of the thoughts of their heart was only evil all the time. He regretted that he had made them, his heart was deeply troubled, and He said, "I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground."



Noah Blameless to God (Genesis 6:8-14)

But Noah found favor in the eyes of the LORD. He was a righteous man, blameless among the people of his time, and he walked faithfully with God. Noah had three sons: Shem, Ham and Japheth. God saw how corrupt the earth had become, and He said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth."



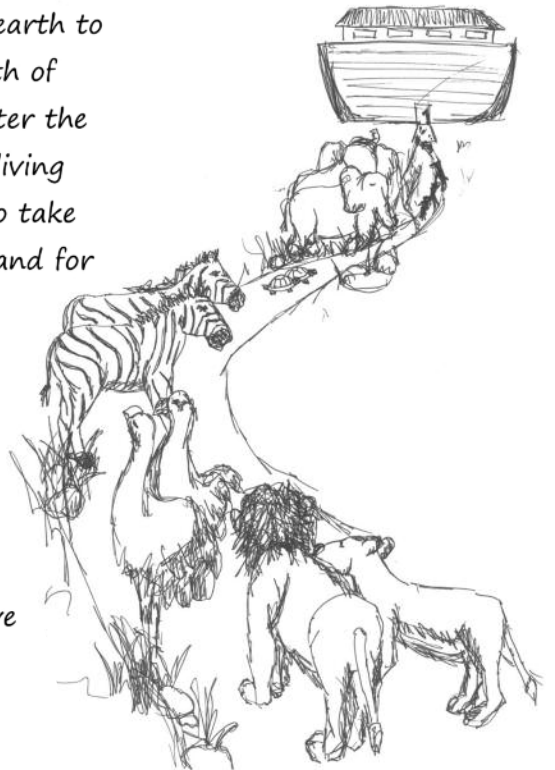
God Commands Noah to Build an Ark (Genesis 6:15-22)

God told Noah to make an ark of cypress wood with rooms in it coated with pitch inside and out. "I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. But I will establish my covenant with you, and you will enter the ark—you and your family. You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. You are to take every kind of food that is to be eaten and store it away as for you and for them." Noah did all that God commanded.



Noah Fills the Ark (Genesis 7:1-10)

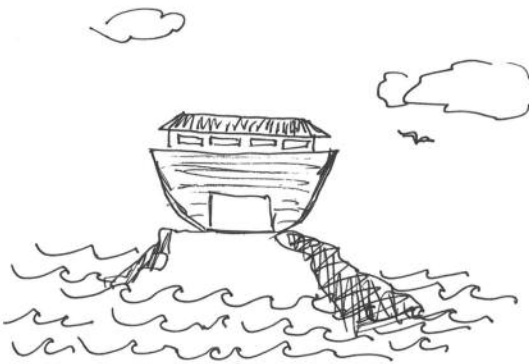
God said "Go into the ark, you and your whole family, because I have found you righteous in this generation. Take with you seven pairs of every kind of clean animal, and one pair of every kind of unclean animal, each a male and its mate, and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth. I will send rain on the earth for forty days and forty nights, and wipe from the face of the earth every living creature I have made."





God Sends the Flood Genesis 7:11-24

In the 600th year of Noah's life, on the 17th day of the 2nd month—all the springs of the deep burst forth, and the flood-gates of the heavens were opened. Rain fell on the earth forty days and forty nights. The waters rose and increased greatly on the earth, the ark floated, and all the high mountains under the entire heavens were covered. Every living thing that moved on land perished. Only Noah was left, and those with him in the ark. The waters flooded the earth for a hundred and fifty days.



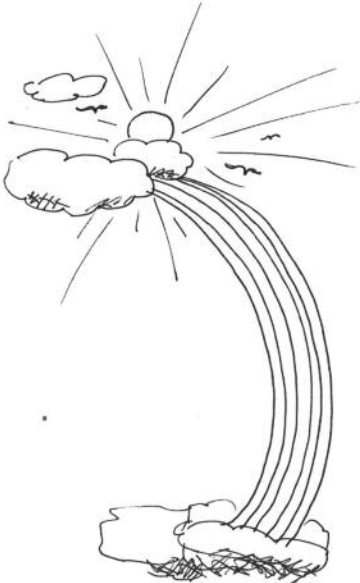
The Ark Lands on Dry Ground Genesis 8:1-19

God sent a wind over the earth, and the waters receded. The ark came to rest on the mountains of Ararat. After forty days Noah sent out a raven, which soon returned. He later sent a dove, which also returned. Noah waited seven more days and sent out the dove, which returned in the evening with a freshly plucked olive leaf in its beak! Then Noah knew that the water had receded from the earth. He waited seven more days and sent the dove out again, but this time it did not return to him. Noah removed the covering from the ark and saw that the surface of the ground was dry. God told Noah to come out of the ark with his family and every kind of living creature that was with him.



Noah's Offering and God's Blessing Genesis 8:20 - 9:8

Noah built an altar to the LORD and sacrificed burnt offerings. The aroma was pleasing to God, who said in His heart: "Never again will I curse the ground because of humans, even though every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures." God blessed Noah and his sons, saying, "Be fruitful and increase in number and fill the earth. All that lives and moves about will be food for you."



God's Covenant to Mankind Genesis 9:9-17

God said to Noah and to his sons with him: "I now establish my covenant with you and your descendants and with every living creature on earth: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth. I have set my rainbow in the clouds, and whenever it appears in the clouds, I will see it and remember the everlasting covenant between us."



the what
the who
the why

By Page Prewitt

Part Two

We continue our excerpts from Page Prewitt's booklet, copies of which are available from Zerubbabel Press.

Satan Was Our Boss

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 in 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 self-ish 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.

"I"—the Original Sin

Satan began his sin infiltration into the human race when he tempted Eve with the following lie:

"You will not surely die," the serpent said to the woman, "For God knows that if you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Gen. 3:4, 5).

Eve turned her back on God and believed Satan and trusted him instead. I can imagine she said something to this effect: "I" am free; "I" will do as "I" please. (Notice here how *she* speaks of herself as being independent or an alone I). Her unbelief manifested itself, as it always does, by Eve putting her trust in herself as though she was a self-operating self. As a result, she ate the forbidden fruit and persuaded Adam to do the same.

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband (Gen. 3:6).

