

The INTERCESSOR

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

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The Royal Priesthood

By Norman Grubb

"Every born-again son of God has at once begun to be a priest-intercessor from the moment the Spirit has made his body His temple," writes Norman Grubb in this excerpt from To All Believers: It's as Simple as This. The following article is perhaps Norman's most complete teaching on our highest calling as sons of God: "the total fulfillment in present-day world living" to present "every man perfect in Christ Jesus." (Col. 1:28).

The priesthood is the summit. He [Jesus Christ] is "the Great High Priest." This is marvelously the final expression of the Being of God, and therefore of us as His re-expression. Marvelous that the nature of the One in the universe, the Eternal Being, is purely other-love. He for His universe, not the universe for Him. The Lamb on the throne. Fantastic! The Lamb slain, ever fulfilling the eternal law of the cross: life issues from death. The One whose total nature is that He died that others may live. The highest position through eternity given, as Paul revealed, not to a conquering monarch, in the usual sense in which we think of a conquest, but to the One who has conquered His universe and won all to Himself by becoming their servant to the final point that "He humbled Himself and became obedient unto death, even the death of the cross." Then God's verdict is pronounced in the pres-

ence of all peoples, 'Wherefore God has highly exalted Him and given Him a name above every name' that all should bow the knee to Him and confess Him as Lord! (Phil. 2:5-11). What? A king crowned with many crowns—yes. In fact, the King, but crowned with a crown of thorns that we all might become co-kings with Him!

...a priest is a commissioned person. He can't help it. He doesn't seek out the commission, it seeks him out. It's a divine "must." What "Must"? Whatever confronts us as the area within our reach where we can bring Christ to others.

The Spirit's Drive in Us

So it is now with us as with Him. Freed from our own self-problems, a permanent drive "eats us up," that all the world, and that means for us all within our guided reach, must share this life's secret which belongs to them if they but knew it: "Beloved, now are we the sons of God and it doth not yet appear what we shall be." And so a priest is a commissioned person. He can't help it. He doesn't seek out the commis-

sion, it seeks him out. It's a divine "must." What "must"? Whatever confronts us as the area within our reach where we can bring Christ to others. I had to be a witness to Christ to my fellow soldiers in World War I. I had to knock on doors of the men's rooms in Trinity College, Cambridge, when I went from the army to the university, and invite them to come to our Christian Fellowship and find Christ, out of which came the birth of the now worldwide InterVarsity Christian Fellowship. And, always seeing that the front line is

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the place for a soldier in a war, when I heard C.T. Studd, who had sold all (being England's great cricketer and a wealthy man) to take the gospel to tribes in Africa who had never heard of him, I had to go and join him. And now after years of taking Christ to the unreached peoples of the world, in my "old age" at 94, I have to take this final total reality of Christ reliving His life in our forms and going into saving action by us, to all who will give me a hearing. This life is a glorious "have-to." Therefore, in actuality every born-again son of God has at once begun to be a priest-intercessor from the moment the Spirit has made his body His temple. We are a commissioned people!

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The way of the intercessor-priest is by whatever form of involvement the Spirit indicates to us that we can be in action in bringing our light to others. Obviously there can be no limits to what special way that is. But it will be in the form of self-giving, in no way engineered by us, but by which we take the place of those we are intercessor for, that they might take their places as redeemed sons of God. It is thus vicarious. It just will cost and will be a death for us—not sought for by us, but in some forms our heart and mind and body involvement for these others will bring a death: to our reputation in being called "fanatics," to

our material and physical expenditure, to who knows what in what way. For death, as Jesus said in John 12:24, presses out His life for others (1 Peter 2:20-25). Paul again said, "We which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you" (2 Cor. 4:12).

That's the cost of intercession following on to the commission. Often we may not realize we are in an intercessory "death" until we find we are! But then knowing that this is the intercessor's way, we anticipate the glory in the suffering. He "poured out His soul unto death and...made intercession for the transgressors" (Is. 53:11-12). "For the joy set before Him, [He] endured the cross" (Heb. 12:2).

The Gaining of Specific Intercessory Objectives

But, it makes such a difference if we have come to know this intercessory way of the priest and are not just going blindly along it (which we probably all do in our early "little children, young men" days). We then know that the ultimate of an intercession is the gaining of it. Prayer may, intercession *must*! But this means we cannot rest or lay down our arms of faith until it has been gained. This may be part of our "death," for we are taking no "no" in the commission. When we haven't understood this, then we may speak of our calling or ministry as "called to be faithful, but not necessarily successful." But no! We hear God's word to Joshua picking up Moses' commission, "then thou shalt have good success." I have personally walked this way since the Spirit re-

vealed that to me even in my college days. I couldn't take it when I heard an annual report of some ministry described as faithful but not successful.

This is also where the declaration of faith that God is bringing something to pass, not yet visible, is a form of the death. Rees Howells had this "commission," in the early days of World War II when confronted with all the might of Hitler and Mussolini, to see and say God would destroy those dictators and open the world to the gospel. In the power and spirit confirmation of the word of faith given them and declared by them, they held the celebration of the end of the war just at the time when Hitler's panzers broke through into Holland and Belgium, seized France and threatened Britain!! No wonder the public papers called him a false prophet, and the majority of God's people, ignorant of the fundamental principle of intercession, said the same, and some to this day. But read Doris Ruscoe's little book *The Intercession of Rees Howells* (Zerubbabel Press), and trace that warfare of faith through to its amazing, almost unbelievable open doors and vast worldwide response to the gospel today, far "more exceeding abundantly above" what Rees Howells himself "asked or thought."

Intercession is the Intercessor Himself, The Holy Spirit (Rom. 8:27), operating in us/as us, in His whole divine process of Commission, Cost, Completion. It will so often appear to us in our appearance-humanity that it is *we* caught up in the commission, *we* who are torn apart by some forms of dying—certainly usually through our reputation as fanatics and sometimes physically and materially. But, the Spirit then re-

minds us, "These are the sufferings of *Christ* by you" (1 Pet. 4:13). This is He manifesting His resurrection life by you (2 Cor. 4:11)." For "we" are really He; there is no separated "we."

Children, Young Men and Fathers

So do I make the point clear? The priest-intercessor is the Bible description of all of us born of the Intercessory Spirit. The intercession is the driving of the Spirit in us/as us which simply immerses us in the necessity of others having the Christ we have in salvation and fullness.

In our earlier "little children" stage, there is the drive, and we respond to it with a mixture of much "fleshly" en-

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ergy, which is God using our soul-body energies en route to our learning the ways of operations by Spirit-leadership. This is like Moses starting off his rescue of his enslaved brethren by killing the Egyptian mistreating an Israelite, a vast contrast to Moses 40 years later overcoming Pharaoh by the word-of-faith activities which produced the plagues and the release of the nation from its captivity. We then go through the process of our own inner settling into the "young man" stage of Galatians 2:20, where we become "established, strengthened, settled" (1 Pet. 5:10). And now we are consciously in our "father"

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!

stage, where we have, like Paul, “won Christ,” and thus the highest privilege of being leveled with Him as co-saviors (1 Cor. 9:22), co-commissioned, co-laborers, co-sufferers, co-diers, co-risers in co-resurrection, which with us brings “many sons to glory.”

