

The INTERCESSOR

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

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The Way to Abide

By Norman Grubb

We are admonished in the New Testament to walk as Jesus walked; yet most Christians are painfully aware that they fail, especially in day-to-day living. This article presents the Biblical solution to this seeming impossibility: a victorious life, based not on a one-time experience, but a "moment by moment walk based on a moment by moment cleansing."

Faced with life as this daily combat with temptation, and the need of daily conquest, it is not surprising that so much space is given in the New Testament letters to our daily walk. Almost every letter mentions it. The writer usually progresses from some exposition of our standing in Christ to detailed instructions concerning the daily walk.

In Romans, for instance, the walk is not mentioned till chapter 8, where we are warned to "walk not after the flesh, but after the Spirit." In Galatians, after the fundamental doctrine of justification has been magnificently reaffirmed and vindicated, Paul adds, "This I say then, Walk in the Spirit....If we live in the Spirit, let us also walk in the Spirit."

Ephesians takes us to the summit of revelation in union with our ascended Lord, and then says: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called....Walk in love....Walk as children of light....Walk circumspectly."

The Walk

The walk is a picturesque metaphor for our daily Christian living. We have entered by the straight gate, now let us walk on the narrow way; and for this walk we know no better instructions than those given in 1 John 1. The great revelations of God's grace are usually summed up in some special passage of Scripture. We turn to John 3 to explain the new birth; Romans 6 for identifica-

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tion with Christ; 1 Cor. 13 for love; Heb. 1 for faith; 1 Thes. 4 for the Lord's coming; and for the daily walk of victory to 1 John 1.

The whole emphasis of this letter of John's is significant. He had seen Eternal Life walking this earth, and records that fact for us. We are now to live that same life, if we say He is in us. It is a call to the highest standard of Christian living, four times over described to us, as walking as He walked, being righteous as He is righteous, pure as He is pure, perfect in

love, for "as He is, so are we in this world."

But who is sufficient for such things? The answer is first in the union relationship of us in Him and He in us, which John takes for granted in this letter. But then it is in the daily abiding, the daily walk which he expounds to us in his first chapter by a fifth comparison. We are to walk in the light, as He is in the light. If we do this (and he tells us how to do it), and while we do it, these impossible standards are being reached; for he says, "Whoso is keeping His word, in him verily is the love of God being perfected."

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Not, mark you, some standard of perfection which can be claimed as ours once for all as a result of some specific experience, but the product of a moment by moment walk based on a moment by moment cleansing.

This present-tense eternal life, John explains, is a two-way fellowship, with God and with each other (1:3). A vertical and horizontal relationship we might call it. The vertical is the fellowship “with the Father and with His Son Jesus Christ”; the horizontal we will look at later on.

Living fellowship, he then says, always brings fullness of joy (1:4). Where hearts are free and open, when there is nothing between Him and ourselves, we testify with David, “My cup runneth over.”

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of a human being, whether
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own salvation.

A heart at rest, a sense of His presence, the joy which overflows, is the evidence that the fellowship is undimmed. An unbroken walk with Jesus, therefore, means a cup continuously running over. This is most important. It is the red or green light in the daily walk. When the inner life is choked, when the heart is heavy, disturbed, hardened, the red light is showing. Something has come in between. How often that happens!

Sin Detected

Just here is the danger. It is at this spot that we so easily slip into dishonesty, hypocrisy. What can stop that cup running over except sin? What is that inner

flow of peace and freedom and joy but the Spirit witnessing to the presence of Jesus in our hearts? Nothing can stop Him bearing that witness, except sin. Our physical condition, circumstances, other people, can never stop Him. Only sin in the heart. 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, my tiredness; it is the pressure of home and business life; it is my difficult relatives and neighbours—but not sin!

John, however, closes the door to such dishonesty in simple fashion, if we will walk in it. Note particularly, he says, the character of the One with whom we walk in fellowship (1:5); it is the very heart of my message to you: God is light, and in Him is no darkness at all. If John had said “God is love,” we could have understood it. He does say that later on, but that does not come first. The revelation of God as light precedes that of God as love. Meet Him as light, then we meet Him as love. That is the eternal order.

God is light. What does that mean? Eph. 5:13 tells us, “Whatsoever doth make manifest is light.” When light shines into a darkened room, its one function is to make plain what is in that room, and its one demand of us is that we respond honestly to it. In a darkened room we can call anything anything. When the light is turned on, we can by no means call a table a piano! We must call it what it is. In other words, 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.

Conviction of the Spirit

So when Jesus talks of the new birth with Nicodemus and shows him how it can be obtained, he adds one warning. There is a condemnation, He says, that condemnation is not the fact of sin, because full atonement has been made, not for our sins only, “but for the sins of the whole world.” But the condemnation is (John 3:19) “that light is come into the world, and men loved darkness rather than light—and hate the light, neither come to the light.”

Dishonesty, not sin, damns a soul. It is 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 that sends us to hell. This is true, as we have already pointed out, for the power and horror of sin is that we *love* it and hate that which would turn us from it.

But just as the sinner can refuse to come to the light, so we who have come may refuse to walk in the light (1 John 1:6, 7). We may easily try to deceive ourselves and others. We may say we have fellowship with Him, but really walk in darkness, and refuse to admit what light is showing us to be sin. We may say we have no sin or have not sinned (1:8, 10). But one thing we shall certainly learn, the blood of Jesus does not cleanse excuses. It cleanses, but only sin admitted to be sin, for it was shed for that purpose alone.

Note, however, that conviction of sin does not come from the inward, but the upward look. Sin is not seen to be sin by self-examination, but by the light of God. Conviction and repentance are gifts of

God as much as salvation is (Acts 5:31). There is a world of difference between the nagging, corroding condemnations of the devil, and the clear convictions of the Spirit. The devil speaks in generalities, seeking to smear us by a general sense of failure, uncleanness, confusion, heaviness of spirit. The answer to that is there is now no condemnation to them which are in Christ Jesus. The Spirit speaks specifically, and His voice, although rebuking us, is sweet and clean and true and acceptable. He points out some exact and immediate action by which we have given temporary entrance to sin. Satan points downward to despair, but the Spirit points upwards to cleansing.

So the detection of sin in our daily lives is no difficulty. If the cups do not

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run over, the red light is on. There is sin somewhere. But the One with whom we walk is light. Look honestly and frankly to Him, and it won't take Him long to clarify for us the point where we have sinned.

Confession, Contrition and Cleansing

Now comes the crucial moment. Having seen the light, will we walk in it? Walking is not standing still! It is progressing. Will we now walk forward, take the next step, and admit the truth about ourselves? That is what John calls confessing (1:9), which is the same word in the original as “saying,” but with the preposition “con” attached—saying with. Saying not what I think, but what the other person thinks: saying the same as God. Such confessing, of course, implies

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!

shame and contrition for the sin.

If we do that, we are walking in the light and, says John, immediately another fact of permanent validity comes into automatic operation; “the blood of Jesus Christ His Son cleanseth us from all sin” (1:7). That is a fact for all time since Calvary. The blood is always cleansing. But we only see and realize our title to the glorious fact when we are fulfilling the condition of walking in the light, as He is in the light. That means the specific confession of specific sins. We are then told in an equally specific way that “He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” The light that first shone on the sin is also shining on the blood. While we are walking with Him in the light with nothing known between, the blood is automatically cleansing unrecognized sin. Where known sin intervenes, there is this simple way of confession and cleansing.

Sometimes we may wonder just what is the meaning of that phrase, “the cleansing blood.” Why is the blood called precious? And why is it the glory of the saints through eternity? Moses had the priceless privilege of being the first in human history to reveal the blood to the world. To him was given the wonderful symbolic sacrifice of the Passover, with its constantly quoted word, “When I see the blood, I will pass over you.” He gave Israel all the details of the sacrifices, according to the pattern shown him in the mount, and culminating in that great revelation of Lev. 17, “for the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” Perhaps the greatest contribution Moses made for the blessing of the world was not the deliv-

erance of Israel, nor the mighty exploits of faith, but the revelation of the centrality of the precious blood.

The completed revelation of the meaning of the blood, given us in the New Testament, is found in Heb. 9. The life is in the blood, therefore the shedding of the blood means the pouring out of the life. It is the public evidence of the completed sacrifice (9:22). Thus whenever the blood of Christ is mentioned as the ground of our salvation and cleansing, the meaning is that the shedding of that blood in public two thousand years ago was conclusive evidence that He paid the full price for the remission of sins. To make the evidence unmistakable is the reason

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why John so stressed that he saw the blood and water come from His side, and “bare record, and his record is true: and he knoweth that he saith true, that ye might believe”; and says again that “there are three that bear witness on earth, the Spirit, and the water, and the blood.”

