

# The INTERCESSOR

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

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## And With My Brother

By Norman Grubb

*In this article Norman stresses the necessity of brokenness and confession of sin, not only before God, but before our brother. To walk in the light means that "horizontal" as well as "vertical" fellowship must be maintained. "Only true repentance brings heart into true unison with heart. When barriers are really down, and fellowship has gone below the surface to where we are living our daily lives and meeting our daily temptations, there is a sense of brotherhood and understanding nothing else can give."*

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

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

### Repentance

So John says, "If we walk in the light...we have fellowship one with an-

other." 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.

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David called repentance "brokenness." That leaves no place for establishing my own righteousness. Down I go before God, and before man where necessary. A bent tree can spring into place again, a broken one cannot. That is repentance. This is no light challenge to face, for so many sins I commit affect my neighbor: an untruth, irritability, harsh criticism, stress and strain, an unquiet spirit, even the heaviness of unbelief, affect home, church or business. I must be ready to confess, and under God's guidance will often do so.

Yet confession to man should be under His 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.

### Giving Testimony

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

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## ***The INTERCESSOR***

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Confessing with the mouth of the Lord Jesus, as Paul commands us to do. The emphasis then is not so much on the thing that needed cleansing in our daily walk, although that has to be mentioned, as in the cleansing received and the joy that followed. This is almost an atrophied limb in our church life, with a consequent limp in our fellowship.

In early Methodism the weekly class meeting was used for this purpose as the most vital method of keeping the congregations walking close to the Lord and to one another. Each member was required to tell of his week's progress, sins, temptations, and victories. There are those in various parts of the world today who maintain this form of open fellowship,

Confession to those against  
whom we sin is an obligation:  
testimony is a continual  
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and prove how richly the Spirit seals it.

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

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

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

### **Open Fellowship**

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

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

Then, only true openness brings heart into true unison with heart. When barriers are really down, and fellowship has gone below the surface to where we are living

our daily lives and meeting our daily temptations, there is a sense of brotherhood and understanding nothing else can give. Such fellowship in the light, costly though it is, gives us all a new understanding of one easily missed truth—that He fashioned our hearts alike, and that we are all men of like passions.

One of the devil's commonest lies to us is that I am the only person who would do or think such a thing. If my brethren knew, wouldn't they be horrified! And I am shut up in a prison of secret shame, and maybe struggle against some temptation which I imagine assaults no one as it does me. But when we walk in the light, how different we find it to be! We are all alike.

There is level ground at the foot of the cross. Like temptations come to all of us, and we all need the same cleansing blood. Here we find unity indeed. Not in some artificial attempt to claim some special standard of spirituality, but as fellow sinners all rejoicing daily in the same Saviour.

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

### Walking in Unity

Then again, one of the weakest links in the believer's witness is disunity. Christ

foresaw that when He made it one of His last two commands that we should love one another, and when it was the chief petition of His last prayer. In families, between husband and wife, parents and children, in congregations between individual believers, and between sections of the assembly, we all know our constant failures. Walking in the light is the solution for this.

Disunity manifests itself in me by a hardness in my heart towards a brother. I may feel I am justified, and I may really be so: I may have strong and rightful differences of opinion: I may have dislikes founded on mannerisms, on personality quirks, or on more serious manifestations of the flesh. But my hardness is sin, when

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I am told to have perfect love, to love as He loved me.

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

Whenever I see faults in my brother as something bigger than the fact of Christ in him, I am sinning. When my eye is single, it is full of light. In looking on my brother, my eye is single, when I am seeing Christ in him, and only then. In God's sight that is all He sees, for "by one offering He hath perfected forever them that are sanctified." My eye is evil when it is so fixed on faults and failings in my brother

## 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!

that they obscure my clear sight of Christ in him. And how easy it is to do that! It is the beam in my eye which hinders me from taking out the mote from my brother's eye. Motes are there (as also in me), but they are fiddling compared to my sin in making more of them than Christ in him. He is the apple of Christ's eye!

Let me therefore get my sin out of the way, by confession and cleansing, and if led, by confession to my brother. Then let me renew my faith in the One within him who is busy conforming him to His perfect image. That is perfect love. It is not blindness concerning those motes, but it is clear-sighted faith and love. It surrounds the brother with love, and contributes a living faith to the fact of a transforming work of the Spirit going on in him.

That is the difference between criticism and discernment. Criticism sees the flesh or devil in a brother. It tears down and condemns. It has self-superiority at its roots. Discernment sees Christ in a brother. It edifies. It combines loving appreciation of the present with hope for the future. If I do that, I am fulfilling the love commandment, so far as in me lies, and demonstrating the unity of the Spirit.

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

walk in the light with our brethren, God will guide aright.

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

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have more in it of glorying in His grace than of confusion at our fall.

#### **Mutual Exhortation**

One other aspect of fellowship in the light is mutual exhortation. Twice over in the letter to the Hebrews we are told to "exhort one another," with particular reference to the danger of unrecognized backsliding. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily...lest any of you be hardened through the deceitfulness of sin." And when we are told not to for-

sake the assembling of ourselves together, it is again "to exhort one another; and so much the more as ye see the day approaching."

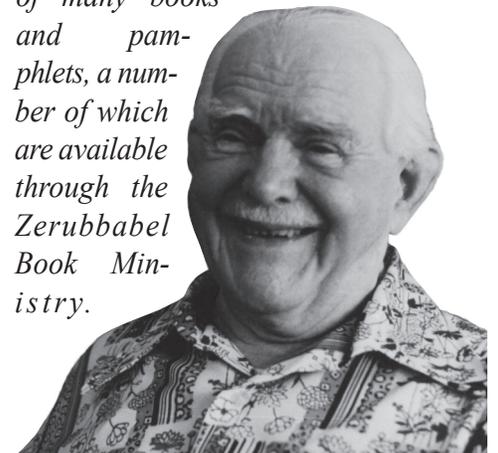
We are to help each other to the highest. But we at once recognize the dangers and difficulties of such reciprocal challenging. On the one hand we could do it in a wrong spirit, as a form of retaliation, to put a person right, to give them what we think they deserve. We can be certain that no one is in a position to challenge another on something in their lives or attitudes, who is not equally ready to receive a challenge themselves. Only those who readily and continually "break" and admit their own sins, are in a place to point out those of others.

On the other hand, it is truly costly to be faithful to a brother. It is much more comfortable to pass things by, say nothing, and thus not risk disturbing the peace. A challenge may not always be accepted in the spirit in which it is intended. It is costly to give, costly to receive. ■

*—The Liberating Secret*

*For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He was the author of many books*

*and pamphlets, a number of which are available through the Zerubbabel Book Ministry.*



# Editor's Note

The Bible is timeless. God designed it to be as applicable today as it was when it was written. Looking to the New Testament we find that the Apostle Paul's letters to the early churches provide us a guidebook for right and successful Christian living even today. He talks about how to fellowship with one another—encouraging one another and showing brotherly kindness. He also addresses church discipline—how we should exhort and admonish one another, and how we should deal with members who are in sin. Paul not only instructs Christians on what they should do, but also shares with us the answer for how to victoriously carry it out... “the mystery which has been hidden from ages... Christ in you” (Colossians 1: 26, 27). In this issue of *The Intercessor* we are pleased to expound on many of these same important topics. Norman Grubb and others share much insight into right living, as always, in the context of there being no human self who can operate independently of either the spirit of Christ or Satan.

