

The INTERCESSOR

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

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The Answer Continued— And Then What?

By Norman Grubb

After the initial impact of our new birth, we soon learn it was just the beginning of our new life in Christ. A question soon surfaces—How do I live it? This excerpt from Norman Grubb's The Spontaneous You explores the mysterious power inherent in God's plan: the exchanged life.

We are so used to this illusory outlook—our mistaken concepts of life, as though it is we living it—though we have now recognized and admitted that we did not live our lives on God's standards, and in our lost condition needed and found a Savior, we now think that, as Christians, we can set to work and live on a new level. We will seek to keep the commandments, to love God and others, to maintain communion with Him by prayer and Bible reading, to conquer the habits that defeat us, our hates and fears and lusts and jealousies, to have God at the center of our domestic, business and social life, to attract others to our new-found faith.

Instead, what happens? We begin to find this new life wearisome. We have not what it takes to live it, neither sufficient love for God and our neighbor, nor sustained interest in prayer of the Bible, nor victory over our weaknesses.

Disillusioned

We even lose the consciousness of God's presence. We cannot handle our depressions, our failures, our relationship problems, the strains and stresses of modern life, the difficulties of even attempting to be honest and pure and not self-seeking in the jungle warfare of modern industrial, political, and even social and domestic life. To say that we approach a conformity

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to the absolute demands of loving God with all our heart and mind and our neighbor as ourselves, is ridiculous, and frankly we often do not want to. Maybe we had better give up. Maybe life was easier and more enjoyable without trying to be a Christian in a serious sense. We seem nearer to a breakdown and the need of psychiatric help than to the peace and rest and adequacy we thought the Christian life had for us.

Good; all these are excellent signs. In our former unredeemed life, we had to be

so disturbed that we came to a final crack-up and admitted our failure before God, a total failure. Despair is the best word, for despair means that we are finished and there is nothing more we can do about it. We have to come there, having given up completely, before we can have eyes to see that when we could not climb up to Him, He had climbed down to us; what we could not do for ourselves, He had done for us.

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Norman P. Grubb
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Mailing Address

Home Office
Zerubbabel, Inc.
PO Box 1710
Blowing Rock, NC 28605
828-295-7982
Fax 828-295-7900
info@zerubbabel.org
www.zerubbabel.org

Magazine Staff

Executive Editor
Scott Prewitt

Editing
Sanda Cooper
Elliot Coatney
Allison Prewitt

Production
Joanna Coatney

Art Editor
Steven Prewitt

International Distributors
Great Britain and Western Europe
Jon and Kim Langley
2 Adams Close
Stanwick, Wellingborough NN9 6TQ
England
01933 625246
011 44 1933 625246 (from USA)
kim@zerubbabel.org

The Second Despair

Now, again we have to come to a second despair. Before, our recognition was that we had not done what we should have done in keeping God's law. This time, as redeemed Christians, we come to the discovery that we cannot do what we should do. Before, we learned our guilt. This time, we learn our helplessness. Before we did not, now we cannot.

The apostle Paul has a profound and subtle explanation of this stage in our experience. He has already shown how the law (God is love) should have been naturally operative in us, so that we are love; but owing to our fall into self-centredness, that same law then confronted us with its demands which self-love cannot fulfill, and thus at last led us to honest admission of our lawlessness.

He goes on to show, mainly in his Romans and Galatians letters, that because we are still not yet free from an innate self-reliance, from the idea that somehow as new men in Christ we can do what we didn't do before, once again the law confronts us with its "You ought," "You must"; and in our illusory self-confidence we jump at the bait. "All right, we will," we say. "We'll do the best we can." And down we fall on our faces. We don't fulfill it, and usually we don't even want to fulfill it. We prefer to please ourselves.

Often the preachers from the pulpits are themselves to blame in their constant exhortations to us to get up and get doing what we can't, and don't honestly want to—for the simple reason that independent self, self-relying self, can only by its very nature be self-pleasing self. So we come to an impasse. The law, according to Paul, is now completing its job on us. It forces us to face, first our guilt, but now our helplessness.

The Bible is full of illustrations of sincere men, earnestly dedicated lives, who went through the period of their disillusionment, when they had to discover that they could not be or do what they wanted to do. Outstanding are the disciples of Jesus, who were completely sincere in saying they would die for Him, but they ran when the heat was on, Peter to the point of denying Him with curses; and that was just where they learned this second and final lesson—their inability.

The Final Lesson

I learned it, to give a word of personal experience, when I was as dedicated as I knew how to be. I had responded to the call of God to take Christ to the Congo. That cost me nothing, because I could conceive of no higher honor than to introduce Africans to Him to whom I had had a personal introduction through an Englishman. When out there, my aim was single and concentration total on my calling. But I carried with me this illusory concept we are all born with—that I was a servant of Christ and wanted to be the best I could be; and yet I was terribly conscious that I was not what I should be. Particularly, I had not the kind of love which would identify me with those to whom I had gone, or the faith that the things would happen I had come out to see, or the power to see them happen: and when I am dissatisfied with my standards of ministry, I take it out on my wife by irritability, and my fellow-workers by criticism which must not admit that they have what I have not.

So, though active without, tramping the villages to speak of Jesus, up in the early morning for a couple of hours with God and the Scriptures, within I was unhappy. I began to think that I had been

happier before I gave my life to Christ than after. I was bound by self-consciousness, inner strain, disturbed relationships.

I was passing through what I since learned is a stage we all have to pass through when we are miserable Christians and, as I did, think we were happier in the old life than in the new! Sometimes it has been called “the dark night of the soul,” “the wilderness experience,” “the dry and thirsty land where no water is,” with much more self-consciousness than God-consciousness, more self-concern than concern for the needs of those for whom I had come to Congo.

But, unknown to me, my real trouble lay in another direction. I had the illusory idea that I needed to become something better than I was: I must be a better representative of Jesus Christ, and so forth. I was looking for personal improvement and some further spiritual equipment which would set me on my feet. God and the Spirit were then to be my helpers.

I sought God and searched the Scriptures, as any earnest Christian would do. Surely there in the Bible the answer was to be found, for it talked of love and faith and power and freedom. But the answer I got was in very different terms. It was a confrontation, not this time with the law saying to me, “You ought,” but with God turning my attention from myself to Himself by saying to me, “I am.” The way it came to me was in that statement I have so often quoted, “God is love.” But the emphasis was on the little word “is.” It struck me that I had been seeking a God who would say to me, “I have and will give to you.” But instead, He was merely saying, “I am,” and not “I have.” It was as if He were saying to me, “You’ve got it wrong. You thought love was something I had and could therefore share with you.

But love is not a thing at all. I *am* love.”

Then I saw that the only self-giving love in the universe is a Person, not a thing. Therefore, it is not something He could share with me, but it is Himself, and He can’t take parts of Himself and give to me. He can only be Himself. It was my first sight of an exclusive God, the One Person in the universe, who gives nothing but is everything, and, therefore, His only giving is to give Himself and just be Himself wherever He does give Himself.

Not God Has, but God Is

How then do I have my needs supplied, if God has nothing to give me, but in each instance I find that He is (not has)

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this or am defeated by that.

the power, He is (not has) the life; until finally I read that “Christ is (not has) all, and in all”? That last phrase gave me my key. I saw that my mistake was the idea that He would give me things, and that I would thus become something. Now I saw that we humans do not exist to become something, but to *contain Someone*. This was a totally different concept, and was the end of my great human illusion that I must be this or become that, centering my attention on what I am or ought to be, and equally depressing me with the recognition of my failing to be all this.

