

# The INTERCESSOR

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

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## What is Love?

By Norman Grubb

*In the following article, Norman explores the total self-for-others love nature of God as revealed in I John 4:7-8 and unfolds the "summit of revelation" of how "God has predestined man to be just that."*

God is love. John said that twice in that passage of his first letter, and it sets the final bounds to human destiny. If a man loves, that is the evidence of his union with God. If a man loves his brother, the invisible God is made visible in that act. That is the last word that can be said—for time and eternity.

Love is selflessness. The last rung of the ladder of attainment has been climbed. God is total disinterestedness in what might be to His own advantage. When it speaks of Him vindicating His own righteousness, giving pre-eminence to His own glory, that is not because of what He gets out of it; it is because only in the sharing of His perfections can His creatures attain theirs. It is for their sakes, for the universe of His creation, that He maintains the inviolability of His Throne.

Love must sometimes be wrathful, appear self-interested and demanding, appear to maintain its own rights and dignity. Only love can safely do that, just because of its total detachment from self-interest. Can we imagine a Being whose sole occupation for the ages of

the ages is to carry the burdens and provide for the needs of others, and when those burdens and needs add up to those of the whole creation? And when the only human race we know of, made to be His peculiar treasure, hates Him, rejects Him, takes all and gives nothing, not even thanks, and often denies His existence? And His answer is to set to work to win them back by giving His life for them!

Almost every philosophy and religion that has emanated from the mind of man ends up on the plateau of love. . . . But pure disinterestedness? Total absorption in the needs of others?

The summit of revelation is that God has predestined man to be just that. And man knows it. Whether by this devious pathway or that, almost every philosophy and religion that has emanated from the mind of man ends up on the plateau of love. We might say that mankind has finally settled that one point—that brotherly love is the goal. Neither logic nor intuition nor revelation can offer an alternative. That could well be called the light that lighteth

every man that cometh into the world. But pure disinterestedness? Total absorption in the needs of others? Service to others as a debt eternally owed to and eternally claimed by my neighbor? The command, "Be ye also perfect as your Heavenly Father is perfect"? Can that be possible in human experience in this life or the next? No in one way, and yes in another.

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## *The* **INTERCESSOR**

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### **An Impossibility**

The “No” way, in which it cannot be, is the path of delusion trodden by frustrated millions through history, the theme of a thousand religions, the pious aspiration but never realization of moralist, philosopher, idealist—and the butt of the cynic and pessimist.

It is mankind’s subtlest self-hypnotism. We can love, we can be friendly, kind, co-operative, they say. Give us time and self-discipline and we can attain to perfect love. Are not we commanded in the Bible to love God and one another? Do not the churches exhort us to imitate Christ—“Be like Jesus all day long”? Do they not spur

The roots of self-reliance are so deep in us all, so undiscovered, that only by the hard knocks of experience do we discover our vast error. This mountain of perfect love has no route to its summit. It is inaccessible, unclimbed and unclimbable.

us on to climb the heights of good resolutions by an admixture of prayer and self-effort? The highest philosophers, returning from their explorations of the good life, tell us we ought, therefore we can.

The roots of self-reliance are so deep in us all, so undiscovered, that only by the hard knocks of experience do we discover our vast error. This mountain of perfect love has no route to its summit! It is inaccessible, unclimbed and unclimbable

Paul makes a revealing comment in Romans 5, as we have previously

pointed out, which nicely exposes the eternal and impassable gulf between human and divine love: *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us when we were enemies, we were reconciled to God by the death of His Son.* There is a limit beyond which human love cannot go—the limit of self-interest and human approval. We might even die for someone or some cause commendable enough, but it must be commendable to us.

But pure disinterested love, unconditional, unrelated to the deservingness of the recipient, is divine. Jesus implied it when He said that man’s greatest love was to die for his friends: but (as Paul said) God for His enemies. John said the same when defining love as “not that we loved God, but that He loved us.” We cannot love God, no man ever has or ever will love God: only divine love can love Him: for perfect love in the totality of its self-giving is so fearful, so devastating to anything less than perfect love, so offensive to self-interested love, that man can never love God, though he may often imagine and say he does.

That is the “No” way. Perfect love cannot be obtained that way, despite the pathetic fact that the world through its centuries of its history has tried to proclaim that it could and does: and that is true, not only of human philosophy from Plato onwards, and of all non-Christian religions; it is also tragically true of the perversions of the Gospel by “the works of the law” which Paul and John and the other apostles had to com-

bat even in New Testament days. It is seen in the mixture of self-effort and grace through the writings of many of the Fathers: it found the fullest of perverted expression in the good-works Pelagian teaching of Rome, until the fallacy was so gloriously exposed and combated by Luther: yet only to have returned again in multitudinous subtle forms from the Protestant pulpits. A masterpiece of clarification on the subject is in the book *Agape and Eros* by Anders Nygren.

### The Only Way

The “Yes” way, however, by which such perfect love can be attained is made plain in the Scriptures, and has been preserved in purity of teaching and experience by “the little flock” through the history of the Church. Of course it has. God has never left Himself without a witness. I have already given the grounds of it in the revelation of the Trinity: the Three-in-One. Here is divine, uncreated, spontaneous, unconditional, undeserved love. But here is the only such love in the universe for time and eternity. He only is love. That is the point at issue. Not half of one percent of admixture is possible...

[There is a] use of [this] love-faculty for self-interested ends, instead of it being the means of the radiation of the selfless love of God; . . . its birth was when the first created being, Lucifer, refused to fulfill the only purpose of his creation and be the container and manifest of Him who is selfless love. Cutting himself off from union with the Three-in-One, it was inevitable that [Lucifer/Satan’s] created love faculty turned in on itself to be occupied by self-love. This immediately became its

fixed nature. It could not be otherwise. Every outlook and instinct from henceforth was permeated with self-interest. Selfless love was an eternal impossibility to him: and when Adam received the satanic spirit into his spirit by partaking of the tree of disobedience, it became equally and eternally impossible for any human being born of Adam to express anything but self-love.

No matter what heights of idealism or religion were aimed at, the basis would always be self-love, for creature love can never rise above its source any more than water can, and can never change itself into uncreated love. Eros is of an eternally different quality from agape, and never merely a variation in quantity.

But now we see the glorious  
end-purposes of God. . . .  
He is love within and  
through us.

But now we see the glorious end-purposes of God. They are that we humans are an eternal expression of the divine, by the fact that He who is love has joined Himself eternally to us and us to Him, in Christ. He is love within and through us.

But that means that we redeemed people are paddling in the muddy shallows when we are so constantly concerned with what benefits we receive from Him. It indicates the accursed admixture of this eros and agape. It means that we in our human selves are seeking something for ourselves, blessing, guidance, power, holiness, cleansing. The very seeking is a form of self-effort, of eros. Whereas the real truth is that He

## 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!

has found us, made us His dwelling place, and lives His own life in us.

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. To me to live is Christ—all things counted refuse that I may win Christ (not by effort but by faith that He is what He is in me): and that means the life He will live out in me will be a participation in His power, His vicarious sufferings, and His death for sinners and enemies.

That is this life—Christ formed in us—no question about uncertainty of consecration or doubts about His permanent indwelling: no pursuit of personal revival, refreshment, renewal: but the clear recognition of this unchanging Other Person of love who has begun to live His eternal life of self-giving love through us. This has become our adventure for eternity, the upspringing well and the outpouring rivers.

See the way John takes us to the summit of living in his first letter. He tells that he is going to lay bare to us the meaning of eternal life, which is Jesus Christ—and its implications for us who are joined to Him. He leaves no room for second-rate standards. He says we are to walk in the light as He is in the light, to walk as He walked, be righteous as He is righteous, purify ourselves as He is pure; for as He is, so are we in this world! This is no gospel of standing, but not state! Of imputed but not actual righteousness! Of reckoning but not reality!

Then how can it be? Nothing could

be simpler. Keeping His commandments is a consequence of being in Him, and a proof of His love perfected in us: ceasing from sin is due to abiding in Him: loving the brethren is the same as saying that God dwells in us. That whole passage of 3:7-21 cannot be matched in the Bible in its presentation of the nature of God and the new man. It even surpasses 1 Cor. 13 in that a cause is more fundamental than its effects. A redeemed man must love his brethren. Why? Because being born of God he is born of love. God within is

This passage [I John 3:7-21]... is saying not one word to us about His loving us for our comfort and benefit. . . . If the marvelous union-relationship is a fact, if we dwell in Him and He in us, then He cannot but live His own quality of life in us—of love, truth, holiness.

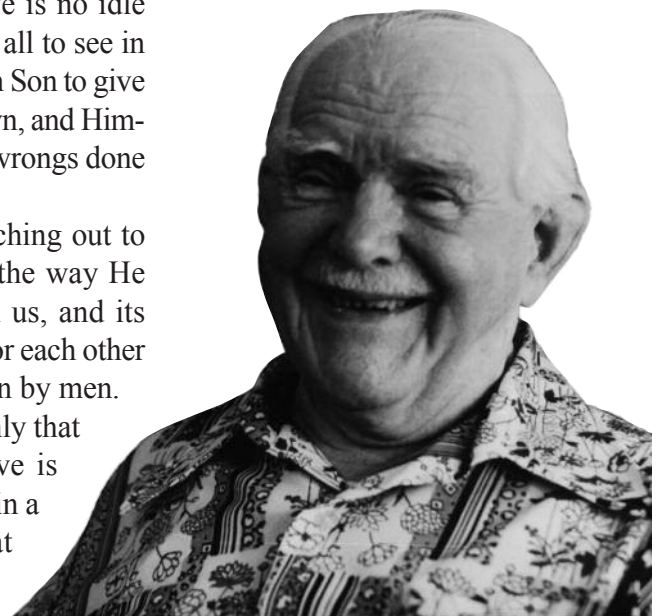
his new nature. God's love is no idle phantasy, for it is plain for all to see in the gift of His only begotten Son to give us life at the price of His own, and Himself pay the penalty of the wrongs done against Himself.