This act of disobedience changed the world forever. Death, both physical and spiritual, began on planet Earth. The personal consequences to Adam and Eve were that God removed them from the garden, and they took Satan's evil, self-for-self, sinful nature into their spirit. At this point Satan took their spirits captive and became their operator. All mankind after Adam inherited this evil self-for-self Satan nature and came into the world lost.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom. 5:12).

And you hath he quickened, who were dead [lost] in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to [Satan] the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph. 2:1, 2).

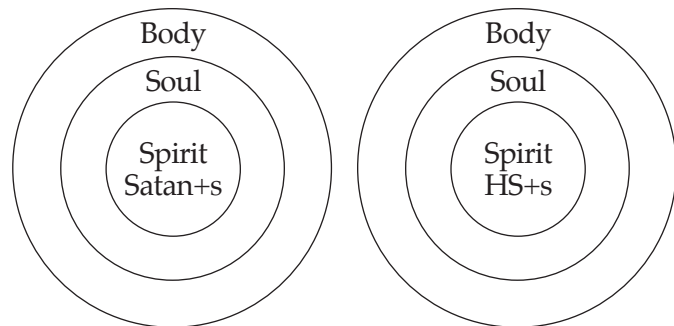
We all remain in this lost state unless or until we accept Christ as our personal Savior, and we become, in biblical terms, saved or born-again: *Truly, truly I say to you, unless one is born again, he cannot see the kingdom of God (John 3:3).*

A glorious thing happens to us the moment we accept Christ as our Savior and become born-again: we are cleansed of all our sins by Jesus' shed blood, and His body death cuts us off from the indwelling spirit of

error (Satan). In return, the Holy Spirit joins Himself to our human spirit. From that instant we are forever united with Him in an eternal union.

Our Human Makeup

Hopefully the following illustrations will help show what I mean.



These diagrams give a very simple picture of our human makeup. As you can see in the first diagram, our human spirit is represented by a lower case "s" along with the plus sign which connects it to Satan. This makes very clear the biblical fact that having inherited Satan's nature from Adam, we are all born joined to him, and he is our boss. The Lord Jesus is the only exception. He was born sinless, lived sinless, and died sinless.

In our second illustration, our human spirit ("s") is joined to the Holy Spirit. The exchange of Satan with the Holy Spirit takes place when we accept Christ as our Savior. It is the body death of Jesus that is the means by which our human spirit is freed from the indwelling spirit of error (Satan). The Holy Spirit Himself becomes the new spirit life within us.

He that is joined to the Lord is one spirit with Him (1 Cor. 6:17).

Continued in the next issue...

Interpreting the Crisis

by Norman Grubb

Continuing on from last issue, we conclude this two part excerpt from Once Caught, No Escape where Norman Grubb describes the revelation that came out of a personal crisis of faith.

Part Two

Now our choice changes, when through repentance (change of mind) we are ready to discard our old faith in our self-life, recognize our wrong-doings, and transfer our choice of faith to salvation through Christ. What we take, takes us. We take Jesus, He takes us; and the consequence is God's love shed abroad in our hearts. We begin, compulsively, not of duty but by a new dynamic, the tremendous revolution of a human being, the new birth, in which for the first time in our human history we begin to love somebody else more than ourselves. We start by loving Him who died for us. But when we love Him, we also begin to love people, for He is identified with people. But it is not our love. By no means so, because human love can only be self-love. It is God's own love shed abroad in our hearts by His Spirit (Rom. 5:5). We have begun to *be*, not to *have* the eternal love. We have come home, the prodigal to the Father. Only it is an inner spiritual home-coming of which the parable is an outer symbol. Our home-coming is a union of spirit with Spirit. We have become branches of the Vine, one entity, one person as Head and body make a person; and as a branch is the spontaneous expression of the tree-life, we are the tree in one of its local forms.

This is what the creation of man in the image of God meant—that we should be little Christs, Jesus in human form. This is why God was manifest in the flesh in Jesus—that the meaning of manhood might be completely seen in Him and then become possible through His atoning work.

That earlier second experience I had in the Congo is what establishes us in the permanent awareness of this unity. I have sought earlier to explain a little of what it

We are then conditioned to see the fact of the eternal unity, our humanity the containers of His deity: He the all, not making us something different, not giving us love or power or peace or wisdom, but Himself being all that in us.

meant, but it is important enough to warrant a little repetition. At our new birth we find by painful experience that however anxious we are to be what we should be, the redeemed human self can never by itself rise above its human selfhood. We learn the hard way, by what we call “the wilderness experience,” not just the guilt of not having been what we should be but the helplessness of not being able to be what we should be, and the great liberation of discovering that we are not meant to be different; we cut the words “ought to” (Rom. 7) out of our vocabulary! We have this second collapse—that

the self will never be more than a container of the Divine Self: the self will not change, and will not become better and is not meant to, but contains the One who is all change.

We are then conditioned to see the fact of the eternal unity, our humanity the containers of His deity: He the all, not making us something different, not giving us love or power or peace or wisdom, but Himself being all that in us; He through the unity manifesting Himself in all these characteristics of the One God by us, so that it is the fruit of the Spirit which is love, joy, peace and the rest in Galatians 5:22, 23, and not our human fruitage. So we come home. This second crisis of faith affirms this relationship, and what we take takes us: and the Spirit in His own way and time bears witness with our spirits that He and I are a unity.

Now we live the normal human life. We accept ourselves for He has accepted us; and when we accept instead of reject ourselves, we accept others instead of rejecting them. We just are ourselves, that's all; for we *are* the will of God, and we *are* the light of the world, and we *are* as He is in this world. And we are free. We dare to be ourselves, instead of the old watchful fear of constant failure, because in this unity we are held, not we hold Him; and we leave Him to do the holding while we live our normal lives. We leave Him to mind His own business, and we are His business.

Life has fewer strains, battles and problems—for a very good reason. As local expressions of God, and He is love,

we are love in action. We are in a world, and are a part of it, which is torn asunder by the opposite of that love. We see it and feel it and are meant to see and feel. It is only when we have reactions that we are involved in situations. This is the purpose of us being humans. It is not wrong to have a human reaction to people or things. We are meant to; and our human reactions are normally negative—fear, dislike, anxiety, hate, disgust. If we were of the world, we should get caught up by these feelings and know no way of deliverance from them. Now we recognize them as having a purpose, not for ourselves; we are the branches of a Vine which is producing fruit for others; we are the body of the Person who is the Saviour and Intercessor for the world. We have passed on from a Christ for our convenience. He has become that now, fixed and settled. We are now part of a Christ for others. So we take a different point of view in our disturbing situations.