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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!

feel, whether I am this or have that, why I fail in this or am defeated by that—the whole outlook on life which fixes my attention on myself and my reactions or my adequacies or inadequacies.

The most illuminating illustration I found in the Bible was the several times we are called vessels, because a vessel, a cup, a vase, a can, is strictly limited to one function only. It only exists to be a container. It can be nothing else: and here was this simple though humbling illustration of my relation as a human to God. I only exist to contain Him. A vessel does not become the liquid it holds; they are separate, unmixable entities: so I as a human do not become the power or love or wisdom of God; I merely contain Him who is all these, and everything. How clearly I saw that: we humans are not created to become something, but to contain Someone—but that someone is the living God, and, therefore, the All.

This transferred my attention from worrying about myself as the vessel not being this, or being that. Leave myself alone. I am just the container. In place of this, I had it clearly that I was containing a totally exclusive Person who gives nothing, but is all; and I don't contain Him in a relationship in which He imparts various gifts and graces to me, but I am just a means by which He can be Himself in a human container. This means that my main function in life changes from activity to receptivity. Activity centers round how I can be this or do that, around my human self. Receptivity is occupied with receiving or recognizing what I contain—the only function of a vessel.

I saw how all life is in this same relationship to God. Vegetation exists by what it receives—sunlight and rain. What it receives it utilizes, but it must receive first,

then activity is a by-product of receptivity. All science is application, not creation. Scientists discover what is, and then apply it. We humans have lost our way because we are blinded to the fact of being containers of God, and have substituted our self activity. We have to return to the roots: and it is not even really receptivity, but recognition, for having already received Him, we form the continuous habit of recognizing that we do contain Him. Life at its base becomes a repetition of recognition. What more amazing realization can there be than that we humans contain God?

This is why Jesus stated that rest is the

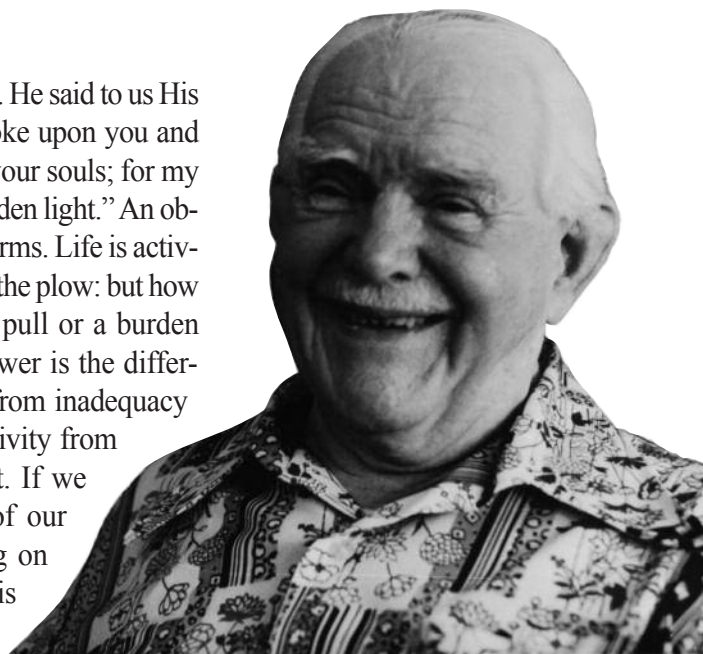
If, in our pressures, we turn inwardly as containers to Him who is the all within, and boldly reckon on Him to handle things, then it is rest in the midst of the activities—the habit of recognition.

evidence of a life in gear. He said to us His followers, "Take my yoke upon you and you will find rest unto your souls; for my yoke is easy and my burden light." An obvious contradiction in terms. Life is activity—the yoke is pulling the plow: but how can a plow be easy to pull or a burden light to carry? The answer is the difference between activity from inadequacy which is strain, and activity from adequacy which is rest. If we are pulling the plow of our life's problems, relying on our own resources, that is strain, for we haven't

got what it takes to meet them. If, in our pressures, we turn inwardly as containers to Him who is the all within, and boldly reckon on Him to handle things, then it is rest in the midst of the activities—the habit of recognition. ■

—*The Spontaneous You*

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

"Yes, in me, in me He dwelleth—
I in Him and He in me!"

So begins the poem by Horatio Bonar, a Scottish Christian poet of the 19th century. Much of the talk in modern day churches centers around us "needing to be more Christ-like" or "seeking Christ to guide us" through tough decisions and hard times—as if He is outside of us, holding our hand. But when going to the Bible for answers on how to live victoriously, the language is very different. We read about becoming a new creation—the old is gone, the new has come (2 Cor. 5:17), being crucified with Christ and Christ living in us (Gal. 2:20), being united with Christ in His death and resurrection (Rom. 6:5), being dead to sin but alive to God in Christ (Rom. 6:11), and of Christ in you, the hope of glory (Col. 1:27).

The New Testament tells us very clearly that the answer to right living is an exchanged spirit life and Christ Spirit-union. This issue of *The Intercessor* is filled with vital information on what a spirit exchange means, what it is, how it happens, and how it changes your life.

Our lead article, "The Answer Continued," demonstrates how failure in the Christian life points us to discovering that of "ourselves" we do not have what it takes to live right. Failure develops our need to know that there is no "just us" and that Christ living out His life in and through us is the only victorious way to live.

And, if you've ever read the book of Romans and come away feeling cloudy on the lofty sounding theology, this next article will help! Aptly named,

"Crucified with Christ—What Does It Mean?", you will find a clear presentation of the meaning and consequence of what our being "dead with Christ," as well as "resurrected with Christ" really is. It gives a perfect explanation of this key component of spirit exchange.

Furthermore, "The Mystery of the Union" contains a wealth of scriptures referencing spirit union and exchange. It delves into what the apostle Paul's words say about what it looks like to have Christ's spirit in us, as revealed in his letters.

"There is a 'Second Blessing'" is an excerpt from Norman Grubb's autobiography, *Once Caught, No Escape*. In it, he describes how he discovered the solution to the dilemma of not being loving, powerful, wise, (fill in your blank!) enough to fulfill one's calling. What is the "liberating secret"? That we humans were not made to become something, but to contain someone—the Spirit of Christ.

Next, you'll find a compilation of testimonials from various writers for *The Intercessor* over the years. These stories express the personal struggles of the writers, followed by the Romans 8 victory and freedom found in their spirit replacement of Christ living. We hope that you, the reader, will be able to identify with some of these struggles and find your answer too.

Then, in "Where Lives are Changed," Page Prewitt addresses why the message isn't working for certain people who know who they are in Christ. She explains that having "bits and snatches" of the truth won't make your life work. You need the whole answer. In this article, Page will walk you through replacing the "I" in your think-

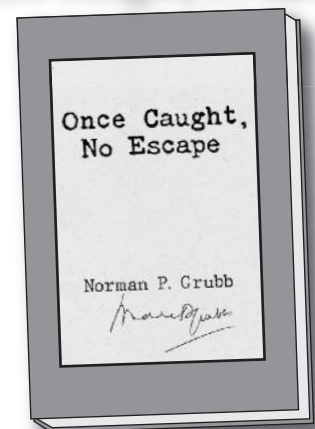
ing with "Christ/I." This wisdom is life-changing to those who choose to apply it to themselves.