A Missionary Mother’s Intercession

This priesthood-intercession may take a multitude of different forms in the originality of the Intercessor-Spirit in us and by us. But it now means a commission no longer in ignorance of the fact that I am an intercessor. I am grabbed by some involvement in God’s saving purpose, maybe starting in one life and on to many. There it is. I can’t help it. I am “in it to win it,” to use my friend Roy Putnam’s phrase. This is my Spirit-given commission, small or great, which may last long or short until it has been gained. It may be as “simple” as one mother of a missionary I knew, Mrs. Scholes, both a widow and blind, who so gladly gave her only child, her son Jack, to be a pioneer missionary in the Congo. When she became blind (in the days before state support in Britain of such a condition) and her friends said her son must come home to care for her, this was her reply: “His homecoming is just what would kill me! My life is in Jack taking Jesus to the Africans.” And he never did come home except for furlough visit. “Mother Scholes” was an intercessor.

The cost is the battle of faith and works. I am a soldier in my front line. The heat of the battle is what Paul called “fighting the good fight of faith.” All the lives of the great men of faith in the Bible illustrate that battle. Do I confront some apparent impossibility and have to move into some word of faith on the

basis of Mark 11:20-24, which must be maintained, persisted in and confirmed by the inner confirmation of the Spirit? Watch that often swaying battle of faith in those faith-victors of Hebrews 11. That is the heartbeat of intercession. There is then the further cost of whatever form of activity-involvement the Spirit takes us into. I am a “missionary in action” in some field of action.

The final is the *gaining* of the intercession, the persistence in the commission until we see the completion: Jesus’ “I have a baptism to be baptized with and how am I straitened until it be accomplished” (Luke 12:50) and Paul’s “I

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sin-spirit which occupied us,
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His Spirit of self-giving love
replaced that false spirit of error.

have fought a good fight, I have finished my course.” Prayer may... intercession *must!* Commission, Cost, Completion.

To Sum Up

Here is the outpouring in a kind of resume form of what I daringly call (to me) Total Truth. I gave it in more detail in my previous book, *Yes, I Am*.

The heart of revelation is that there is only One Person in the universe manifesting Himself in an infinite variety of visible forms. Therefore the human self, His highest form of manifesting Himself created in His own image, is basically nothing but a vessel, branch, temple, body-member, slave, with its perfection of created being and poten-

tial (Acts 17:28), but with no nature of its own by which it expresses itself. Much like our modern day computer with its great potential but only reproducing the input of its programmer, our only reason for existence, glorious as that is, is to express God in His nature and reproduce Him in all His forms of sacrificial love-activity so that we are He in our forms.

But because nothing in the universe, from God Himself through all His creation, can operate except by interaction with its opposite, the one utilizing the other for its manifestation, so we, in ourselves as His highest form of creation, can only know ourselves and operate as selves by being confronted with the opposite. Created to manifest God in His nature of self-giving love, we were confronted with and caught up by that false “god” of self-loving self and were then deceived to the point of thinking it was ourselves operating ourselves, instead of the true fact that it was that evil one expressing *his* nature *by* us. It is a ridiculous and total impossibility for humans to be self-operating selves. There is no such thing in the universe.

Our Last Adam then, our Lord Jesus Christ, representing us, voluntarily accepted His Calvary death in our place and as us. Thus “made sin” as us, by His death He “died to sin,” that sin-spirit which occupied us, and by His resurrection His Spirit of self-giving love replaced that false spirit of error. This then is the fact in us when in our freedom as persons, by the grace operation on us first by the law and then of the Spirit, we come to recognize who we now are: formerly Satan-I, now Christ-I, as in Galatians 2:20.

We are liberated to recognize that

there never was anything basically evil in our human selves, any more than there was anything basically good (Rom. 7:18). But as formerly sin-expressers through Satan in his sin form indwelling us, now we are God-expressers through Christ in His holiness nature indwelling us. So we boldly now accept ourselves and be ourselves with no condemnation, with no change necessary in our human selves created in His image, for the radical change is in the one expressing himself in his nature as us. There is no change of our human self (which had no nature) but of the deity owner and indweller expressing his nature by us. We are free to be—now kept by our Keeper.

Living in this present Satan-infected world, as lights in a dark place, we are continually assaulted by every kind of enticement to respond to that tempter around us. But we have learned not to take condemnation for temptation, but instead to recognize and accept it as living always within range, even as Jesus was tempted in all points like as we are, yet, without sin. Thus recognizing the subtle temptation to respond to the lie of the independent self and taking no condemnation for the pulls of Satan by temptation, we are equally free to recognize who we really are, the Spirit of holiness in us/as us, and we expressing Him in whatever replacement meets the temptation: hate by love, fear by faith, lust by self-giving love, and so on.

Finally, free from pressures concerning our human selves, we are captured by the pressures of self-giving love, God in His Lamb nature, and lay down our lives as intercessors that, others may find their secret, of

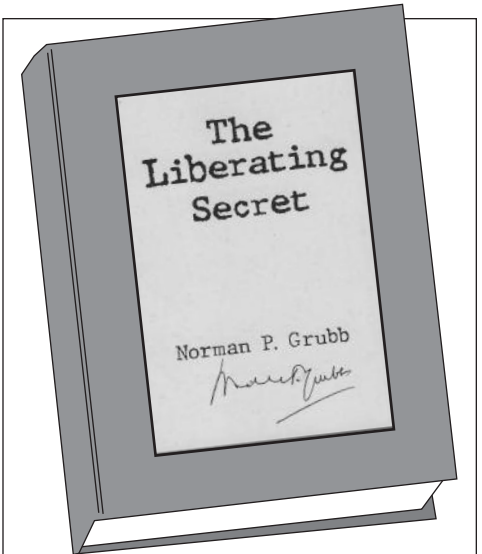
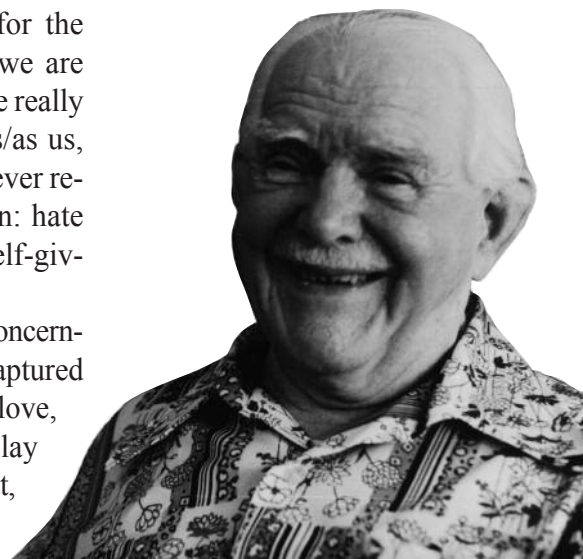
life, “death in us, and life in you.” This is finally total fulfillment in present-day world living”—Paul’s Colossians 1:28, “presenting every man perfect in Christ Jesus.”

Amen and Amen.

—To All Believers...

It's as Simple as This

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 Zerubbabel Book Ministry. Norman P. Grubb entered the Kingdom at 98 years of age.