He has put us where indifferent neighbours, blasphemous workmates, disturbing social conditions have their impact on us. We have our family problems, our unsaved loved ones, our church and mission discords, our physical sicknesses, our economic uncertainties. But now they are for a different purpose. They are not for our betterment or further training or sanctification (though they may have some incidental side-effects that way). They are God's ways of revealing Himself to others by us. All life is now an intercession. We accept the unpleasant situations as from God, though apparently sometimes from the devil or man. This is what Paul meant in 2 Corinthians 4:10 by "always bearing about in the body the dying of the Lord Jesus." As Jesus died to Himself at Geth-

semane in accepting a death which He wished He could escape, so we die to our desire to resist or refuse what we would like to escape. This is the dying fulfilled in our bodies.

But where there is a dying there is a rising. As we by acceptance die to our hurt selves, we have a consciousness of Him living His life in us. We have a poise, faith, peace, liberty, which hurt self does not have. The life of Jesus is being manifested in our mortal body, and people see something different from the usual way of behaviour in unpleasant circumstances. Then also, being freed from self-pity and self-hurt (though there is the

Faith is the one way by which we humans involve ourselves actively in anything. We think over a thing, we make a decision that we will do that thing, and then we do it. That is faith—thought, word and deed.

constant hurt), we can now see along with God into something of His purposes in revealing Himself to others by us. We are freed to co-operate by the word of faith that God will do what He plans to do in the specifics He shows us in the situation. We are free to love those whose very antagonisms are proofs that they are really crying out for love, and to give acceptable witness as occasions arise.

The very hurts we so deeply feel become redemptive in stirring us to aroused human reactions which become a springboard for faith—this dying and rising with Him. God can come through to others, where He could not come through unless He first had His dying and rising human agent. So, as Paul summed it up:

"Death works in us, but life in you."

What was frustration is now adventure. But we are active agents, not passive recipients. So we go further. Faith is the one way by which we humans involve ourselves actively in anything. We think over a thing, we make a decision that we will do that thing, and then we do it. That is faith—thought, word and deed. A carpenter thinks over what kind of chair he will make (thought). He decides and maybe designs the type he will make (word). He then proceeds to get his wood and tools and makes it (deed). That is faith in action. But note that the decisive moment is the Word. That is why creation was said to be by "The Word," and why all dramatic deliverances and supplies in the Bible records of the men of faith centred in their spoken word of faith. Speaking the word for us humans means that we have come out of our inner undecided selves into becoming people of decisive action: "I will do so and so." The deed is really the outward clothing of the word, and proceeds naturally and easily from it. In creation, God as The Father was The Thinker. God as The Son was The Speaker. And from Them proceeded God the Spirit as The Doer.

A human by his faith in action can only go as far as he has human resources to utilize—a carpenter must have his tools and his wood. But we, in God, participate in the eternal resources. It is not our paltry human thinking, human affirming, human action. It is we as being He—He thinking, speaking, acting by us. So now we must watch against that sin of all sins—the sin of unbelief. Unbelief is really negative faith. It is believing the wrong way round, believing human appearances, in the hopelessness of things, in our weakness, in the dark situations of

which life is full, producing fear, anxiety, pessimism. Unbelief is faith in the power of evil.

We are to replace negative faith by positive. As “gods” (John 10:34,35) we are to do as Jesus said: Express God’s faith and “say” to our mountains “Be thou removed.” We are to *speak* the words of faith which are creative and re-productive, just because it is the word which is the decisive committal. Not asking for a thing, but declaring it as done. Calling “the things that be not as though they were.” As we do this, the Spirit moves to transmute the faith into substance, because it has all along not been our human faith or human word, nor will it be our human deed. Having the mind of Christ, we take it that the direction of our thoughts and desires is His, He working in us to will of His good pleasure. Speaking the word of faith, we boldly say it is He speaking it by us; it is not we having faith in God, but having and expressing the faith of God (according to the correct marginal translation of Mark 11:22). He who gave the thought and constrained us to speak the word, does the deed.

That may include Him saying to us, “Now, I’ll do it by you.” Certainly. A missionary says yes to that. It may take four or forty years. Jesus fulfilled His faith by the offering of His body to be crucified, in faith for the resurrection. He never saw the outcome of His faith this side of the grave.

Faith is the whole man in action: therefore it involves our bodies, and there is a sense in which we answer our own prayers. “It all depends on God and it all depends on me” has truth in it. That is the faith James speaks of, which without works is dead: “I will show thee my faith

by my works.” Having spoken the word of faith, we expect to be involved to any limit in fulfilling it. Salvation was by the offering of the *body* of Jesus. If love belongs to need, and we are an expression of that eternal love, then it will involve our time, our money, our physical labours, our homes, our earthly security.

There is a law, a principle at work in this, to which Jesus referred when He said, “Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.” Whatever form it may assume, this we take for granted—that the whole of us will be in-

Having the mind of Christ, we take it that the direction of our thoughts and desires is His, He working in us to will of His good pleasure. Speaking the word of faith, we boldly say it is He speaking it by us; it is not we having faith in God, but having and expressing the faith of God.

involved. Not by self-effort, not by pressing ourselves to get into action, but we shall find ourselves compelled: “the love of Christ constraineth me.” We have to, and love to, right in the midst of the cost of it. For the joy set before us, we too endure our cross. Faith works by love in action. Yet through it all we know it is not our efforts, our so-called sacrifices, which bring the results. It is the faith which even through years of waiting has already declared the outcome.

This I understand to be the meaning of life and the adventure of loving. It is all inclusive, because I see the devil only as God’s agent; there is no permissive but only directive will of God. He works all

things after the counsel of His own will, and it is the good pleasure of His will. He enjoys it, and so do we by faith. So there is a wholeness to being: no second causes. Even where the enemy, operating through the perverted freewill of man, appears strong and dominant, we see him under God’s directive control, already defeated at the cross, and we with the Victor “far above all.” We are the privileged ones to be the channels of faith and love through our self-giving, by which the victory will be visibly manifested. The shout of a king is among us.