Further enhancing this issue is a compelling book review of *The Cambridge Seven*, titled "The Privilege of Sacrifice." In it, you will begin to be drawn in to the lives of seven unique, God-called, young Cambridge men. You will hear of God's plan being unfolded out of their obedience, that would have a ripple effect to the saving of souls around the globe.

Other notable features include Bible Bedrock, which focuses on spirit-union, as well as "CrossWord," the puzzle that will test and enhance your knowledge of scripture focusing on the exchanged life.

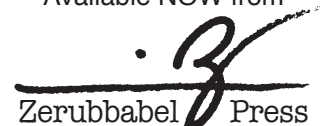
As always, we thank you for your support of *The Intercessor* and trust that God will use it to teach and help those seeking for the answer of Christ's indwelling life. ■

Norman Grubb's *Once Caught, No Escape*



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The Inner Witness of an Exchanged Life

By Norman Grubb

As a missionary with C.T. Studd in the Congo along with his wife, Pauline, Norman Grubb soon recognized that he did not have the love, power, and wisdom it took to fulfill his calling. The following excerpt from Norman's autobiography, Once Caught, No Escape, describes how he discovered the solution to his (and our) dilemma: the liberating secret that we humans were not designed by God to become something but to contain Someone.

A friend of Pauline's, Dr. Isa Lumsden, was sending her a little paper called *The Overcomer*, published by Mrs. Penn Lewis, well known in England as a Bible teacher. But what she wrote about didn't make sense to us. She was not speaking about Christ dying for us, but of our being crucified and dead with Him, and risen with Him. That was all new to us. At first it didn't register much with us, except that we felt there was something there we hadn't got hold of yet.

But our need was great. We had heard others at Cambridge and other places speaking of knowing that you are filled with the Spirit, especially Barclay Buxton, the father of Alfred, whom we undergraduates were fond of getting down to talk to us. Pauline and I knew that we had no such inner witness, and we de-

We felt there was something there we hadn't got hold of yet. But our need was great.

sired it. We had one canoe journey to do for some days on the Aruwimi River, a tributary of the Congo, stopping at villages every now and then on the banks. I spent the intervening hours studying a commentary on Romans by an American, I think Stifler by name. Light began gradually to dawn on the meaning of this identification with Christ in His death and resurrection.

Finally, we were out for a visit to a dear and zealous African brother, Bangbani. He was the only light in his chiefdom, and what a welcome he gave us to his little plantation, throwing his well-oiled arms around us so that we came out of the embrace looking like zebras. That night he gave us his best, his cook-shed, with a few banana leaves strung around for privacy, and our two camp-beds in it. The equipment we brought to the Congo and which was our house furniture was a canvas camp-bed each, with mosquito net, a canvas camp table and chair, enamel plates and cups, and cooking pots. That, besides our clothing, which for us men was just khaki shirts and shorts, with stockings or puttees week in and week out—very sensible and comfortable—was the main part of our living necessities.

But when Bangbani left us we could not go to bed. The full moon was out and it was all quiet in the banana plantation except for the usual chorus of insects, with the moon shining

between the great banana leaves. So we took the two little camp chairs and sat outside in the moonlight. There is not much trouble with mosquitoes in that area. We had decided together that we would wrestle this thing out with God, and specifically claim then and there that we should be filled with the Spirit. It was only later that we got our theology more in line—to discover that He in His fullness had always been there—His Spirit joined to ours, since we had been born again; and that what we needed was not a filling from outside, but a witness borne to the existing living relationship. We took Galatians 2:20 to be the fact by faith: "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me" and we went to our camp beds around 4 a.m., having accepted the matter as settled by faith. We awoke no different; but I took a postcard and drew a tombstone on it, and wrote "Here lieth Norman Grubb buried with Jesus." Probably we all have to get settled on the reality of this death experience before the resurrection can be uppermost in our consciousness. At least that was the period I was in.

Nothing further happened to me in relation to this for a couple of years. For Pauline, it was different, and she tells how a few days afterwards, when sleeping alone in a native hut,

the hut was filled with a consciousness of His presence and a voice confirming to her that their union relationship was fixed for ever.

Two years later I was at home and

What we needed was not a filling from outside, but a witness borne to the existing living relationship.

visiting this same Mrs. Penn Lewis whose little magazine had first awakened our interest. I had gone to her to talk over our perennial problem of tensions on the field, but I

The Scripture against which I had written my name and date...had become permanently alive to me—this great Galatians 2:20.

think she must have observed that beneath this I had my own need, for instead of talking about the problem she told me what happened when she had been "baptized with the Holy Ghost," as she called it, and the

power of God had come on a group of young people she talked with that night. As she talked, it was like a great light lit within me, bringing the inner awareness which has never left me since, of Christ living in me; and living in such a sense that it was not I really doing the living, but He in me, in His Norman form. The Scripture against which I had written my name and date that next morning in Bangbani's village had become permanently alive to me—this great Galatians 2:20.

There was a great deal I had not yet got into focus; those clarifications had to follow later; but one tremendous fact had become fact to me, and the passing years and deepening understandings have only underlined it as the fact of facts—that the secret of the universe, and the key to my own life, is simply the Person Himself in me; as Paul had put it, "The mystery hid from ages and generations but now made manifest to His saints which is Christ in you." ■

—Once Caught, No Escape

¹ "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 loved me, and gave himself for me." (KJV)

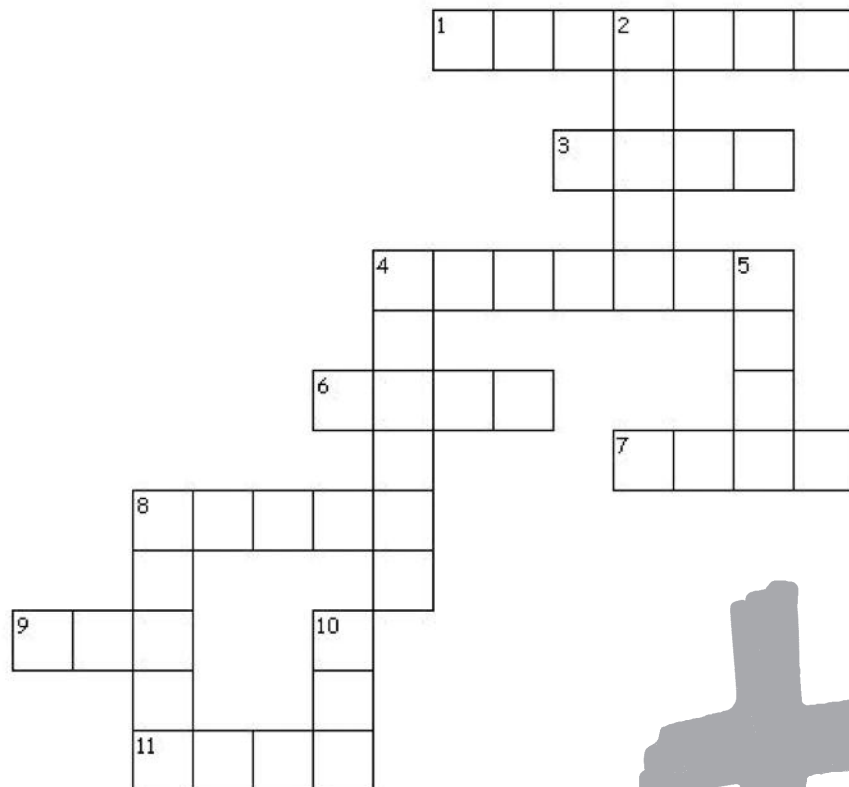
² Colossians 1:26

THE EXCHANGED LIFE

"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 loved me, and gave himself for me."