Our lead article, “And With My Brother,” is an excerpt from Norman Grubb's pamphlet, *Continuous Revival*. It gives biblically guided instruction for how to have right relationships, not only with God, but with our fellow man. As Norman says, “roof off” (no barrier between us and God) / “walls down” (no barrier between us and our brother). Our responsibility is in confession and open fellowship.

Following along from reading how we are to be towards our brother, we then have an article aimed at how to “see” our

brothers as Christ sees them. Titled “Difficult People,” it explains how God means us to view another believer whom we don't get along with, or who “rubs us the wrong way.” It gives a sound reminder on the danger of seeing any fellow believer as separate from Christ.

And since how we handle relationships is of such vital importance, we've added another piece that is in the same vein. This next excerpt from Norman Grubb's *The Law of Faith*, titled “Harmonious Relationships,” advises us on how to rightly handle problematic people in our lives. Through being faithful and obedient to get God's view about yourself and the other person, and having faith and trust in Christ's life in you, you can have inner victory and liberation in these difficult situations.

Additionally, for a personal illustration of God's glory being revealed in a difficult relationship, turn to “Walking in the Light.” It provides a testimony from missionary Edith Moules, who made the decision to see herself and the other person the way that God saw them—even though she didn't feel like doing so. Victory was hers in the end!

Another example from the early church, along the lines of church discipline, is exhortation. Exhortation is defined as “emphatically urging someone to do something.” The New Testament describes it as being both daily and mutual among church members. In this reprinted chapter from *Continuous Revival*, emphasis is put on the importance and responsibility we have in exhorting one another. While many churchgoers in today's world might call such confrontations “unkind,” in truth it is godly concern for the brother in question. And as Norman says, “When a brother is not on

top spiritually, it hinders the working of [Christ's] Spirit; therefore it is part of our duty to Him to be faithful to the brother. Not to be so is sin.”

Next, “Trust and Obey” is a fresh testimony that we hope many will be able to identify with, as well as derive inspiration from. It is a clear example of one who has faced both the first and second spiritual crises in her life—the first crisis being the need for salvation; the second being the revelation that the Christian life can only be successful when we recognize that Christ's Spirit is actually joined to ours in order to live out His victorious life through us.

“Standing True at Cambridge” tells the story of how Norman Grubb's faith and obedience to share the uncompromising gospel of Christ on his campus led to the establishment of the InterVarsity Fellowship on campuses around the globe—an act that would transform the lives of many.

Also featured is the third and final part to “Faith Illustrations: the Joseph story”—picking up with Joseph's brothers' return to Egypt and the restitution and forgiveness that follows. The feature “Applied to the Daily Life” advises us to see our trials as God's way for us to meet the needs of others, and towards the back of the magazine don't miss our featured Bible verse which gives us a glimpse into what was expected from members in the first church.

Thank you for reading and supporting *The Intercessor* and helping us spread the wonderful truth of Christ joined to us in spirit—He living through and as us! We hope we've provided you with helpful examples of how we should live in fellowship with each other like those of the early church.

# Harmonious Relationships

by Norman Grubb

*The following excerpt from Norman's classic The Law of Faith, focuses on how we can successfully meet the frustrations and challenges that arise daily in our personal relationships.*

The question of our relationships with people is so important that we think it is worth a most careful examination. We shall find that it is only another application of the same law of faith. We have seen the way by which the tangles of our self-governed life can be exchanged for the blessings of Christ-control, and the challenge of frustrating circumstances can be turned into the adventure of believing God. It can be the same with the set-backs of inharmonious relationships.

## **Getting God's View**

Go a step further. Go to the secret place, spread the matter before the Lord, not so much to pray and groan for deliverance, perhaps you have often done that; go to get His point of view

on your neighbour, even as you get His point of view on a difficult situation. What does He say or think about him? Ah, that takes on a different aspect.

For God does not see us all clothed in our pettinesses, in those little selfishnesses and idiosyncrasies which annoy. He sees us in Christ and Christ in us. He sees His Beloved Son and us in Him. Now that makes all the difference. We look again at our neighbour. We see Christ in that life (supposing him to be the Lord's). We see the changes Christ has wrought. We praise and love, for Christ in us unites with Christ in him. It does not mean that the faults are not there, but it means that the greater fills our vision and the lesser retires to its proper place; for nearly all disunity comes through magnifying the lesser and minimizing the greater in a person.

## **Love is Trust**

Now we go out to begin again. By God's grace we are going to

reckon on Christ in our brother, rather than see the flesh or even the weak human. But that means something else of great importance. We said that brotherly love is a process of faith. It is. Real love means faith, means we *trust* our brother. Let us test our love by that. How often we will say: "Of course we love so and so, but, but, but....," and out will come all the reasons why we could not trust him. But real love is trust. God even trusted that fallen sinners could and would respond to Christ. There was a sense in which He reckoned on the response of a wicked world or He could not have died for it. And if we cannot trust even a brother in Christ, we can always trust Christ in him; and we can remember that God trusts him and has long patience with him, even as He has with us.

## **Faith Applied**

Now, faith is potent. What we believe in we are producing and propagating. Our very looks, words and actions are always propagating our faith. We are al-

ways ministering either faith or unbelief, life or death, Christ or devil, every minute of the day. One or the other streams from us. No man lives unto himself. Therefore, if we are reckoning on and believing in a brother's weak point, we are actually strengthening these things in him. If, on the other hand, we are reckoning on Christ in him, we are building up the image of God in him. Therefore our attitude to our brother not only affects us and gives us either release or strain, either bondage or liberty, but it affects him; and we are responsible to God for the way we affect our brother.

### **Stand Fast!**

Victory may by no means come in a moment. Even as in the battle of faith over a difficult situation, we have to hold the ramparts of faith against many an assault of unbelief and stand fast, so in the battle for brotherly love. We may fall back again and again before an assault of criticism or annoyance or resentful feeling. Well, return again and again to the place of love and faith which sees Christ in him.

### **Importance of Openness**

The best action to take and the most costly, and therefore most effective, is to tell our brother

frankly of the facts of the situation and of God's dealings with us. We shall get nowhere if we merely heatedly tell him where he rubs us up or appears to us to fail. We must involve ourselves also in the statement, by admitting our resentful reactions. That is the approach by the way of the Cross, not telling him to die on it, while we sit and watch him; but dying ourselves first by confessing where we have been wounded and hurt and hard. That will certainly bring a relief and a release to us. Frankness always liberates; and in many cases, such an approach, combining confession with faithfulness, will open the way to a frank talk and honest solution of the problem, or at least a spirit of openness by which the subject can be frankly re-discussed when it re-arises.

To see Christ in him is the solution, there is no other; and even if he does not respond, love then will flow freely in one's own soul. And even if my neighbour is not a child of God, the same principle is valid, for if I cannot see him as one who has Christ in him, I can see him as one whom Christ seeks, and at whose heart's door He is knocking, and in that sense I can see him as Christ sees him, as one He would save.