This kind of love, reaching out to save the whole world, is the way He now loves others through us, and its manifestation in our love for each other is the only way God is seen by men. What could say more plainly that other-love, self-giving love is not of mere man, but God in a man? And be it noted that this passage which com-

pletes and consummates the declaration of the whole letter—that God who is light reveals to us in plainest outline God who is love—is saying not one word to us about His loving us for our comfort and benefit. It is saying that if the marvelous union-relationship is a fact, if we dwell in Him and He in us, then He cannot but live His own quality of life in us—of love, truth and holiness. Let us see then that we live that life, and there is no difficulty at all: for we live by faith, and faith is the recognition of the fact of a Christ who conquered the world and the devil, and that the Conqueror is within us.

—God Unlimited

*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.*



## Editor's Note

The theme of this issue is simple...literally! You will see the truth of our message repeatedly boiled down into its simplest form: There *never* has been an independent, human, self-operating self. Period.

We lead off with an article which tackles a complex question with a very simple answer. The question: What is love? The answer: God is love. In this excerpt from *God Unlimited*, Norman Grubb takes the biblical answer from 1 John 4:8 and explains how it is that we, humans, can express this love.

Next, we have a reprinted editorial of Norman's, in which he addresses criticism over his booklet, "It's As Simple As This." This booklet, a condensed version of his book *Yes, I Am*, is packed full of truth that the enemy does not want received by believers. Satan will fight for the Church to not know the truth about him and the lie that he deceives us with--that humans have an independent, self-operating nature. This same booklet, "It's As Simple As This," then becomes the object of "A Look at a Book," book review by Steven Prewitt. Part review/part testimony,

Steven tells us how this booklet gave him answers during a desperate time of seeking. Steven also authors another insert; a piece taken from a personal letter, which we titled "The Simplicity of Seeing—A Letter." He expresses how when he finally opened his mind and accepted what was written in the Bible, the truth came "so clear, so easy, and so wonderful."

If ever you need reinforcement of "no independent self," read this "What Then is Our Claim to Uniqueness?" from Norman. He outlines which part of our message is our claim to uniqueness, and helps clarify the origin of the theology of "no independent self."

In "How it *Really* Works," Page Prewitt addresses why the truth may not be working in our lives—we are only applying part of the answer. She reveals the real problem—the "I" in our seeing, and then leaves us with a challenge.

Throughout history, God has had his chosen people, his "nylon threads," that He has used to reveal His truth, in His time. In "Zerubbabel's Commission," a transcription of an address Norman made in 1989, he takes us through the years up to the commissioned people of the total truth of the day. He encourages these "threads" to continue

weaving by being driven to spread the word.

"Be Thou My Vision" and "A Bridge Between Two Verses: John 3:16 and Galatians 2:20" are both quick studies. One, of the lyrics of the famous hymn; the other, of two verses that were a great impact on the life of the writer. Both are simple, clear, and fresh.

Speaking of simple—in "Christ's Nobodies," CT Studd uses little (but simple) choice words for any uncommitted "namby-pamby" Christians in the Church. In this excerpt from *C.T. Studd: Cricketer and Pioneer*, Studd doesn't mince words as he lays out his case for his band of "nobodies," committed to marching into battle for Christ. Then, educate yourself further on what the Bible says about being a part of God's army by digging into scripture in this issue's "Crossword: God's Army—The Discipline of His Soldiers."

So, applying this truth shared with you in *The Intercessor* may be *simple*, but it isn't always *easy*. The devil loves to try and get us to believe his lie that we are "just us" living. But, we hope that the godly wisdom found in these pages will help you. Thank you for reading and supporting!

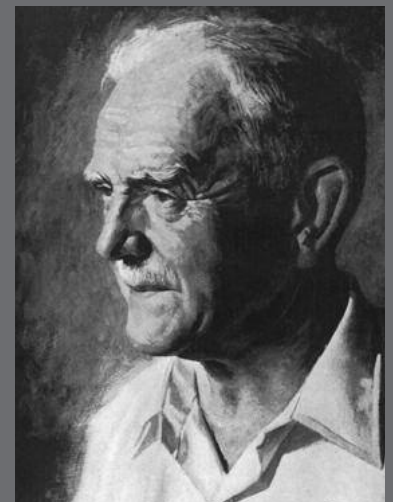
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# The Simplicity of Seeing— *A Letter of Encouragement*

by Steven Prewitt

I have thought a lot about God and where I fit into His plans. It's so easy, this union with Christ. It was easy to understand when explained, but to believe it and live it took some time. Finally, after two and a half years, I understood one thing—that all it takes is faith. It's that easy. There is nothing you have to do or sacrifice. The verses were shown to me (mostly in Paul's letters), and as soon as I opened my mind and accepted what is written right there in the Bible, it came so clear, so easy, and so wonderful.

I took what is written on faith. At first I thought, "I don't feel different; I don't sound or look different." But what you take, takes you. It consumes you. After time and affirmation, through your faith, you know. Yes, I am Christ in the form of Steven Prewitt.

The mature man in Colossians 1:28 is the one who knows that Christ's spirit is united, intermeshed, one and one with his own spirit. He knows he isn't separate from God, but that God's desires become his desires. God's wants become his own wants. He knows the union of Galatians 2:20.

Before knowing this, there is a trying to do all the "right" things such as praying more, going to church more, giving more—all those things you hear that you need to do to get "closer to God," or obtain God's blessing, or become more of a Christian. We know that by grace we are saved through faith. It is God's gift and not something achieved by doing all these outward things.

Knowing, accepting, and living by who you are is so wonderful. There is such peace, understanding, insight, and love so deep—immeasurable and boundless. You are dear to me. I've seen your spirit. You are special. You possess such a big heart. It's your destiny to know and believe that you are a manifestation of Christ and that he lives his life through you. I know you will know because of the desire in my heart and many other people's hearts for you. Words of faith come from God. Saying a word of faith for someone always happens because it is God's universe and God's word being spoken verbally for you, His son. It is what we are here for. It is life to be given to others so that they can know and tell it to someone else.

# A Look at a Book

by Steven Prewitt

## **BOOK REVIEW:** **“It’s As Simple As This”**

**by Norman P. Grubb**

“It’s As Simple As This” is a compact, condensed booklet of Norman Grubb’s message about the way of total living in Christ. I wholeheartedly endorse this booklet because it is quick to read and easy to understand. Norman walks through all aspects of our born-again faith in this booklet. “It’s As Simple As This” is a complete, point-by-point reference to what Norman describes as having “no understanding of man except in his relationship with God.” This is a great title to the booklet because of its simple illustrations packed with biblical references. This booklet answers all the questions people have about Why am I here? What is my purpose in life? How do I live as a Christian in today’s society? How do I reach lost people?

Norman’s writing is packed with Scriptures, even though not all of them are referenced. He then takes the Scriptures mentioned and puts meat and bones on them. His writing is also sprinkled with practical, even personal, applications that flesh out his points from Scripture.

At the time I read this booklet, I vitally needed (and found) a quick, start-to-finish, Bible-filled, easy to understand reference of how my Christian union in Christ works and manifests itself in my life. When I picked up this booklet, I was desperate to find a quick source of biblical references for the points Norman makes about no independent self, the law of opposites, my

spirit-to-Holy Spirit union relationship with Christ, and how that union relationship is lived out through me. With “It’s As Simple As This” I quickly reestablished a fresh foundation of these critical points of faith, then moved forward to the more mature themes in the latter pages of the book about God’s highest use of mankind, which is where I desired immediate answers.

Norman concisely explains how “standing in the gap” (Ezekiel 22:30) for other people works—God prompting me to “lay down my life for others” (John 15:13). What I learned in “It’s As Simple As This”, then, is how to live in my third, “father” level of faith when “we move from merely knowing God’s acts to participating in His ways” (Psalm 103:7).

When I got to this section of the booklet, I was in a personal crisis of faith and these very passages helped me understand my role in His living through me. I had come to a point of asking myself about the stage of “taking up your cross” beyond the point of going to His cross for salvation. I had an almost overwhelming desire to help others come out of sin, to see other people “whole, complete, lacking and needing nothing” (James 1:4).

For me, “It’s As Simple As This” has been a great source for considering, understanding, then saying yes to “becoming free from overriding self-concerns to involvement outside ourselves in people and situations.” I read, desired, then by choice “became willing to be forever cursed—cut off from Christ—if that would save” (Romans 9:3) the people God has laid on my heart to see repentant and living in “the

knowledge of His will in all wisdom and spiritual understanding” (Colossians 1:9).

When I read the section called “The Spirit’s Drive In Us,” it confirmed in me that my desires to reach out to others are really God’s desires through me. Norman writes that “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 we are the sons of God and it doth not yet appear what we shall be.... Whatever confronts us as the area within our reach where we can bring Christ to others... by whatever form of involvement the Spirit indicates to us that we can be in action in bringing our light to others.”