—Galatians 2:20

How many of us Christians are going through the routine of life showing no evidence that something truly SUPERNATURAL is going on with our every breath? Through Jesus's body death on the cross we have become new creatures in Christ. When we are crucified with Christ, an exchange of spirit takes place in us. We are in union with Christ, one spirit with Him, no longer joined in spirit to Satan! Praise God, our new life we now live is the life of Christ whom we are joined with in spirit for eternity! As we search the scriptures to solve this puzzle, we are blessed with God's truth about our salvation, redemption, atonement and regeneration.



ACROSS

1. Jesus is clear in John 3:3,6 on how our salvation determines our eternity, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the _____ of God...That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."
3. In John 1:12 we see the only way to become true sons, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his _____."
4. 1 John 1:9 shows the path to the spirit life, "If we _____ our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
6. In Romans 6:22 we see the difference in our new life, "But now being made _____ from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."
7. 1 Corinthians 6:19 says whose we are in our new life, "know ye not that your _____ is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"
8. Titus 3:5 explains how we have new life in Christ, "Not by _____ of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."
9. Ephesians 2:2 states who we served before we were saved, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the _____, the spirit that now worketh in the children of disobedience."
11. Romans 7:6 reveals our new life in Christ, "But now we are delivered from the law, that being _____ wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

DOWN

2. Paul writes of the gift of our salvation in Ephesians 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his _____."
4. 2 Corinthians 5:17 tells the truth of our exchanged life, "Therefore if any man be in _____, he is a new creature: old things are passed away; behold, all things are become new."
5. 1 John 3:9 names Christ as our only answer to sin, "Whosoever is born of God doth not commit sin; for his _____ remaineth in him: and he cannot sin, because he is born of God."
8. As 1 John 4:17 states, we can boldly know we are Christ's life lived out, "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 _____."
10. 2 Corinthians 5:21 proclaims Christ's crucifixion death changes us, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of _____ in him."

Who Will Deliver Me?

by Anonymous

Many Christians have an easier time relating to the struggle of Romans 7 than the victory of Romans 8. Following are some excerpts from personal stories that have appeared in The Intercessor through the years which express the personal struggle of the writers—and the freedom they began to experience as they moved into the truth that “the law of the spirit of life in Christ Jesus has set me free from the law of sin and death.”

TRAPPED IN THE LIE

The Problem

My ongoing problem was how I continued to see myself. I believed a lie about myself which began way back in my early years of life. (It is the same lie presented by Satan to Adam and Eve in the Garden, and all people thereafter!) The same lie I believed when I was actively rebelling is the same lie that has kept me sick even in recovery. This is the lie: I thought I was an “Independent I,” apart from God. I thought “I” had to change; I thought “I” was worse than others; I thought “I” was better than others; I thought “I” was bad at things; I thought I was good at things; I thought “I” should be able to do what “I” wanted; I thought “I” was hopeless and on and on. This same lie has kept me in bondage. When I believe I am just a “self,” independent of Christ, then I think “I” deserve all the credit for the good, and all the condemnation for the bad. This lie comes straight from Satan, who wants to keep me (and any other Christian) blinded from the true light that Christ’s Spirit is joined to my spirit.

A most noticeable area was my behavior towards my close friends, who see me not as “just me,” but as Christ/I. But, I was deceived into believing that I am “just me.” I suddenly had more and more

to protect. My friends were honest while I was dishonest, and I’d often be scared I’d be in trouble if anyone knew this. I also had secrets, many from my past which I did not want to admit to others or myself. I didn’t want to admit how bad “I” really was. I was also medicating with food and busyness to escape my feelings. Thankfully, my friends, because they see me as Christ/I, knew something was wrong.

I wanted to change. I claimed, “Yes, I will change; I will speak and be a real person.” But, this never worked. In fact, the more I tried to change, the worse I got. I tried over and over again, always failing. I was struggling again, like Paul in Romans 7:15¹, because the good I wanted to do I could not do, but the bad, this I would do.

The Answer

A pinhole of light—God was giving me a chance? I could not forget any of this, and I admitted to myself that I was miserable and needed help. During the course of this day, God changed my wants. At the beginning of the day, I was fixed in my choice against God. By the end of the day, I knew I had to have God and wanted to do whatever it would take to be right with Him. I wanted the light. I knew this was God and I wanted Him in whatever form He was in. I didn’t deserve Him, and asked His forgiveness. I wanted and needed Him, and I gave up on everything but Him. I came to the end of “myself.” And this is what broke the bondage I was in. It was not too late to turn back to God from this sin course I was on. I could see who I really am, as God sees me, joined to Christ, and agree this is the truth. Starting with that moment, and moment by moment after, I no longer believed I am an “I,” but instead I am Christ/I. He is able to be right with God. He is able to be honest. He is able to feel pain. He is able to right every wrong. He is able to know what to do next. The secret is that He does it, while I know “I” cannot.

¹ “For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. (KJV)

WHAT ABOUT MY MISERABLE PRESENT?

The Problem

Even though I had come to know that Christ lived in me, I still had this “me” with all of these problems. Who was that? Was it Christ taking pills? Drinking? Being depressed? If this was the best God could do, was being a Christian worth it? Yes, I was going to heaven in the future and my past was forgiven, but what about this miserable present? My desire to be a whole person seemed no closer to being fulfilled than before. Was this all there was? Was this struggle the normal Christian life?

The Answer

With tears streaming down my face, I went and looked at myself in the bathroom mirror and said, “I am Christ in my form. I am whole and perfect in my spirit. I am not touched by depression or past hurt.”

That was my beginning point. That was when I began to learn that I am a vessel containing The Life, not a person trying to live a better life, to become something. What could be better than being an expression of Christ? I saw that there are only two natures in the universe, not two that rage in me. Before I was a Christian, I was by nature one of the “children of wrath” (Eph. 2:3)², but am now made a “partaker of the divine nature” (2 Pet. 1:4).³

I began to keep my eyes on who I am, not on everything I hated about myself. I did not know how it all worked, but I knew that somehow if any change was to take place, it would have to be 100% Christ as me doing the changing. I had given up. “Therefore, if any man is in Christ, he is a new creature; the old things have passed away; behold, new things have come.” (2 Cor. 5:17.)

SELF-HELP FAILED

The Problem?

Not being able to turn back or turn off the pain, I started trying to fix me. By the summer of 1992, I had tried Al-Anon, Adult Children Of Alcoholics, Overeaters Anonymous, Experiential Codependency Treatment, individual therapy, New Age, Transcendental Meditation, unhealthy relationships, compulsive spending, compulsive overeating, sensory deprivation tanks,

mind-walk machines, hypnosis, Unity Church, psychics, Kirlean Photography, therapeutic massage, spirit guides, Hokami, Neuro-Linguistic Programming, and reading every self-help book that I could absorb.

All along the way, I thought that I was seeking God and that I was a nice person who just was not getting any good breaks. But I was still in the dark, sometimes contemplating suicide, steadily gaining weight and severely depressed. My “house” spiritually and physically was in a total state of chaos and disarray—so much that I began taking antidepressants.

The Answer

Yet this is really an opportunity for faith, a chance to examine the real truth. Christ in my form is whole and complete and needing nothing. There is no real lack. At this time, my part is to believe who is living His life as me and affirm this fact. Sometimes this is hard when there is a specific desire for something or someone in my life. Yet it truly is a miracle that God is faithful to us. How much brighter the world seems when the real truth is spoken.