### **Inner Victory**

But now another question arises. This procedure may be feasible when no intentional wrong is done us by our neighbour, when the discord is rather more temperamental than deliberate. But what of the many instances when some real wrong is the cause, some unguarded or malicious statement, some unkind or obstructive act, something that really hurts me or a dear one, and stirs indignation or calls for retribution and rebuke?

Let us remember the one golden rule. Every battle of life is fought and won *within* ourselves, not without. Gain the inner spiritual victory, and the outer follows as sure as the day the night. How hard it is for us to learn that we control and conquer from within. We are used to dealing with the outward, with things and people, and we fly to the outward for supply; wrestle against the outward in adversity, cry out against the outward when wronged. Poor blinded creatures, scratching about for the bits and pieces on the outside, when all the wealth and power of the universe streams into us through the Creator, and He is to be found where spirit meets with Spirit—within! ■

—*The Law of Faith*

# Applied to the Daily Life

by Norman Grubb

*Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.* – 1 John 4:17

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

The new outlook is: This has happened to me as some way by which I am to meet the need of others. As Paul says in that Second Letter to the Corinthians, in which he most fully shows what living other people's lives means: "All things are for your sakes." The fact is, and the change which has taken place in us is, that it is no longer a question of either my own life being for myself, or of God being for my convenience, or my salvation, or sustenance.

So I practice a changed outlook. My normal human reaction will always be: Why has this happened to me? But now I say: This is for others. I move over within from my outlook to God's. I may not in the least see how it is for others. It may be merely that my going through a tough experience with God fits me to share and show the way to others going through the same without God. Paul said he was comforted in all kinds of afflictions, so that he could share the secret of that same comfort with others in like afflictions.

The point is the habit of always relating all things that happen to me to the meeting of some needs in others. It is the difference between frustration and opportunity. If I just see things as happening to me and I don't know

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

**The new outlook is that this has happened to me as some way by which I am to meet the need of others.**

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

Peter in his first speech after Pentecost said that they had taken and crucified Jesus "through the determinate counsel and foreknowledge of God." No mistaking that.

**It has to be through man to man. A savior must be where the people are who need to be saved.**

God determined that wicked men should do what they purposed to do and it would really fulfil His purpose—which was to save the people doing it! Such is God!

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

The important fact to recognize is that God has only one aim in His present dealings with our world—to get all of

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# Walking in the Light

by Norman Grubb

There is one other way, the healthiest of all, to maintain fellowship in personal relationships, as well as the freshness of the walk in Jesus. We learned lessons which have much affected many of us over the past fifteen years through our friends from Ruanda, East Africa. From these, missionaries and Africans, we caught the reality of the walk in the light, not only with God but with one another.

**She had noted the quality of brotherly love and fellowship between missionaries and Africans, ...a way of walking in the Spirit together which could be called brokenness, openness, and challenge.**

Our first contact with them came through Edith Moules, the founder of the Leprosy and Medical department of WEC. She had noted the quality of brotherly love and fellowship between missionaries and Africans, beyond anything she had seen before, and a way of walking in the Spirit together which could be called brokenness, openness, and challenge. That is to say, they were quick to repent when they slipped, call-

ing sin sin, and to claim the cleansing blood of Jesus.

This was the walk in the light according to 1 John 1, which they spoke of as brokenness. But they were also open and sharing with each other where the Spirit had convicted them and the blood of Jesus had cleansed them. They would do this not only on the spot in their daily contacts but in their open fellow-

ship meetings at night. This was down-to-earth reality.

Edith Moules stood at her husband's deathbed crying, and, mighty woman of faith as she was, maybe temporarily questioning God's dealings in so suddenly taking her husband. One of the Africans standing by the bedside discerned that her tears were more of questioning than of faith, sorrow of the world rather than godly sorrow as Paul

said, and he boldly challenged her: "Lady, if your husband is with Jesus, why are you crying like that?"

She left the room filled with indignation at being spoken to like that, and that by an African, one of those whom she was supposed to have come to teach. But there in her room with the same sensitiveness to sin which she had seen around her, responding to God's light, God showed her her own pride and anger, and took her back to the many times she had been hot-tempered herself while in the act of pointing out the faults of her leprosy patients. He reminded her of the saying of the Africans that when you point one finger at your neighbor, the other three fingers of your closed hand are pointing to yourself. Follow the three first! So she did, and began this same walk of brokenness and openness.

When later she returned to Congo and told her leprosy patients the same thing, a move of the Spirit began among them also.

—*Summit Living*

# Trust & Obey

By Rebecca Jane Cooper

The words to the old hymn by John H. Sammis, “Trust and Obey,” frequently ring in my ear when I think about my life. I’ve had the privilege of growing up not just in a Christian household, but around Christians committed to the total truth of the Bible. I wish I could say that because of this I’ve always followed those words of “Trust and Obey,” but that’s not the case. Instead I’ve been disobedient time and time again; yet God in His mercy brought me to points of desperation where I’ve simply had to take steps to “Trust and Obey” against what I feel like I want to do—to take that step of faith to take God at His word.

## Growing Up

I grew up in a Christian household, but despite this, I did not desire or choose to trust Christ as my Lord and Savior until age 17. I thought I was a “good Christian girl.” The reality is that I was proud, haughty, self-centered, judgmental and self-righteous. I cut people down in my mind to make myself feel superior to them. Of course I tried to keep my sin hidden.

Unsurprisingly, God had been trying to get my attention for a long time, but I hadn’t been interested in turning from my sin. However, at age 17, the consequences of my sin started catching up with me. I admitted my evil thoughts, but made no steps to repent. My mother gave me an ultimatum: either turn from my sin or leave the house. My godmother also asked me a question I will

never forget. “If you believe the Bible is true, and applies to everyone, how do you read it and not apply it to yourself?” That burned in my brain—How could I? Did I believe I was some special case, that God had written the Bible for his people, except Rebecca Jane? How ridiculous.

I read some key verses that spoke directly to me—verses as simple as Mark 12:30-31: “And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength, and the second is this: to love your neighbor as yourself.” And others that spoke more directly to my sin such as 1 John 3:15-16: “Anyone who hates a brother or sister is a murderer, and you know that no murderer has eternal life residing in him. This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.”

I decided to take God at His word, that what the Bible says is true. I knew that I had sinned against God and against His people, that short of Christ being the Lord and Savior of my life and Him living His life through me, I had no hope for living a right life. I decided to trust Christ as my Lord and Savior in April of 2004.

## New Life

I began to learn that like all people, I’m not a self-functioning independent person—I am created as a vessel to contain/be united with God’s spirit. Because of the Fall, humankind inherited the spirit of error and before I accepted Christ, I was born a slave to Satan, with his spirit operating through me. So he was free to live out sin by me. The Bible says in John 8:44: “Ye are of your father the devil, and the lusts of your father ye will do,” and in Ephesians 2:1-2 “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.” Satan by me was able to live out pride, haughtiness, self-centeredness, disobedience, self-

righteousness, and judgmentalism. When I cut people down and chose to sin, it was Satan himself working through my members.

