### The INTERCESSOR

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

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# The Sole Function of the Human

by Norman Grubb

There is only really One Person in the universe—God Himself. The creation is the means of manifesting Him. Human beings, created as persons in His image, only exist to contain and manifest Him as The Person, for they alone as persons can do that. But likewise, being persons, and therefore self-conscious and free, they can and did refuse to "retain God in their knowledge," and thus became the containers of the false spirit of self-love in place of the Divine Spirit of self-giving. The way they became like this, and the way back, we will go into later.

But at the moment I want to stress most plainly the complementary fact to God being the only real Person. It is that we humans are basically containers, and nothing else. I have already referred to our misconception of the function of the human self, and here it is. Through the self-sufficiency we inherited from the Fall, we instinctively regard ourselves as something very much more than containers. "Vessels" the Bible calls us; it was the first description given by the Ascended Christ of the most dynamic Christian of history, the Apostle Paul: "He is a chosen vessel unto Me": just a vessel, that was all. Were all the

dynamism, the wisdom, the revelations, the passionate love, the self-sacrifice then attributes of the vessel, or of Him whom it contained? And Paul himself went on to call us all "earthen vessels".

If God is the All, and we are merely the means of His Selfmanifestation, is it not a fact that we must be just containers? "Christ is all and in all."

"Temple" is another like metaphor, for a temple has no reason for existence except to house its god: "Ye are the temples of the living God; as God hath said, I will dwell in them, and walk in them."

Not even tin cans, but nearer to crackpots! Humbling, self-emptying, an offense to any man not enlightened to facts by the Spirit of God. But let us get it plain, and without equivocation. If God is the All, and we are merely the means of His Self-manifestation, is it not a fact that we must be just containers? "Christ *is* all and *in* all." "Temple" is another like metaphor, for a temple has no reason for existence except to house its god: "Ye are the temples of the living God; as God hath said, I will dwell in them, and walk in them"

The point then is that a vessel or temple has only one function (and you will remember that we humans have a misconception of the function of the human

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self). Activity is not the function of a vessel, but receptivity. Here we reach right down to the roots. Receptivity is the simplest, most childlike human function. In Bible terms, it is not works, but faith. But what we have to re-learn is that receptivity is not a function, but the function. All other functions are by-products. The whole of life is a parable of this. Is not everything some form of the self-giving of God? And do we not totally live by what we receive—food, air, the floorboards beneath our feet, the clothes on our backs? And in most cases something

Life is surely based on receptivity, and the Bible word for receptivity is faith. Can anything be simpler? How wonderfully God has made us: to live, spiritually and materially, by exercising a capacity which is as near as possible to doing nothing just receiving.

has died to give us life. Life is surely based on receptivity, and the Bible word for receptivity is faith. Can anything be simpler? How wonderfully God has made us: to live, spiritually and materially, by exercising a capacity which is as near as possible to doing nothing—just receiving. Not reaching up to drag things down, but things poured upon us in such abundance that we just open our mouths and they are filled: and the gift of gifts we receive is Himself.

Wait a minute, you may object, but we do have to act also. Certainly, activity is a product of receptivity, but not a substitute for it. But remember we said that we must take extreme measures to expel the human self from its false position before we can replace it in its true one. Certainly, we are real persons. We think, we will, we act. Yet it is not safe or even true for us to regard ourselves as such until first we have "died" to our independent selves, and begun the life of constant recognition (reception) of Another as the Real Self in us. We must start at the bottom and remain forever at the bottom-mere containers, vessels, capable only of receiving, and with no other capability.

Do we see then what this means? Not that we have a life to live with God as our helper. Not that we must pray more, give more, love more, witness more. Not basically that we are God's partners or fellows or co-workers, but that God Himself is the All in us. He is the One who prays, gives, loves, witnesses. He lives our life, our common everyday life—as we shall see more clearly later.