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Editor's Note

As 2017 draws to a close, we begin this issue of *The Intercessor* exploring the summit of God's purpose for us as "heirs of God, and joint-heirs with Christ" (Rom. 8:17). Our lead article, "The Royal Priesthood," describes our part in manifesting on earth the resurrection of Jesus Christ and in completing His priestly intercession for the human race by His operation in us/as us (2 Cor. 4:11). Typical of all Norman Grubb's outpourings, this article knits together sound biblical doctrine with practical application and examples of how the Total Truth of our spirit union with Christ is lived out in everyday life.

In response to the common question, "Why does God permit suffering?" our Q & A feature delves into the hidden purpose and the absolute necessity of suffering in this life. To begin with, it takes personal suffering "to start the faith process, by which I leap to an unseen Savior which is the real me." But then joined to Christ, our focus turns to others—"We are partakers of Christ's sufferings" (1 Pet. 4:13) in our continual sufferings and dyings as co-priests and co-intercessors for the lost.

On a similar theme, Bible Bedrock discusses what is meant by "Death is at work in us, but life is at work in you" (2 Cor. 4:12). By accepting painful circumstances that come into my life as intended by God, we "die to our hurt selves," become newly aware that Christ is living out His life in us, and are "freed to bring life to others by our word of faith that God will do what He plans to do in the specifics He shows us in the situation."


This issue also focuses on a key aspect of the Total Truth—Satan's lie (and the root of all sin) that we humans are independently self-operated. In the final excerpt of Page Prewitt's "Life: The What, The Who, The Why," we are reminded that all Satan needs to do to get me to commit a sinful deed, is to get me to believe the lie that I am an "alone I" or "just me." With this key, the final five segments in Page's booklet unlock the crucial issues that daily face Christians seeking to live a consistent, godly life: "What about sin?," "How temptation really works," "Avoiding the sin trap," "What to do about the turmoil of feelings," and the working out of Galatians 2:20 in my daily life as "not I, but Christ." Also, be sure to enjoy Crossword, our puzzle that helps you to review God's truth about how to stand in victory over sin/Satan.

"My Liberating Secret" is Kathy Gilsenan's compelling testimony of how her life was radically changed by the Total Truth with the help of Norman Grubb's book "The Liberating Secret." Kathy's honest, insightful article describes key passages that God used to expose the depths of her sin and her

slavery to it, and to light the way—through repentance, restoration, and walking moment-by-moment by faith—to a life of "true joy like I've never experienced before."


Finally as Christmas approaches, we feature some unique reminders of the entrance of our Savior into time and space. Dacia Trethewey's "Faith Illustrations" lead us through the familiar, yet ever new Bible passages surrounding the birth of "Immanuel—God with us."

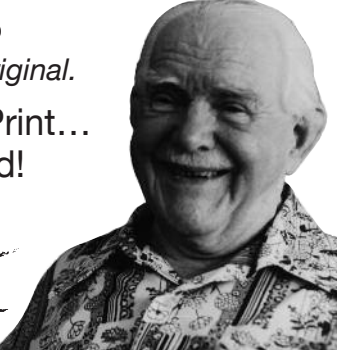
Please accept this issue as our Christmas card to you—and Steven Prewitt's touching nativity drawing as its "cover." Wishing you God's richest blessings at Christmas and in the coming year!



To All Believers...
It's as Simple as This.

By Norman Grubb
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Bible Bedrock

“Death is at work in us, but life is at work in you.”

2 Corinthians 4:12

As Jesus died to Himself at Gethsemane 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 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.”

...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 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.

—*Once Caught, No Escape*
by Norman Grubb



the what
the who
the why

By Page Prewitt

Part Four

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

What About Sin?

The Bible simplifies sin when it makes the bare bones statement that everything not of faith is sin (Rom. 14:23). Or to put it another way, all unbelief is sin. (Unbelief means that we do not believe what God says about us—that as Christians we are joined to Christ, and He is one spirit with us). In view of this fact, the first thing Satan must accomplish in his effort to get any believer to commit a sinful deed is to tempt him and get him to believe he is an independent self-operating self. In other words, to see himself as an “alone I” or “just me.”

When/if Satan is able to lure us by this lie into the sin of unbelief, he gains the power to boss us on the soul/body level and lead us into any sin deed he chooses. Our union with Christ is not broken; however, our sin temporarily blocks the Holy Spirit from living through us. Confession and repentance on our part is the only way we can receive God's grace and forgiveness and once again walk in the light—in actual fact, have Christ live through us.

The good news is that we can avoid the Satan sin

trap by simply remembering and, if necessary, stating the truth that thoughts and feelings are not the real us. They are factual but not real in the eternal Spirit sense. This is the way the Bible says it: *The things that are seen are temporal [fleeting] and the things that are not seen are eternal [everlasting]* (2 Cor. 4:18). I am not saying that we are to ignore our thoughts and feelings. To the contrary, it is very important that we look at them honestly, and if necessary, talk about them to someone, but as quickly as possible, move past them and begin to reflect on who we are in our spirit center—we joined to Christ rather than how we feel.

Paul uses the marriage analogy in Romans Chapter Seven to help clarify this issue. He says in this passage that we must consciously enter into the reality of not only our cut-off from our old husband Satan, but also our marriage to our new husband Jesus Christ. Until we do this, we will remain under the illusion that we are independent. This puts us, unknowingly, under the outer control of our old husband Satan. And as a result, defeat and guilt are our lot.

For do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But

if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God (Romans 7:1-4).

How Temptation Really Works

The above applies to me in relation to my writing this booklet. In spite of the fact that I have known from the beginning that the task of writing this is something I have been commissioned to do, I have been plagued with the feelings of inadequacy and fear of being unable to do it. And not to be left out, my thoughts go hand in hand with my feelings—I think over and over, “I am not good at writing; this is too hard so I will just quit and leave the writing to those who are good at it.” Along with thoughts like this, I feel very inadequate and fearful to attempt such a task.

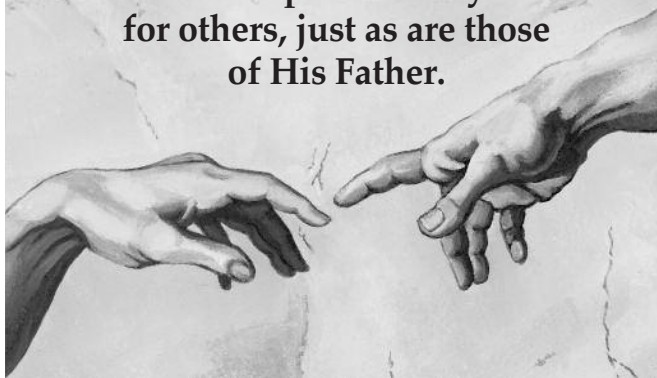
Satan tried to use this approach when he tempted Jesus in the wilderness (John 4:1-11). He began his discourse with Jesus, not as we would expect, tempting Him with food (Jesus was hungry because he had fasted for forty days) or with power. He tempted Him with pride. Satan preceded all his specific temptations with this piercing statement: *If you are who you say you are, you can turn these stones into bread or you can throw yourself off the temple and God will send angels to save you.*

Jesus could have come back with, “Of course I am who I say I am; I am the Christ, the Son of the living

God”—the “I” meaning that He had what it took in and of Himself to do what Satan tempted Him to do and go Satan’s self-for-self way. The truth, and He made it quite clear, is that He and His Father are One, and He does only what He sees His Father do (John 14:10). His strengths and His abilities are operated only in love for others, just as are those of His Father.