This is a brief outline, which I have sought to expand to the fullest of my understanding in those last two books, *God Unlimited* and *The Spontaneous You*. It is this which has given me a broad base to a faith with understanding. In that critical year, while shaken by my questioning of God, even when going through it, I came to one decision. I had so known and loved the Lord and He had been so real to me through the past twenty years, that I said to myself, “If God is an illusion, He is so wonderful and so satisfies all I can conceive He should be, that if He is the great illusion, I will remain a little illusion along with Him.”

But by the end of a year the mist had cleared. I can’t exactly say how except that it was while I was reading John of the Cross’s *Ascent of Mount Carmel*; and the result has been worth all the agony of that year. The awareness of the unity became a fixture which has never varied since. I think I would say that in the earlier Congo “second experience,” Christ in me became a permanent reality: in this one, I in Christ became the permanency: the recognition of me (and all the redeemed) being a part of the One, and

Faith Notes

We see as He sees.

We count the 'divers trials' as all joy. We glory in the tribulation. We believe against appearances, and accept and praise. We repeat this perhaps a thousand times in our daily lives, in things large and small, and it turns the distresses of life into daily adventure.

-Yes, I Am

We transfer our inner believing from what has its hold on us because we are believing in it, fear, lust, hate, etc., and attach our believing to who we really are, not our human selves, but Christ in ourselves. And as we affirm and recognize Him, He who is the peace, love, courage, purity, manifests Himself in and by us.

-Who Am I?

Faith is always an involvement, not a sitting on the fence. Faith is always a conquest of uncertainty. But the point is that we come to a conclusion, and do not leave things in the air.

-The Spontaneous You

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Faith declares a thing done before it is done. It 'calls the things that be not as though they were.' This is the crossing of the Rubicon. Prayer puts its toes in the water: faith dives in.

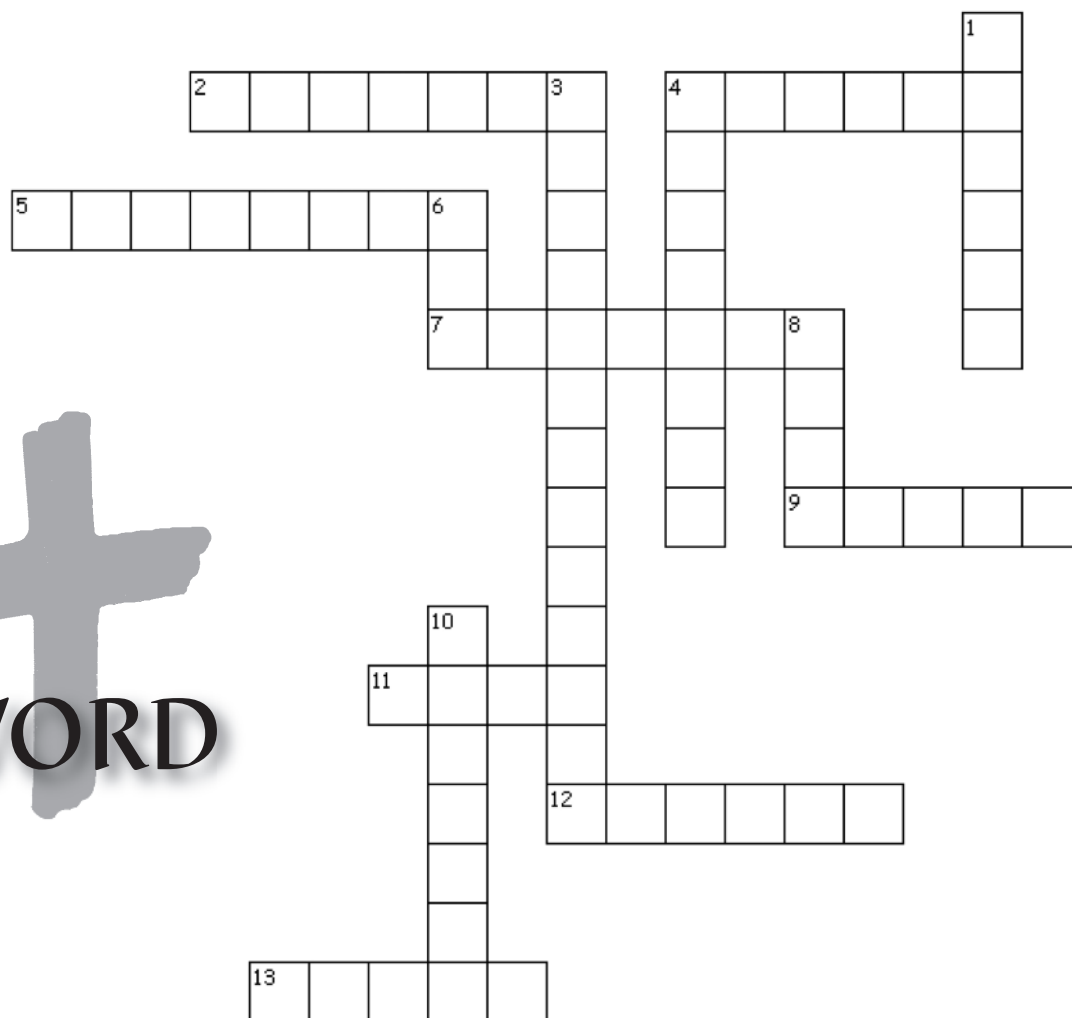
-The Spontaneous You

Negative reactions are not sin. They are the negative stirrings which are the jumping off point for faith. Sins are when, instead of taking those jumps of faith, we continue in the reaction. 'When lust hath conceived, it bringeth forth sin.' When we 'marry' the self-reaction, accept and continue in it, then the child is sin.

-Who Am I?

LIFE: THE WHAT, THE WHO, THE WHY—PUZZLE 2

With the printing of the second installment of Page Prewitt's booklet "Life: The What, The Who, The Why" comes this accompanying puzzle to further study the truths Page shares with us. We begin with the mortal fact that we are all born sinners, joined in our spirits to the spirit of Satan through Adam's sin of unbelief in the Garden of Eden. We see God's plan of grace and redemption through His Son Jesus Christ unfold and how that changes the state of our human spirit! Praise be to God that His Love has raised us from the dead!