When I decided to accept Christ as my Lord and Savior, Satan, the spirit of error, was kicked out and was replaced by the Holy Spirit who now lives out God’s righteousness in, as and through me. In John 15: 5 it says “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.” We also read in Galatians 2:20, “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.” And in 1 Corinthians 6:17, “But the one who joins himself to the Lord is one spirit with Him.” In summary, I saw I was bossed by the spirit of Satan before being saved and was now bossed by the Holy Spirit, or spirit of righteousness.

The fall after I accepted Christ, I went to college. For what I knew and understood, I experienced freedom in Christ, and my life took a 180. But as we all know, temptations don’t just stop when we accept Christ—our faith must be tested.

## Second Crisis

After graduating college, I got into the “real world.” Unfortunately, a lot of what God had revealed to me when I was saved was just head knowledge. The same lies that Satan had used with me my entire life came up, and I started believing them. I still believed there was an independent Rebecca Jane who needed to “be okay” by trying to appear better than others. Once I bit into that lie, that I was a “just me,” Satan was able to misuse me through my flesh members (my body and soul). He could never operate me from my spirit again because I was joined to the Holy Spirit; but he could

work through my body and soul to block the Holy Spirit from freely operating.

Even though I tried to keep my sin hidden, the Holy Spirit in me was blocked, and sin again showed its ugly face. My “hidden” thoughts about people started becoming obvious in my words and actions. I started outwardly tearing down my closest friends to their face, friends who had been with me through the toughest times of my life. I was outwardly cruel to my boyfriend. There was never a time in my life I was so hard—to God, to Christ, to His people, to His word. Friends and family were concerned and

helped me try to identify my sin, so I could see it and turn from it. But my heart was hard; I didn’t want to stop sinning—I wanted to feel superior to other people.

God in His grace and mercy put people in my life who refused to let Satan win—the very people I greatly mistreated wanted me to live a life of freedom in Christ.

I first started choosing to see some light when I took the advice of my godmother and my friend who encouraged me to stop focusing on all external, selfish things—my circumstances, my thoughts and feelings. It

was between me and God, period. My friend also encouraged me to read Psalm 139, which talks about how God is always there—we can’t escape Him: He knows our thoughts, when we get up, when we lie down. Another friend, seeing some of his former sin in me, pointed out that I might be dealing with jealousy. That was a new thought to me and helped shed light on my sin. All these things were rolling in my mind, but I didn’t want to give my sin up. I liked the idea of being better than, not less than.

Later that week, on January 23, 2013, at my church fellowship my

**Once I bit into that lie, that I was a “just me,” Satan was able to misuse me through my flesh members (my body and soul). He could never operate me from my spirit again, because I was joined to the Holy Spirit; but he could work through my body and soul to block the Holy Spirit from freely operating.**

godmother suggested that I talk about how I'd sinned against my friends, and maybe I would connect with it and be broken about it. I was getting desperate: my life was a wreck, I had been atrocious to everyone who had loved and cared for me, some my entire life. So in obedience, I thought I can at least do that. I started speaking to one of my closest friends about the horrible things I had said to her. She responded that I was monotone and had no passion.

In obedience, I said to myself, you can at least put some energy into your voice. I started speaking again, and unlike anything I've experienced before, it wasn't "me" talking. (It had never been "just me," it had been Satan before, living out sin through my members but now it was the Holy Spirit). The floodgates opened, in brokenness, and my confession of my sins against my friends and family poured out. I hadn't planned on what to say. I had no intention of confessing. But after my simply taking steps of obedience towards Christ, steps of obedience in trusting Him, the Holy Spirit was there to say the words through me, to show me my sin, to make restoration with loved ones.

The scales fell from my eyes (Acts 9:18). Jealousy was at the core of my sin. Jealousy over all sorts of things in others—their looks, smarts, personality, spiritual maturity, etc. Instead of recognizing those feelings of jealousy as just feelings, "I" (thinking it was just me) had believed and lived from those feelings, and Satan was free through me to attack the people I felt jealous of. I had a beef with how God made me—I was lacking.

But the answer the entire time, and what had been revealed to me when I was saved, was that I was whole and complete, lacking nothing in Christ, and there was nothing in this world that could compare with that gift. I'm forever grateful to my brothers and sisters in Christ who were willing to stick with me and see me

through to receiving this gift; I was truly rescued, and I owe it all to the Christ people in my life.

## Living from the Truth

I believe that was the "second crisis" in my life. When I accepted Christ, I knew I was a sinner in need of a savior, in need of the Holy Spirit to live out His righteousness through me. Now, I understand there wasn't just a Rebecca Jane living her life, there was no "just me." I contain a spirit who lives His life through me!

Now I live in a moment-by-moment faith walk. God made us to have a soul with natural human feelings and reactions. It's through those thoughts and feelings that Satan tries to convince me that

it's just me living, rather than the truth—I am a vessel for Jesus Christ to live His life through. I'm a spirit person, containing, eternally joined to, and made complete by His Holy Spirit living His life as me.

I still have feelings of jealousy quite often; Satan still tempts me to act on those feelings. But now when those feelings and thoughts arise, I go back to the truth—that

God made me exactly how He wanted to, and it's exactly His business as to how He lives His life out through me and how He created me to be. No one can be better or less than me, and I can't be better or less than anyone else. In 2 Corinthians 10:5 it says, "We take captive every thought to make it obedient to Christ." By my taking my thoughts captive to the truth of who I really am, Christ is free to be a life laid down for people around me. He's free to care about them, meet their needs, be a right person to them.

There may be times you don't want to give up your sin and you're fighting against God's word. But dare to believe the truth about yourself and, as the hymn says, "Trust and obey, for there's no other way to be happy in Jesus but to trust and obey." ■

**After my simply taking steps of obedience towards Christ, steps of obedience in trusting Him, the Holy Spirit was there to say the words through me, to show me my sin, to make restoration with loved ones.**

# Bible Bedrock

***“The Lord seeth not as man seeth: man looketh on the outward appearance, but the Lord looketh on the heart.”***

– Samuel 16:7 (King James Version)

I must not keep my believing, as I have done for so long, on outward appearances. I must not lump together all the people involved in some combined action I disapprove of (and my disapproval of the action may be largely because I don't understand) as just a crowd of prejudiced, self-seeking people: but I must see them as individuals, in each of whose hearts God is working as He is in mine.

Equally I must not look with a jaundiced eye on individual outward behaviour or appearance of which I don't approve. I must practice this same principle of transferred believing, transferred to who each person really is—a created and loved human in the being of God, really therefore a form of God, a human expression of God, gone wrong, —that he may be made right: and God in His Spirit of love is as busy working in him, disturbing his false be-

liefs, as He has been on me through the years.

Then I love my neighbour as myself. Just as I always find tolerance for myself, so I can for my neighbour. In fact, I must get this habit, of which my African friends always spoke, of realizing that when I point one finger at my neighbour, the other three fingers are pointing back at me! Follow them first!

And I must be sensitized to my real sin, which is believing flesh rather than spirit, believing in what I outwardly dislike in my neighbour instead of believing and seeing him as one in God's own being, in whose inner centre God is continually working in mercy. And I shall build my neighbour by faith and love, instead of destroying him by believing evil. ■

–Who Am I ?