Opportunities to reach out and to share may seem small, like sharing a bit of Scripture or some words of encouragement with someone, or they may seem big like leading a Bible study. Big or small, they are God’s perfect opportunities. It is for me to obediently respond to God’s promptings in all circumstances, taking the opportunities He presents to share and reach out, knowing that it is really Him bringing His own light to others through me.

The “To Sum Up” section answers in concise, understandable language why I am here and how I can trust to live as Christ in me—as me—for His lost world: “Our only reason for existence, glorious as that is, is to express God in His nature and reproduce Him in all forms of sacrificial love-activity so that we are He in our forms ... We are God-expressers through Christ in

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# Bible Bedrock

***“So then death worketh in us, but life in you.”***

*2 Corinthians 4:12*

The point so hard to learn and relearn in our Christian immaturity is God’s way of the cross: confronted with the necessity of a world that must die to sin and rise to righteousness, the One who need not so die and rise went that way first Himself; and by that vicarious act released death and resurrection power through Himself for a world. “Death worketh in us, but life in you.”

This is the way of the intercessor. Jesus “poured out His soul unto death,” and so, it says, “made intercession for the transgressors” (Is. 53:12). Because of that act of death-intercession, God poured His resurrection life both into the Saviour’s dead body and through Him into all who receive Him. The fruit of His intercession was the life-giving Spirit sent into the world, saving to the uttermost them that come unto God by Him. And every life of fruitful service has this at its roots: the corn of wheat must die, if the world is to feed on its fruit.

The first death in a human situation in which I am involved is in me, in my natural reactions of resentment, condemnation, unbelief. Only when I am consciously “through” to resurrection ground, experienced in my heart by peace and praise and love, can divine life through me touch the situation.

As this is true in every daily detail of life, in every domestic, business or church trial, so is it true in the mainstream of our life’s ministry. All the great intercessors of the Bible were living sacrifices for the people for whom they interceded; they lived and

died vicariously. Not that there is merit or power in the outpoured life of a human intercessor, but it is the Interceding Spirit in him which takes him this death way; He does that to involve him so completely and importunately in the pursuit of his intercession that the Spirit can speak by him the authoritative word of faith—God’s “I will”; and that will be followed as surely as harvest follows seed-time, by the intercession gained—the wonderful works of God. The patriarchs, Moses, Joshua, David, the disciples, Paul, and countless others through history, were all intercessors who gained their intercessions, serving their own generation in the will of God.

These are the ways by which God makes the evil handmaid to the good, and conditions us for His grace. But he does it, not only by confronting us with the plain facts of the needs and corruption, the miseries and confusion of our fallen estate: He does it also by the chastisements and judgments which “must begin with the house of God.”

Examples of these are obvious throughout the Scriptures. Against apostate Israel He sends an agent of the devil, yet calls him “Nebuchadnezzar, My servant.” Israel is beguiled into the negative kingdom, “the power of darkness,” and worships idols (not-gods) and does evil (not-good) works; she must receive the just recompense of her false (not-true) way of life in misery (not-happiness), slavery (not-freedom), and corruption (not-purity), and learn her hard lesson.

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# Faith Notes

I ask God my favorite question in all contrary circumstances, "What are You up to?" Not bringing my confusions and distresses to Him, but first asking, "Why have You sent me these distresses?" Then, knowing all is from Him...I see by my inner seeing of faith that a mountain is really only, not a barrier, but a plain surface on which God sends His supplies.

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

One person appeals to us, one doesn't. One we naturally like, one we dislike. Then we feel condemned. Should I not also like that one? Liking is a soul response, loving a spirit response. I love one whom I don't like. He does not appeal to me, I say; but God loves him, and God loves him in and through me.

-God Unlimited

...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 Spontaneous You

.....

Faith is substance. That substance does not come from us who do the believing and committing, but comes from that to which we have committed ourselves.

-Yes, I Am

We see now with heavenly, not earthly eyes. 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

# Be thou My Vision— *What the Hymn Means to Me*

By Gail Bedell

I was drawn to this hymn the first time I heard it, and it has been a favorite now for years. In addition to enjoying the lovely melody, I like the beauty of the verses and how things are said. But most of all, I am moved by the insight into the spirit dimension, especially the “mystery which has been hid from the ages...Christ in you” (Col. 1:26, 27) and glimpses of the awesome reality of living in aspi-rit-union with Christ (Gal. 2:20).

I was intrigued to learn that Dallan Forgaill, who authored the lyrics of this ancient Irish hymn, went blind as a young boy. So it would seem that the word “vision” takes on both physical and spiritual impor-tance in this beautiful, biblical ex-pression of worship.

To the right are the four most familiar stanzas of the hymn.

Following each stanza, I’ve shared what comes to my mind as I hear, sing, and reflect on the words. I added Bible references in the right margins for those who might enjoy jumping off places for Bible study.

## Be Thou My Vision

1

Be Thou my vision, O Lord of my heart;  
Naught be all else to me, save that Thou art;  
Thou my best thought, by day or by night;  
Waking or sleeping, Thy presence my light.

*You are my eyes and my understanding,  
O Indweller of my heart;  
All else means nothing to me, only You (all that You are);  
You—my highest thought at all times, day or night,  
Waking or sleeping—You are my indwelling Light.*

*Ps.49:3, Eph.1:18  
Ps.42:1,2  
Ps.139:17-18  
Ps.27:1, Rev.21:23*

2

Be thou my wisdom, and Thou my true Word;  
I ever with Thee and Thou with me, Lord;  
Thou my great Father, I Thy true son,  
Thou in me dwelling, and I with Thee one.

*You are my Wisdom, and You are my Truth;  
I eternally with (in) You and You with (in) me, Lord;  
You my all-powerful Father; I truly Your son;  
You living in me and I in You—We are one.*

*I Cor.2:11-16,  
John 3:21, I John 2:27  
John 14:20, Gal.2:20  
Gal.4:6  
John 17:21-22, I Cor.6:17,*

3

Riches I heed not, nor man’s empty praise;  
Thou mine inheritance, now and always;  
Thou and Thou only first in my heart,  
High King of heaven, my Treasure Thou art.

*Riches do not hold me, nor the empty praise of men;  
You (alone) my inheritance, now and forever;  
You and only You are first in my heart;  
High King of heaven, you (alone) are my Treasure.*

*1Tim.6:17, Rom.2:21  
2Tim.1:12; Matt.25:34  
Ps.9:1, Ps.27:4  
Matt.6:21*

4

High King of heaven, my victory won,  
May I reach heaven’s joys, O bright heaven’s Sun!  
Heart of my own heart, whatever befall,  
Still be my vision, O Ruler of all.

*In You, High King of heaven, my victory is won;  
Awaiting me is heaven’s joys, O sole Light of heaven!  
Whatever circumstances befall me, Indweller of my heart,  
You are and will always be my vision, O Ruler over all.*

*I John 5:4,5  
Rev.21:7,23  
Phil.4:12,13  
Eph.3:14-21, Col.3:11*

# Why We Are Attacked

by Norman Grubb

Where does the basic conflict lie in the disturbances expressed over my booklet, “It’s As Simple As This” (which is a 57 page booklet condensation of the message presented in *Yes, I Am*)? It has even been suggested that I am among those seducing Christianity by teaching self-deification.

The point lies here: even the best of the evangelical Bible and Victorious Life teachers believe in a self-functioning human nature, taken captive by Satan through the Fall. Thus, by our nature we express his sin nature and are “carnal, sold under sin.” Through the finished work of Calvary, Christ’s nature replaces Satan’s, but the emphasis remains upon us to operate and express one of these two natures. There has been the radical change from Satan to Christ, through Calvary, but the responsibility is still laid upon us to do the “abiding” in this exchange. And we are constantly pulled back into responding to that former sin-nature. Therefore, the main emphasis is upon our need to walk watchfully.

But this is a mistaken emphasis. We humans were never created to be self-responsible; we only have the ability of choice as to who will spontaneously express his deity nature by us. There never has been an independent, human, self-operating self. Our main human drive is simply to walk in the spontaneity of the deity nature possessing and operating us. When pulls come from the opposite, now outcast, deity nature, our one response is to recognize those pulls and not be deluded into falsely seeking to combat them

as if we are self-operating. We simply affirm in our recognition that He of the New Nature now operates us. In that faith recognition, His nature, as us, swallows up the pulls of the opposite one.

So the issue between us and the great majority of evangelical Bible believers is in locating the area of responsibility. They put it on us in our humanity as if we are the arbiters, and

The whole point is that HE who is living His life in us and as us spontaneously maintains us in a totally responsible walk of holiness and the Sermon of the Mount standards of living. We who see, believe, and experience this total Christ walk as us are totally bold in witnessing to it and expounding its Biblical basis.

as we “abide,” so we remain free or captives. We, on the other hand, lay the total emphasis on the god who indwells us and expresses his nature by us—the god of this world, or the God and Father of our Lord Jesus Christ. And we maintain that this is the Bible emphasis, the experience of Jesus Himself in His dove baptism, and of Paul, and of all believers after Pentecost whose eyes have been opened to the total truth.

But it is usually named as dangerous

“mysticism” by most evangelicals. Our emphasis is not on us as responsible to walk this way, but on Him who is now joined to us in place of that Satan-spirit, the One who walks in us and as us. Our main human activity is the faith recognition that He is so walking in us and as us (1 John 4:17). This is our “suspicious” freedom which is attacked and warned against by all precious Bible believers who see themselves as having an independent human self and so still put their emphasis on human responsibility instead of on Him.