Let’s pick up where we left off a couple of paragraphs back with our discussion of my problem writing this paper. Is my struggle with what I am thinking and feeling? Or do I have a much bigger problem? Look at my sentence for a minute: “I am incapable of getting my thoughts organized and written down and I feel inadequate and fearful.”

...He and His Father are One, and He does only what He sees His Father do (John 14:10). His strengths and His abilities are operated only in love for others, just as are those of His Father.



Remember that Satan begins all temptation by trying to get us to see ourselves as independent or, “just me.” But as we have said again and again, there is no independent or just me individual in the universe. For that reason the answer to the question is obviously NO! Nevertheless, if I continue to repeat Satan’s lies, I put myself in danger of disobediently crossing the

line from being tempted to believe I am independent to actually believing I am. If/when I do this, I commit the original sin of unbelief. This gives Satan the freedom to take control of me on the soul level, thus blocking Christ from living His life in and through me. At the same time, Satan gains the freedom to misuse me through my members (body/soul).

Avoiding the Sin Trap

The course of action I must take to avoid this Satan trap is very simple, but not easy to do, because it takes my giving up my idea of the situation and say-

ing that I am wrong. Next, I stop saying all the negative things to myself that I have been saying, and instead I say the truth about myself—and that is, “If I am Jesus Christ in my particular form and He is my operator, then what I am thinking and believing about my inability to organize and write down my thoughts cannot be true.”

What I am thinking and believing may be the way things appear to my human senses, but they are merely appearances, and we are admonished in Scripture not to judge by appearances (John 7:24). I must look through appearances to what is true in the realm of spirit. This is how Jesus lived. He saw past the outer human need to His Father, the total supply, though invisible to the human eye, right in the midst of the negative circumstance.

Next, I begin to say by faith (none of it will be fact at this stage) what I know to be real in the realm of the Spirit. The truth is that Jesus Christ through me can write anything that He wants to write as long as He is the one in control of my life. As we discussed earlier, Christ regains His rightful place as Lord (Boss) of my life when I confess my sin of unbelief and then affirm and stand in the truth: that Jesus Christ, who is my spirit operator, can and will do it through me. My responsibility is to trust Him to do so and not give up, but to continue on writing.

What to Do About the Turmoil of Feelings

To go over this one last time in hopes that this further discussion will help you become very quick in dealing with your thoughts and feelings, here is an example that I hope will help you.

We say that we are shy or fearful or smart or ugly (use your own example). Let's pick “shy” and write it out: “I am a shy person. I have all the traits that portray someone who is shy. I have always been this way. I have been told I was shy since I was a small child.” All this is true on the body-soul level, and Satan has been

free to live out shyness because my wrong believing about myself has given him the freedom to do so. But (and it is a big *but*) the truth is that I know that my operator is Jesus Christ and the shy label that I have put on myself is a lie.

The truth is that Christ is not shy. If He is sometimes quiet in me, that is His business. I am wrong to call myself shy because of His quietness. At the same time, I may be feeling shy, but you now know that is just a soul feeling and it has no reality on the spirit level. I speak the truth when I say, “I am *feeling* shy, or afraid, lonely, or superior, or smarter, but these are all feelings and they are not who and what Jesus Christ, who is my operator, is.” We must not think we are off-course when the feelings continue, which in all likelihood they will. We simply focus on who we are and pay as little attention to our feelings as possible.

It is crucial that we understand that sin never begins with a deed; consequently, our root problem is never our deeds. Deeds are merely the symptoms of a deeper hidden problem. But Satan has done an excellent job of tricking us and keeping us from getting to the root of sin. Because of his deception, we always concentrate on the symptom. This keeps our attention off the source of sin, which is believing Satan's lie that I am *just me* and that I can and do operate independently of God.

Not I, But Christ

I am now finished with this booklet, but the task of writing it never became easy. I sat at the computer, trusted Christ within me putting myself at the disposal of the Holy Spirit, and simply recorded truth as He brought it to my mind. The task continued to feel impossible, but I ignored my feelings (soul) and no matter how impossible the task felt, I doggedly reminded myself of the truth—Christ is perfectly capable of getting the writing done that He wants to get done. My responsibility is to remain faithful and available to Him to use to accomplish the task.

Q&A

Question:

I know the Bible says, “In all things give thanks,” but how can I reconcile the love, goodness and care of God with the pain and suffering I’m going through? What is God’s purpose in permitting suffering?

Answer:

According to Scripture, suffering is necessary. Without it there cannot be glory or perfection. It comes to me in a form I don’t like—trials or temptations in spirit, soul or body—which press me to find a remedy inside myself. The negative pressing on me is meant to start the faith process in me, by which I leap to an unseen Savior who is the real me. But there is continual suffering, continual dying. Only out of death comes life: that life of Jesus “made manifest in our body” (2 Cor. 4:10). And all of life is built on that death. We accept the suffering of perplexity and reverse the outside inside to find the answer. We always get pulled. It’s good practice. Inside you move back to who you are: Christ as you. You always were—you just forgot.

Question:

What does the Bible mean when it says that we are to share the sufferings of Christ? Why is this necessary?

Answer:

Jesus became as us, being perfected through sufferings as He learned obedience. And now, as our risen and eternal High Priest, He can operate the know-how into us: “This is how you do it. You go as I did.”

You may not like a thing and say, “I don’t like that.” But then you say, “God, You’re in this thing,” and speak a word of faith. Even before the thing is done, you will have the resolution inside yourself. Then out in some form will come the substance. That’s turning suffering into glory, which starts with Jesus inside us.

Paul had that terrific 2 Corinthians list of beatings, imprisonments, starvings and fears—miles of them. He called them light affliction! It turned to light inside him because it was God’s suffering. And then there was his suffering for others, which was his intercession: I “rejoice in my sufferings for you”; I “fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake [We’re the body, of course] which is the church.” (Col. 1:24) Paul called Nero’s imprisonment God’s imprisonment, “I therefore, a prisoner of the Lord...” (Eph. 4:1). That’s strong stuff. He wasn’t in the prison of Nero; he was in God’s Nero’s prison. Out of prison, of course, came the prison epistles and the glory of Ephesians, Philippians, and Colossians. But by calling himself the Lord’s prisoner, he resolved his suffering inwardly.

So it wasn’t a Roman jail, it was God’s prison. That’s a wonderful phrase, “Prisoner of the Lord,” isn’t it? And Peter calls our sufferings the sufferings of Christ, which is also a good phrase. “Rejoice, inasmuch as ye are partakers of Christ’s sufferings (1 Pet. 4:13). Christ’s sufferings! So our sufferings are really Christ’s sufferings— people beating Him about. And we are reminded to rejoice!