ACROSS

2. 1 John 4:4 gives us cause to rejoice, "Ye are of God, little children, and have overcome them: because _____ is He that is in you, than he that is in the world."
4. Halleluia! In John 14:30 we read that Satan has no power over Jesus, "Hereafter I will not talk much with you: for the _____ of this world cometh and hath nothing in me."
5. Praise be to God, "Who hath delivered us from the power of _____, and hath translated us into the kingdom of His dear Son: in Whom we have redemption through His blood, even the forgiveness of sins" Colossians 1:13-14.
7. We are not independent selves, but are dependent upon the vine life of Christ living through us as we are told in John 15: 4-5, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do _____."
9. 1 John 3:10 reveals how we can know what spirit we are children of, "In this the children of God are manifest, and the children of the _____: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."
11. Though we are born sinners, joined to Satan's spirit, Jesus is sinless as 2 Corinthians 5:21 tells us, "For He hath _____ Him to be sin for us, who knew no sin; that we might be _____ the righteousness of God in Him."
12. Romans 3:23 states, "For all have _____ and come short of the glory of God."
13. We see in Genesis 3:10 that Adam believed Satan's lie of independence from God, "And he said, 'I heard thy voice in the garden, and I was afraid, because I was _____; and I hid myself.'"

DOWN

1. 1 Corinthians 6:19 asks all believers, "What? Know ye not that your body is the _____ of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"
3. We see God's plan of dealing with Satan/Sin in Romans 5:18-19, "Therefore as by the offence of one judgement came upon all men to condemnation; even so by the _____ of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."
4. 2 Peter 1:4 assures us that when we are born again we are delivered from ungodliness to godliness by the Spirit that now lives in us, "Whereby are given unto us exceeding great and precious _____: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust."
6. We are always serving a master as Romans 6:17-18 says, "But God be thanked that ye were the servants of _____, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from _____, ye became the servants of righteousness."
8. Romans 7:19-20 confirms that we are Satan indwelt before we accept Christ, "For the _____ that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."
10. 2 Timothy 2:25-26 shows whose slave we are as unrepentant sinners, "If God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken _____ by him at his will."

My Journey of Faith

by Jim Langley

I was born in Bugbrooke, Northampton, England in 1946, a year after the end of World War II. During my early childhood, shortages and hardships were still around. We lived in a small rented house owned by a church. Mum and Dad worked in a town seven miles away, Mum as a machinist in a factory and Dad as an electrician working on street lights and domestic power supplies. So up until I was age 12, I stayed at my gran and grandpa's place out in the country before and after school each day until my parents returned home. Even though the times were hard generally, my grandparents were self-sufficient. They kept pigs, chickens, rabbits, geese, and grew fruit, vegetables of all kinds, flowering plants and had a large greenhouse for propagation. They sold much of their produce and also gave some away to poorer folk. I enjoyed those days feeding the animals, picking (and eating) fruit from the orchard, and planting out seedlings.

Gran was the only church-goer I knew and always took cut flowers for the church. My parents didn't go to church but to my surprise one Sunday when I was around six or seven, they said they were taking me to Sunday school. I was usually a quiet child, but not that day. "I don't want to go!" was my response, and not in a quiet way. Still, they got me dressed up and off we went. I rebelled at the door to Sunday school bracing myself with a foot on the step and hands on the door posts declaring, "I'm not going in!" I felt very shy and was easily embarrassed. My parents took me home, and the subject never came up again.

In 1962, I left school at age 16 and signed up for an apprenticeship at a large elevator company. Working with twelve other new lads the same age as me helped me lose some of my shyness. Part of the apprenticeship was to attend college, most of which I enjoyed. One favourite class was math, taught by Mr. Hughes. He was a great math teacher, but I also liked it when sometimes we could get him talking on his pet topic: Bible prophecies that were coming true in our time. He would tell us Old Testament stories and explain how they related to us today. I was fascinated to hear about the floods, earthquakes, wars, and pestilence. We didn't

know why he was telling us such things until the end of term, when he wished us well in our future and then opened his Gladstone bag and started throwing out small red books. One of them came straight at me. The books were small Gideon Bibles. Mr. Hughes threw out only six or seven in a class of 20, and he didn't throw aimlessly. He had noticed who was paying attention to his little talks. I didn't know why until many years later (after I was saved) when he was a guest speaker at the church I attended. He spoke on the Gideon association and where they go to give out free Bibles. I spoke to him after the service. He may not have remembered me, but God's word had not been wasted on me.

When I was 21, my mum died rather suddenly after a short stay in hospital. This caused me to look for comfort in the small Bible. It had a reference section in the front for help with finding answers to life's problems from the teachings of Jesus. It was helpful for a while, but the Scriptures hadn't been enlightened to me as I hadn't yet heard the Gospel message so had no Holy Spirit knowing.

A few years later, I got married, and we had two children. If one were to ask me, I would say I was happy, but inside the reason for life was missing and I was searching for answers. There had to be more to life than work, meals, looking after children, and sleep. Why are we here? What's life for? These questions became more personal when my wife's mother became ill and was hospitalized. A friend of my wife, who was a Christian, told us that she and her husband would pray for my mother-in-law, who recovered soon afterwards. That got my attention. I began to ask these Christians about the Bible and what being a Christian meant. The discussion about God, Jesus, and the Bible continued for a few weeks, and the answers that came back seemed good to me. So when they invited us to their church, my wife and I went.

It was different from other places I'd been to. They were happy, noisy, full of life. The Gospel message was clear and simple. I knew I was a sinner, and God's remedy of Jesus dying in my place was good news for me. I didn't answer the appeal in the meeting, but at the end of the service, I spoke to the minister saying I need

to be saved—What must I do? He talked me through being sorry to God for all I'd done wrong and then said to simply ask God to come into my life by the fact that Jesus died for my sins and a new life would begin by faith in God's Word. As I left the church that night, some things were different in me—the stars looked brighter, the air felt fresher. I couldn't explain what had happened, but it was good.

I was told that it would be good to tell someone of my conversion over the next few days so Monday morning I decided to tell a workmate what had happened to me Sunday night. I knew he attended a Methodist church, so he seemed a safe person to tell. I didn't get the response I expected. He just said, "That's good," and no more. I had been to a Methodist church before and didn't hear the Gospel message, so perhaps he wasn't saved so couldn't relate to my joy. Later in the week God gave me an opportunity to tell a group of ten work colleagues my testimony.