READY TO GIVE UP

The Problem

I had just come home from a terrible night with myself—I must have looked as had on the outside as I felt on my insides. This was probably the most miserable moment in my life. I hated myself, my life outside of home, and my life at home that I was walking into. Nothing had ever worked; I was ready to give up!

Even though I had lived a life of rebellion and turned away from God, the Spirit of Jesus Christ, whom I asked into my heart when I was a child, never left me.

Then why had I been so miserable? I heard an answer to this, too... I had believed, all my life, a lie. The lie I had believed was, “There is something wrong with me.” I realized that those words are words of Satan, who had tempted me throughout my life.

The Answer

I dared to say that I am Christ in my form and to believe that this truth is the answer to life. The more I said this about myself, the

² “Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” (KJV)

³ “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” (KJV)

more it became a reality. I am joined to Christ, and He lives in me as me. As a result, I began to change: the lies I believed were being broken. See, now I could say that I could do something I couldn't do before, because Jesus Christ is adequate to do so. I say that Jesus Christ is joined to me and He lives His life. I take this by faith and believe He can do it. And guess what, I do it!

NOTHING SATISFIED

The Problem

People started pointing out to my husband and me that we had codependent behavior. Of course we were so enmeshed with each other we could not see, but one obvious sign was our constant bickering. My life had felt so out of control that I was constantly trying to control his. Nothing he did was to my satisfaction so I had this undercurrent of anger and would blow up over anything. My step-son watched me boss his dad around and get furious over nothing. I felt as irritated with his behavior as with his father's and would be short, snappy and mean to him.

Nothing satisfied me because I was looking to outside actions and behaviors. I had lost sight of the truth of who I was, Christ in my form. I was in such unbelief about who I was, because I was believing there was "just me" going through these hard times. I didn't want to accept God's truth. I wanted life to be what I wanted.

The Answer

I started getting a clear picture. I was never meant to be a self-operated-self. What a humbling thought! What relief! I'm a vessel that contains the spirit of truth or the spirit of error. The minute I start believing there's a self-operating vessel, then Satan takes over and has his way. He doesn't do it alone because I'm responsible for believing the lie of independent self. The pain, shame and consequences for all the times I believed this lie are great. It has been crucial for me to face the negatives of my past so that my future will be without the same consequences.

A NEVER-ENDING BATTLE

Everyone has at least one major pressing point in his life. A big one for me was money (or seeming lack of it). The easy way out would have been for God to send my husband and me a huge

amount of money to pay our debts and catch up. Why would that not work? We would never learn why or how we got there (in debt) in the first place, and see that this had been a pattern developed long ago and repeated often.

Impulsiveness began springing up in me as I approached adulthood, resulting in negative repercussions. My first purchase of a car turned out to be a "lemon" that only made it as far as my house after leaving the smooth-talking used car salesman's lot. I'm sure my husband and I were a door-to-door salesman's dream couple, as we were real pushovers. Of course, every young couple must have their own set of expensive encyclopedias and a super-duper vacuum cleaner that does everything except bring in the mail.

With repetitious years of credit cards "maxed out" leading to consolidation loans to get out of the immediate crisis, it felt like a never-ending battle. Promises to never get in this mess again went sour as the scenario would repeat itself again and again. So what could break this pattern?

The Answer

The biggest point of faith for me was to believe that since I am Christ in my form, I am walking out the money situation perfectly. Even though I could not handle the charge cards previously (because of Satan's misuse), now because of who I am, I would not misuse our money. Even though I felt the same way, I could not live by these feelings. At one point I wrote out a faith statement along this line and also listed the things that I was believing God to supply. Somehow, writing it down in black and white seemed to solidify something in me, and I could not waver from it.

Two Scripture passages where God speaks of doing something "little by little" are Deuteronomy 7:22, 23⁴ and Exodus 23:29⁵. The same way that He drove out the inhabitants of the land for the Israelites, He does for us in driving out the ravages and effects of our unbelief. God also says He will deliver them into our hands, and we will drive them out (Ex. 23:31)⁶. So who does the driving out—God or us? The way I know to be true is that I faith into the fact of who I am (Christ living as me) and He lives his life in, out and through me. ■

⁴ "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed." (KJV)

⁵ I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee." (KJV)

⁶ "And I will set they bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee." (KJV)

Faith Notes

We who were called the "old man" because of the "old" spirit of sin in us, are now called the "new man" because of the "new" Spirit of the living God in us. The man, our human self, has not changed. But the old indwelling deity, of whom the man was but an expression, has been totally replaced by Another. And thus we joyfully recognize our new Owner. Because of His new management within us, the old owner Satan, has no control over us. He can shout at us from without, but he has no further place within. We have changed bosses! We are in the employment of a new firm.

—Yes I Am

How thankful I was when, as a young missionary, longing to be "improved"—to love more, have more faith, the Spirit said to me, 'Drop that. You can never be improved. You are just a vessel.' I learned then to change from the false idea of becoming something to containing Someone.

—Who Am I

So I am free to be. Where I used to live in a continuous warning red light on my failures, sins and weaknesses, now I live in a green light....Now I do accept myself and act freely as a full self because I have that fixed inner witness that it is actually He as me.

—It's as simple as this

When we believe, we have the witness, because faith is its own witness. Therefore the witness is not experienced by seeking it, but by occupation in believing, and believing is just constantly recognizing Christ within—by faith.

—God Unlimited

At last, in our agony and desperation at our failures, light dawns upon us. We are then capable of seeing that the evil was not in our beautiful, God-created humanity, but in the lie of the independent self. Through Calvary, we now move in by faith to see and recognize that it is He, the Spirit of truth, expressing Himself in and by our vessels in place of the evil one.

—Romans 6-8

Crucified with Christ— *What Does It Mean?*

By Page Prewitt

I think it would be helpful to digress for a moment to explain what the Bible means when it talks about our being put to death (crucified) with Christ on the cross and, in turn, our being dead with Him. There are a lot of explanations for what our being dead with Christ means. But most of them are not only confusing, but inaccurate. We must get it clear that death does not mean our termination. It is, instead, the process by which spirit is separated from body.

The Bible says that Christ became sin—or in other words, He took the spirit of Satan/sin on Himself (2 Cor. 5:21)¹ and was crucified (put to death), the purpose of which was to eternally separate Himself from the sin spirit. This sacrifice of His life made possible this freedom for all mankind. We were crucified with Him. And by His miraculous sacrificial death we, too, were freed from the Satan/sin spirit. However, this work does not take place in our life until we accept Christ and this work He did for us on the cross. At that moment, we are raised to newness of life by the Holy Spirit and from that moment on our life is the life of Christ in us.

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 freed from sin. Now if we be dead with Christ, we believe that we shall also live with him (Rom. 6:6-8).

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you (Rom. 8:11).

Thus, in actual fact, we become new creatures, or what the Bible calls the “new man.”² When this exchange of spirits takes place in us, the old man who is made up of our human spirit joined to Satan no longer exists. In spite of what we are universally taught, there is no longer an old man waiting around to re-invent himself as us. Our new life is now the life of Christ who joins himself to us in an eternal union.

Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:4).

I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20).

It is very important for you to understand that I am not in any way saying that we reach a state of perfection where it is impossible for us to sin. The explanation of sin in the life of a Christian will come later.

I hope this short account lets you see that when we say that through Jesus' body death on the cross we become new creatures in Christ, we are stating a literal fact and not some high-sounding spiritual ideal. We are actually changed from having Satan joined to us (Satan/I) to Christ joining Himself to us (Christ/I).