The whole point is that HE who is living His life in us and as us spontaneously maintains us in a totally responsible walk of holiness and the Sermon of the Mount standards of living. We who see, believe, and experience this total Christ walk as us are totally bold in witnessing to it and expounding its Biblical basis. It seems at present that we must be prepared to be largely outcast from our believing brethren, though there will be increasing numbers of those who become see-ers and knowers by Spirit illumination, and thus equally, totally absorbed in sharing our total truth to the whole body of Christ to whom it belongs.

# How It *Really* Works

by Page Prewitt

*In the following transcription from a live talk, Page urges us to move by faith beyond “the baby stuff (Hebrews 6) and the adolescent stage,” of the exchanged life to “pick up the ‘work’ of a father.”*



I love to be given the opportunity to speak. The Apostle Paul says: “Of this church I was made a minister, according to the stewardship of God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God” (Col. 1:25). So God does mean for us to speak to groups, and I love it.

But I am not fooled by what it accomplishes. It seems to me that very little ever seems to be caught and understood—resulting in a changed life—by listening to a speaker talk.

Where I see lives being changed is in what takes place when you and I give this message out to others in the one-to-one, day-in day-out relationships (whether by long distance or close at hand). People really seem to catch onto this message when they work through it with someone else.

I have run into lots of people who know who they are in Christ. But as a whole, our message at this time is most unpopular. Part of the reason, in my estimation, that the message has been so unpopular is that people have been taking bits and snatches of a total truth and have gotten stuck on just this point or that point or another point, and what they’ve got doesn’t come full circle into the total truth. And what they have isn’t working.

## **Cutting with Half a Pair of Scissors**

I will tell you this: if this truth is not working for you, you don’t have the full circle either. What happens when you don’t have the whole thing and you have bits and snatches? What happens when you grab one part and miss another? It’s like someone says to you, “Here’s a pair of scissors, here’s a pattern, go cut out a dress.” The problem is, you

see, you’ve gotten just one side of a pair of scissors and you can’t figure out why you can’t get the dress cut.

Time after time, the thing that I find the hardest is continually being asked questions and confronted with things that are half-truths. People will say, “Yes, I know Christ in me as me, but I just can’t cope.” Or some variation like, “Tell me how to cope...tell me how to deal with my new baby...tell me how to deal with my new job.” Or, someone will say, “I haven’t had a job for six months, or two or three years; how can I cope with that?” And they just seem to want an answer for whatever their problem is.

If you’ve got a problem in your life and you haven’t caught on to the secret, you want to deal with the problem. For years and years, we’ve talked to each other, we’ve talked in our minds, and we’ve talked to other people about our problems and struggles. And that’s why we might think this message doesn’t work. Because concentrating on the problem just isn’t the answer.

You see, the way you begin to make this total truth work in you is that instead of concentrating on the problem (I just can’t cope), instead of saying “that’s not me,” you need to begin to focus on what I call the “front end of the sentence.”

Let me ask you—when we say something like, “I just can’t cope,” who are we talking about? Haven’t we many times said in our minds that the person we’re talking about is “just me” or “there I go again”?

But what’s the real truth about the “I” in that sentence? Isn’t it that there has never been a “just me” and that saying “there I go again” is just saying a lie about ourselves?

You never were, and you never will be, a “just me.” If you are born again, you are a Christ/you—a union that can never be separated. You’re not independent—that’s Satan’s lie, and the truth about you is that you’re a Christ/I. So when you say the “I,” if you leave it at “it’s just me,” you are not going to be able to make life work.

## The Missing Piece

To say, "That's not who I am, I'm not a non-coping person" when you are thinking a thought like "I just can't cope," is still using only half the pair of scissors to cut out the dress. You've got to look back at the beginning of that thought to the very first word. You've got to see that the "I" you are describing is not "just me" and it's not "just Christ." It's "Christ/you."

And if Christ and you are one, and that's who you are, then He's the One living the life. But then, do you just sit there when the negative thoughts come up and think to yourself, "This isn't who I am," and then expect Christ to live the life out? That hasn't been my experience.

You see, the reason we can get up and do the work and live the life, make the life work, do the hard stuff, do the things we've always wanted to do but were scared to try and thought we couldn't—isn't because we say, "Well, that's not who I am, I am not...."

I think it's great for us to be able to say that about ourselves. It was wonderful for me to know that I am not a scared person. It was wonderful for me to know that I wasn't an idiot and a drip and all the stuff I had always thought about myself. And I'm sure it's been wonderful for you. But if you're going to move out, and get off your you-know-what, and start getting this truth into somebody else, you've got to catch onto the other side of the equation and say, "This (Christ/I) is who I am—this is me."

I woke up one morning thinking about all this, and thinking about the first time Norman spoke to us and said, "Take the 'ought' and 'should' out of your vocabulary." I wondered how it all fit together.

You see, when we are just starting out and are just learning who we really are, it's wonderful to know we can take "shoulds" and "oughts" out of our vocabulary. It's a great relief. But it is just as glorious for me now to know that I can go somewhere when I don't feel like I want to. In the early days I didn't do things like that very much. Probably you wouldn't have either. We couldn't because we were just

catching onto who we are in Christ, and we were living up to the degree of light we had been given. And we would say things like, "If God wants it done, He's just going to have to make me do it."

Of course our big news is "the mystery which has been hidden from the ages, Christ in you the hope of glory" (Col. 1:27). But if you look a little further, here is what Paul is really all about: "And we proclaim Him, admonishing everyone and teaching everyone with all wisdom that we may present every man complete (perfect) in Christ. And for this purpose I labor, striving according to His power which mightily works within me" (Col. 1:28,29).

The book of I John talks about children, young men, and fathers. Or as I paraphrase it "babies, adolescents and grownups." And an adolescent, if you've ever lived with one, just sort of goes with how he feels. He can start out the night with the full intention of studying, and then a friend comes by, and the next thing you know they've hopped in the car and they've gone. No more studying for tonight. But there comes a day when an adolescent has to grow up.

What do fathers and mothers do when the baby wakes up in the middle of the night? Do Mom and Dad go by their whims? Do they say, "Don't put 'should' and 'ought' on me, and don't put me under the law!?" No, of course not. They do what has to be done.

You see, when I got settled in who I was, I had to move on past the baby stuff (Hebrews 6) and the adolescent stage, and pick up the "work" of a father. As a father, I am operating from the knowledge that Christ and I are one, and because this is me, the scary, bad word "work" isn't a scary, bad word anymore.

Once you become settled about who you are, that you are in an inseparable union with Christ (Christ/I), then you can put those words back into your vocabulary. I'm telling you, I (Christ/Page) do a lot of "shoulds and oughts."

**If you are born again, you are a Christ/you—a union that can never be separated. You're not independent—that's Satan's lie, and the truth about you is that you're a Christ/I. So when you say the "I," if you leave it at "it's just me," you are not going to be able to make life work.**

# What Then is Our Claim to Uniqueness?

*An excerpt from an open letter from Norman Grubb to his “very dear co-knowers” in 1987.*

We need continually to be reminding ourselves, and boldly sharing with others, what it is that we boldly call our uniqueness. On what grounds do we say that we have a unique commission? How dare we say that we are saying what the apostle Paul said and what St. Augustine said, and what Luther said, and what we are now saying--as if we ourselves are like a 20th century reformation? What is this uniqueness? We ourselves must be so sure of it, and so sure of our biblical basis to it, and of our own inner knowing of it, that we shall stand up for it, as Luther did: “Here I stand and can do no other.” For we are still bound in our day to meet plenty of intense opposition, even from our beloved brethren in Christ.

What is this bold uniqueness? It is not our new birth experience. Thank God there are today millions who are new creations in Christ. We are born again and all out for the Lord and wholeheartedly want to be for Him and work for Him and glorify Him as much as we used to do for the devil.

But that has not solved our problem, for it is not a matter of just a consecrated or surrendered life. Further than that, many are coming to know these days that the truth is not only Christ for us but Christ in us. Many will now say He is the vine and we are the branches, and we are His co-workers and co-witnesses, and we go forward by His enabling. Many will say further that we

have experienced the gifts of the Spirit, which have been so widespread these days in so many different forms.

But still that is not the total answer! What then is the answer! Where is the missing spot? Where still is the unfulfilled area of failure? It is in the “me” part of it. What is the human self and how am I “complete in him” as much as He complete in me? Paul’s challenge of Col. 1:28 to fit in with the “Christ in me” of 1:27! That is where the body of Christ is still in so many ways in such a delusion.

Where still is the unfulfilled area of failure? It is in the “me” part of it. What is the human self and how am I “complete in him” as much as He complete in me?

In my own pilgrimage years, it was not in lack of zeal for Christ or the experience of his power. In my army days I formed a movement called Christ’s Own (C.O.) among officers and the men. In my college days God broke through and the InterVarsity Fellowship (I.V.F.) was started, which is around the world today. It was not in my all-out dedication, when Pauline and I went out in 1920 to join C.T. Studd in the Congo.