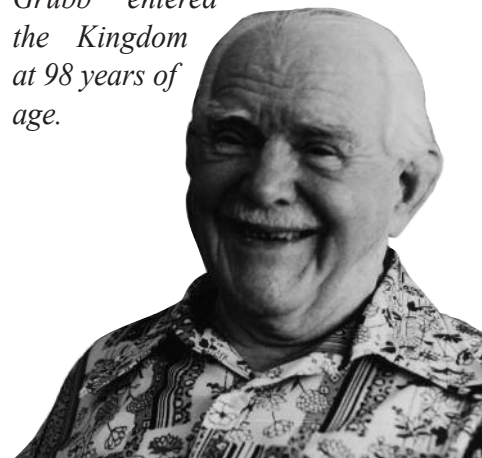
The sacrifice once made, completed and witnessed, is our solid ground and title for having no more consciousness of sins. This is the cleansing in the blood, and this is what it means when we say a thing is “under the blood.” For this reason we glory in the blood, and count it supremely precious. Our consciences, defiled and guilty through conviction of some sin committed, are freed and

cleansed as we see with the eye of faith that blood shed on Calvary, and its silent message to us over the years that full atonement was made by the outpoured life of our Saviour. “How much more shall the blood of Christ...cleanse your conscience from dead works to serve the living God.”

So now in our daily walk with Jesus, we have come full circle. Undisturbed fellowship means the cup running over. When it doesn't run over, it means that there is sin in our hearts. God, who is light, is revealing to us what that sin is. Recognizing that sin, we confess it and repent of it. Where there is confession, there is also the revelation of the cleansing blood, the token of the completed remission. And where the blood is applied by faith, the Spirit always bears witness. The fellowship is restored, and the cup again runs over. ■

—*The Liberating Secret*

For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He was the author of many books and pamphlets, a number of which are available through the Zerubbabel Book Ministry. Norman P. Grubb entered the Kingdom at 98 years of age.



Editor's Note

When light shines into a darkened room, its one function is to make plain what is in that room, and its one demand of us is that we respond honestly to it. In a darkened room we can call anything anything. When the light is turned on, we can by no means call a table a piano!" (NPG)

In union with Jesus Christ, we are "children of the light" (1 Thess. 5:5) and admonished to "walk in the light, as He is in the light" (1 John 2:6). This issue explores just that—how we live victoriously day-by-day amid nonstop temptations. In "The Way to Abide," Norman draws on scriptures throughout the New Testament to point out our high calling as light to the world, how the sins of pride and dishonesty can interrupt the flow of the Spirit, and the way to daily conquest through moment-by-moment living by faith in our Spirit-union in Christ.

Two features, "Conviction, Confession, Cleansing," and "False Condemnation" explore how to discern true conviction of sin from false condemnation, reminding us that the Spirit does not speak in terms of general condemnation. When a specific sin is revealed, however, all that is required of us is complete honesty. Norman warns against the hypocrisy/self-deception of saying that we have not sinned, when we have. He reminds us that as Christians, we are not under the Law but led by the Spirit, not walking in the flesh (independent believing) but abiding in Christ (faith it is He living His righteousness out as us) and thus we are dead to the Law and its hold over us.

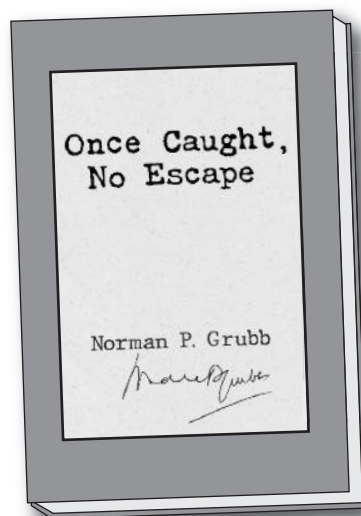
"Quick Down, Quick Up" reminds us that "we are real selves" and when we do sin, the importance of quickly claiming the precious blood and by faith praise God even if negative thoughts continue.

This issue is rich with personal experiences of God's saving grace. In "The Prodigal," the author recounts her departure from family and fellowship, like the younger son of the parable, to seek what the world had to offer. Take note of the leading of the Spirit through her family and friends as they continued to be light to her and of her complete victory from the time she honestly faced her sin, repented (changed her mind), to full restoration to God and her faith family.

In "My Spiritual Waterloo," Norman relates how, at a time in his teens of questioning God, a family friend brought him face-to-face with his lost condition—and the critical part Norman's personal honesty played in his conversion. And, as we know, the rest is history!

"Faith Illustrations—the Story of Joseph, Part 2" begins with a delightful summary of Joseph's rise from slave to master. But it also shows Joseph's part in leading his brothers to brokenness, repentance, and restoration. This gives great insight into the Spirit's leading with those who have wronged us.


Finally, our regular features offer additional encouragement and insight. "Bible Bedrock" presents an excellent discussion of Psalm 51, pinning down the importance of brokenness, turning from sin to salvation, and final restoration. And don't miss the introduction to this issue's crossword puzzle "A Broken and Contrite Heart: The only Way to Confession, Repentance, and Restitution." It is an excellent summary of this issue's theme, before you even fill in the puzzle!



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CONVICTION, *CONFESSIO*N, CLEANSING

By Norman Grubb

To walk in continuous revival involves 3 main points: Walking with Jesus, Brokenness, Cups Running Over. But when cups do not run over, which is very often—then what?

Only sin stops the inner witness. Then how are we to know what the sin is? The answer to that is to be found by reading on in the key chapter of 1 John 1. Verse 3 has spoken of two-way fellowship, and verse 4 of fullness of joy. Verse 5 gives a surprise. John says he is now going to give us the inner truth about Him with whom we walk. He is...love? No—"God is light." If it just said "love," that would be easy, for I might escape a too strict facing of sin by saying, "Well, anyhow He loves"—which is indeed what I have often said. But "this is the message...God is light."

What does that mean? Well, noth-

ing could be more simple. The obvious main function of light is to reveal things as they are. The Scriptures themselves state: "Whatever maketh manifest is light..." (Ephesians 5:13). Light is very silent, does not push or drive anyone away, but is inescapable to any honest person. You can't lie to light. If you hit your toe against an object in the dark, you may mistakenly say that it is a table. But when the light is turned on in the room, you can no longer continue to say that it is a table if it really is a piano. Light just gives you the lie.

God is light. Silently, inexorably He shines on and in us, revealing things just as they are in His sight. Have you ever noticed the pivotal place given, even in salvation, to our response to light? In John 3, we are distinctly told that men are not lost because of their sins (for they have already been atoned for) but they are lost for refusing the light. "This is the condemnation, that light is come

into the world, but men loved darkness rather than light, because their deeds were evil." Light silently showed them exactly what they are in God's holy sight, but they won't acknowledge it. No, they will never "come to the light" and admit themselves to be what God says they are. But the only way any of us have been saved has been by responding to that light and saying about ourselves what God says. Thus our eternal destiny hangs on whether we love darkness or come to the light.

But even as this is true concerning the unsaved and the necessity of their "coming to the light," it is also true in 1 John 1 of the believer and the necessity of his "walking in the light." He also can walk in darkness (verse 6) if he wishes to do so. That is to say, he can refuse to admit, concerning himself, what God says about him; he can have other and more convenient names for his sins. Worse still, he can be either a deliberate hypocrite (saying he has fellowship with Him, but really walking in the darkness), or he can be self-deceived and not recognize that he is sinning when he is saying he has no sin (verse 8).

So it gets down to this. Sin is a revelation. It is God who graciously shows us sin, even as it is He who shows us the precious blood. Sin is only seen to be SIN—against God—

when He reveals it; otherwise sin may just be known as a wrong against a brother, or an antisocial act, or an inconvenience, or a disability, or some such thing. Indeed that is often the extent of the message of a “social gospel”—to be rid of sin as a hindrance to brotherhood, as an inconvenience to human progress; not as coming short of the glory of God. GOD shows us sin. We do not need to keep looking inside ourselves. This is not a life of introspection or morbid self-examination. We do not walk with sin, we walk with Jesus; but, as we walk in childlike faith and fellowship with Him step by step, moment by moment, then if the cups cease to run over, He who is light, with whom we are walking, will clearly show us what the *sin* is which is hindering—what its real name is in His sight, rather than the pseudonym, the excusing title, which we might find it more convenient to call it.

Let us say again, it is so simple. God does not speak in terms of general condemnation, leading to despair of the past or to fear of the future. He speaks in simple, specific terms of any actual sin in the present which is hindering the inner witness of His Spirit.

What do we do then? Well, that is obvious. 1 John 1:9 says, “If we confess our sins....” The word *confess* is

the word *say* with the preposition *con* or *with* added. Three times over in those verses 5:10 man has said his own say (verses 6, 8, 10); but to confess is to say with another, to say what another says. To confess is to say about my sin what God says about it. “You say that is sin, Lord; so do I.” That is confession; of course, accompanied by the desire to be rid of the sin, and an actual ceasing to do the thing or maintain the attitude, whatever it may be.