My Liberating Secret

by Kathy Gilsenan

The Liberating Secret is one of my favorite books by Norman Grubb. The biblically-based “total truth” which he systematically outlines in this book has truly changed my life! I want to tell the whole world that what Norman writes in this book is true! There really is no such thing as a self-operated human being. We are either operated by Christ or by Satan. I know this to be true through reading it in the Bible and through experiencing it in my own life. This article is not a book report per se. It is my testimony of how understanding and putting the truths written in this book into practice have impacted and freed me. It has been my liberating secret!

While reading *The Liberating Secret*, God convicted me and impressed several significant things upon me. One of them being my dishonesty. Throughout this wonderful book, Norman has a common thread that ties together how to “walk in the light as He is in the light”—and that is being rigorously honest about ourselves with God and with our brothers. The gut-wrencher for me, and what really hit me hard was when Norman says, “Dishonesty, not sin damns a soul.” He goes on to add that “unwillingness to part with sin and therefore refusal to admit ourselves to be what God shows us we are by His word, by preaching, by the Spirit is what sends us to hell. For the horror of sin is that we love it, and hate that which would turn us from it.”

Norman has a common thread that ties together how to “walk in the light as He is in the light”—and that is being rigorously honest about ourselves with God and with our brothers.

The truth I did not want to admit about myself was that I was a chronic liar. Ever since I was a small child, lying became a way of life for me. I would lie or withhold information if I thought that I would be disliked or thought of in a bad light, or that someone would be angry with me. I had no integrity whatsoever. The more sinister sin, which became an addiction all in itself, was that I liked the feeling of thinking I got away with something or that I had fooled people into believing that I was nice, innocent, and wouldn't hurt a fly. I would do or say anything to get some kind of positive or affirmative reaction. I was manipulative, phony, and hidden. I was also a hypocrite. I didn't want anyone to know what I was really like inside. I was full of lies, jealousy, resentment, and had an ungrateful, irreverent heart toward God.

I carried on this behavior up until two years ago, when I finally got to the point where I hated how I was and saw how I had affected my family—my children and closest friends. Then I realized that although I wanted desperately to stop sinning against everyone, “I” couldn't stop. This is because I was believing I was “just Kathy,” and believing that lie gave Satan the ability to boss me from the outside through my soul/body. (Christ was still joined to my spirit, but was blocked because of my sin.) I had no control over what I did or said. I had no hope of ever being different. This was my second crisis that

Norman talks about. Finally, the conviction and revelation came that if Christ was not operating me, it really was Satan (John 8:44). I became fearful because I didn't know what he was going to do by me. I knew that only Christ could live right through me.

I needed to choose to stop the lies, get honest, and confess my sin. That is the only way that Christ could have a clean vessel to live out through. Here again I was convicted by Norman's words in Chapter 21, "The Way To Abide": "But the trouble is that, through the subtlest of all hidden sins, the sin of pride and self-righteousness, I don't want to admit that I, a believer, have slipped into sin. So I call it by another name. It is my nerves; I was born like that; it is my physical condition...but not sin!" Norman says, "All that God has ever required of a human being, whether saved or unsaved, is honesty. It is all we can contribute to our own salvation. We cannot remove our guilt or change a habit. But we can discern good from evil, and we can admit the truth about ourselves as we are brought to see it." It wasn't until I was rigorously honest with God, confessed my sin to Him and more importantly, the people I sinned against, that I was set free from Satan's bondage and control over me. Norman says that "confession before men does not leave a rag of self-righteousness. It is the capitulation of the final and most jealously guarded citadel of self." I think it is also important to say that I cannot even take credit for repentance or anything other than honestly seeing my sin as God sees it, hating it, and desperately wanting to be free of it. God gets all the glory!

*I needed to choose to
stop the lies, get honest,
and confess my sin.
That is the only way
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a clean vessel to live
out through.*

So, I confessed my sin to God and others and trusted Christ to live His life out through me. I never want to be where I was again. Now I am diligent about taking every thought captive and being honest. If I do sin, I confess it immediately for I know that I am not just me. Sin is Satan operating me, and I know how far into darkness he can take me. As born-again Christians, we are called to "walk as He walked," which means perfectly. Norman says that only Christ living in and through the believer can fulfill this commandment. He goes on to say that nothing can obstruct the flow of the Holy Spirit except

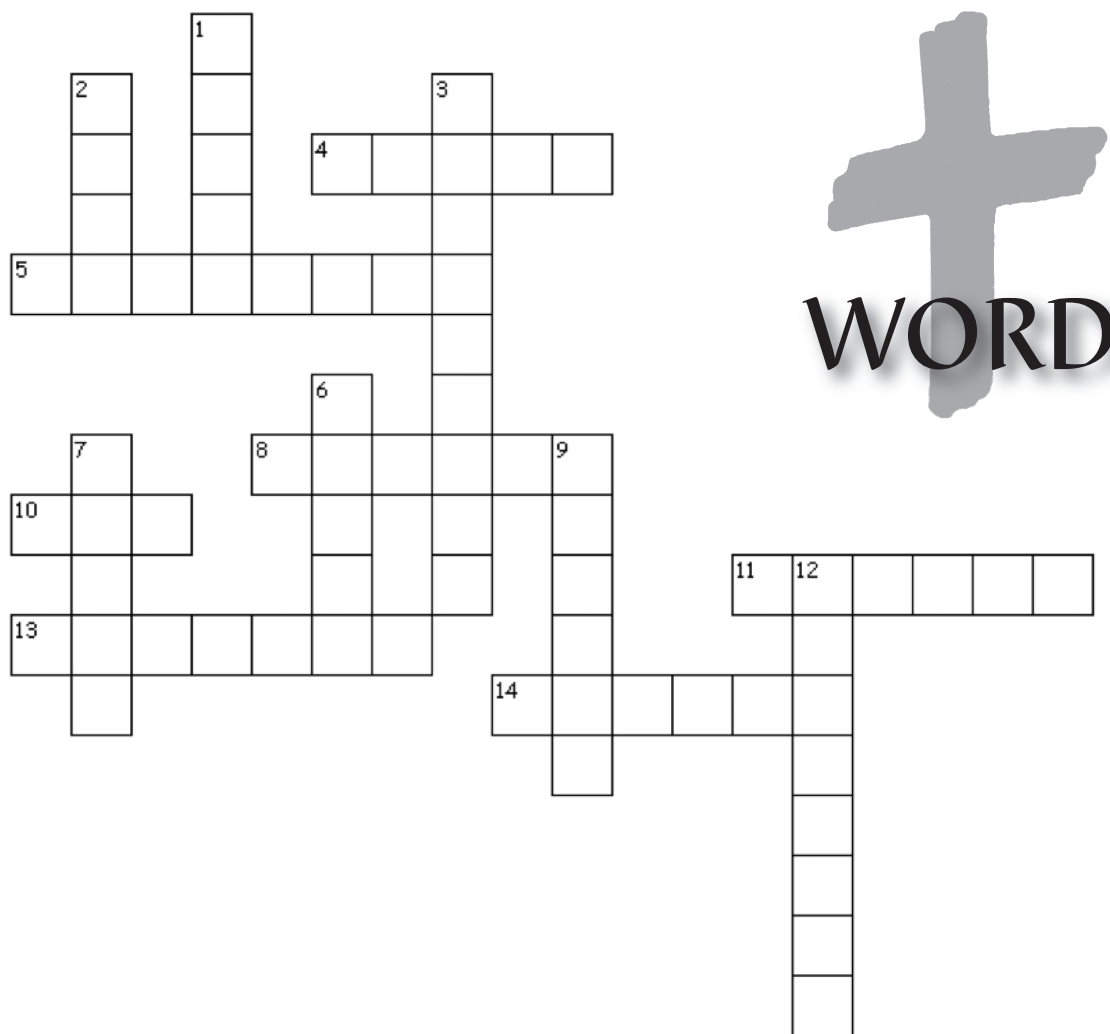
sin; that when the "cup is not running over" there is sin in the heart. That is easy to understand. But what is not as obvious are Satan's constant, subtle attempts to get us to believe his lie that we are independent of God (Satan's original sin). Once we believe that, he controls us through our members (though never again from our spirit center as when we were unsaved). I