A few weeks later we joined a local evangelical church near our house. It was good to be with others who believed the salvation message. My wife and I went door to door with Gospel tracts to invite folk to church in the hope salvation would be theirs. After a few years, though, things seemed flat and without the abundant life the Bible says we should have. We left that church for a Pentecostal church, then a few more years went by, and we left to go to a home church.

Still there were problems closer to home. I was not the Godly husband and father I should be. I failed to discipline my children, taking the easier, softer way. With my wife and others I refused to express an opinion and thought by staying silent and never disagreeing I was a "nice" guy but in truth I was criticizing other's actions and stubbornly thought I knew best. (It would be some years before I would honestly confront, confess and turn from these sins.)

We were put in touch with a church pastor in another town who did marriage counseling. In the counseling sessions, we told the pastor our problems with the church and our personal prob-

lems. His answer was, "Let's look at the Bible and see what it says. To start with it says, 'If you walk in the light as He is in the light then we have fellowship with Him' (1 John 1:7a). He went on to say that God's Holy Spirit dwells in every believer—when we walk, we are walking by His Spirit in us. "Christ in you the hope of glory" (Col. 1:27) is always available to every believer. This was new to me! I loved no longer thinking that God's away someplace to call back to my location—no, He's not just near, but within.

Then the marriage counselor referred us to someone who could help us learn more about Christ-in-you, and through her we were introduced to Norman Grubb's teachings and subscribed to *The Intercessor*. Over the next years we attended meetings and

conferences with others who were learning about what Norman came to call the Total Truth. I liked my new friends and these new ideas, and I agreed with all I was learning. But I had yet to apply it, by faith, to my personal life. Sadly, many years passed before I made that decision.

In 2013 after the usual week of Zerubbabel Summer Camp, I was invited to stay for a few weeks. Out of that came the decision to move to the States—to join my daughter and son-in-law and fellowship with the "home team" at Zerubbabel HQ. Living among Christians who

really believe what God says about us—that there is no independent "me" going along with Jesus, but that Christ is joined in a spirit union living His life in me, as me—has been life-changing!

God said, "Be changed by the renewing of your mind," but that didn't come easily for me. I was very set in "my" ways, and since I saw myself as "just me," so Satan was doing my seeing. Since "I" was right, I was not willing to take advice or try anything new. Other evidence of believing Satan's lie began to surface—the so-called "little" ways Satan operated through me and had for years—hidden pride and arrogance that showed up in my actions toward others. God was faithful to shed His light on how He saw me.

For a long time I stubbornly held onto "my"/Satan's view. Finally one night I felt fear for the first time—fear that at this might be my last chance to get things right with God—especially at my age. It

Living among Christians who really believe what God says about us—that there is no independent "me" going along with Jesus, but that Christ is joined in a spirit union living His life in me, as me—has been life-changing!

felt like this was a life and death situation that I had to face. I turned to two of my friends and asked if they would come outside and pray with me—"I can't do this anymore." We went out, and I got on my knees. I knew I had to kneel before God for forgiveness. I knelt and started talking to God, confessing specific sins against Him and others. Suddenly I began shaking from head to toe. I can stop this if I want to, I thought at first. NO! This is God. He is shaking me up to get me straight. My friend put his hand on my head. The shaking lasted about 25 minutes and stopped as quickly as it had started. I felt such relief. It was like every molecule in my body had been shaken to set me free.

I went home that night with a feeling of unimaginable joy. I felt like I had stepped out of a dense, grey, dismal fog into a technicolor world. My mind felt clear and everything around me was full of light. I will always remember what God did that day in that short period of time. By the grace of God, He met me at my greatest point of need.

As I look back over the past four years, so much has changed! When I admitted I needed God's renewing of my mind, it came only when I chose to believe what God says and took it by faith that I have the mind of Christ. Sometimes I need reminding and urging to put into action what I/He knows. The difference is Jesus Christ living through me for others. I have learned new things and ways of doing things differently. Living with my daughter, son-in-law, and two grandchildren (ages 6 and 3) keeps me active and creative. I had few friends for much of my life, but now I have friends and brothers and sisters in Christ.

I'm learning to recognize and admit when I'm seeing myself independently (unbelief) in everyday situations and to quickly replace Satan's lie with the truth—that I am a vessel through whom Jesus Christ is living His life (Gal. 2:20) and that in Him I am "whole and complete, lacking nothing," (James 1:5). One of the key things for me is to tell the difference between soul and spirit as things come up in daily life. Here's a recent example:

I have always enjoyed being in water and took adult swimming lessons at some point, but never learned to swim. I wanted the security of feeling the bottom under my feet. That didn't bother me much until my grandchildren were old enough to splash about in the pool. I enjoyed being in there with them but was painfully aware that if they were in danger, I could not help them. My friends encouraged me to walk in deeper, just up to my shoulders. Very reluctantly, I walked in to my shoulders, as asked—

but I would not go one step further. Later I thought about it. Even though I did want to swim, my fear kept me back. Standing in the water was one thing—but launching in was altogether different. On a feeling level, I just knew I'd sink. A thought came to me in the night: Other people learn to swim. You can do it. Next morning, my attitude had changed. I no longer chose fear. I believed I could do it! As I went into the pool, I thought, "Oh, just lunge in there." And I did. It felt great! And as I moved through the water, I remembered instructions from the past—reach out with your arms, kick your feet. And I did!

I see now how often fear and the pride of not wanting to fail and look foolish—Satan's seeing—held me captive and blinded me to the truth. How many times throughout my life had I allowed Satan's lies to incapacitate me! The verse, "I can do all things through Christ, who strengthens me" (Phil. 4:13) has become personal to me. He strengthens me not when I'm standing in the shallow water, refusing to launch in; He meets me only when I choose to launch out in faith. Once I've committed myself, it's Him guiding the events.

When a problem comes up now, I know two things: I'm not alone because Christ lives in me, and it's really His problem. I live surrounded by people that I can talk to who can confirm that these are just feelings and remind me of the truth that God is in this circumstance for my good. All feelings have their place—even fear. But I must see it for what it is and recognize that whatever comes to me God determines, for my benefit, painful as it may be at the time.