# Exhortation

by Norman Grubb

There remains one further stage in revival fellowship, and a most important one. We have so far seen: walking with Jesus step by step; two-way brokenness; cups running over or not running over; walking in the light, letting God show sin as sin; then confession and cleansing in the blood; and finally, as God gives opportunity, giving glory to God by testifying to His dealing with sin and to the power of the blood, bringing liberation to the one who testifies and joy and often conviction to the hearts of the hearers. The one remaining point is MUTUAL EXHORTATION.

The early church was first and foremost a fellowship. They “continued in the apostles’ doctrine and fellowship.” They broke bread from house to house. When they met in worship, it was the very opposite of our present church services, divided into the two categories of preacher and preached-to. It was a living fellowship in action. All took part, and there was such a flow of the Spirit through the believers that Paul had to write words of restraint. “How is it, brethren? When ye come together, *every one of you* hath a psalm, hath a doctrine...”

Then he urged them to orderliness, and said that if while one was giving his word another arose with a desire to say something, let the first sit down and give place to him, for “the spirit of the prophets is subject to the prophets.”

But today we have to persuade people to say something on those occasions when we have a time of open fellow-

ship! Paul had to persuade them to keep silent and give the other fellow a chance! We have now replaced fellowshiping by preaching in our modern church life, and the reason is not hard to find. Fellowshiping necessitates a real flow of life in the fellowship, for each person has to be ready to contribute his share of what the Lord is really saying to him; preaching is an easy way out for a not-too-living fellowship. Appoint the preacher and let him find the messages; we can sit still and take or leave what we hear, as we please! Probably the best balance was found in early Methodism, where John Wesley laid down that besides the preaching and teaching meetings, there must be a weekly class-meeting which was on a strictly fellowship basis, and all who attended were required to tell of the Lord’s personal dealings that week, whether concerning sins, or answers to prayer, or opportunities of witness.

But in the Scriptures it is also obvious that an important part of this fellowshiping was to be mutual exhortation, not just public exhortation by a preacher but each one exhorting the other. In Hebrews it distinctly says that the reason for such exhortation is to keep each other from becoming “hardened through the deceitfulness of sin” (Hebrews 3:13); in other words, lest our cups should cease to run over and we should not even recognize it. And it was to be daily exhortation! The same is said in Hebrews 10:24-25 about public gatherings. The phrase usually quoted as a summons to attend weekly preaching services, “not forsaking the assembling of yourselves together,” is actually used not of preaching

but about mutual exhortation, and “so much the more, as ye see the day approaching.” In James 5:16, also, we are exhorted to mutual confession of sin, especially that we may pray one for another.

In Africa I found these instructions being obeyed in all simplicity, and perhaps that one thing has contributed more than any other to the spread of revival. Those simple revived believers often use unusual boldness in questioning into the lives of those they contact, inquiring as to what is their real spiritual condition and experience of daily victory. Of course, such boldness has also met with intense opposition, and often also criticism, where the questioning might not always have been wise, instead of thankfulness that a few are bold when most of the church is asleep! But it has certainly resulted in a marvelous spread of revival and salvation among saved and unsaved. It has had another healthy effect also. It allows the Spirit to have leadership, and not just some outstanding man. Having accepted among themselves this healthy principle of mutual exhortation, no man or leader is put on some pedestal where he cannot be approached or questioned. All are brethren around one Father, and if the very chiefest among those brethren is seen by the spirit of discernment to be unwise in leadership or to be off color spiritually, others will walk in the light with him.

In other words, the standard is that all want to be the best for Jesus, all recognize how easily deceived we are by Satan and the flesh, so all desire their brethren to “exhort” them, if things are seen in their walk which are not “the highest.” Such exhortations are not easy either to receive or give. To receive them with humility and a readiness to be constantly adjusted before God is one proof of continuing in revival, for where we are not revived we almost certainly resent such challenges and

reveal hurt self. To give them in grace and faithfulness costs perhaps even more. We are so easily tempted to “let well enough alone,” or say, “It is not my business,” and so forth, because we recognize that to bring such a challenge might disturb the peace or disrupt a friendship. But in revival we see we are our brother’s keeper not for his sake but for Jesus’ sake. When a brother is not on top spiritually, it wounds the Lord Jesus, it grieves Him, it hinders the working of His Spirit; therefore it is part of our duty to Him to be faithful to the brother. Not to be so is sin.

Of course, such a challenging has to be deeply in the Spirit; that is to say, its source must be godly concern for the brother in question. We must always watch against the subtle danger of using such a method to “put a brother right,” or even “to get our own back.” Thus, it can only proceed from brokenness in ourselves. Indeed, often the only God-sealed approach may be, not the pointing finger of accusation towards the brother, but pointing back to ourselves, perhaps telling him of some reaction in ourselves caused by his conduct, which we have had to take to the cross; or perhaps telling how on some other occasion God had to deal with us through another brother’s faithfulness. The golden rule, as it applies to challenging, is Matthew 7:12, “All things whatsoever ye would that men should do to you, do ye even so to them.” ■

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# Standing True at CAMBRIDGE

By Norman Grubb

*Among the five major intercessions of his life Norman Grubb counts his time at Cambridge University, where he was enrolled as a veteran of World War 1 to receive a degree. His uncompromising stand for sharing the pure gospel and his obedience of faith in joining C.T. Studd on the mission field, which meant giving up that degree, paved the way for the first InterVarsity Conference, and the eventual birth of InterVarsity Fellowship on college campuses around the world.*

Before the war I had had five years at Marlborough College, an English “public school” of 600 boys, in which we were all boarders. When war broke out in August 1914, I had just obtained a classical exhibition (grant) to Sidney Sussex College of Cambridge University, entitling me to residence there at reduced fees. Now after five years of war, the university made it easy for us who had been previously accepted as undergraduates to take a short course of two years and obtain a “pass” degree of B.A., or stay longer for an “honors” degree.

With my calling fixed to join C.T. Studd in the heart of Africa, and now being engaged to his daughter Pauline, I was accepted as an undergraduate at Trinity College, instead of Sidney Sussex. Thus I attended the same college in which the Studd brothers had their notable years as captains of cricket and where D.L. Moody was brought by daring invita-

tion for a first evangelistic mission.

Because of my wounded leg, I could not play “Rugger,” the Rugby football I was accustomed to and liked. So I spent my afternoons in what was my real love: knocking at the door of men’s dormitory rooms (there were no women in Trinity), speaking a word to them about Jesus Christ, and inviting them to our Cambridge evangelical union (known as the CICCUC, or Cambridge Inter-Collegiate Christian Union).

The CICCUC had dwindled down to a dozen men in the war years. But various ones of us were zealously reviving it, and I was secretary. We used to meet daily at midday for our DPM (daily prayer meeting) in the Henry Martyn Hall, given to the CICCUC in memory of the great Henry Martyn, missionary to Persia. We would also hold “open airs” in the Cambridge parks and an evening evangelistic service. All men, we were a small and insignificant company.

Also at the university there was a much larger, popular Christian society called the SCM (Student Christian Movement). They were not so particular in bringing the gospel to the undergraduates. Instead, they would invite famous political speakers or notable war generals, who would speak on social and moral principles rather than on the need of a personal Savior.