Then where there is this confession, we all know there is the word of promise: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” We may say the cleansing is almost automatic, where there is the confession. That light which shines so unchangingly on the sin shines also on the blood. “If we walk in the light, as He is in the light,” says John, “we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” When walking in the light, we read, both sin and the precious blood are seen—the one, praise God, canceling out the other. And it is important to remember that confession of sin does not deliver by itself. It is *the blood* that cleanses, and we must always pass on from confession to faith and praise for *the blood*, believing that the blood alone is what glorifies God

and delivers us. Folk often remain depressed and mournful and asking others to pray for them after confession of sin, when they ought to pass straight on by simple faith to the blood ever flowing and cleansing, as in the words of the old hymn:

*The cleansing blood, I see, I see;
I plunge, and oh, it cleanses me.
It cleanses me, it cleanses me;
Oh praise the Lord, it cleanses me.*

Once again, where the blood cleanses, the Spirit witnesses, and where the Spirit witnesses, the cups always run over! So we are back again where we started—walking with Jesus step by step, brokenness, cups running over. When they stop running over, it is always sin. Sin is seen as sin in the light of God. As we walk in that light, we recognize and confess our sins; the blood cleanses; the Spirit witnesses; and the cups run over again! ■

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The prodigal

By Anonymous

We are reprinting this story of how the writer came to repentance and the part her family and fellowship played in her restoration. The travail of faith recounted in this story demonstrates God's Biblical principle of faith in action. This is God's daily dealings with His children. And Jesus Christ is the same yesterday, today and forever!

The younger son packed all his belongings and took a trip to a distant land...

In May of '95, I threw my arms up in the air and turned my back on God. At this time, I felt overwhelmed and unsure about what I was doing in life. There were many desires I had which seemed impossible to ever have filled. I thought my life was passing me by. I was 25, had braces, felt ugly, was overweight, felt like a failure, hated myself and how I looked, was self-conscious, envious and resentful of others who had what I wanted, believed that my desire for a right relationship and marriage was impossible, and I was unsure of my future and career.

The reason I stuck around here with my Christian fellowship, I began to believe, was because I needed financial security (I roomed with and split the rent with my sister and two of our friends). I hated how I felt most of the time and to medicate my feelings, I would overeat and then would try to exercise to make up for it. I wished I could live by myself, and could not stop thinking about myself. I felt trapped and out of control and like I was always walking on eggshells to avoid rejection. I did not care about God or anyone else. Feeling desperate for an escape, I began to wish I could leave.

My problem was that I kept all this stirring inside and was not honest about it. I began to believe that I was better off before I turned my life over to God and was beginning to forget about the rebellious life I had come from—I had misused alcohol, drugs, and relationships with men. It seemed to me that my life was better then—I was free. I didn't want to fight any more, I just wanted an escape. I didn't think I had an alternative place to go, yet I didn't want to stay.

Family and friends in my fellowship cared about me and were concerned. They knew something was not right with me be-

cause I was quiet, withdrawn, unhappy, and isolating. The bottom line was that my cup was not running over; I was not resting in the freedom of Christ in me. This was obvious to others and they tried to give me a true picture. Instead of accepting others' view of my situation, I rebelled and held onto my own view. I wanted to escape and "make it on my own." I did not want to hear the fact that at this point in my life, I wasn't financially ready to live by myself.

A faithful friend tried to make me understand that these desires were okay and could be possible in God's time. I would not trust God that if my desires were right with Him, He would work out the details. I held on tight to what I thought I wanted, an escape from everyone—my family, fellowship, church, everything that reminded me of my new life.

It seemed like God was saying to me, "What's it going to be?" I finally got fed up enough to say, *Forget it. I'm not doing this any more. Anything is better than this.* I wanted to be "free," whatever that meant; I wanted to get away from pain. I wanted it more than anything else—"my way or the highway."

And there he wasted all his life on wild living...

I got an apartment and for a while I really did feel free. I was thrilled I did not have to face anyone, be phony, or be accountable. I no longer had to battle between what I wanted to do and what I thought I should do. I could come and go as I pleased; I didn't have to be around anyone and could do whatever I wanted with my free time; go out whenever I wanted to. I had escaped! But freedom like this has a price. I was lonely. I went from having lots of people around who were interested in me to no one. Ironically, I had no free time to go out because of the two jobs I was working to pay the rent. I was exhausted all the time. I could only think and care about myself. I was paranoid and didn't trust anyone. When I met people I thought, *if they really knew me, they wouldn't want to be around me.*

Other fears crowded in: *How could I meet a man who was interested in marrying me? Guys like that are interested in meeting my family.* I had cut off all of my friends and even my mother and sister. The family members I was in touch with, I used for my own ends. I was anxious and had trouble sleeping, always waiting for the axe to drop—waiting for the worst.

I didn't really know what it would be. Maybe something really bad would happen that would be irreversible. That would be it. No more chances.

He began to be in need...

In November, I had surgery. Originally Mom had agreed to help me financially and help me recuperate. Now, however, she said that if I refused to turn from the path I had chosen, God had made it clear to her that she was not to be involved with my surgery in any way. I felt furious—she was pressuring me. I even admired her for taking the hard line, yet I still held on to my way.

I felt very powerless the day of surgery. Even though it was not a life-threatening operation, I was afraid God might take my life. And I knew it was not going to be good to face God. I remember thinking that if I woke up from my surgery, it was because God had a reason for it. When I opened my eyes in the recovery room, I was relieved. I felt a little hope.

That spring, my sister, made attempts to reach out to me. I'm sure I came across as angry because I always felt protective and paranoid. When she offered to walk with me, it seemed risky, but I thought I could easily leave if she brought up anything about God to me. I wanted to see her, though, and agreed to meet her.

When we first started walking, I kept a strong guard up. I did not want her telling me that I was wrong and she was concerned. I wanted her to see that I was "fine." I wondered why she acted decent to me, and I was glad to see her. Because I felt threatened that she would catch a glimpse of what was really going on, I was selective about what I said to her.

Then my sister called me to ask me to dinner. I went more out of curiosity than anything, sure that she would start lecturing me. But I wanted to see what she really wanted. I told her it was no use talking to me about anything because I didn't want to hear it. I was angry and uncaring. I didn't want to give up the freedom I had gained and still believed I was better off now.

And here I am, dying of hunger...

However, in the summer of 1996, I started experiencing more consequences. I was going further into financial debt and was dissatisfied with my life or any solutions I could come up with for my future. My general attitude was I really don't care.

I was spending time in bars, drinking more and more, was getting into sinful relationships, and finding myself in situations I didn't always want to be in. I was right back in the sin life I had come out of, and hating it. I was using people to make myself feel better, while pretending to genuinely care

about them. Here I was, phony again! I felt out of control. When I stopped to think about it all, I began to see that what I was doing did not equal what I really wanted. By this time, I had experienced all the things I had wanted when I left, and realized that they were not my true wants. This was most apparent to me when I was in the middle of a bar full of people wondering, *What's the point of all this? Everything I wanted—approval, acceptance, beauty, popularity—they all pass away. I'm 26. Do I want to be doing this in five years? What about my deep desires for a family? For God? How are these needs going to be met hanging out with this crowd?* I knew I didn't have what it took to care for another person or raise a family. My thought processes were changing as I was getting more honest with myself, asking *What do I really want?* I knew I had a God-shaped vacuum in me—a gnawing emptiness inside that nothing in this world could fill.

My sister came to see me after work. I sat in her car while she read two testimonies I had written for *The Intercessor* years earlier. I knew I could leave at any moment, but felt like something held me. It was hard to believe that what I was hearing I had actually written. I wondered if I had really written it, but knew I had and that what I had said was true for me at a time in the past. I discounted it by thinking, *Yeah, right! It was true for me then, but not now. I also thought, It's a shame that it's not true for me now.* I'm sure I acted cold and reserved, in spite of what I was feeling. I told her that I meant it when I wrote it, but that was then and this is now. It might be true for me again, but not now. Impossible. I kept holding to what I considered a fact: I didn't know what I wanted. But I did know that I didn't want to go back to the way I was when I left—phony, wanting to escape, but pretending the opposite. But I asked her for copies of the testimonies thinking that I might one day want something different. My only hope was that my wants had to change.

And when he came to himself...

In September, Mom called and invited me to supper. I hadn't seen my mother since she appeared at my apartment one day. Her voice had sounded so familiar and warm and right. Even though I definitely felt drawn to her, I acted angry and protective and ended up being mean.

Having dinner with her felt risky, so I stalled. My thoughts swung back and forth. By this time I was wanting a way out: I didn't want to do what I was doing any more, but I didn't want to do what I thought it would take to change. I wanted Mom and my sister to be part of my life, but I did not want to be part of a "fellowship." I knew I was still out for myself; everything I wanted was still for me. Yet I knew that I could not change myself or make myself care. It seemed as though I was on one side of a canyon, wanting to get to the other side. But I had no idea how I could get there and felt unsure of my willingness to take the risk.