Recently a serious issue came up, and I felt overwhelmed. "Oh, this is just terrible. I don't think I can cope with this." When I shared that thought with my son-in-law, he said, "Oh yeah? Where is the 'I' in this? What is the truth about this?" And I caught on right away. It's so easy to step back into independent thinking by my first reaction to circumstances. Of course God is putting them in my path to strengthen me in the truth that it's His strength that will meet the circumstances.

At 70 years of age, I have found new life: I am crucified with Christ, yet I live; yet not I but Christ liveth in me. And the life I now live I live by the faith of the Son of God who loved me and gave Himself for me (Gal. 2:20).

A Look at a Book

by Gail Bedell

BOOK REVIEW:

“Life: The What, The Who, The Why”

By Page Prewitt

Driven by the heartbreak of her continued inability to live a godly Christian life, Page Prewitt was “convicted to labor, search, and discover the victory of a righteous life.” Page’s booklet, “Life: The What, The Who, The Why,” is a 21-page distillation of her life quest to find a complete answer. Written in a direct and clear style that anyone can understand, her booklet provides the answer to Christians searching for the “how” of living a righteous Christian life—the “way of escape” through temptation promised in 1 Corinthians 10:13 and the way to an abundant, godly life to transmit to others. As its Foreward states, “In this booklet you will be blessed to read the fruits of Page’s spiritual journey and discover how to live the Total Truth.”

From the first sentence, Page goes right to the heart of the problem—our core misunderstanding of the basic makeup of our human selves: that we do not express our own acts or deeds, but the acts of one of two known supernatural beings, either Christ or Satan—and that I am not and never have been “just me.” Then, using the illustrations given throughout the New Testament, Page unfolds the “what, the Who, the why” of life—presenting a complete and clear understanding of God’s purpose for us, our total redemption in Christ, spiritual union with Him, how He lives His righteous life expressed in and as us, and how we deal with the challenges of daily living.

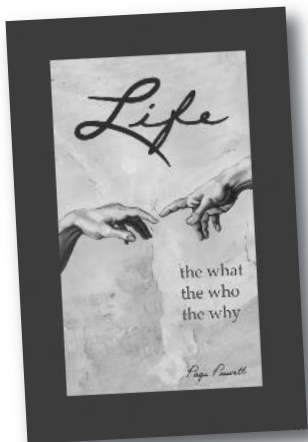
There’s no need for me to say much more about this unique and life-giving booklet. The headings of each chapter provide a map of Page’s journey—and the pathway for all honest seekers.

In the first five parts of the booklet, Page lays the foundation of this radical Total Truth: We’re the Container, Not the Contents; Satan Was Our Boss;

“I”—the Original Sin; Our Human Makeup; Crucified with Christ—What Does It Mean?

The five next parts focus on our human makeup and how Satan uses his lie that we have an independent “human nature” to tempt us to sin: Body, Soul and Spirit; Soul—the Troublemaker; Just What Is Spirit?; What About Sin?; How Temptation Really Works. Finally, the completed answer—how to walk it out in everyday life: Avoiding the Sin Trap; What to Do About the Turmoil of Feelings; Not I, But Christ.

It’s that last part that means so much to me—and brings me back to this booklet over and over—it’s practical! Built upon a sound scriptural foundation, the examples Page shares from her own life resonate. No matter where you are in your Christian journey today—wearily striving for a right life that is always out of reach, or hopelessly defeated by recurring sin—please read this booklet. It may be the answer you’ve been praying for.



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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Phyllis my dear,

Your letter has followed down to me on this tour. You know I always like to exchange letters with you. You are such a plain searcher and digger, and you share your searchings with me.

Of course you are right, dear, this "trying" life is way off, because it is really Satan's independent "try-try" spirit expressed by us as if us. But as you realize it is God's good negative way of giving us a "good" dark which can then be replaced by a perfect light.

But, dear, the "stone of stumbling" you are always being tripped up on is that you hope God may sometime bring you to this release, but meanwhile you must struggle and suffer. SOMEHOW the Spirit will open your eyes to the given fact that all this is already yours. That Satan-spirit of "try, try" was cast out on Jesus's body on Calvary, of course representing our bodies (2 Cor. 5:14 & 21, and then Rom. 6:6, 7 & 11). You see you are still assessing your experience by your feelings and appearances. You'll never get through that way, and by that deceit. You and we have to BELIEVE. Our only "obedience" is what Paul called us to—to the "obedience of faith" Rom. 1:5 & 16:26, almost the first and last verses of Romans—just obeying not by works but by solidly believing what He has told you to believe in His Word!

Dear, there's no other way and you foolishly "suffer" till you "obey" by believing. And believing means from your heart and will saying a thing is what the Scripture says it is, and keep saying it as fact, and bearing witness to it, no matter how you or others "feel." So you say, I am the love of God (Christ in me). And don't say "I need that kind of love"! And don't wait for a heart of flesh, but SAY "I have that heart because it is HE as me," even though you feel it is still a heart of stone! No other way, love.

So I've got to keep "getting at" my Phyllis pen-friend until you "Obey" and simply say and say and say those facts about yourself—that that "try-try" spirit of independent self has been put out of you at Calvary, and the Spirit of truth, HE HIMSELF in you as you, fixed for eternity is the fact. And as you keep saying it, the Spirit will confirm it to you and you'll write and tell me so—John 5:10.

Loving you as ever,

p.s. I left my glasses in the car when Sandie drove on to friends yesterday, so have to do this by magnifying. Thank God for some good seeing in this my ninetieth year!

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Editor's Note

continued from page 4

Our final feature offers an apt demonstration that, as Norman stated on Page 1, "God works His mighty works in the commonest of human clay and with total unexpectedness." Relax and enjoy God's faithful and powerful works in Jim Langley's "My Journey of Faith." Beginning with his childhood in war-torn England, Jim identifies for us his spiritual milestones (aka crises of faith) along the way. We read of God's unique and surprising initial means of revealing Himself to Jim and the spiritual impact when Jim responds to the challenge to "Be changed by the renewing of your mind." Jim's story is sure to resonate with all who gratefully recognize in their own life the evidence of God's unrelenting passion to present "every man perfect in Christ Jesus" (Col. 1:28).

As just referenced above, Colossians 1:28 is at the heart of our publication. *The Intercessor* is committed to "our full restoration...to see ourselves as Christ in this world and to labor and travail to see Christ formed in others according to the mighty working of the Spirit." We hope that this issue will be an encouragement to you as you are "rooted and built up, established in the faith..." (Col. 2:7).