But leaders among the SCM sensed our

evangelical zeal and suggested that we join them as a spear point of Christian witness. So two of us—our CICCUC president and I—agreed to meet their committee members in a room at Trinity. As we talked together, I became increasingly uneasy about their main emphasis. I asked their secretary, Rollo Pelly, “Do you put the atoning blood of Jesus Christ central in your message?” Rollo hesitated and then said, “Well, we admit it, but not as necessarily central.”

So then both Dan Dick and I arose and said that fusion with them was an impossibility, even though they reached the mass of students and we apparently a mere few. That was a vital meeting in re-establishing the pure stream of gospel and Bible witness in the university, at the price of being the contemptible, narrow few. But we little knew then that that decision was to have worldwide repercussions in the universities and colleges of the whole world.

Then a surprising and disturbing conviction of a personal call came to me. I was nearing the end of my first year, with only another few months to complete this really easily acquired B.A. degree. But out in the heart of Africa, C.T. Studd and his then five co-workers had been practically isolated in those war years. The strong conviction came to me that, in their need of reinforcements and fresh workers, I should drop getting this Cambridge degree and go straight

out to join them in the Congo.

Yet, if I dropped out, I could not return later; and it only meant those few months' delay to get that degree. I asked advice from others, and all advised to wait those extra months. I wanted to agree with them, but it was really just worthless ambition. In the end, the personal pressure of the Spirit on me won the day. I decided to "go down" and leave the university. It was a real death for me—a "dying of the Lord Jesus" which has lasted till today, in the absence of those easily obtained B.A. and M.A. degrees.

### **The Birth of InterVarsity Christian Fellowship**

I had two weeks left of what would be my final term at Trinity College. It was as if the Spirit "came on me," as in the Acts of the Apostles. I had a strong inner compulsion to spend those last weeks in calling on all the men with whom I was acquainted there or in other colleges. Likely it would be the last time we should meet on earth, and I wanted to have a final word with them. So I did just that.

One by one, I called on them in their rooms. These were not the normal students of college age, but returnees from the war—sophisticated and mainly ex-officers of various ranks. But I spoke boldly. If I knew the one I was visiting had no saving faith or a very weak one, I spoke to him as either lost and going to hell or obviously with some inhibiting sin blocking Christian growth.

The results were phenomenal for those days, though very different from the present thrilling responses in the student world. About 16 took various steps in accepting and committing their lives

to Christ. This was "news" among our CICCUC friends, and they asked me to meet with them and tell more about it. I did, and as I did, once again that inner voice spoke clearly to me. "Should not every university and college in Britain, and then in the world, have some kind of union of Christian students like the CICCUC?"

Might it not be possible, even before I sailed for the Congo, to arrange some get-together where some of us in the CICCUC could meet with some from other universities? I turned to two of my special friends—Clarence Foster, later Secretary of the Keswick Convention, and Leslie Sutton, who later joined us in the Congo—and asked if they would meet me in Leslie's room in Queens. Even in these last weeks before Christmas, could they get the loan of a hall in London and ask others from Oxford and London and Durham Universities to join us in a first InterVarsity Conference? They agreed, and about 60 of us gathered.

What I only dimly realized then was that this was the birth of a worldwide movement in the colleges of the world. What actually happened was that it was agreed upon to have an annual InterVarsity Conference (IVC). This then became the beginnings of the InterVarsity Fellowship (IVF).

Dr. Douglas Johnson gave up his medical profession to become the first Secretary, and really developer, of what is now so strongly established all over Britain. Dr. Howard Guinness did the same in Canada and Australia, as did Stacey Woods in the USA under the title IVCF (InterVarsity Christian Fellowship).

Now throughout the colleges of every

nation, students gather under the title of InterVarsity Fellowship of Evangelical Unions (IVFEU). Many thousands of students have been brought to Christ and built up in the Word and Spirit these 65 years, since we had that first InterVarsity Conference in London in 1919!

Behind it, as ever, there was the intercessory death by which, as Jesus said in John 12:24, a corn of wheat falls into the ground and dies, if it is to bring forth fruit. I did have that death in leaving my degree behind in order to hasten to the Congo. There was also the "obedience of faith" in which we refused to be linked to any Christian movement which did not have Christ crucified at its center, no matter how popular or widespread it was.

Amazingly today, in Cambridge, Oxford and many other universities, the evangelical unions are actually the biggest unions. They are larger than the debating, drama or sports unions; and students by the hundreds attend the weekly Bible sessions and Sunday evening evangelistic services. The formerly flourishing Student Christian Movement, without its firm Bible foundation, is almost nonexistent.

Nothing was schemed or planned or even foreseen, but there was simple absorption in gospel witness among students by all means then available. All "signs and wonders" which have followed have been by the direct guidance and leadership of the Spirit. But always there has been the "obedience of faith" in the present calling, accompanied by the death and resurrection intercessory process. ■

*—Intercession in Action*

# Faith Illustrations

## THE STORY OF JOSEPH—PART 3:

GENESIS 43-47 New International Version

### JACOB'S BROTHERS GO TO CANAAN AND RETURN TO EGYPT

When Joseph's brothers returned to Jacob in the land of Canaan, they told him all that had happened in Egypt—how the man who is lord over the land spoke harshly to them and treated them as spies. And to prove they are honest men, they left Simeon in Egypt and need to bring their youngest brother back to Egypt. Then as the brothers were emptying their sacks, they each found their pouch of silver and were frightened. Jacob said to them, "You have deprived me of my children. Joseph is no more and Simeon is no more, and now you want to take Benjamin!"

The famine was still severe in the land and when all the grain they had brought from Egypt was gone, Jacob told his sons to go back and buy a little more food. Judah reminded him they would need to return with Benjamin, and assured him saying "If I do not bring him back to you and set him here before you, I will bear the blame before you all my life." Jacob reluctantly agreed. He had them take gifts—balm, honey, spices, myrrh and nuts, along with double the amount of silver. They were to return the silver that was put back into the mouths of their sacks, as it must be a mistake. Jacob sent them on their way saying "And may God Almighty grant you mercy before the man so that he will let your other brother and Benjamin come back with you."

### A SILVER CUP IN A SACK

When the brothers returned to Egypt, Joseph instructed his steward to fill the men's sacks with as much food as they can carry, putting each man's silver in the mouth of his sack, with Joseph's own silver cup placed in the mouth of the youngest's sack. The men were sent on their way and had not gone far from the city when Joseph told his steward to go after them at once and say to them "Why have you repaid good with evil? Isn't this the cup my master drinks from and also uses for divination? This is a wicked thing you have done."

When the steward caught up with them, he repeated Joseph's words. The brothers claimed their innocence stating that "If any one of us have it, "He will die; and the rest of us will become my lord's slaves." When each opened their sacks, the steward searched and when the cup was found in Benjamin's sack, the brothers all tore





their clothes. Then they returned to the city, and when they reached Joseph, they threw themselves to the ground before him. Joseph asked "What is this you have done?" They did not know how to prove their innocence, so they were prepared to become his slaves along with Benjamin. But Joseph told them that only the man who was found to have the cup should become his slave, while the rest can go back to their father in peace. Judah pleaded for Benjamin to be able to return to their aged father since "his brother [Joseph] is dead, and he is the only one of his mother's sons left, and his father loves him."