Then where was the problem? My problem began to take shape when I began to live among the Africans. It was not a question of the Christ part of my relation-

ship with Him, but of the inconsistent me. I was caught by C.T. Studd’s continual word of seeing “Jesus Christ running about inside black bodies.” He was not interested in making churches, but in people expressing Christ. I saw the same in Paul saying he “travailed in birth until Christ was formed” in the Galatians. The Christ was not the problem. The us, the bodies, was the problem! I came much closer a couple of years later after reading Mrs. Penn Lewis’s writings sent out to us. Pauline and I spent that night in a banana plantation in the Congo forest battling out the Galatians 2:20, and after five hours we spoke the word of faith for ourselves. We both then did get great Spirit revelation when we saw it is “not I but Christ.”

But there still remained this question. What is this “I”? Yes Christ in me, or Christ as me, or even Christ is me. But what is the me? The wavering and often inconsistent me?

The following years there was light and help given, as explained in the books I was led to write, during my thirty five years as secretary of the WEC in their rapid enlargement. I also got great help through the years in the reading of the mystics, and I hope to leave a good shelf or two of them behind, when I’ve gone, for others of you who might find help from them.

But the greatest light began to dawn when I got hold of the writings of Jacob Boehme and his interpreter William Law; from them I got fundamental biblical light on God as The One Self in the universe and

all created selves as derivatives of this One Self, as in biblical terms, vessels, branches, body members, temples, slaves.

But depriving the created self of its claim to independent self raised questions among us. But as usual by the law of the opposites, great light comes through great darkness. So we went through some painful divisions among us. Yet out of that at last came the shining of the total light we were seeking. There never has been anything else but only One Self in the universe. All created selves are mere derivatives of the One Self. There never has been such a thing as a self independent from being an expression of The Self.

We see that nothing in the universe can operate except by its interaction with its opposite: light swallows dark, sweet, bitter, heat, cold etc. So our living God, the fire self (Heb. 12:29) in the eternal begetting of his Son becomes eternally the Light Self (1 John 1:8). Fire, which is self-for-self, becoming light, which is self-for-others. The whole universe is then a glorious reproduction of the Three in One. The fire expressed in the light of other-love and reproduced by the Third, the Spirit in all forms of perfection in the universe.

We understand that the created self can only become conscious self, as in the two trees in the Garden, by its choice. Lucifer became the one created being to choose to be self-for-self, instead of an expression of God, the self-for-others. We now know why Jesus called Satan the liar from the beginning, because he was caught up in that lie of himself being an independent fiery self-for-self. When in essence he's a reproduction of the fire-self of God which in God is eternally the light-self. In his delusion of thinking he is an independent fire self-for-self he impregnated our fallen human selves at the fall with the same delusion, of

being independent selves.

Right through from our unredeemed days, when we were in reality expressing Satan in his self-for-self nature as though ourselves, and right through into our redeemed selves, right up to Romans 7, where we redeemed selves still regard ourselves as independent selves, whether good self or bad self (Rom. 7:21). Now by some means our human independent selves can express Christ's Deity Self.

And that is the lie. There never has been an independent human self any more than there was ever an independent Satan self. We only have always been expressions of God's fire-self expressed in its self-for-self form by Satan's fire-self, and he making us think that it is just ourselves—the Lie.

So here we come to that vast illusion which makes our message unique. Practically the whole redeemed Church of Christ regard themselves as human selves, expressing in some form the Divine Self. We never had a human self, by itself. We were created beings, and our created being never changes its basic created beingness, but it expresses the nature of the deity being (just like a computer only expresses it's programmer). Formerly that false-self for-self satanic deity nature, but now through Calvary, in place of expressing Satan's deity nature, we express Christ's self-for-other deity nature (2 Pet. 1:4). There never has been such a thing as an independent self-expression of ourselves.

God particularly brought it into focus for us, through our Page Prewitt, in the fact that there never was a human independent self. In other words, all humanity is Satan expressed through "me," and then through Calvary it is now Christ expressed through me. There never was such a thing as a me expressed through me.

That is our uniqueness and that is the missing note in the body of Christ today. Hardly any, even the greatest victorious life teachers know and understand and teach that. It was Paul's hidden mystery expounded in Rom. 7, and then Luther again in his book *The Bondage of the Will*. Now it is for us to express it in the terms given us.

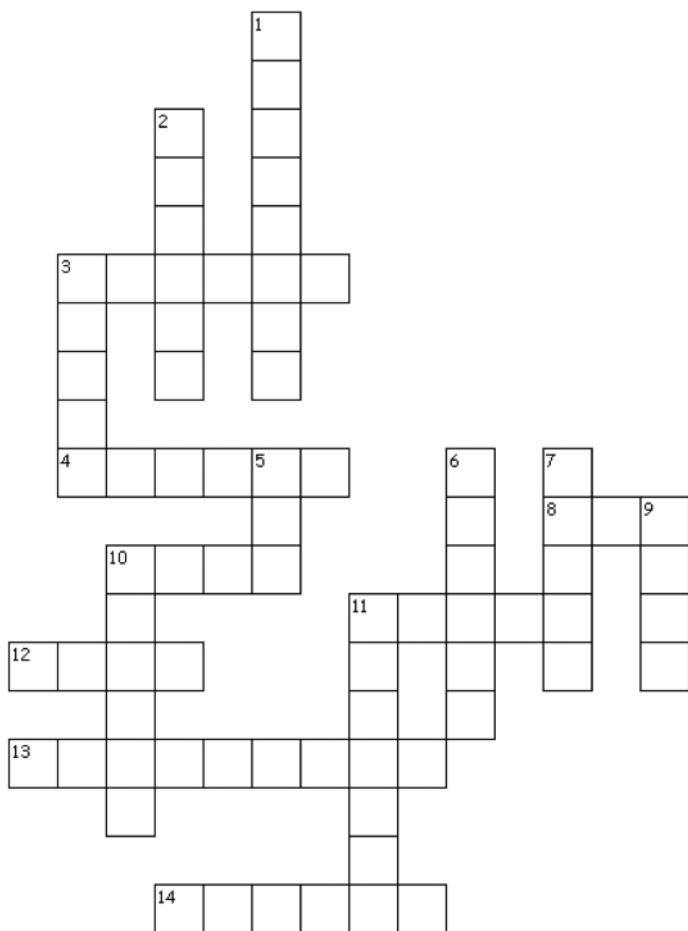
My last book called *Yes, I Am* has been my fullest attempt to put that into print. I think it comes out even clearer in that brochure a leading Nazarene pastor asked me to write, which I've called *It's As Simple As This*. Then I added to that a further clarification in an article published in our *Intercessor* magazine called "No Independent Self." This is now printed as a booklet. I've gone still further now in another article *The Intercessor* published called "Here We Stand," showing how we have picked up what God had shown Luther (but was too much for the church of those days to take) in his book *The Bondage of the Will*. I have now written a further article which I have called "Romans Six to Eight: Paul's Key to the Liberated Life."

Finally, I thought I would just remind you that we are all learning together that the topmost of our high calling is as intercessors, and the summit of our ministry is to know the biblical and spiritual reality of being an intercessor. A far cry from the normal concept of intercession being just intercessory prayer. The widespread book on the life of Rees Howells has opened many eyes to look for the right answer.

I have written a pamphlet on intercession giving the five main periods in my life when I knew the call of the Spirit to be an intercessor. That death-life principle of John 12:24 and 2 Corinthians 4:11-12, which really is by grace the summit of our knowing and being who we are, He the

# GOD'S ARMY- THE DISCIPLINE OF HIS SOLDIERS

You are a Christian. You are in God's army. You are called upon to "put on the whole armor of God" and to serve as a "good soldier of Jesus Christ." You must "fight the good fight" and "be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour." In the military, we see how critically imperative it is, for the good of all, that a soldier be disciplined and follow the laws and commands of his leaders. So it is in the Body of Christ that believers obey God's commands. Jesus Christ is the only person who lived this obedience perfectly—disciplined in faith, righteousness, and truth. As brothers and sisters in Christ, we are responsible to exhort and rebuke each other to trust Christ to live God's disciplined holiness out through our lives and to resist the temptation of the devil. We are taught in 2 Timothy 3:16, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness...;" Through this puzzle, search God's Word to see how biblical it is that we, the Church, maintain Christ's purity in our earthly ranks by trusting Him through us to exhort, rebuke and correct—disciplining one another in His truth and love.





## ACROSS

3. 1 Corinthians 5:5 emphasizes the importance of severely dealing with sin, when Paul instructs the church there, “to deliver such a one to Satan for the destruction of his flesh, so that his \_\_\_\_\_ may be saved in the day of the Lord Jesus.”
4. In Titus 2:15, Paul is sure to instructs Titus, “These things speak and \_\_\_\_\_ and reprove with all authority. Let no one disregard you.”
8. 1 Timothy 5:20 shows the positive result for everyone when sinners are corrected, “Those who continue in sin, rebuke in the presence of \_\_\_\_\_, so that the rest also will be fearful of sinning.”
10. 2 Timothy 4:2 indicates the urgency with which Paul calls upon Timothy’s (and our) faithfulness when he says, “preach the \_\_\_\_\_; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.”
11. God tells us in Hebrews 12:10-11 that discipline is for our benefit, “For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful \_\_\_\_\_ of righteousness.”
12. Proverbs 15:31 tells us, “He whose ear listens to the life-giving reproof will dwell among the \_\_\_\_\_.”
13. Proverbs 12:1 says, “Whoever loves discipline loves \_\_\_\_\_, but he who hates reproof is stupid.”
14. We see God’s love for us in Proverbs 3:11-12, “My son do not reject the discipline of the Lord or loathe His reproof, For whom the Lord loves He reproveth, Even as a \_\_\_\_\_ corrects the son in whom He delights.”