found it very helpful when Norman describes how you can know whether it is Christ or Satan talking to us. I won't spoil the answer by telling you. I urge you to find out what he says for yourself. It is so worth it! (Hint: it's in Chapter 21.)

So, *The Liberating Secret* was a resource that God used to help me when I was desperate for Christ to live His life through me, as me. As a result, I am free! I have true joy like I've never experienced before. If you have never read *The Liberating Secret*, do yourself a favor and read it. If you have read it before, pick it up again and see how the Lord speaks to you anew! You may find it to be your liberating secret too.

LIFE: THE WHAT, THE WHO, THE WHY—PUZZLE 4

We have now printed for you the fourth installment of Page Prewitt's booklet "Life: The What, The Who, The Why" in this issue of *The Intercessor*! In this last section of her booklet, Page gives the biblical definition of sin. She also shows us how Satan actually uses temptation to trap us into sin. But there is no need to despair, because Page then shows us how we, by faith, can avoid Satan's sin trap and remain clean vessels available for Christ to live through by His Holy Spirit! So, enjoy searching the scripture to solve this puzzle as we rejoice in God's Truth that we Christians are joined to Christ in spirit and can victoriously stand in faith against Satan's temptation to fall into sin.



ACROSS

4. Romans 14:23 makes clear the danger of unbelief as it says, "...whatsoever is not of _____ is sin."
5. Jesus answers Satan's attempts to deceive us into believing his lies that we are independent of God (John 14:10), "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that _____ in me, he doeth the works."
8. We see in 1 Peter 5:8-10 how important it is to be ready to fight the Devil with God's truth, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may _____: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."
10. James encourages us in James 1:2-4 to rejoice in God's work of temptation to perfect us (make us complete in Christ), "My brethren, count it all _____ when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."
11. In 1 Corinthians 6:17, we see God's Truth, "But he that is _____ unto the Lord is one Spirit."
13. Hebrews 4:15 reminds us that Christ knows our struggle with Satan, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points _____ like as we are, yet without sin."
14. God assures us of victory against Satan's temptations in 1 Corinthians 10:13 "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to _____, that ye may be able to bear it."

DOWN

1. Ephesians 6:11 warns us to be ready to fight against Satan's attempts to pull us into his trap, "Put on the whole armour of God, that ye may be able to stand against the wiles of the _____."
2. In 2 Corinthians 5:21 we learn of Christ's work in us on the cross, "For He hath made Him to be sin for us, who _____ no sin; that we might be made the righteousness of God in Him."
3. John 7:24 is a call to see the things of the Spirit and not the things of the flesh, "Judge not according to the appearance, but judge _____ judgment."
6. The last words we are told Jesus said to Satan when being tempted in the wilderness make clear where our faith must lie (Matthew 4:10), "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou _____."
7. In Galatians 2:20 we are promised, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who _____ me and gave Himself for me."
9. It is critical that we replace Satan's lies with God's Truth as we see in James 4:7, "Submit yourselves therefore to God. _____ the devil, and he will flee from you."
12. When we put our faith in Christ, Satan will not be victor (1 John 4:4), "Ye are of God, little children, and have _____ them: because greater is he that is in you, than he that is in the world."

Faith Illustrations

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

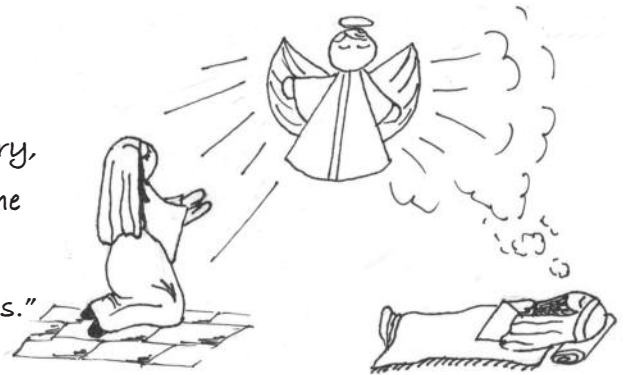
THE ORIGINAL CHRISTMAS

Isaiah 7:14

...the Lord himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (God with us).

Luke 1:26, 31

...the angel Gabriel was sent by God to a virgin (Mary, betrothed to a man whose name was Joseph).... And the angel said "Behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus."



Matthew 1:20

...an angel of the Lord appeared to him in a dream, saying "Joseph, son of David do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit."

Micah 5:2

But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be ruler in Israel....



Luke 2:1-4

...a decree went out from Caesar Augustus that all the world should be registered...everyone to his own city...into Judea, to Bethlehem, because he [Joseph] was of the house and lineage of David...to be registered with Mary, his betrothed wife, who was with child.



Luke 2:6-7

...while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.



Luke 2:8-16

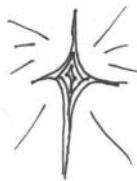
Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. ...an angel stood before them, and the glory of the Lord shone around them....and said, "This will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger. And they came with haste and found Mary and Joseph, and the Babe lying in a manger."

**Luke 2:25-32**

God had promised Simeon, a righteous and devout man, that he would not die before he had seen the Lord's Christ. When Joseph and Mary brought in the Child Jesus, to do for Him according to the custom of the law, he [Simeon] took Him up in his arms and blessed God and said: "Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel."

Luke 2:36-38

There was also a prophetess, Anna, who was a widow of about eight-four years, who did not depart from the temple, but served God with fastings and prayers night and day. And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem.

**Matthew 2:1-2, 11**

...wise men from the East came to Jerusalem, saying "Where is He who has been born King of the Jews: For we have seen His star in the East and have come to worship Him." And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.



Letters from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

Office of
NORMAN P. GRUBB

GENERAL HEADQUARTERS
BOX A - FORT WASHINGTON, PA. 19034
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Ruth dear,

So glad you continue leaning a bit on this shoulder (really His in a human form!), and I enjoy being loved and love--at a distance!

I'm just home from our great six weeks in Britain, living links every day--a whitened harvest, as Jesus said, of folks "blessedly" made desperate by their negatives and thus conditioned for their eternal replacement, and then the continuance of negatives in this life are adventurously seen as the jumping off pads for HIM the light swallowing up the dark. And then, love, you can help so many others!