When Joseph saw Benjamin with them, he told the steward of his house to take the brothers to his home and prepare a meal for them to eat together with Joseph. The brothers were frightened when they were taken to his house thinking they may be seized as slaves. They explained to the stewards how they found silver in their sacks and brought additional silver to buy food. The steward told them not to be afraid, as "Your God, the God of your father, has given you treasure in your sacks, I received your silver." Then he brought their brother Simeon out to them.

When Joseph came home, the brothers presented gifts and bowed down before him. Joseph asked "How is your aged father...Is he still living?" They told him he is alive and well. As Joseph saw his brother Benjamin, his own mother Rachel's son, he was deeply moved and went into his private room to weep. When Jacob returned, they ate, and the brothers noticed Benjamin's portion was five times as much as anyone else's.



## JOSEPH REUNITES WITH HIS BROTHERS AND JACOB

Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone leave my presence!" Then he made himself known to his brothers and wept so loudly that the Egyptians heard him, and Pharaoh's household heard about it. Then he said to his brothers, "I am Joseph! Is my father still living?" But his brothers were terrified and unable to answer him. Joseph drew them close and said, "I am your brother Joseph, the one you sold into Egypt! Do not be distressed and angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will be no plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance."

Joseph assured them *“It was not you who sent me here, but God.”* God made him lord of Pharaoh’s household and ruler of all Egypt. He told the brothers to hurry back to Jacob and tell him to come without delay to see Joseph and to live near him in the region of Goshen with his children, grandchildren, flocks, herds, and all he has. Jacob and his whole household will be provided for during the next five years of famine. Joseph threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. And he kissed all his brothers and wept over them. Afterward his brothers



talked with him. When the news reached Pharaoh’s palace that Joseph’s brothers had come, Pharaoh and all his officials were pleased. Pharaoh told Joseph to have his brothers load their animals, return to Canaan, send carts and bring their father and his families back, as they will be given the best of the land of Egypt. So the brothers reached their father Jacob and told him, *“Joseph is still alive! In fact, he is ruler of all Egypt.”* Jacob was stunned and did not believe them. But when they told him everything Joseph had said and saw the carts Joseph had sent to carry him back, the spirit of Jacob revived. And Israel said, *“I’m convinced! My son Joseph is still alive. I will go and see him before I die.”*

## JACOB GOES TO EGYPT

So Israel set out with all that was his, and offered sacrifices to God at Beersheba. And God spoke to Israel in a vision at night and said, *“Jacob! Jacob!”* *“Here I am,”* he replied. *“I am God, the God of your father. Do not be afraid to go down to Egypt, for I will make you into a great nation there. I will go down to Egypt with you, and I will surely bring you back again. And Joseph’s own hand will close your eyes.”*



Then Israel’s sons took their father Jacob and all his wives and offspring to Egypt, taking with them their livestock and the possessions, which were 70 people in all. When they arrived in the region of Goshen, Joseph went there to meet his father Israel. As soon as Joseph appeared before him, he threw his arms around his father and wept for a long time. Israel said to Joseph, *“Now I am ready to die, since I have seen for myself that you are still alive.”*

Joseph settled his father and his brothers in Egypt and gave them property in the best part of the land—the district of Rameses, just as Pharaoh directed. Joseph also provided his father and his brothers and all his father’s household with food, according to the number of their children. So the Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number.

# Difficult People

By Norman Grubb

Our relationship to our fellow Christians radically changes also, when we know who we are, for then we know who *they* are. I first see my brother just as a human person, who may or may not appeal to me. I always start like that, but then the change. I know who I am, so I know and see who he is. He is *Christ* to me, even in his human form.

More than that, we all have mannerisms, habits, ways of saying and doing things in which we are different from each other, and this can rub each other the wrong way. But since I know that I am as God means me to be, warts and all, so I know my brother is as God means *him* to be, and we love and accept each

other as we are, for we are Christ to each other.

And when clay feet appear in us (and they do), in habits that we have which at least appear as flesh turning up, we still say that is how God means my brother at present to be. *He* will be taking care of any changes that are needed. We are all being "conformed to the image of His Son." My part is to have it fixed in my faith that God *is doing* that in my brother, as I see Christ perfect in him. That saves me from being judgmental of him. The time may come when the Lord gives me the freedom to talk things over with him.

This is where what Jesus said about the mote and beam takes effect. If I have the beam in my eye, it means that I am seeing my brother's weak spot more vividly than enjoying Christ in him. I cannot then take out his mote. But if my love and esteem of my brother is greater than any lesser

shortcomings, and he senses that, then he is likely to hear me about his mote.

So this is the beautiful way in which our brother is always Christ to us in his human form; and whenever he is less than that to

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**My part is to have it fixed in my faith that God is doing that in my brother, as I see Christ perfect in him.**

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me and the clay feet are obsessing me, *I* am the one off-center more than he. I adjust myself to who *I* am, and I have nothing then which obscures my clear sight of him as who *he* is. Always the single eye to my brother, as to Christ.

—Yes, I Am

## Applied to the Daily Life

continued from page 8

us who will respond to Him off the wrong road on to the right. It was said of Jesus “that the world through him might be saved.” It is a matter of eternal seriousness, for it concerns eternal destiny. It has to be through man to man. A savior must be where the people are who need to be saved. To save a drowning man, you get in the water beside him. So God became man to be the Savior.

To bring the given salvation to all people, God still has men. They are the saved who then become saviors; not, of course, saviors in the sense of the one Savior Jesus Christ who completed our salvation, but in the sense in which the Spirit of God is still doing His saving work by Christ’s spiritual body, which is we, as He did by His physical. In that sense we are co-saviors, co-redeemers. Indeed,

Moses was bold and said he was going up Mount Sinai to “make an atonement” before God for the people, which he did. That means, then, that every situation we are in, God puts us in, and it has some saving purpose in it. ■

—*The Spontaneous You*

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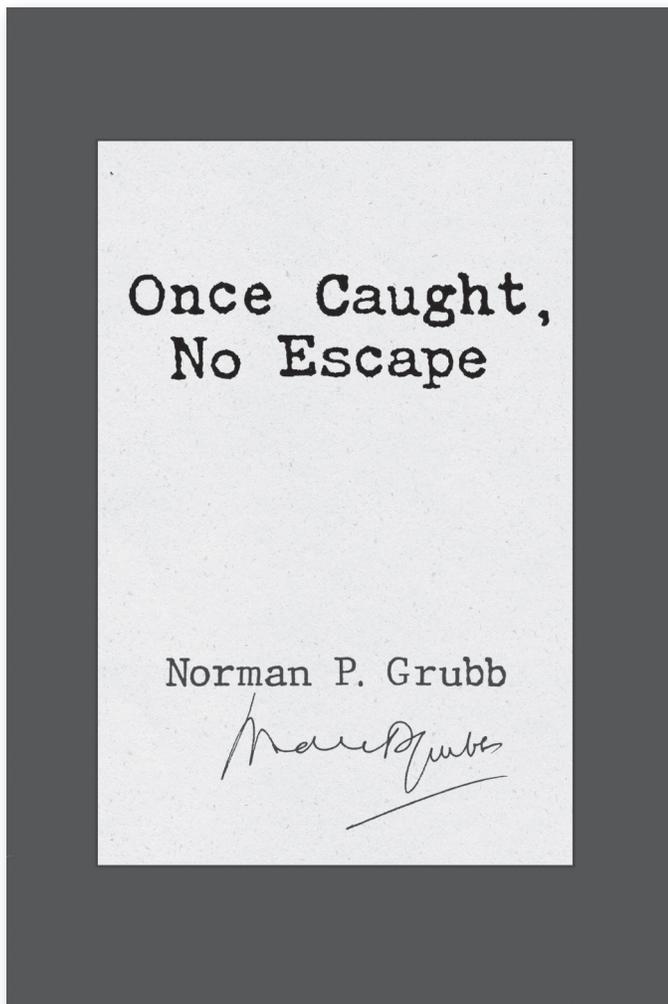
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# Faith Notes