## DOWN

1. In Mark 16:14, we see how Christ deals with the disciples’ sin, “Afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their \_\_\_\_\_ and hardness of heart, because they had not believed those who had seen Him after He had risen.”
2. In 1 Corinthians 5:6-7, Paul makes it clear we must be thorough in our discipline and correction of believers, “Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For \_\_\_\_\_ our Passover also has been sacrificed.”
3. Proverbs 13:18 is clear, “Poverty and \_\_\_\_\_ will come to him who neglects discipline, but he who regards reproof will be honored.”
5. In Proverbs 13:24, God teaches us the importance of disciplining those we love, “He who withholds his \_\_\_\_\_ hates his son, but he who loves him disciplines him diligently.”
6. Proverbs 27:5 shows that correcting sin is better than keeping silent about it, “Better is open \_\_\_\_\_ than love that is concealed.”
7. In Titus 1:13, Paul advises Titus in disciplining those in the church in Crete, “For this reason reprove them severely so that they may be sound in the \_\_\_\_\_.”
9. Proverbs 6:23 teaches us the important truth, “For the commandment is a \_\_\_\_\_ and the teaching is light; and reproofs for discipline are the way of life.”
10. Proverbs 29:15 warns us what will happen if we spurn discipline, “The rod and reproof give \_\_\_\_\_, but a child who gets his own way brings shame to his mother.”
11. The Lord Jesus spoke these words to His disciples (and to us) in Luke 17:3, “Be on your guard! If your brother sins, rebuke him; and if he repents, \_\_\_\_\_ him.”

# A BRIDGE BETWEEN TWO VERSES: *John 3:16 and Galatians 2:20*

by Matthew Anderson

John 3:16 and Galatians 2:20 are Bible verses that are extremely important to me, but for very different reasons. I'd like to take this opportunity to discuss them, to show how they are different but linked, and to express how knowing them has affected my life.

John 3:16 is probably one of the most recognizable verses in the Bible. It is a Sunday school classic! And for those of us who grew up in a Christian household, it may be one of the first Bible verses we memorize. It is one of those verses that pack a tremendous amount of meaning in a short sentence, said by Jesus Himself. Out of my New King James Bible it reads: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16)." This verse, of course, lays the basic foundation for salvation through Christ.

Giving it some context, let's look at the start of John chapter 3. A Pharisee named Nicodemus says to Jesus: "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." Jesus answers and says to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God" (John 3:2-3). Nicodemus, confused by this, takes it too literally and asks Jesus how it would be possible to come from your mother again. He was missing the true meaning of what Jesus was telling him. I imagine Nicodemus must have had a puzzled look on his face because Jesus goes on to say in verse seven: "Do not marvel that I said to you, 'You must be born again.'" I love what Jesus goes on to say in verse eight: "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit (John 3:8)." This short interchange shows that Nicodemus was not getting it. Faith is not a thinking thing, it is a believing thing! John 3:16, says: "God so loved the

world that He gave His only begotten Son"...What Jesus did by dying on that cross was save those who believe in Him from eternal damnation!

But Jesus's death and resurrection did more than save me from a future of damnation in Hell. It also saved me from hell on earth. This is where Galatians 2:20 comes in! Galatians 2:20 reads: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." This verse has a lot of meaning to it. It says we were crucified with Christ, which means that when we "died" our spirit union with Satan was broken. It then says that it is not I who live, but Christ lives in me. We were raised in His resurrection, with His spirit joined to ours. So Christ lives in/as me! I am not just saved from the penalty of my sins/eternal damnation, but I am freed from slavery to sin/Satan here on Earth and joined to Christ so He can live His life out through me. The life I was trying, and failing, to live right, can actually be lived right by Him doing it!

When I was first saved, I was six years old and prayed with a family friend in my family's living room. Of course, as a six year old I did not fully understand at the time. I knew I had done wrong things and had disobeyed my parents. I knew that God was not happy about those things, and I did not want to go to Hell. As the end of John 3:16 says: "Whoever believes in Him should not perish but have eternal life." So, at a basic level I knew if I believed in Jesus I would not go to Hell. As I have grown from childhood into adulthood and have grown in spiritual understanding, Galatians 2:20 has become ever-present in my life. The life that I now live is Christ living it! It is through faith in Jesus Christ that John 3:16 is a reality in my life. And now I know it is *Christ's faith through me* that makes Galatians 2:20 a reality too.

# Zerubbabel's Commission

*In the following address given at Zerubbabel's 1989 Annual Meeting, Norman traces the "nylon threads" of God's self-revelation, surfacing and submerging throughout the Old and New Testaments and through Church history. Our commission is to proclaim His self-revelation for the Church and the world today—how we function as humans in union with Jesus Christ.*

I'm thankful to be able to be with you tonight. I've felt out of action as far as traveling around is concerned. I stick by Paul's word, "The outer man does perish," and it sure does, and deteriorates—the ears, the teeth, the body and everything else! But the inner man gets renewed day by day. And I trust this one is still being renewed so that the Spirit comes out through a pretty funny body!

## Tracing the Nylon Threads

My thankfulness, of course, is that I'm still with you, that I've been here long enough to see the Holy Spirit setting His seal on "nylon threads" which then become something. Noah, of course, was a thread. All left Noah; only Noah never left. Then followed Abraham. He was just one thread. And it took him all those years to get that son and then make sure that the son would be a Holy Spirit person, not a physical person. He even went to burn him!

And so it went, thread by thread until Jesus came. Even the "Total" was just a thread, the son of Mary. He moved in to the ultimate, which is spirit. And so he went through physical death so that the

Spirit person in His certain form could take other certain forms—resurrection forms. So we are Spirit revived, and He is now the first-born of the many brethren. It's gone on like that, hasn't it? Before Pentecost He had twelve runaways with Him. They ran away and left Him alone. He died alone. But He had said, "The real Me, the 'I AM' in Me, is the Spirit 'I AM.'" Jesus was the Spirit 'I AM' in outer form. He said, "While I'm in outer form, I've got no way into you, because you don't really know the Spirit in Me; you hang around the outer form." So He said, "It's good that I go. I'll pray the Father that the same Person who operates as Me will assume outer form and come into you and operate by you, as in Me."

He moved then to faith, a word of faith, in saying, "I'll send the Holy Spirit." He moved from praying to saying that the same Person would come up again and again through these threads. And the threads would become ropes and expand. Then He left that group behind.

They were tested to see if they meant business because it took six weeks until Pentecost came, didn't it? "He'll come, He'll come, we will stick to it, stick to it. He'll come, and when He comes, we'll know it." That's faith which becomes a word and then a deed. You know, you believe, you wait, you believe, and then He comes. He came at Pentecost in one outer way with the tongues of fire and the mighty winds—the only time He came that way—but it was the Person who came.

Then the 120 became persons who

had the Person. They lost sight of the Person who was crucified in the physical and who rose in the physical. You can't trust a physical Jesus who died or a physical Jesus who rose. Where is He? We go to a Spirit who knows, don't we? The Spirit knows. And they knew He was the risen, ascended, coming Jesus. And He is coming to gather all wholly in to the one, one day. The whole thing will be one, all in all—and they knew it. The 120? Well, they say there are fifteen hundred million on earth today. That thin nylon thread has come up. The Holy Spirit works like that, doesn't He?

## God's Revelation for Today

We will say He's done this for us. He has different methods, different phrases of the truth, different emphases, as He had with Luther: "justified by faith." New things happen in the body of Christ. God has given us something which is a presentation of the whole business in our terms for today. There may be better terms coming the next generation, certainly.

I have put those terms in a little phrase I am using, just as Einstein came out with one tiny sentence after his years of mathematical analysis on technical subjects. His was  $E = MC^2$ : energy equals mass multiplied by the speed of light squared. Ours is "formerly Satan-I, now through Calvary, Christ-I, and never I-I." This is by faith, of course, and the point is that there never has been an I-I, an independent self.

We've had "negative tests" on this—which are good, because it takes a nega-

tive to produce a positive. There are those who would say, "It's a bunch of nonsense, leave us alone." We know it's a fact that the Church just doesn't say it. We have to say it's still rarely said, and where it has been said, it has been said by revelation.

Paul put this into its form in Galatians. He said, "By revelation I've seen it" (Gal. 1:12). "But though we, or an angel from heaven, preach any other gospel unto you other than what we have preached unto you, let him be accursed" (Gal. 1:8). Now, hopefully for all of us here, and for increasing numbers, something's happened to you, somehow this is He to you, this is truth to you.

We as humans were walking Satans—Satan-I—and we got muddled up for a long time and thought we were just I-I. But we discovered that we are Christ-I, by revelation, and that's where we are now. That's our rock, our revelation—Christ-I. That's our basis. My own thrill is that I've been spared long enough to be with you and see the Spirit confirming this in us. This is what He has entrusted to us. We're the commissioned people, the commissioned people who know who they are and have a drive to transmit this truth to others.

### **Proclaiming the Total Truth to the World**

The commissioned people not only have the knowing, but are driven to get this out. We're here to be driven. We've got to get this out, we've got to find out how it is to go out, if this is what we say it is. And we're saying we have a fresh presentation to the Church of Christ of who the redeemed really are—who we are as real people as we pass through this process of grace.

Our numbers are arising, and it is my joy to be with you in whatever ways the Spirit will expand Himself by you. We're very thankful for the negative fires which have burned a bit on us, and sharpened and polished us up when those who were part of us have left us. We're always saddened when they do. Some still do and others still may. And we say the sharpening is that. But we'll take it to the whole Church of the whole world.