Interpreting the Crisis

continued from page 14

functioning each in our local situation as He Himself in a branch form. We are in the same relationship to Him who is the whole, as any workman is to his source material, in the sense that God puts Himself at one's disposal. It is up to us to mould the material into the particular product of our choosing. In this sense God called Moses a god to Pharaoh and

a god to Aaron, and Jesus commented on the fact as an inspired word of Scripture that we are gods "to whom the word of God has come," as I have already mentioned. This is the ascended life. Having ourselves been joined to Christ in death and resurrection for our own deliverance and union, we now exercise the authority of a royal priest seated with Him in His royal high priesthood and exercising our priesthood on earth by the operation of a faith which works by love. The permanency of the sense of exaltation, the changeless inner light, the awareness at all times and any moment of the familiarity of being one, so that it is not really I but He, the given fact of a forgiveness and cleansing which preceded any sins by two thousand years, the ability to speak the word of faith on any situation: I cannot say how these have become facts of experience since coming out of that tunnel, but they have.

But I still have to emphasize, even though I cannot make it plain to others, that there has been for me a vital difference between the second experience of

discovering Christ living in me, and this third revelation of Christ all in all. The second experience left gaps where I did not yet see Him in everything everywhere, and all a form of Him, whether negatively of Him in wrath as consuming fire, or positively of Him in grace as light; and so there were separations, and callings on Him to be this or do that, in place of affirmings that He is in fullness of His action everywhere, and specifically through my (His) faith in local situations; and thus the constant use of the word of faith which Jesus used and told us to use (Mark 11:22, 23), and all the men of faith of the Bible used in their exploits of faith or endurance. Before, that gap had to be bridged on each occasion by outreachings of faith. Now, there is no gap except in momentary human reactions, and therefore only a constant reaffirmation. And to be settled into this union which is a unity, I had to go through a "dark night of the soul" which affected no outward things, but the very inward vitals of my "I and Thou" consciousness.

—Once Caught, No Escape

ANSWERS TO LIFE: THE WHAT, THE WHO, THE WHY—PUZZLE 2

PUZZLE:

ACROSS

2. GREATER
4. PRINCE
5. DARKNESS
7. NOTHING
9. DEVIL
11. MADE
12. SINNED
13. NAKED

DOWN

1. TEMPLE
3. RIGHTEOUSNESS
4. PROMISES
6. SIN
8. GOOD
10. CAPTIVE



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"But he who is joined to the Lord
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– 1 Corinthians 6:17
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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 Thess. 5:23).

by Norman Grubb

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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.

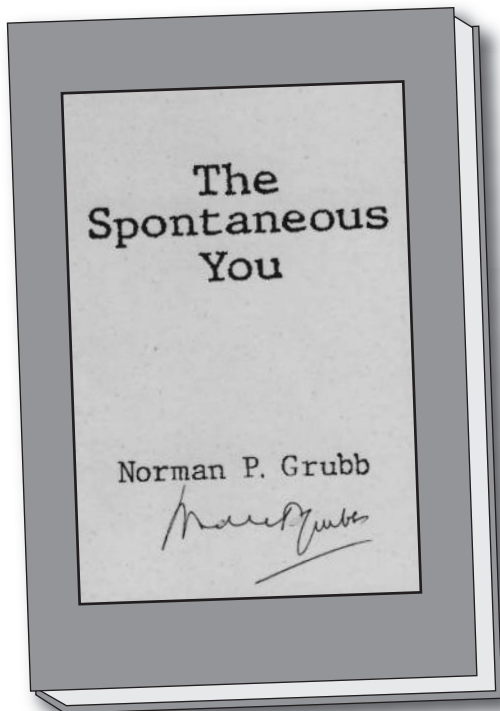
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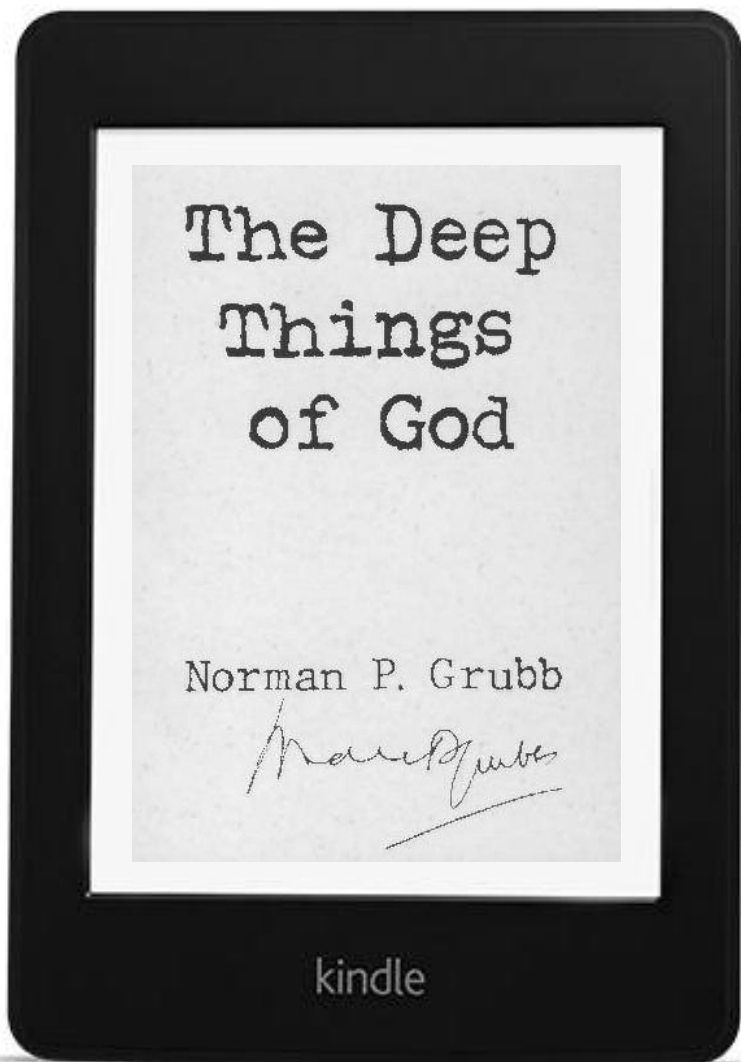
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