¹ “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (KJV)

² For example, Ephesians 4:24: “And that ye put on the new man, which after God is created in righteousness and true holiness.” (KJV)

The Privilege of Sacrifice

A Review of *The Cambridge Seven*

by Elliot Coatney

In the following book review of The Cambridge Seven by John Pollock (available from Amazon), Elliot Coatney highlights the power of Christ in the lives of seven young athletes and scholars, who sacrificed wealth and society to take the Gospel to the darkest corners of the world.

“Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.”—John 12:24

It was a training ground for the young men who would one day run arguably the greatest empire in history. It was home to the wealthy, the elite—a few thousand young men of class and stature destined to inherit family fortunes, titles of nobility, and the responsibility to manage this empire that included roughly one quarter of the world’s land and population. This was the Cambridge University of late Victorian England.

It was in 1885 of this period that six young Cambridge men—C.T. Studd, Stanley Smith, Montagu Beauchamp, brothers Arthur and Cecil Polhill-Turner, and William Cassels, along with D.E. Hoste of the elite Woolwich Military Academy—gathered together for their final departure to the mission fields of China.

Ages 19 to 24, these were already men of peculiar distinction: son of a

baronet, internationally acclaimed cricket player, distinguished Varsity oarsman, and two highly-regarded officers of the Royal Artillery and Queen’s Bays. These were handsome, dashing men, winsome and charming, and while along with their peers, they were being groomed to inherit an empire, these young men set their eyes on The Kingdom.

John Pollock’s *The Cambridge Seven* tells the story of these young men

Each determined to leave the comforts and privileges of England for a strange, godless land fraught with ignorance, idolatry, violence, disease and all manner of hardships.

during their years at Cambridge. It tells how each determined to leave the comforts and privileges of England for a strange godless land fraught with ignorance, idolatry, violence, disease and all manner of hardships. In doing so, the Seven not only reached thousands in China with the Gospel; they fanned the flames of a revival in their own land that reached thousands and undoubtedly led many to lives of missionary service.

The Cambridge Seven is based largely on the diaries and personal papers

of the seven, and this perspective allows us to see beyond the storyline itself and into the hearts and minds of these young men. We read of doubt and failure, conviction and victory; spiritual conversations over breakfast or into the wee hours. We read of ministry work in the slums of England, preaching to the passing gentry at Hyde Park Corner, or handing out tracts to fishermen on the coast of France. Of no less importance, we get a glimpse into their daily lives—Stanley Smith and Monty Beauchamp spending afternoons of their winter break at the Studd home, ice skating in the park with the three Studd brothers. And in it all we see God working out His amazing and perfect plan.

As with nearly all men of faith, the Cambridge Seven had great Christian influences in their lives. All seven came from strong Christian homes, some of them fervently evangelical. And still much of England was tied to a “respectable” and dead faith bound by centuries of tradition. Yet this was the period in which American evangelist D.L. Moody was breaking through this dead faith as he swept across Great Britain with his powerful crusades. Speaking passionately of the wages of sin and the glory of redemption through a saving relationship with Jesus Christ, Moody was drawing thousands to hear him speak, and he had a great influence at England’s

universities. Indeed, several of the Cambridge Seven came to a personal relationship with Christ through D.L. Moody crusades, and all were deeply affected and motivated by his work.

Ultimately, it was the influence of Hudson Taylor and the China Inland Mission that he pioneered that led each of the seven to China. Interestingly, Taylor's influence on one of the seven began long before any of them were at Cambridge. Hudson Taylor was a guest at the Beauchamp home where he brought a pigtail and chopsticks back from China and made no small impression on little Montagu Beauchamp who was only five at the time.

It is not unlikely that each of the young men shared D.E. Hoste's experience of being deeply influenced by Hudson Taylor's booklet "China's Spiritual Needs and Claims" that spoke of China's hundreds of millions "utterly and hopelessly beyond the reach of the gospel." Each of the Seven would eventually interview with Taylor before acceptance into the China Inland Mission.

Of special interest to readers of *The Intercessor* will be the accounts of C.T. Studd, the All-England Cricketer who would later found the Worldwide Evangelization Crusade. C.T. Studd was the father-in-law and, in many ways, the spiritual father of Norman Grubb, founder of Zerubbabel Ministries. Pollock writes of Studd: "The departure [of the Cambridge Seven to China] was not to be quiet and casual. For a spiritual conflict in the heart and mind of the most brilliant cricketer of the day was about to be resolved with incalculable results for Smith, his friends, and the world."

Indeed, it was Studd who would become the figurehead of the seven. Once

he transferred his passions from cricket to Christ, he never looked back. As he was in later life, Studd at 22 was tireless, fearless, and uncompromising with God's word. Though in Pollock's estimation, Studd was perhaps the only genius among the seven, he was not eloquent. And yet it was Studd who would often touch off rapturous response from crowds of undergraduates with his plain-spoken but heartfelt testimony. We can easily see the makings of the man who would go on to write "The DCD."

Perhaps because of its reliance on diaries and personal papers, *The Cam-*

These were not lofty intellectuals or eccentric religious types, out of touch with the world; these were young men of privilege with the world at their feet.

bridge Seven can be difficult to follow at times. The book is comprised of a somewhat loose collection of vignettes scattered through time, and these vignettes include a broadcast of names and personalities. While this narrative technique is an effective and enthralling way to tell this marvelous story, it might prove helpful and rewarding to readers to become familiar with the biographical notes on members of the Cambridge Seven and to quickly scan the book before reading it.

The thrill of *The Cambridge Seven* is that we see these young men as more than historical figures. We see them as they were—exciting young men with dynamic lives and great passions. These were not lofty intellectuals or eccentric

religious types out of touch with the world; these were young men of privilege with the world at their feet. In the world's eyes, the seven had everything to lose in going to the mission fields, and yet the Cambridge Seven saw their true privilege in life exchanging their earthly stations for service to Christ.

While *The Cambridge Seven* is a glimpse at a part of God's master plan worked out through the lives of seven bold young Christians, the story of The Cambridge Seven begins, according to God's economy, with a death—the death of Harold Schoefield, companion to Hudson Taylor and one of God's grains of wheat who "fell to the ground" in intercession for China and in a hope that would find fulfillment in the seven who became The Cambridge Seven. ■

ANSWERS TO THE EXCHANGED LIFE

ACROSS

1. KINGDOM
3. NAME
4. CONFESS
6. FREE
7. BODY
8. WORKS
9. AIR
11. DEAD

DOWN

2. GRACE
4. CHRIST
5. SEED
8. WORLD
10. GOD



Bible Bedrock

***“He that is joined
unto the Lord is
one spirit.”***

— 1 Corinthians 6:17 (King James Version)

I now know that not only do I have Christ as my Savior from sin, but that I have passed through an inner experience of death to my former striving, sin-dominated, and self-condemning self. I now know that I am dead to sin, the world, flesh-domination, and law; and now I equally know that I am no longer a lonely, independent “I,” or still worse, have sin and Satan living in me. I know that in place of “I” it is now *Christ* living His life in me. And this I now *know*—actually *know*—without ever again having to reckon on it, or trying to reassure myself about it, or refreshing my recognition of it.

This does not mean that we are like two people separate within myself. No, we are one. I am “joined to the Lord—one spirit” (1 Cor. 6:17); we are *two*, yet we are *one*. He is the One living in me yet not as separate from me,

but reproducing Himself by me—as vine through branch, head through body, husband through wife.