I was with a man—by God's grace He has always called me to take an affinity with somebody who has the real goods—and I met this man just once. I sensed the real goods, and I got an affinity with him. He started on the gospel level and so on. The point I'm making is that he sighted something which could take the gospel to the world. When the Lord took him sixteen years afterward, not much fruit was there, but one of the last things he said to me was, "You watch. The Lord called me to get this started."

So He removes the starting people, as Jesus himself was removed. But He came again at Pentecost by the Holy Spirit. So I'm expecting to be removed. I'm expecting that when I go on there are going to be expansion bases on the foundations we call the four pillars—sacrifice, faith, holiness and fellowship. So that's our background, isn't it? We have a Holy Ghost conviction which we call total truth. We have mastered it, examined it and let other people attack it and get at it. Yet we still say this is what we see in the Scriptures, what comes down to us by the witness of the Spirit, and is put here in its simple form.

The value is in its simplicity. Complication means you don't yet quite get it. Love is very simple, God is very simple, and we're a very simple people—just

doing what Christ tells us to do. But it has its basis, it has its equation. So I haven't got more to say on this except that the Lord is raising up among us the teachers and expanders of what we're talking about. I learned that principle as partners with C.T. Studd.

### **Zerubbabel—Spoken Word of Faith**

We picked up the name "Zerubbabel," and it's a bit of a mystery to people. They don't know what it means. It means the spoken word of faith, and it is our trade to use the spoken word of faith. Zerubbabel means, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain!" (Zech. 4:7). What you see is a mountain in your outer seeing. By a position of faith you see an open plain by which God is going to send us His supplies.

Maybe we're right in calling it Zerubbabel. I'm more inclined to call our new conference center "The Burning Bush." People would understand then what we mean—a burning and a shining light. But we keep off organizations and special titles and operate on the fellowship basis, which is the mind of Christ coming through all who are involved. This is the consensus method. Democracy does work. So we define the Lord's mind by consensus and then move into operation.

So that's our basis, isn't it? Our consensus of conviction on the total truth is what we operate together. The basic method of operation is what the Bible calls the word of faith. The word of faith comes in the same way as, "Let there be light." It is the beginning. "In the beginning was the Word." And the Word was the second form of the Trinity speaking the word. He spoke what was in the mind

of the Father, and He formed it into words. Then the word moved out into spirit substance—thought, word, deed.

The central operation is the word, the spoken word. A thought is indefinite. A word is saying it, and the deed is the word having become substance indeed. That's the word of faith! And among God's people that can operate when we've gotten far enough to recognize that the operator is God. We are the agents. That of course is part of our foundation. We're the body members of the Head. The difference, then, is that the word of faith doesn't come from the agent but from the operator. The agent knows how to get to know the words of the operator and then moves in on the principles of the word of faith. The basis of that principle then is, "What is God's thought to me? What is God up to?"

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## What Then is Our Claim to Uniqueness?

continued from page 15

Intercessor Spirit in us (Rom. 8:27) and how we can now illustrate and explain this to others as well as knowing it in our own lives the meaning of Paul's final Philippians 3 word: "This one thing I do, forgetting those things which are behind, and reaching forth to the things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Which was Paul the intercessor to the Gentiles.

So with our much love and abundant joy and praise, and thanking so many of you for your concern for me in my little physical bout from which the Lord is now delivering me.

Ever with my love,

*Norman*

# Get Closer to God? IMPOSSIBLE!

by Carol Hoffmann

For a number of years, I yearned to be and feel closer to God. I struggled to spend a sufficient amount of time with Him in prayer or reading my Bible. Often I fell asleep during the endeavor. I even struggled to pray without ceasing like the Bible commands. I came reasonably close to doing it for one day (laugh out loud). I struggled to think and say the "right things." I wanted to look, to my church friends and the unsaved world around me, like a strong Christian who was close to God.

I went to church two or three times a week, sang and praised God loudly and felt "happy and closer to God" while doing so. I thought I was a spiritual leader at my church—someone who could encourage and counsel others. I visited an elderly woman once a week and even cleaned the church. I received praise from my pastor and church friends for these things and I ate it all up. Inside, I experienced emotional ups and downs that I thought reflected how close I was to God. I soothed myself by working hard in "Christian" endeavors and also by arrogantly comparing myself to those around me. None of this worked.

The Good News and the biblical answer is that we cannot get "closer" to God since He already lives in us. (This is only true, if you have been born again.)

The Bible tells us, *Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God?* (1 Corin. 6:19). No separation there. In John 15: 5 Jesus says, *I am the Vine, you are the branches....* No separation there. Again: *He (Christ) is the Head of His Body, the Church* (Col. 1:18 & 1 Corin. 12:27). No separation there, either.

We were not even separated from Him on the cross. In Galatians 2:20 (Amplified Bible): *I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ lives in me; and the Life I now live, I live by faith in the Son of God, who loved me and gave Himself up for me.*

Truth is not what we feel or even what we think about our "relationship" or "closeness" with God—it is what God tells us in the Bible. Since the Bible says we are joined with Christ and He lives in us and through us, it is then actually Christ-as-us living out in everyday life—whether reading my Bible, or teaching a Sunday school class, or working at my job, or eating a meal!

# Christ's Nobodies

by C. T. Studd

Believing that further delay would be sinful, some of God's insignificants and nobodies in particular, but trusting in our Omnipotent God, we have decided on certain simple lines, according to the Book of God, to make a definite attempt to render the evangelization of the world an accomplished fact. For this purpose we have banded ourselves together under the name of "Christ's nobodies," otherwise "Christ's Etceteras."

The Etcetera Evangelist must be a man of God and not a child of man. He is not the salaried servant of the Etcetera Committee; he is a servant of Jesus Christ with Whom he has settled terms of agreement already. He knows no other Master. He has not the ghost of a doubt about God supplying his need; he carried his chequebook with him always, and has no fear of the battlefield; he knows such to be a special mark of Christ's favour, Who has thus honoured and promoted him sooner than he had any right to expect. As he looks to God to supply his needs, so also shall he look to God for his guidance and shall obey Him.

Too long have we been waiting for one another to begin! The time for waiting is past! The hour of God has struck! War is declared! In God's Holy Name let us arise and build! The God in Heaven He will fight for us, as we for Him. We will not build on the sand, but on the bedrock of the sayings of Christ, and the gates and minions of hell shall not prevail against us. Should such men as we fear? Before the whole world, aye, before the sleepy, lukewarm, faithless, namby-pamby Christian world, we will dare to trust our God, with His joy unspeakable singing aloud in our hearts. We will a thousand times sooner die trusting only in our God, than live trusting in man. And when we come to this position the battle is already won, and the end of the glorious campaign in sight. We will have the real Holiness of God, not the sickly stuff of talk and dainty words and pretty thoughts; we will have a Masculine Holiness, one of daring faith and works for Jesus Christ.

—C.T. Studd: *Cricketer and Pioneer*

## Bible Bedrock

continued from page 8

At other times the prophets speak of God sending on them His hornets, His army of destroyers (the locusts, caterpillars, etc.), His drought, the Assyrians, rod of His anger. But the prophets always also make clear that God sends them for redemptive, not punitive reasons. By these means Israel

will learn, or some of them anyhow, to discern between the false and the true, and the devil's agents will be God's agents in directing the wanderer home with the prodigal's cry: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger."

Often we try to escape the issue by regarding chastisement and judgment as a "permissive will" of God, as if God was

passively allowing the devil to have some of his way, or as if the consequences of disobedience were the outworking of an impersonal law. But the Bible never speaks of it like that. It speaks directly of God saying and doing things which the natural mind roundly condemns as impossible harshness and cruelty in a God who is love, and even the spiritual mind, which has not understanding on this point, will seek to excuse

or sidestep. No. It is God, the God of mercy, who hardens the heart of the persistent sinner, who dulls the ear and blinds the eye of the disobedient. The same God who says yes to righteousness must say no to sin. It is God's inevitable dealings with nature in reverse. It is God's grace at work in reverse.

But it is God's grace. That is the important point. God, being positive love, positive life, positive goodness, can work in no other way than according to His own nature, in determined and unceasing works of grace. He must restore rebel negatives to their predestined estate of submission to their positives: He must overcome evil by good, clothe the corruptible with incorruption, and swallow up mortality in life. This He did, in His "determinate counsel and foreknowledge," by the One who died to that negative spirit in His death for all who receive Him; replaced it by His own positive Spirit in His resurrection; and in His ascension awaits the day when the last negative (death: not-life) will be put under His feet.

—*Once Caught, No Escape*  
by Norman Grubb

## A Look at a Book

continued from page 7

His holiness nature indwelling us...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'...total fulfillment in present-day world living—Paul's Colossians 1:28, 'presenting every man perfect in Christ Jesus.'" I then recognize and confirm I am only a vessel/container of the Holy Spirit. I check my desires as being either self-for-self or self-for-others, then trust, obey, and

abide in His actions through me to reach, encourage, shed His light, His truth in others' lives...that are as close as an arm's length away.