My only hope was God. My greatest fear was that if I threw myself onto God, maybe what He wanted for me would not be what I wanted. Finally, I was honest enough to play it out—going God's way was much more hopeful than the alternative. I was living the alternative and it was a dead end. Maybe this was God's way out for me. I decided to check it out.

I will arise and go to my father...

The night of our dinner, I backed my car into the driveway, making sure I could get out of there fast if I wanted to. I felt weird going up the steps. The last time I had been here, I was frantically packing, racing up and down the steps, trying to load my stuff in the car, terrified someone would show up. Yet here I was again. *This is so strange! What am I doing?* I didn't want to be trapped into making a decision I wasn't ready for. I was not going to be talked into anything. That would be a waste of time. I had said to God, *I'm not planting my feet anywhere until I am sure I will not pick them up again.*

I didn't expect what I saw when I walked in the door—light! bright! life! Such a contrast to my dark, damp apartment! Everything looked alive and clean and nice. On the table were the framed photos of friends and a picture on the wall painted by my sister and me. I felt like I was thawing out, but I was trying to keep my composure. It struck me that Mom was more of a person than I'd ever seen her. When I went into my old room, she patted the bed and said, "It's just waiting for you." *Yeah, that would be too good to be true.* I still didn't know how to get across that canyon.

At some point during dinner, my sister started talking about how painful my leaving had been for her. Then she and Mom talked about what it would mean for the rest of our family if the three of us were standing shoulder-to-shoulder in faith for them. Something was softening in me, but I didn't show it. I had been clinging to the hope that God could do something big for me in the future. I didn't dream it would happen that night or even that year. I hoped it wouldn't be on my deathbed.

I have sinned against heaven and in your sight...

But she was saying, "This is it. You can do something right now." Something was said about honesty, and before I knew it, I was spilling my guts out confessing my sin. As each detail came to mind, I'd think, *Don't hold back! Just get it out!* I still don't know how I got across that canyon. It seemed as though it was 99% God and 1% me. It's like I was in a dark hole clinging for all I was worth. God let down a line. I grabbed onto the line, and I was out of there. Immediately, I felt free!

Mom and my sister asked me to stay at the apartment that night and I agreed. And for that night I didn't want to go back to my apartment. I didn't know what was going to happen in the next minute, much less the future. Mom left and we stayed up, talking.

This brother of yours was dead, and is alive again!

At 1 a.m., my good friend called and asked to speak to me. I said, "What are you doing calling me? You want to talk to me?" Mom had called her after leaving us. She sounded so excited for me because I was free. She asked if I would come over; a group of friends were still up. *Come over?! Is this really happening?* This was the very thing I dreaded and thought was impossible. Now I wanted to see everyone but didn't know how. It was as though God was saying, "This is the opportunity you've been wanting. Here it is! Go for it!" *Why not!*

Walking to the door, I felt scared—like the biggest idiot—but humble. I had no big speech to say, even though I knew I had wronged everybody. I had expected to have to do some big penance thing. But when I walked in all I heard was, "Welcome home! Good for you!" They were glad I was freed from the bondage I was in. It seemed natural to be around again. I felt 100% clean and like I was home! This was what I truly wanted and knew I didn't deserve. I never thought this day would come.

He was lost but now is found!

As I wrote this, I found it hard to go back and relive the details of my sin. But by doing so, I have been able to see and experience some of the pain and suffering that others who cared about me went through on the receiving end of my sin. I can begin to understand the heartache, disappointment, and pain others had as they believed for me the truth I refused to believe for myself.

Today I am remorseful about my sin choices and their consequences, yet thrilled and grateful that God has freed me from this bondage and will live the life I cannot. I know there is no good in me, but the joy I have is the realization that I'm not just me; Christ lives in me. I'm merely His vessel to move about in. I know peace now in contrast to the desperation I knew when I rebelled against God. I learned that if Jesus Christ is not living my life, Satan is. There is no middle way—no such thing as "freedom." I ran away from God, thinking I was in bondage. But slavery to this "freedom" drove me back to God, the only freedom there is. ■

Bible Bedrock

“The sacrifices of God are a broken spirit; a broken and a contrite heart, these O Lord, Thou wilt not forsake.”

– Psalm 51:17 (King James Version)

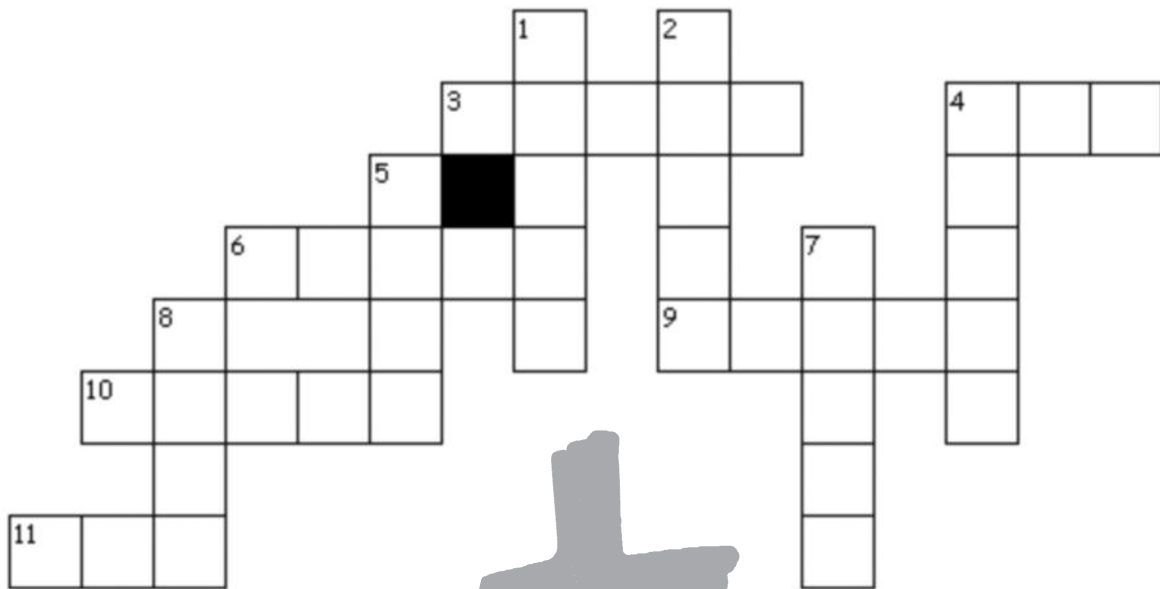
John says, “If we walk in the light we have fellowship one with another.” Now we have seen that this walk demands quick recognition of sin, followed by confession and cleansing. But this also means that when the sin has affected a brother, the confession must include him. That is really obvious, and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

David called repentance “brokenness.” That leaves no place for establishing my own righteousness. Down I go before God, and before man where necessary. A bent tree can spring into place again, a broken one cannot. That is

repentance. This is no light challenge to face, for so many sins I commit affect my neighbour: an untruth, irritability, harsh criticism, stress and strain, an unquiet spirit, even the heaviness of unbelief, affect home, church or business. I must be ready to confess, and under God's guidance will often do so. Yet confession to man should be under His guidance. Satan can whip God's saints and drive them from behind to unwise action, whereas the Spirit gently leads and goes before. There are times when confession can do more harm than good. There are earnest folks who embarrass by their constant references to their failures. I must be truly willing. That is the point. The rest we can leave to God. ■

A BROKEN AND CONTRITE HEART: THE ONLY WAY TO CONFESSION, REPENTANCE AND RESTITUTION

In Norman Grubb's "*Continuous Revival*," he states that true brokenness is all sinners' (everyone of us!) "*only and constant relationship*" to our Savior, Jesus Christ, who died in our place and promises to live and dwell in us when we are joined to Him in Spirit. As the sinner believes on "the slain Lamb, he has to 'break' at the foot of the cross. The proud, self-justifying, self-reliant, self-seeking self has to come simply as a lost, undone sinner, whose only hope is a justifying Savior" Whom we are crucified with and Who raises us to new life in spirit. This puzzle will lead you to scriptures that proclaim God's truth that we all are sinners and need brokenness for our unbelief, confession before God and man, repentance from sin, and restitution by Christ's victorious life living out through us as His vessel of righteousness!



ACROSS

3. Romans 6:6-8 reveals the work of the Cross, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is _____ from sin. Now if we be dead with Christ, we believe that we shall also live with him."

4. The sin of pride/self-esteem seen in John 12:43, keeps us from brokenness, confession and repentance, "for they loved the approval of _____ rather than the approval of God."

6. Every person has the need for brokenness, confession and repentance as we are told in Romans 3:23, "for all have sinned and fall _____ of the glory of God."

9. In Psalm 51:17 we see David's utter brokenness, "The sacrifices of God are a broken spirit; A broken and a contrite _____, O God, You will not despise."

10. Galatians 2:20 proclaims God's glorious truth for broken, repentant sinners, "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."