In that union relationship I can say that it is Christ who is manifested in my human form—just as it is when He says that both He and I are “the light of the world” (John 8:12, Matt. 5:14). In actual fact, we are two—light and lamp, and He is the light shining through the lamp. Yet we so forget the existence of the lamp that when we come into a room we don’t say “Turn on the lamp” but “Turn on the light”! So in one conscious union relationship: though each Christian is the two united in one, we don’t see *ourselves* as thinking, speaking, acting, but it is He *expressed through our forms* doing the thinking, speaking and acting. ■

THE Mystery OF THE Union

By Scott Prewitt

I remember when I was young learning the books of the Old and New Testaments. My Bible teacher in school taught us using a catchy tune and song to help us. Yet, I always seemed to get confused around the New Testament books of Galatians, Ephesians, Philippians, and Colossians. My teacher then taught me a little trick. Think General Electric Power Company to remember the order of those letters from the Apostle Paul. Remembering GEPC made it easy for me to remember Galatians, Ephesians, Philippians, and Colossians. I was so pleased to be able to get the books of the Bible right and in order. I did not understand then just how much I would enjoy the books of the General Electric Power Company. In these books, Paul reveals to his reader, recorded for us in the Holy Bible, the glory of our lives as Christians being hidden in the life of Christ. Each of these letters contains the sum of the great treasures of Paul's revelation of Christ in us and as us.

Paul writes his letter to the believers in Galatia in order to combat the false teaching of legalism. His frustration is seen most evident in Galatians 3:1 when he asks, "O foolish Galatians! Who has bewitched you?" Paul had taught these believers the freedom in Christ found by believing in his death and resurrection for our sins. Yet since his departure from them, the Galatian believers have fallen prey to those who would preach the false doctrine of legalism. Paul, though, gives reason and hope for the work of faith in the believer. Paul states that he was called by God's grace, "to reveal His Son in me"

(Galatians 1:15-16). He also speaks of his angst for his beloved Galatians "while Christ be formed in you" (Galatians 4:19).

Paul chooses his words here to describe Christ as someone who is not separated from mankind by space and time. Clearly Paul understands Christ to be both formed and revealed IN us. Christ is not found at some far-away place, choosing to be near to us at certain times yet not at others. Nor can we, on our own, work in such a way or believe hard enough so that Christ will then come to us

and be near to us. Paul says that He is in us; how much closer can Christ be to us than to be in us? So, if He is in us, then we must be created to contain in Him. For one thing, to be able to be in something else, the thing must have the capacity to contain.

So now since Christ is in us, what does that look like? Paul

gives us the boldest of statements in Galatians 2:20 when he says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Paul's radical statement reveals to us the freedom we have in Christ. We share the cross with Christ by putting to death the notion that "I" can live by myself and unto myself. This is the lie of the independent "I" that Paul states must be put to death. Gloriously, though, that death of the "I" manifests the life that we have in and by Christ Jesus. Though "I" am dead, I nevertheless live. But Paul quickly catches himself and replaces the "I" for even a great emphasis by saying no, it's not the "I" that lives but it is Christ that lives. Jesus Christ has replaced the independ-

We share the cross with Christ by putting to death the notion that "I" can live by myself and unto myself. This is the lie of the independent "I" that Paul states must be put to death. Gloriously, though, that death of the "I" manifests the life we have in and by Jesus Christ.

ent “I” that I have believed about myself. So not only does Christ live in me, but Christ also lives out through me. My life and His life mix and mingle where it is impossible to say where one stops and the other starts. The boldness of the message of union with Christ is found here in Galatians 2:20.

Paul tells us again in his epistle to the Colossians that our life is mixed with Christ’s life. He also explains that our union with Christ is hard for us to see with our human eyes. In fact, he calls it a mystery. Paul says, “Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints.” To them, God would “make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory” (Colossians 1:26-27). The union reality is both wonderful and mysterious at the same time. Even Paul’s own teaching on union is done not with detailed exhortations on the subject. Even though the riches and glory of the ways and will of God were revealed to Paul unlike most any other man or woman, the union reality is still not easily taught and imparted. There is no single letter of his that can contain the depth and breadth of Christ-union. However, he weaves a tapestry of faith and doctrine and revelation throughout his letters to the believers in the early church and for us today as recorded in the Scriptures.

Again, he chooses his words carefully to show that Christ is found IN us. We can see this over and over again in his letters, and he reinforces this point. Christ is not found out there somewhere, separate from us. He does not visit us or become near to us at moments in time. He is found IN us. Now, Paul proclaims this magnitude of union. Riches and glory are words used to describe our position of Christ-in-us. Union must not be

Christ is not found out there somewhere, separate from us. He does not visit us or become near to us at moments. He is found IN us.

Paul doesn’t say that most of the time he tries to be Christ-like. He does not say that when his faith has been elevated to a point of perfection that Christ will be with him, strengthen him, and comfort him. No. Paul simply and succinctly states that simply living, simply being, all aspects of life are Christ.

passed over or taken lightly. Riches and glory are wonderful, magnificent, and something to be sought and treasured. We know that Christ came so that “we might have life, and have it more abundantly.” Now we can see how we are to be fulfilled with abundant life. Our abundance is Jesus himself, living in us.

Paul once again reinforces his point in Colossians 3:3-4 when he says, “For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” Paul says that you (or “we”) are dead, and we see the message of Galatians 2:20 here again in this verse. We have been put to death, sharing in the cross with Christ. Again, the “I” has been

nailed to the cross, and the futility of a life independent of Christ has been buried. Our new life is the shared resurrection for we now have new life. This new life exists in union with Christ. Paul even says that this life is “hid with Christ.” Since our life is hid with Christ, then the part of ourselves that does remain cannot be detected nor determined. Though we retain our humanity by our flesh (body) and mind and emotion (soul), our core (spirit) is joined with Christ and becomes hidden there.

In his letter to the church in Philippi, Paul again gives us these bold pieces of truth. Christ does not exist in a far-away place where He is separate from us. Paul bluntly says in Philippians 1:21, “For me to live is Christ.” His words are clear and concise. Paul’s mere existence is the life of Jesus Christ. Paul does not make exception to the rule or caveats to the statement. Paul doesn’t say that most of the time he tries to be Christ-like. He does not say that when his faith has been elevated to a point of perfection that Christ will be with him, strengthen him, and comfort him. No, Paul simply and succinctly states that sim-

¹ Colossians 3:3 (KJV)

ply living, simply being, all aspects of life are Christ. This can only be true if Paul and Christ are joined in union, and that Paul's life is the glorious manifestation of Christ's life lived by Paul's human form.

Paul digs deeper and explains that the Spirit of God in us lives out the will of God through us. As we are in union with Christ, God uses us to do his business, to be His agent in this world. Philippians 2:13 says, "For it is God who worketh in you, both to will and to do of His good pleasure." We can easily understand how we are used to "do of His good pleasure." God has always used humanity to be the force of action in the destiny of the world. We serve as the mouthpieces, the foot soldiers, the teachers, etc. of God the Father. Yet within the verse, we easily pass by the boldness of the statement that God works in us to both do and to WILL. We do not simply take orders like an army private or follow instructions like a computer robot. We do the work of God AFTER we have willed that it be done. Yes, we can boldly say that our desires are the desires of Jesus Christ who lives in us and is our life. His will is expressed out through us by our Godly desires.