God does not see us all clothed in our pettinesses, in those little selfishnesses and idiosyncrasies which annoy. He sees us in Christ and Christ in us. He sees His Beloved Son and us in Him. Now that makes all the difference. We look again at our neighbor. We see Christ in that life (supposing him to be the Lord's). We see the changes Christ has wrought. We praise and love, for Christ in us unites with Christ in him. It does not mean that the faults are not there, but it means that the greater fills our vision and the lesser retires to its proper place; for nearly all disunity comes through magnifying the lesser and minimizing the greater in a person.

—The Law of Faith

God asks, "What about your attitude to your brother? Honest now! Do you see Me in him just now? Do you recognize him as My child whom I love, and does your heart warm to him as a consequence? Or is his fault so magnified in your sight that these other greater facts about him are forgotten?"

—The Law of Faith

Fellowship rather than individualism needs emphasizing as the pattern for the believer. We do not live merely on a vertical plane, but also on a horizontal. All our vertical relationships of faith in God through Christ are consummated by our horizontal relationships with each other. One does not properly function without the other.

—The Deep Things of God

The interflow and interaction of a team in fellowship is the manifestation of Christ in His body. It is the outgoing of Christ to the world, drawing all men by the attractiveness of people loving one another... This is of another dimension than what the world can know, for we can see and reckon on Christ in each other.

—The Leap of Faith

To love my brother perfectly is the most difficult attainment in the world. We know of no other way to maintain this love than the mote-beam way given us by the Saviour. Until I can learn to see my brother's faults as a mere mote compared to the reality of the Lord living in him, and on the other hand see my own critical and negative reactions to him as a great wooden beam of sin in myself, I shall never find the key to unity.

—The Liberating Secret

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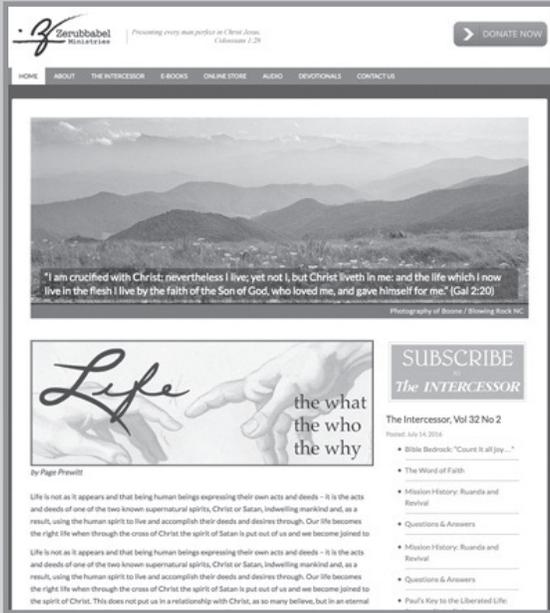
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by Norman Grubb

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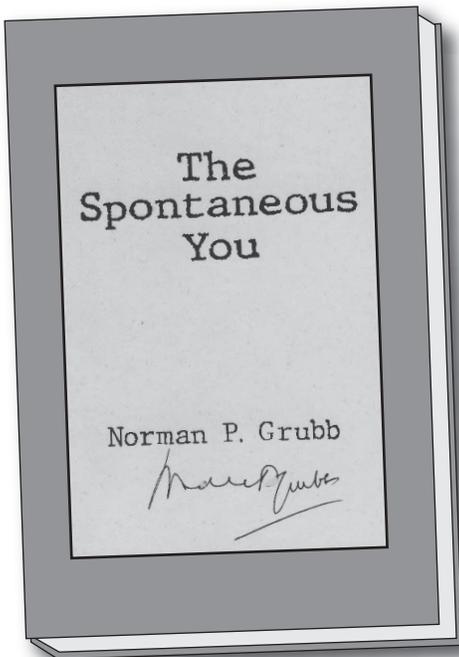
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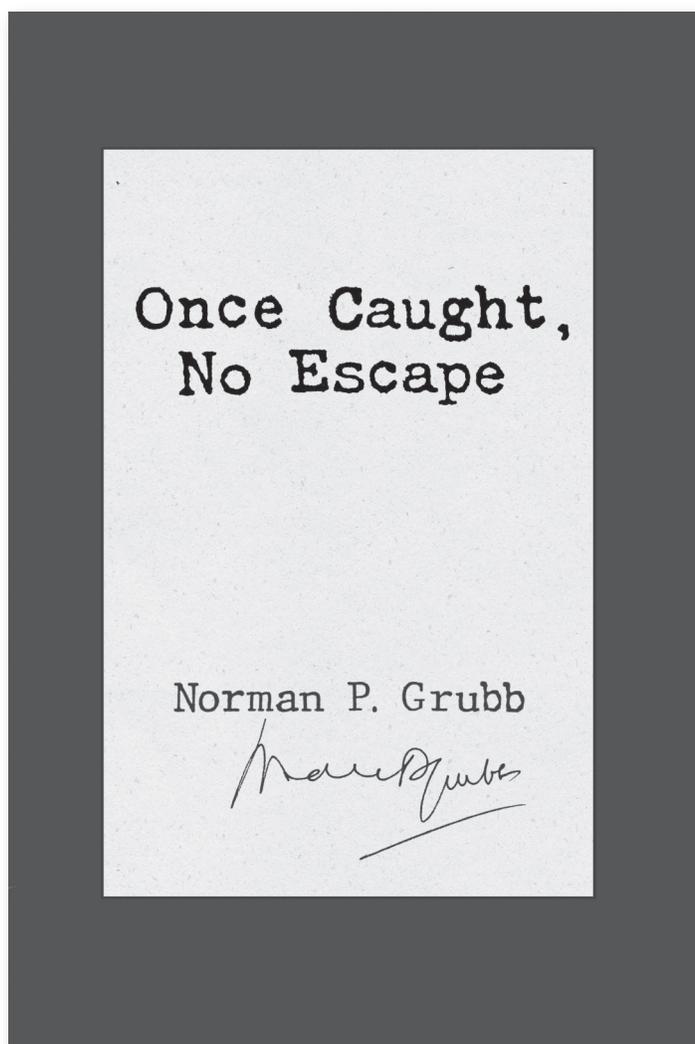
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