11. 2 Corinthians 5:21 is all we need to know to fall at Christ's feet at the Cross, "He made Him who knew no _____ to be _____ on our behalf, so that we might become the righteousness of God in Him."

DOWN

1. In 1 John 1:8, we are shown the opposite of brokenness, confession and repentance, "If we say that we have no sin, we are deceiving ourselves and the _____ is not in us."

2. Romans 5:12 states that ALL men are sinners, "Therefore, just as through one man sin entered into the world, and _____ through sin, and so _____ spread to all men, because all sinned."

4. Romans 10:10 shows the importance of confessing our sin to another, "for with the heart a person believes, resulting in righteousness, and with the _____ he confesses, resulting in salvation."

5. 1 Corinthians 6:17 tells us when we accept Christ as our Savior, our human spirit is freed from the bondage of the indweller, Satan, "But the one who joins himself to the _____ is one spirit with Him."

7. Romans 14:23 makes the very clear statement that, "whatever is not from _____ is sin."

8. In John 3:3 Jesus declares the only way to be delivered out of death and into God's kingdom of heaven: "Jesus answered and said to him, 'Truly, truly, I say to you, unless one is _____ again he cannot see the kingdom of God.'"

Faith Illustrations

THE STORY OF JOSEPH—PART 2:

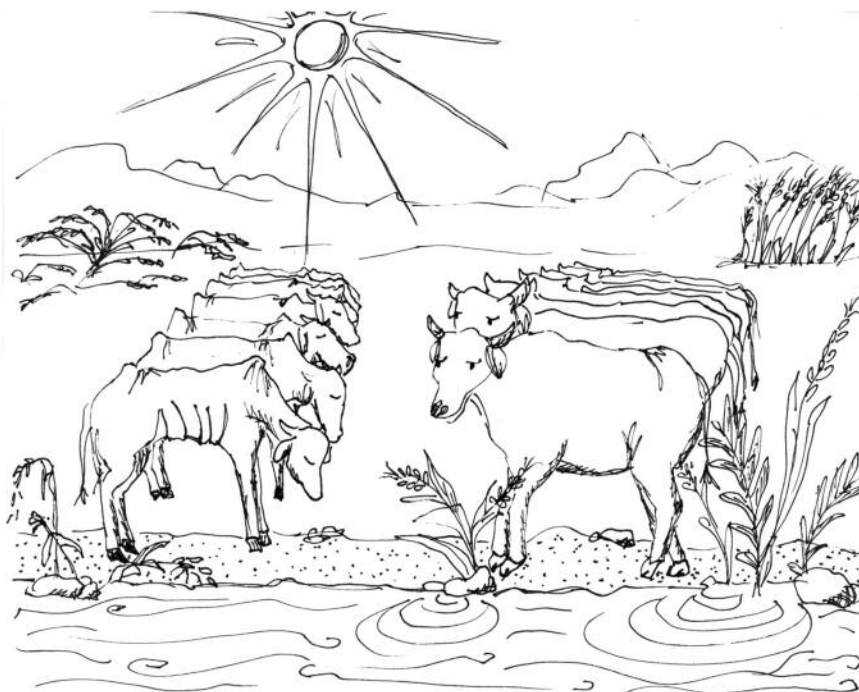
PHAROAH'S DREAMS AND JOSEPH IN CHARGE OF EGYPT

PHAROAH'S DREAMS (Genesis 41 - New International Version)

Two years had passed since Joseph was sold into slavery in Egypt. At that time, Pharaoh had two troubling dreams. So he sent for all the magicians and wise men of Egypt, but no one could interpret them. Then the chief cupbearer told Pharaoh that while he and the chief baker were imprisoned in the house of the captain of the guard, each had dreams interpreted by Joseph (while he was servant to the captain of the guard), and things turned out exactly as he interpreted them: The cup bearer was restored to his position, and the baker was impaled and died. So Pharaoh sent for Joseph and asked him to interpret his dreams. Joseph said that he cannot, "but God will give Pharaoh the answer he desires."

Then Pharaoh told his dreams to Joseph. First: "I was standing on the bank of the Nile, when out of the river there came up seven cows, fat and sleek, and they grazed among the reeds. After them, seven other cows came up—scrawny and very ugly and lean. The lean, ugly cows ate up the seven fat cows. But even after they ate them, no one could tell that they had done so; they looked just as ugly as before." Second: "In my dream I saw seven heads of grain, full and good, growing on a single stalk. After them, seven other heads sprouted—withered and thin and scorched by the east wind. The thin

heads of grain swallowed up the seven good heads."



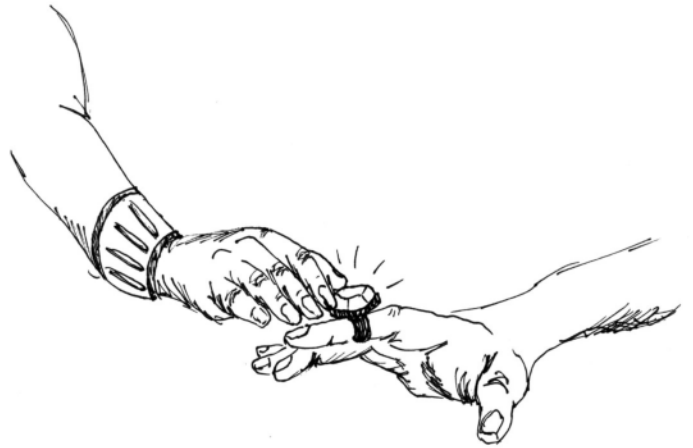
Then Joseph told Pharaoh that the dreams are one and the same. God has revealed what he is about to do: "Seven years of great abundance are coming throughout the land of Egypt, but seven years of famine will follow them. Then all the abundance in Egypt will be forgotten, and the famine will ravage the land. The abundance in the land will not be remembered, because the famine that follows it will be so severe."

The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon.

Joseph advised Pharaoh to find a man to oversee collections of food and appoint commissioners to harvest food throughout Egypt during the seven years of abundance. The food would be saved and used during the seven years of famine so that the country may not be ruined. This plan seemed good to Pharaoh, and he sought such a man in Egypt—one in whom is the spirit of God. Then Pharaoh said to Joseph, “Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you.”

JOSEPH IN CHARGE OF EGYPT (Genesis 42 – New International Version)

So Pharaoh put Joseph in charge of the whole land of Egypt. Pharaoh took his signet ring from his finger and put it on Joseph's finger, dressed him in robes of fine linen, put a gold chain around his neck, and had him ride in a chariot as his second-in-command. Joseph was thirty years old when he entered the service of Pharaoh. During the first seven years of abundance the land produced plentifully, Joseph collected food and stored it in the cities. In each city he put the food grown in the fields surrounding it—storing huge quantities of grain, “like the sand of the sea.”

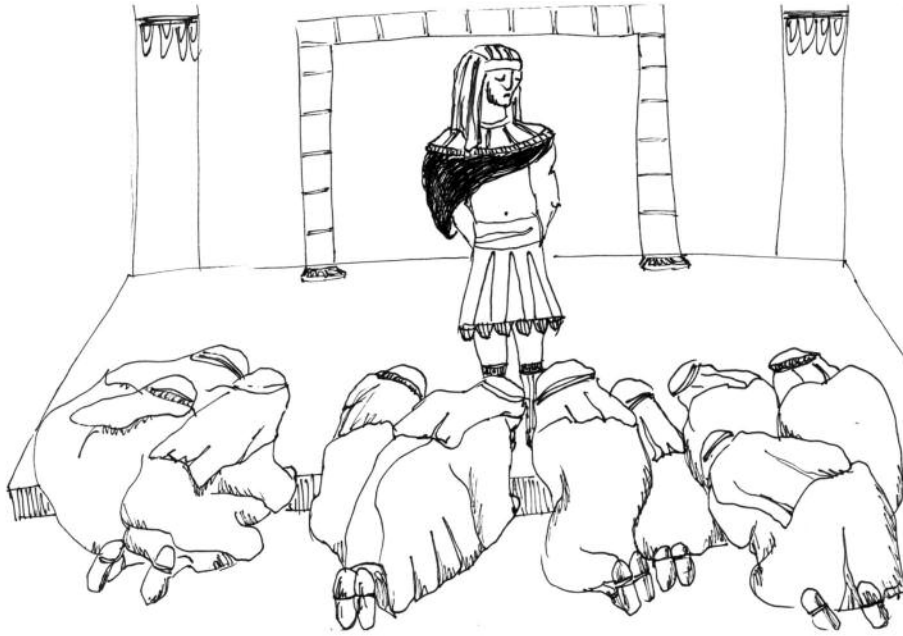


Before the years of famine came, two sons were born to Joseph and his wife Asenath. Joseph named his firstborn Manasseh and said, “It is because God has made me forget all my trouble and all my father's household.” The second son he named Ephraim and said, “It is because God has made me fruitful in the land of my suffering.”