In his letter to the Ephesians, Paul explains that our lives are a reflection of the spirit that we contain. He says, "In times past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the 'children of disobedience' (Ephesians 2:2) and, we were the 'children of wrath.' (Ephesians 2:3). Yet, 'even when we were dead in sins, (God) hath quickened us together with Christ' (Ephesians 2:5). Now, 'We are His workmanship, created in Christ Jesus' (Ephesians 2:10).

These first verses in chapter two of Ephesians take the reality of spirit union and show that this union is found in believers and non-believers alike. Paul says that we all have been operated by Satan, who he refers

to as "the prince of the power of the air." We are born into union with Satan's spirit, and he then does his work of evil through us to accomplish his evil will. But when we are "saved by grace through faith in Christ Jesus" (Ephesians 2:8), we are transformed to "do good works." By Christ's death on the cross, we put our faith in Him. Through this faith, the spirit within us is switched, and we become what we were created to be. For "we are His workmanship, created in Christ Jesus" (Ephesians 2:10). Now we will "bear fruits unto good works" because the Spirit of Christ in us produces the good fruits. Yes, God has created us not to live life separated from Him, but to CONTAIN His spirit and produce His good works.

Paul similarly states, "In Christ also we have obtained an inheritance, being predestined according to the purpose of Him who worketh all things after the counsel of His own will" (Ephesians 1:11). He goes on to say that Christ "fillethe all in all" (Ephesians 1:23). Christ works all things by working through us. He fills everything. Since He is "all in all," then we are assured that He is in us, and He fulfills His desire by working through us. Paul uses the word "all" multiple times here so that no doubt can be raised. "All" does not leave any room for alternatives. Independent-I has no mention or place in our lives as Christ is "all in all."

God has proved His love to us by sending His only son to die on the cross for us. We know that Christ's blood washes away our sins and serves as the singular and eternal atonement. Our penalty has been paid with the perfect blood of Christ. Yet we have been given so much more than just simple atonement. We have been given a new life, and that life is in Christ. Now, in union, we are joined to Christ as the lie of independence has been crucified with Christ. What an awesome treasure to know and acknowledge and live by faith the "riches of the glory of the mystery" of the union life with Jesus Christ. ■

² "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (KJV)

³ "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:" (KJV)

⁴ "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (KJV)

⁵ "Which is his body, the fulness of him that filleth all in all." (KJV)

⁶ Ephesians 1:23 (KJV)

Where Lives are Changed

by Page Prewitt

The following is taken from an address by Page Prewitt in 1986.

I love to be given the opportunity to speak.

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

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

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

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

isn't working.

And I will tell you this: if this truth is not working for you, you don't have the full circle either. And what happens when you don't have the whole thing and you have bits and

People really seem to catch onto this message when they work through it with someone else.

snatches? What happens when you grab one part and miss another? It's like someone says to you, Here's a pair of scissors, there is a pattern, go cut out a dress. The problem is, you see, you've gotten just one side of a

You're not independent. That's Satan's lie, and the truth about you is that you are a Christ/I. So when you say the “I,” if you leave it at “It's just me,” you are not going to be able to make life work.

pair of scissors and you can't figure out why you can't get the dress cut.

Time after time, the thing that I find the hardest, is continually being asked questions and confronted with things that are half-truths. People will say,

Yes, I know Christ in me as me, but I just can't cope. Or some variation like, Tell me how to cope, tell me how to deal with my new baby, tell me how to deal with my new job. Or, someone will say, “I haven't had a job for six months, or two or three years; how can I cope with that?” And they just seem to want an answer for whatever their problem is.

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

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

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

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

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

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

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

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

I think it’s great for us to be able to say that about ourselves. It was wonderful for me to know that I am not a scared person. It was wonderful for me to know that I wasn’t an idiot and a drip and all the stuff I had always thought about myself. And I’m sure it’s been wonderful for you. But if you’re going to move out, and start getting this truth into somebody else, you’ve

got to catch onto the other end of the deal and say, this (Christ/I) is me.

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

You see, when we are just starting

Once you become settled about who you are, that you are in an inseparable union with Christ (Christ/I), then you can put those words back into your vocabulary.

out, and are just learning who we really are, it’s wonderful to know we can take shoulds and oughts out of our vocabulary. It’s a great relief. But it is just as glorious for me now to know that I can go somewhere when I don’t feel like I want to. In the early days I didn’t do things like that very

So it’s not just me. And it’s not just Christ. It’s me dying, and then Him living out the life through me.

much. Probably you wouldn’t have either. We couldn’t because we were just catching onto who we are in Christ, and we were living up to the degree of light we had been given. And we would say things like, “If God wants it done, He’s just going to have to make me do it.”

Of course our big news is “the mys-

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

The book of 1 John talks about children, young men, and fathers. Or as I paraphrase it babies, adolescents and grown-ups. And an adolescent, if you’ve ever lived with one, just sort of goes with how he feels. He can start out the night with the full intention of studying, and then a friend comes by, and the next thing you know they’ve hopped in the car and they’ve gone. No more studying for tonight. But there comes a day when an adolescent has to grow up.

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

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

Once you become settled about who you are, that you are in an inseparable union with Christ (Christ/I),

then you can put those words back into your vocabulary. I'm telling you, I (Christ/Page) do a lot of shoulds and oughts.

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

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

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

So it's not just me. And it's not just Christ. It's me dying, and then Him living out the life through me. The dying for me comes when my feelings rise up, and the enemy (who is outside of me) yells at me, trying to get me to believe that my feelings are me. Then I come back at him with the knowing, a subconscious consciousness, that says but that isn't me (Christ/me).

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

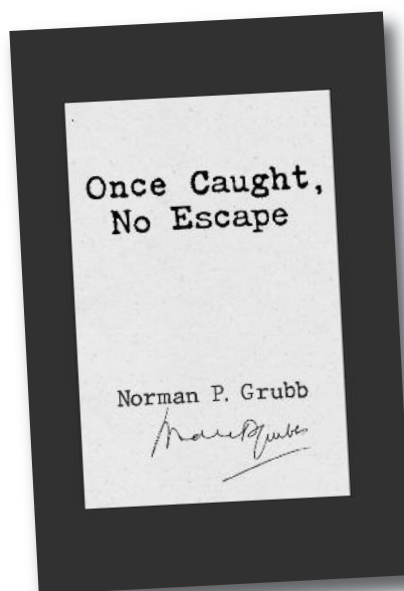
People, we've got to keep moving on. We've got to begin to pick up the work of the Father and take up His burden to present every man complete (perfect) in Christ.

You and I need to ask ourselves: Do

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

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

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



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by Norman Grubb

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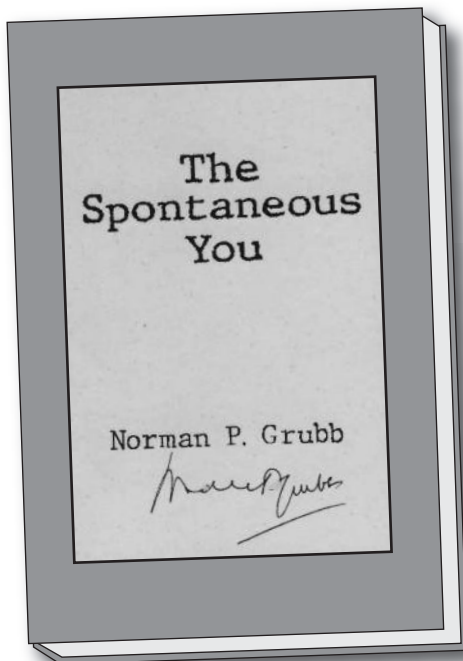
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