By the Holy Spirit's directive in my life, I re-evaluated a sin-filled, rebellious period of my life. I re-lived a period of time that was extremely painful, dark, and full of sin. The Holy Spirit prompted me to think about and consider a time in my life when I was a Christian, yet I was in rank, sinful rebellion against God and what I knew was right. I came face to face in my thinking with someone I had known then. She had lots of problems; she was lost and needed help. If she was saved, I did not know it. If she wasn't saved, I DID NOTHING to bring Christ to her. Though I had my Savior, I did not share His hope, love, and salvation with her because of unconfessed sin in my life at the time. Then, months later, this person was killed in a car accident. I now see how I had God's answer to share, but my sin kept me from doing so. And now, for her, it is too

late! My tragic consequence of that sin-filled time in my life is that I cannot go back to her and "make things right" (1 Corinthians 9:11).

My conviction and subsequent repentance (change) has been motivated by the pain of that lost opportunity. In my repentance, I found usable applications for laying down my life so others might live in "It's As Simple As This." I learned that my desire is really Christ's original desire being lived out through me. I learned that Christ's highest and best use for His redeemed people is that we reach others with His love, hope, concern and encouragement. I have done all I know to do as concerns any people or opportunities God lays open for me to share Him to others through me. So, though I did not share Christ with Ann, out of her death has sprung motivation, life, desire to share Christ with others...to reach people as close as an arm's length away...given practical application learned by reading "It's As Simple As This."

ANSWERS TO

## GOD'S ARMY- THE DISCIPLINE OF HIS SOLDIERS

PUZZLE:

**ACROSS**

3. SPIRIT
4. EXHORT
8. ALL
10. WORD
11. FRUIT
12. WISE
13. KNOWLEDGE
14. FATHER

**DOWN**

1. UNBELIEF
2. CHRIST
3. SHAME
5. ROD
6. REBUKE
7. FAITH
9. LAMP
10. WISDOM
11. FORGIVE



## How It Really Works

continued from page 13

My trip to England is a great example. When it was time for me to go, I wanted to stay home. I had been gone from home all summer already, and I was homesick. But, you see, I wanted to go to England; I knew I had to go, and there was a drive in me to go. And yet there was something else in me, pulling against the whole thing. While I was over there, I had to take it one day at a time—I couldn't even count off the days as they went by—because I felt so homesick (everything being foreign around me didn't help either).

What worked, what kept me going, was not just knowing that I am not my feeling—that goes without saying because Christ and I are one. But it wasn't just saying, "I am not my feelings." And it also wasn't "just Christ" living out the life, doing the things, talking to people, and adjusting to a different culture, different weather, different language, and different food. If it was, I could have just stayed in bed with the hot water bottle they fixed for me and had a glorious time, and when it was time, He and I would have caught the jet and come home. The trick is, HE WALKS IT OUT IN AND THROUGH ME!!!!

The glory of the mystery is not just me and how I am and how I was made, and what I'm to do. And the glory of the mystery is not just God either. The glory of the mystery is the incarnation: Jesus Christ, THE PERSON OF GOD IN ME, IN MY BODY.

So it's not just me. And it's not just Christ. It's me dying, and then Him living out the life through me. The dying for me comes when my feelings rise up,

and the enemy (who is outside of me) yells at me, trying to get me to believe that my feelings are me. Then I come back at him with the knowing, a subconscious consciousness, that says, "But that isn't me (Christ/me)."

The reason it's a death to you and a death to me is that He does the work out through me, through my humanity—my soul and body. He walks this life out through me. He walks it out through you. And the dying is me living from the reality that it's He living, walking, and doing through me. And because of that, you and I can do our "oughts and shoulds."

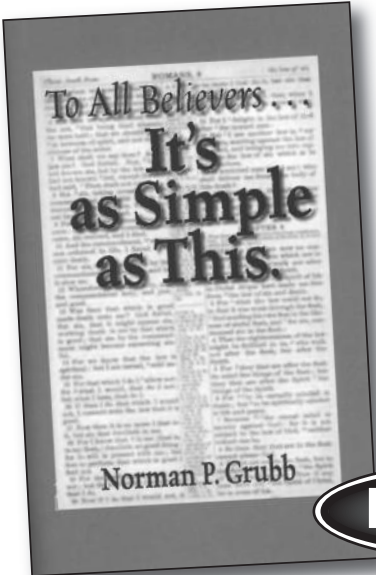
People, we've got to keep moving on. We've got to begin to pick up the work of the Father and take up His burden to present "every man complete (perfect) in Christ."

You and I need to ask ourselves, "Do I really know this message? Can I work it in myself to the point that I can

work with another human being, a God-creation, and see this same truth come forth and lived out in that person?" That's what Paul meant when he said, "For this purpose I labor, striving according to his power which mightily works within me" (Col. 1:29).

When he started Campus Crusade for Christ, Bill Bright said something like this: "You'll know that someone's conversion is real when you see them giving out this new life in Christ to someone else." It's that same principle that we're talking about here: knowing our union with Christ well enough that, not only are we working it in our own lives, but we're helping others work it into their lives. That's what I believe God has called us to do.

My challenge to myself, and to you is, "Do you know it that well? Can you make the life work enough in you so that you can pass it on?"




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


By Norman Grubb

*Unedited from the original.*


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## He is risen!

“Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed. And he said to them, ‘Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen...’”

– Mark 16:5-6  
(*New American Standard*)

## Words to Live By...

When I am practicing my profession, I am not always reminding myself I am a carpenter, plumber, lawyer, doctor, professor, nurse or housewife. No! I just do my job as such, but I am really expressing that know-how of my profession which was not part of my human self but which I had desired, accepted and trained for, and which became settled in me/as me so that I call myself by the name of my profession. So also now, as a Christian, I am not always saying I am Christ in me/as me! No! I am just myself most of the day, just *being and doing*. But underneath I know Philippians 2:13 is fixedly, continuously true to me. It is *He* working in me “to will and do of His good pleasure,” and I boldly turn my “fear and trembling” of Philippians 2:12 into the kind of confidence John speaks of in his 1 John 4:17.

by Norman Grubb

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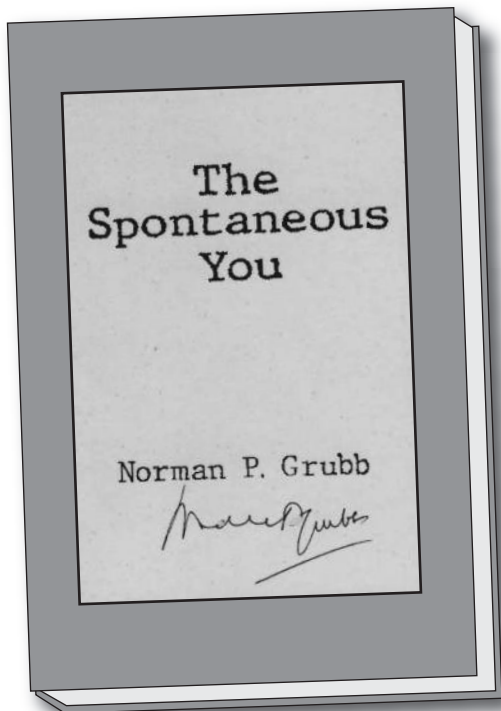
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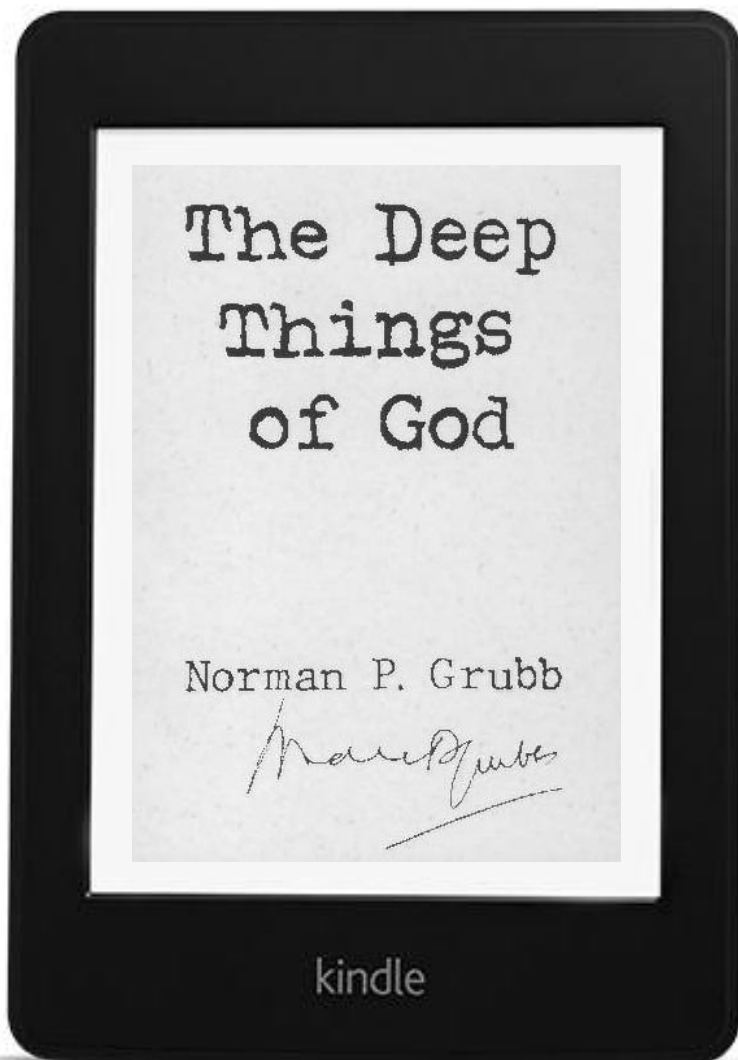
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