But still I must "chase" you on your saying you see it intellectually, but question whether you believe it. Dear, your problem is still assessing your attitudes by your self-responses. But believing is merely taking GOD at HIS word, with no concern about what you feel about it. Yes, you DO believe, but then you bring in self-questioning as to whether you do believe. But that out! Go on affirming and "confessing" that you DO believe and ARE believing, if all hell appears to say you are not. While you keep "obeying" by "believing," and thus your inner eyes are on God and His word, then the Spirit will inwardly confirm in His time, as He sees you loosened up from self-assessment. But you are getting and seeing the negatives in their correct place, dear, and that is great riches which so few see--and thus stew! And you can in due course bring relief to many.

So loving you, dear,

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Ruth dear,

Glad you keep pouring out. You really do know the answer within yourself--Christ dwelling there for keeps--but you still confuse your rightful human soul-feelings, your outer human "flesh" clothing--with your TRUE SPIRIT SELF, joined to His Spirit. I know I have sent you that leaflet on soul-spirit.

A good negative is necessary for a good positive to have it to "swallow" up, like light is only seen when there is dark and we turn on the light to swallow up the dark. So you "foolishly" keep on blaming yourself for having had these angry hate feelings about God, and will not recognise that God likes that. It proves that you are not just a clod of clay but a precious living person who must find out the truth before you accept it--thus you end your letter by saying "the other part of me feels an urgent anxiety about the matter." Precisely. The urge of your true spirit-self for ultimate reality in place of surges of feelings, angry thoughts, etc You have had to have the soul disturbances (your darkness) for the light to be able to shew itself--the eternal fact of Christ in your inner spirit-self.

So I can't say more, love, than constantly repeat this. You end by asking "Does release come by saying, I am free (Christ in me)?" Yes, love, it does, as you persistently say that with at least all the believing you can, that God's word (such as Gal. 2:20) IS eternal truth to you. As you keep saying it, and confessing it to others, the Spirit will confirm to you. You will go on having soul-reactions but you will recognise that as something to "count all joy" (James 1:2) because they give you continual practice in affirming who you really ARE.

So just this, dear. I'm off again this week for two weeks family conferences in Blowing Rock, NC, wish you could join us. Then home through August, then off West Coast through September to early November. Wish we were coming you way but can't do it.

Loving you and write again,

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Faith Notes

We can never serve two masters, even if we delude ourselves into thinking we can. We were free from God's way of self-giving living while we "enjoyed" the freedom of self-loving living as slaves to sin. But now, through our obedience in believing the gospel truth brought to us (Rom. 6:17), our service to sin has been severed and replaced by our service to righteousness—which is being servants of God (Rom. 6:18-22). We have exchanged freedoms and cannot return, and are in the enjoyment of our new slavery!

—Yes, I Am

I affirm Him and myself to be in the eternal relationship He says we are, through my crucifixion and resurrection with Jesus Christ: we are a unity, He in me, I in Him. I state that as a fact. It has nothing to do with what I feel about it or with my sense of unworthiness and inconstancy, and the unreliability of my humanity. He planned it. He effected it. He chose me, not I Him.

—The Spontaneous You

Prayer is the product of our union with Christ. He in us is the Prayer. So that the first need in the prayer life is not to pray, but to relax! Quietly, naturally, recognizing the Real One within us...

—God Unlimited

.....

James says life will always consist of endless trials and temptations, because they are the negatives by which He the positive can reveal Himself. Therefore, when we lack wisdom in a situation and ask for it, let us take it for granted that He is in the process of giving it to us.

—Yes, I Am

What then is a totally committed Christian? He has ceased to be his own—neither people, possessions, nor life is his. All he has is Jesus and what kind of person is Jesus? Unconditional love. Life's occupation, life's absorption, is expressing the love of Jesus in our world. Nothing one iota less.

—God Unlimited

Life in the New Dimension

by Norman Grubb

If, then, 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 practise 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

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.

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.

It helps us also to get it clear that everything that comes to us comes from God—what we call evil as well as the good. God, of course, is not the cause of evil, but deliberately directs everything for good ends. The Bible uses strong terms of "God sending" the unpleasant as well as the pleasant, and sending is a positive word, not just a

passive permission (for many talk of the "permissive will" of God).

Peter in his first speech after Pentecost said that they had taken and crucified Jesus "through the determinate counsel and foreknowledge of God." No mistaking that. God determined that wicked men should do what they purposed to do and it would really fulfil His purpose—which was to save the people doing it! Such is God!

Joseph said that by his brethren selling him into slavery, God "sent me before you to preserve life...you thought evil against me, but God meant it unto good." Whatever happens, we say, "All right, God, You sent this. It may tear me apart to say so, but I say so." From there the next step is easier, "God, this has some purpose outside of me to meet the need of others. Just show me what."

The important fact to recognize is that God has only one aim in His present dealings with our world—to get all of us who will respond to Him off the wrong road on to the right. It was said of Jesus "that the world through him might be saved." It is a matter of eternal seriousness, for it concerns eternal destiny. It has to be through man to man. A savior must be where the people are who need to be saved. To save a drowning man, you get in the water beside him. So God became man to be the Savior.

To bring the given salvation to all people, God still has men. They are the saved who then become saviors; not, of course, saviors in the sense of the one Savior Jesus Christ who completed our salvation, but in the sense in which the Spirit of God is still doing His saving work by Christ's spiritual

body, which is we, as He did by His physical. In that sense we are co-saviors, co-redeemers. Indeed, Moses was bold and said he was going up Mount Sinai to "make an atonement" before God for the people, which he did. That means, then, that every situation we are in, God puts us in, and it has some saving purpose in it.

Priest is the Bible title for this ultimate category of life, and intercession the work of the priest. We understand, of course, that, in Bible terms, priesthood is not some specialized "sanctified" office, but the inescapable ordained condition of every redeemed person. Redemption is at the same moment ordination into the priesthood. All members of the body of Christ, without distinction or discrimination, are, according to Peter the spokesman of the apostolate, not only a "chosen generation," but a "royal priesthood." Since the old Israel failed to rise to its privileged commission of being a "kingdom of priests" (Ex. 19:6), the new Israel has received the appointment. God's priests are very ordinary people, and very secular people, for they are you and I.

We need, then, to be clear about what the office of priesthood involves, and the work of intercessors, since we are these. We have already stated it in the general terms of Hebrews 5:1. The priest has been "taken from among men" (redeemed); "ordained for men" (commissioned): "in things pertaining to God" (to bring men to Christ and build them up in Him).

Get that down to specifics in our daily lives, and we see it best if we understand what is meant by our being intercessors—the chief work of a priest.

In the Bible an intercessor is anyone, everyone, who sees a situation with God's eyes and moves in on it. That is to say, the whole of our life, all our lives, are full of frustrating, yet challenging situations. God,

it said, "wondered that there was no intercessor" and "looked for a man to stand in the gap and make up the hedge."

Millions of gaps, millions of hedges, some in every one of our lives. But the point is to have eyes to see them, and we are exactly positioned, everyone of us, appointed from before the foundation of the world, to be just where we are and what we are—to fill some gap, make up some hedge.