The seven years of abundance in Egypt came to an end, and the seven years of famine began, just as Joseph had said. There was famine in all the other lands, but in the whole land of Egypt there was food. When all Egypt began to feel the famine, the people cried to Pharaoh for food. Then Pharaoh told all the Egyptians, “Go to Joseph and do what he tells you.” When the famine had spread over the whole country, Joseph opened all the storehouses and sold grain to the Egyptians. And all the world came to Egypt to buy grain from Joseph, because the famine was severe everywhere.

JOSEPH'S BROTHERS GO TO EGYPT (Genesis 42)

Meanwhile in the land of Canaan, Jacob learned that there was grain in Egypt. He told his sons to go and buy some so that “we may live and not die.” Then ten of Joseph's brothers went down to buy grain from Egypt, all but Benjamin because Jacob was afraid that harm might come to him. Now Joseph was the governor of the land, the person who sold grain to all its people.



So when his brothers arrived, they bowed down to Joseph with their faces to the ground. As soon as Joseph saw his brothers, he recognized them, but he pretended to be a stranger to them, and the brothers did not recognize him. Then Joseph remembered his dreams about them and said, "You are spies! You have come to see where our land is unprotected." But they assured him they have come to buy food and explained:

"We are all the sons of one man. Your servants are honest men, not spies, from the land of Canaan. The youngest is now with our father, and one is no more."

To test if they were telling the truth, Joseph told them "You will not leave this place unless the youngest brother comes here." He ordered them to make a plan to send one brother to get their youngest while the rest will be kept in prison. After three days, Joseph said to his brothers, "Do this and you will live, for I fear God: If you are honest men, let one of your brothers stay here in prison, while the rest of you go and take grain back for your starving households. But you must bring your youngest brother to me, so that your words may be verified and that you may not die."

The brothers said to one another, "Surely we are being punished because of our brother Joseph. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that's why this distress has come on us." Reuben replied, "Didn't I tell you not to sin against the boy? But you wouldn't listen! Now we must give an accounting for his blood." They did not realize that Joseph could understand them, since he was using an interpreter. Joseph turned away from them and began to weep, but then came back and spoke to them again. He had Simeon taken from them and bound before their eyes.

Joseph gave orders to fill their bags with grain, to put each man's silver back in his sack with provisions for their journey. After this was done for them, they loaded their grain on their donkeys and left.

When the brothers stopped for the night, they opened their sacks to see that their silver had been returned. Their hearts sank and they turned to each other trembling and said, "What is this that God has done to us?" When they came to their father Jacob, they told him all that had happened. (To be continued with part 3.)



False Condemnation

by Norman Grubb

It would be good to underline the danger of constant condemnation through the law, of which warning is given in Rom. 8:1. It is probably the most prevalent cause of unhappiness and ineffectiveness among God's people. If the thunders of the law have ceased to terrify us through the peace of justification, the pointing finger of the law at our daily shortcomings is a constant discomfort. For we do "come short of the glory of God," and do so daily. What are we to do about it? We can liken ourselves, our renewed selves in Christ, to a piece of elastic. We are hidden in Him, we abide in Him, but Satan and his unclean demons, using all methods of allurements and disturbance that this distorted world affords, find plenty of means of pulling at the elastic! We are "drawn away of our own desires and enticed," and often the enticement leads on to consent, and we have sinned (James 1:14, 15). Not the blatant sins of our past life, not certainly persistent sinning, for those who do that are not born of God (1 John 3:9); but wrong attitudes of heart and mind, the quick word, selfishness, impatience, sins of the eyes, sloth in witness, the finer points of failure in holiness, which we had never even noticed in our insensitive days; these we fall into and mourn our fall. And the moment we have been spotted by the flesh, if we don't get clear at once, the law is in operation and we are condemned; for we have slipped back into that self-law sin realm of Rom. 7.

Then how get out, and how learn to

get out quickly? First, there is the big lie of the Accuser of the brethren. He will cast doubts on our crucified position in Christ, and try to tell us that our "old man" is still very much alive in us. That is a falsehood. But many accept it, and drag their feet through life on the false assumption that they have a divided self, a divided heart, a divided nature. Their conception of Christian living is a continuous struggle, a losing battle between their old nature and their new: "the flesh lusteth against the spirit, the spirit against

We must not stay, even temporarily, under condemnation, when Satan has caught us out...The acceptance of condemnation is a form of self-righteousness.

the flesh; these are contrary the one to the other: so that ye cannot do the things that ye would." But that does not mean two co-equal natures battling in the believer one against the other. We have only one nature at a time; we cannot have more, for our nature is our very selves. We *were* by nature the children of wrath, we *are* partakers of the divine nature. That is the death and resurrection in Christ. No half measures about that! The old nature is the old man which has been crucified with Christ. The new nature is the new man, which is we risen with Christ and Christ

living in us. This verse of Gal. 5:17 on flesh and (the human redeemed) spirit is a concentration in a few words of the teaching of Rom. 7.

We live and walk in the Spirit, led by the Spirit (Gal. 5:25, 16, 18). We are not then walking in the flesh (independent self), which we have crucified (5:24). Because we are not walking in the flesh, the law has no claim on us, for it only presents its demands to independent self (5:18). Because the law has no hold on us, the lusts of the flesh (the motions of sin in the flesh) are not stimulated by its challenge to impose their demands on us (flesh lusting against spirit), and to dominate our helpless self (ye cannot do the things that ye would). While we abide in Christ, we are dead in Him to law, and therefore dead to sin which is by the law. But if we do not walk in the Spirit, then we return again under law, into the flesh and self-effort, and therefore under the dominion of sin in the flesh. That is not a question of an old and new nature, which was settled at the new birth. This "flesh and spirit" matter is a question of the daily walk, and the possibility of slipping back any time for a visit to the flesh and thus to sin, law and condemnation.

So we have to learn not to accept the big lie of our return to a permanent old condition, just because we are caught out by the flesh on occasions: nor to live in the bondage of a false, but very commonly held conception of being two people at once, with a civil war within, a good and

continued on page 22

My Spiritual Waterloo

By Norman Grubb

The Easter Holidays of my 18th year were my spiritual waterloo. I had begun to question the reality of God and Christ. I was reading such books as John Stuart Mill's *Utilitarianism*. I had not lost my boyhood faith nor jettisoned it. But I was questioning. If I was selfish, was not God also? Did it not say, "For Thy pleasure we are and were created"? and of Jesus that "For the joy set before Him, He endured the cross"? What difference between their self-interest and mine? Yet at the same time as I had my youthful intellectual questioning, I was battling with and had the guilt of my secret moral defeats.

There was a friend in Bournemouth—my father had by now moved to a church in Poole, near Bournemouth—who was a retired Royal Artillery major, an original, interesting fellow, named Major Gartside-Tippinge. He had a lovely home and grass tennis-court. He was also a very keen Christian and especially keen on getting boys to Christ. His wife was a sister of D. E. Hoste, the General Director of the China Inland Mission. He used to invite my brother Harold and me over to tennis, and then, if he could, catch

us after in his drawing-room for a talk about our need of salvation, which we called having a "pi jaw." On one such visit, my brother escaped somehow, but I was caught in the drawing-room. All I remember Tippinge asking me was the pertinent question, Did I belong to Christ?

He had caught me, or rather the Spirit of God through him. If he had asked did I belong to the church of which I was a member, that would have been easy. Wasn't I the son of a parson, baptized and confirmed in the Church of England? But when he asked me if I had a personal relationship to Christ, I was caught. How could I say I had a personal relationship with a Person whose existence I was doubting? I was embarrassed. With my public school code of hiding our feelings on such subjects as religion, I could lie my way out, say I did, and escape. I did not realize then that our eternal destiny hangs on our honesty; and as Jesus said, in John 3, when light comes to us we either hate it or respond to it, and are either saved or lost accordingly. Somehow I did manage to admit that I could not say He was personal to me. Tippinge got me on my knees, made

me pray something, and I got up as I got down, and escaped.

But on my way home on the top of a tramcar, the implication of what I had said got its teeth into me. I knew the gospel, and that, if I could not say Christ was my personal Saviour, I was going to hell. And I knew too, through the guilt of my sins, that I deserved to go there. At last this was real to me; so as soon as I reached my small bedroom at the top of the house, I got on my knees and for the first time in my life meant it when I asked, according to the Lord's prayer, for my sins to be forgiven.

Immediately there flashed into my mind what I had always been taught but it had meant nothing to me—that that was why Jesus died—to take away my sins. Then, with a strange new sense of joy and relief, I said, "If that is so, I don't have to go to hell, God is my Father, and heaven is my home." In succeeding years I may have dug deeper in order to understand in a more complete sense—at least for my own satisfaction—what those simply stated and believed facts really mean; but these were the simple gospel facts

by which I, and millions of others, have “passed from death unto life,” and “the Spirit had borne witness with my spirit” that I was a child of God.

The next thought that came into my mind, true again to our school traditions of downgrading emotion, was that this was just a momentary emotion, and tomorrow morning I would wake up thinking football, not Christ. But not so. My first waking thoughts were this new joy, and have been so now these fifty-four years! And two facts stand out to me—first, I am glad there are bold men who go out of their way to seek you out and ask if you are Christ’s; and secondly, that I had had the background years of church and Bible teaching, boring though it was to me, because it had stored my mind with the truths of the way of salvation, ready material for my heart’s need when the moment came. And though this crisis moment stands out to me, and I suppose will do throughout eternity, I really know that it was the background life and love and example of my parents which had prepared the soil and sown the seed, so that I had never been without a sincere faith (even if temporarily shaken), said my prayers, read my Bible, and had moral restraints on me. So April 1914 was the turning-point of my life, and I was eighteen years of age.

I did not realize, as I do now, what had really happened to me, and what happens every time a person gets born from above. My hungry, ambitious,

dissatisfied self had found a new centre—not itself. A love for Christ, and for the Father who had sent Him, had begun to supersede love for just myself. It was not really my love for Him, for I am only capable of self-love; it was, as Paul said, “the love of God” (not my love for God, but His own love) “shed abroad in our hearts by the Holy Spirit who is given to us” (Rom. 5:5). In other words, an inner

By coming home, like the prodigal to the father, I had found my restoration to the One Spirit of the universe, the Eternal Father through His Son; and that restoration is a union, spirit with Spirit (1 Cor. 6:17), by which I am an expression of Him in my human form.

unity had taken place, my human spirit with His Spirit, branch to Vine as Jesus said. I had “come home.” I had been one who had lost his way and had lived in the illusion (but real enough to us while we believe it, for we are what we believe) of being a separate little human seeking my own ends and fighting my own, usually losing, battles of life.

By coming home, like the prodigal to the father, I had found my restoration to the One Spirit of the universe, the

Eternal Father through His Son; and that restoration is a union, spirit with Spirit (1 Cor. 6:17), by which I am an expression of Him in my human form; and despite my multiple deviations in my free and temptable humanity, the new spontaneous motivation of my human self is loving Him more than I love myself; and in loving Him, loving all. My self-love, instead now of finding its expression in seeking my own self-ends, begins to find a new meaning in pleasing myself by pleasing Him and wanting others to know Him. In place of being basically a self-lover, I had begun to be a God- and other-lover; or should I say, I had begun to be the kind of self-lover God Himself is, who loves Himself by loving His creation. His self-pleasing is His self-giving.

The first simple form that it took for me was a letter to my mother saying that Christ had become a personal Saviour to me—in other words, I now began to honour Christ more than magnify myself. The second was when I returned for my last term to Marlborough. I knew nothing about a “duty to witness” or any such legalistic imposition on my fresh experience; but at least to one intimate friend, Henry de Candole, head of the house (and later Bishop of Knaresborough), I confided what had happened. His comment was, “Well, if that is real Christianity, none of us have it!” (though I am glad that has not remained true of Henry through the years!). ■

—*Once Caught No Escape*

Quick Down, Quick Up

by Norman Grubb

I do not always leap upwards in faith under my pressures. I sometimes jump down. That is when I sin. My human reactions, though negative, are not sin. They become sin when I follow them through negatively: my dislike for a person, instead of being replaced by God's love, continues unchecked as hate: I fear, and, instead of exchanging fear for faith, I take flight and run away from God's will: a feeling of impatience or resentment is expressed in the angry word or lost temper, instead of being swallowed up by God's patience or quiet acceptance of His way. Anger is right when expressing genuine concern for others: it is wrong when, as so often, it is to compensate my own hurt feelings. Pride is expressed in magnifying Christ ("making my boast in the Lord," as the Bible calls it) or it can be in making much of myself.

Though even at this spot we have to beware of the bondage of false condemnation. We are real selves as well as it being Christ in us: therefore, we do have pleasure as well as giving Him pleasure: we do have motives as well as being motivated by Him. If a person thanks me because something I have said has made Christ more real to him, I have no necessity every time to stop him short and say, "Give the thanks to God." In thanking me, he really means as a channel, and I as a channel am rightly also pleased that I have been a channel for Him. I must not accuse myself of pride because I do feel pleased.

Equally, when my main motive in some action has been believing it to be God's will, yet I discern also that I had a personal motive of the gain or enjoyment I also get from it, I must not therefore condemn myself. As a real self, I have my pleasure, my motives, my sense of personal gain in a thing. The point is that that is not my main motive. God's will, God's work, and God's glory is my main objective; as it is He by me, I too anticipate pleasure, satisfaction and gain from it.

This is how it is with God Himself. Years ago I began to jus-

tify my conscious egoism by discovering that the Bible said of God that "for thy pleasure they are and were created," and of Jesus Christ that "for the joy set before Him He endured the cross." "Then God does things for selfish reasons," I said, "the same as I do." Of course, I had missed the point which I saw later, when my own self-centredness had been exchanged for God-centredness. I saw that true living is when the purpose is for others, and the secondary effect is the pleasure or gain I have from it. False living is when my pleasure or gain is primary and the purposes of my living incidental. This is true in all life's activities, such as the simple difference between eating to live (and incidentally getting pleasure out of it), and living to eat!

God's pleasure, Christ's joy are an outcome of His giving Himself, not pleasing Himself. True pleasure is when my self-pleasing is fulfilled in self-giving, and my self-love finds full satisfaction in other-love. There is total self-fulfilment. Self exists to be fulfilled, whether God's self or ours.

There is self-sufficiency and a consciousness that we can be what we should be and do what we should do. But, as Jesus said, we find ourselves by losing ourselves in God's love activities, and the reflex effect of such living is the pleasure, gain and satisfaction it brings us. Paul said it: "As dying and behold we live": "As poor yet making many rich": and yet finally returning its rich treasures on us who, though having nothing, yet find we possess all things.

God's everlasting joy "and the good pleasure" He finds in His will, and all the outpoured adoration seen by John around the throne in the Book of the Revelation is the response to Him, Father, Son and Spirit, of a creation which has its being in His self-giving love, and a redemption which was Himself in His precious blood going to final lim- its in redeeming His enemies by dying for them.

We, the redeemed, though we do not live a life of continued sinning, do commit sins, usually sudden and un-

premeditated. What then do we do? We have not broken relationship with God, but have interrupted fellowship from our side of the relationship. We have asserted our freedom by acting as if we were not one with Him; but were once again our independent selves and going our own way. Just because we are one with Him, we are guilty and know it.

The way back is as simple and plain as on our first coming to God. If there is quick sinning, there is quick cleansing. It has to start at the point of my personal freedom, where I went wrong, and I must express that freedom in honest confession. That is all I can do about it, but that I must do, and that means my brokenness. It may involve confession to man or restitution, but it certainly means admission to God of my sin. When I do that, it is as if God says to me, "Yes, you sinned, and honest confession and repentance were necessary. But as for the sin, I settled the whole sin question 2,000 years ago in the atoning death of my Son. Through him sins are no more. I have forgotten them. You can forget them."

At this point we have to be careful not to add a second sin to the first. The first was the sin itself, the second and greater is if I don't believe at once that what God has cleansed, He has cleansed. Not to believe in the efficacy of the blood of Christ is a worse sin than the first, for unbelief, Jesus said, is the only real sin (John 16:9).

Some are also troubled by the repetition of sins in their lives. How can they be delivered from doing it again and again? The answer is that Christian living is not in the past or the future, but only in the present. The Bible word is "walk," continually used in the New Testament. Walk is present tense and can only be a step at a time; and the walk is with a Person, with Jesus. Therefore we do not find deliverance by looking to the past or future for some fool-proof formula; but forgetting our search for deliverance, we become occupied by the simple walk with the Deliverer. Put it this way, as some African Christians said: "Leave the past under the blood, leave the future with God, and get walking!" Live in the present. Again—if we sin, take the way of repentance and get cleansed. Don't sin what the Africans

call the second sin, which is not believing the immediate efficacy of the precious blood, for unbelief is the worst sin of all. Praise and thank, whatever one may feel, for praise is the verbal demonstration of faith.

Don't then be concerned about constant repetitions of the same sin. Deliverance from repeated acts of sin is not to be had by looking at the sin or at myself, and wondering how repetition can be avoided; it is by the daring look to Jesus, and the leaving of the problem of repetition to Him. The past is no longer there through Christ, the future is not my business; so if at this moment you are walking with Jesus, be thankful. If and when the sudden fall comes, get in the clear again with God, and walk on—looking neither to past nor future. Walking with Him is the way ("I am the way"),

and we are much less likely to be tripped up in such a simple single-eyed walk than if we are tense about the past or future and holding on to some supposed formula of deliverance.

Even if we are bound by a habit, or even if we are not willing to be delivered from a habit, the deliverance or the change of will to make us willing can never come by our attention being centered on the habit; but only again by a daring leap of faith which affirms that God is our deliverer and that He is the one who makes us "will and do after His good pleasure," therefore we take it by faith that this has happened here and now, though we feel no difference, and

we boldly walk out on the settled fact.