So every life is nothing but a mass of opportunities, and we have been put there to seize them and grasp them. Intercessors, therefore, are not some peculiar people, any more than priests are, but are you and I, in the most ordinary business, workshop, domestic situations; put there because there is something, it may be in our own households, in our church, district, city, country, world, which we are meant to have eyes to see as intercessors, and to stand in that gap.

How do we see, then? First, by having scales of self removed. Being humans, and meant to be humans, as we have said before, we always start by disliking uncomfortable situations, and being hurt by them, resenting them, or being bored by them, questioning why such things should be in our lives; or maybe nominally accepting them as what we miscall the cross, and putting up with them: or, if they disturb our routine and challenge us to sacrificial action, finding some reason to leave others to handle them. This is not wrong. It is right. It means that we are humanly involved and thus livingly related to a situation, and can, therefore, be a vital factor in it. No involvement, not within range of response.

But while we remain hurt or resistant, we cannot see beyond our hurts selves. The way is blocked.

Look at Hannah, the mother of Samuel, hurt because God did not answer her prayer by giving her children, while the other wife

Peninnah, though godless, had them. Taunted by Peninnah, which made the hurt worse, she had one refuge from her frustrated self: at least she was her husband's favorite to whom he gave special gifts at the great even of the year, the visit to Shiloh. Year by year she lamented God's unkindness to her and had what the record called "a fretting faith." Better that, however, than no faith like Peninnah! Because when we are God's, even the frustrating years are really a build up of pressure the moment of revelation.

But that moment has to start by a death to our self-outlook to make room for God's; and God knows how to take us to our grave (when we are HIs and can "take it). One year, Hannah's hidey-hole for her self-comfort was gone! Her husband, Elkanah, turned on her. He was tired of her fretting, miserable praying and tears. "Hannah, why weepest thou? Why eatest thou not? Why is thy heart grieved? Am not I better to thee than ten sons?" A nice humble remark for any good husband to make!

Her last refuge was gone. She was out in the cold by herself, or she would have been if, like Peninnah, in her moment of crisis she had had only herself. That is where a crisis becomes a desperation without God. But Hannah knew God, and the moment had come when He could speak a hidden word to her, and she could take it. Did she not realize how selfish all her praying had been? She wanted sons just to prove that God was with her, and maybe to have an answer for Peninnah. Why not change the thing round and want a son for God's purposes, not hers? She saw the point and struck a bargain of faith with Him. If He would give her a son, He should have him, even if she never saw him again.

We know the sequel: the birth of Samuel, one of the great men of history. Later she had four sons and four daughters

of her own—perhaps more than she bargained for! But little had she known or seen till that crisis moment that this was putting a great purpose of God’s grace through a tra-
 vailing intercessor.

An excellent illustration of how the most ordinary of domestic situations is a platform for a great exploit of faith. We see the point. Every situation always starts with a resistant human self. It must do, because that provides the necessary foundation of an involved self. Now the first step forward in being God’s intercessor is being taken. It is a step down, not up. It is a death experience. The hurt self has to be recognized for what it is, not wrong, but the first evidence that God is looking for His intercessor in a situation, and that we are that man, for we are involved in it.

But when frankly recognized, we accept our privilege as a privilege, not as an imposition on us, and we see glory in the cross. For this is what Paul called it in that great explanatory paragraph on intercession in 2 Cor. 4:7-13, “Always bearing about in the body the dying of the Lord Jesus” and “we which live are always delivered unto death for Jesus sake.” This is not to be confused, as many do confuse it, with the once-for-all identification we have had with Christ crucified and risen, and we with Him, where it is said, we died, we were buried, we rose with Him. That is past and never repeated. That was His cross and resurrection we participated in for our own redemption.

What we are now talking about is not the cross for our redemption, but for the redemption of others. This is adulthood, not adolescence. This kind of cross is constantly repeated in our daily lives whenever we are in situations which our human selves would be rid of; but instead of remaining in hurt self, we recognize them to be part of some redemptive purpose of God through us in

others. So, Paul says, we accept them as something we have been “delivered unto,” and our “dying” which is said to be the dying of the Lord Jesus in us is our heart acceptance of them, though that may not be lightly, or easily, any more than the Savior could accept His cross without a Gethsemane.

Here is a principle of constant “dyings,” daily maybe, affecting every kind of normal situation in life, not by any means in what we might call our religious activity. Anything which hurts, disturbs our status quo, or challenges, be it what we may call small in our personal lives, or big in some public affair, is a place of dying when we change from self’s resistance to acceptance as a step in God’s saving plans.

Without such dyings, Moses could never have seen that he was not to be a possible, ephemeral Pharaoh, but a savior of God’s chosen people: Gideon could never have changed from challenging God’s apparent indifference to accepting the challenge to be himself the deliverer. Abraham could never have exchanged his laughter at the idea of a couple of their age having a son

for a productive faith. David could never have resisted the chance of killing Saul to wait in patience for God’s day of his coronation. So through every aspect of achieving or enduring faith in all history. Everyone had to start by a disturbed, resisting self which saw God in the tough situation and then died to his self-resistance.

Then comes the resurrection—which is the Spirit in us causing us to see things from His point of view. We can begin to be intercessors. We can see what God is after, and the first effect is a joy, release, sense of adventure, praise where there seems nothing to praise for, for we now see the redemptive purposes, something by us for others. Its immediate effect, as Paul says, is a quickening in our own selves: “the life of Jesus manifest in our mortal flesh”: burdens, fears, the sense of a hurtful, not joyful cross, is gone, and others watching can see a release and ease which is not what the world experiences in its tough spots. Resurrection life is manifested in our mortal bodies, and that by itself is God coming through us to others.

—*The Spontaneous You*

ANSWERS TO

LIFE: THE WHAT, THE WHO, THE WHY—PUZZLE 4

PUZZLE:

ACROSS

4. FAITH
5. DWELLETH
8. DEVOUR
10. JOY
11. JOINED
13. TEMPTED
14. ESCAPE

DOWN

1. DEVIL
2. KNEW
3. RIGHTEOUS
6. SERVE
7. LOVED
9. RESIST
12. OVERCOME



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by Norman Grubb
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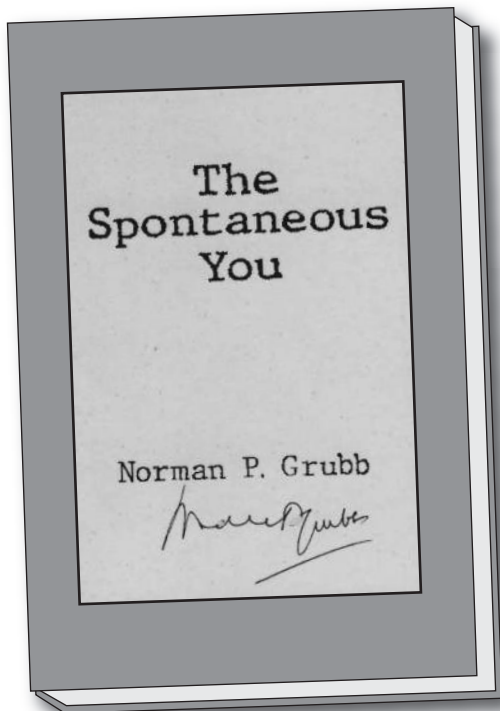
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