Sin, indeed, is not the real problem, but the guilt that follows, which condemns and binds us. This, again we say, is Satan's secret weapon. He will trip us up by some subtle temptation. Having got us down, his real purpose is to keep us down by the pouring on of condemnation. We must, therefore, know how, when tripped, to get up quickly, to get standing again in the armour of God and keep walking. Faith is the means. Faith which is action, and by which we boldly thank God that the sin is no more. We may go on feeling guilty or stained, but we turn our attention away from the feelings and we replace them by faith. We replace guilt by praise, and walk on with Him as before. ■

If we sin, we take the way of repentance and get cleansed. Don't sin...the second sin, which is not believing in the immediate efficacy of the precious blood, for unbelief is the worst sin of all. Praise and thank, whatever one may feel, for praise is the verbal demonstration of faith.

-The Spontaneous You

False Condemnation

continued from page 17

bad nature, and who will win? No. Let us confess with the same assured voice as Paul that “the law of the Spirit of life in Christ Jesus hath set me free from the law of sin and death.”

But then equally we must not stay, even temporarily, under condemnation, when Satan has caught us out. It is the easiest thing to do, and our distressed feelings are really self-pity and pride. It is not so much that we have grieved *the Lord* that disturbs us, as that *we* have failed. The acceptance of condemnation is a form of self-righteousness. *God* has told us, when we sin, to get quickly to the light, recognize and confess the sin, and then He is faithful and just to forgive us our sins, and to cleanse our consciences from all sense of unrighteousness. “The cleansing fount I see, I see; I plunge, and oh, it cleanseth me.” To remain in condemnation, therefore, is really disobedience and hurt self. We can learn many les-

sons from simple believers who keep short accounts with God. They are tripped up, they humbly recognize it, they claim the cleansing blood, and go on their way rejoicing; and often they use their testimony to such daily simple experiences to be a blessing to others. The elastic of the new self has been stretched by temptation; let it snap back into place. ■

—*The Deep Things of God*

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A BROKEN AND CONTRITE HEART

ACROSS

- 3. FREED
- 4. MEN
- 6. SHORT
- 9. HEART
- 10. LOVED
- 11. SIN

DOWN

- 1. TRUTH
- 2. DEATH
- 4. MOUTH
- 5. LORD
- 7. FAITH
- 8. BORN



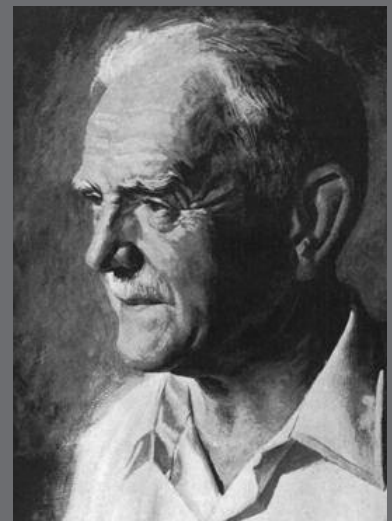
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Faith Notes

When in our walk, we feel we have missed the mark, even if we are not sure whether it is over the line into a committed sin...the way out is simple: admission to ourselves and that is of course inwardly to God; bold recognition that all the sins of all the world ceased to exist in God's sight (and therefore in ours) by the shedding of the Blood of Christ two thousand years ago: the word of faith which we say within ourselves that therefore that sin exists no more: praised in having the cleansed conscience: then walking on as if the thing never happened. Quick sinning. Quick cleansing.

—Who Am I?

Walking in the light helps me to keep free and honest. All too easily I slip into unreality appearing before others better than I really am. I became a partial hypocrite... It is all coming out one day. Better the small blush now than the big blush later on!

—The Liberating Secret

If we do commit a sin, we must be careful not to slip back into that false self effort which tempts us, if it is something we often repeat, to resolve that we won't commit it again. When we are in such a situation, we stand in our total faith position: He as me is also my Keeper (Jude 24)... Faith will produce changes that no negative condemnation can produce.

—"It's as Simple as This"

John warns us against rationalizations: don't pretend sin is not sin, when it is. Call sin sin, the light of God shining in our hearts will quickly enough expose sin to us. Confess it, and the word confession means "saying with," in other words, saying with God that a sin is a sin, when he points it out! The moment we do that, the blood of Jesus is a greater reality than the sin; it is the positive which has swallowed up that negative.... Faith, therefore, is entitled at once to replace the reality of the sin with the reality of the cleansing; and it does.

—God Unlimited

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A broken and a contrite heart...

For You do not desire sacrifice, or else I would give it;
You do not delight in burnt offering.
The sacrifices of God are a broken spirit,
A broken and a contrite heart—
These, O God, You will not despise.

— Psalm 51:16-17
(New King James Version)

Words to Live By...

“Our danger, then is not the fact that temptation pulls us. We shall always have plenty of that on all levels. The danger is that it tricks us back into thinking we are the selves who must respond to these pulls. But now we know that trick of Satan. We accept the pulls as normal and right on our humanity. And then we say, “That’s not my real me. Those are only pulls on my outer clothing of soul-body. My ‘me’ is Christ as me, and the light is on and the darkness swallowed up.” And if we are tempted to think, “But yes, we are constantly assaulted by the same things,” then we equally say “And yes, that gives me continual practice in recognizing again and again who I am—Christ as me!”

by Norman Grubb

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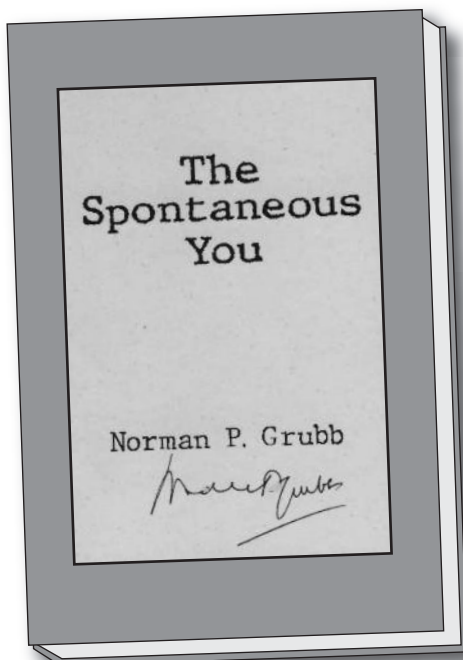
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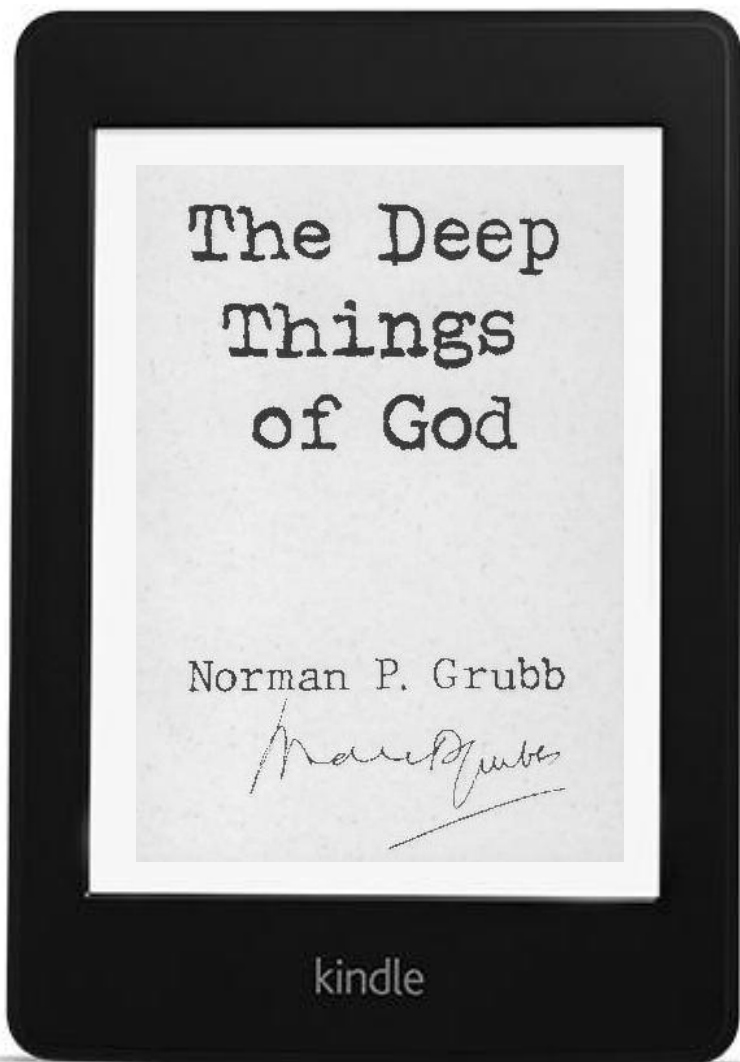
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