When we have really seen this, then we can add to it the other fact—that we humans are obviously more than inanimate pots and pans. We are people! Humanity has spent all the years of its history running amok with the claim to be autonomous selves, like a horse with the bit between its teeth. Therefore again we say, active self must be thrown right out, as it were, and replaced by receptive self, before we can allow the usurper back into favour again. But if the expulsion has taken place once and for all, and the lesson learned, then the self-in-action can be recognized again in its rightful function, although all our lives it will have to be reminded of where it belongs and snubbed when it tries to take over

again. Its rightful place and function is portrayed for us by Christ's parable of the Vine and branch, and Paul's analogy of Head and body. The Vine and branch truth emphasizes the indissoluble union of Christ and the believer. We are organically one. One tree, one life; yet in that relationship Jesus underlined the fact that we, the branches, are merely channels of the sap from the vine. A branch is more than a channel, because a branch is alive whereas a pipe is not, and a branch does absorb and utilize the sap to produce the fruit. It is not entirely inactive, though entirely dependent. But it was the dependence Jesus was pointing to: "apart from Me, ye can do nothing<sup>2</sup>." So that illustration is taking us one further than the vessel. First, we are merely containers. Then, having absorbed and accepted that fact, we are more. We are united to Him whom we contain in a way a vessel can never be united to the liquid in it. We are united because we are living people as He is the Living Person; yet in that union, as branch to vine, we remain as totally dependent as the vessel. Without the sap flowing through us, we can do nothing. Yet it is this time a living dependence, for we are to "abide in the Vine."

Once more then, Paul's illustration takes us further. We are body to head. Again that makes one Person, just as it was one Tree. So one that the Bible even speaks of the body (not the head) as Christ (1 Cor. 12:12³). Yet the body is as solely the agent of the head, as branch of vine. The total dependence is maintained. The union is maintained. But in head and body, the activity of the members comes to the fore. A body is made for action. A head is useless without a body, so the body in Eph. 1:23⁴ is specif-

ically spoken of as the fullness of the head, as the head of the body. They are necessary to each other. So here we come back full circle to active self, but dead, risen and ascended, and thus forever knowing itself as basically containing the Other, motivated by The Other, He living His own life and expressing His own Self through ourselves; yet we freely in action, just as if it was we, thinking, willing, working, laughing, talking, living as normal human beings in normal situations, and the world thinking it is just we,

The Vine and branch truth emphasizes the indissoluble union of Christ and the believer. We are organically one. One tree, one life; yet in that relationship Jesus underlined the fact that we, the branches, are merely channels of the sap from the vine.

except for something unusual they can't identify about us. What? We know: "your life is hid with Christ in God... Christ our life."

But to get all this into focus, we must probe deeper. To recapitulate, God is the one real Person who lives. We live as persons, so that our derived personalities can be the means of manifesting Him. Humanity, as all creation, lives, exists by His life, all are forms of Him; but we being persons, spirits, are the only creatures who can refuse to be what we were made to be—persons who contain The Person. This is what happened, we

### 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 (I 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!

<sup>2</sup> John 15:5

<sup>3 &</sup>quot;For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

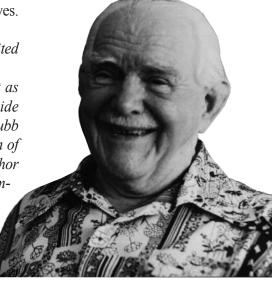
<sup>4 &</sup>quot;Which is his body, the fulness of him that filleth all in all."

humans receiving and containing another spirit—the satanic spirit of self-love, the enemy of God. Thus, though we live and move and have our being in Him, we actually live the life that is the exact contrary of His, the life of self-centredness; we express the reverse of God, and are therefore in His No, not His Yes; in His wrath, not His good pleasure; in His darkness, not His light; in His judgments, not His mercy.

How then can we become that for which we were created? Nothing can function harmoniously, except according to the laws of its being. Humanity in all its history is thus so patently out of gear, right down to each of our personal lives. How can we get into gear?

- God Unlimited

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



### Relax!

By Norman Grubb

...we humans want all our human proofs of feelings, evidences, results and so forth. On the other side of the gulf, and the bridge over the gulf, is the One who is forever unknowable and invisible to the human; and faith has staked all on Him, indeed the faith itself is really only He in us believing in Himself—there's nothing human left to it. If I hold a book in my hand and say, "This is a book," I am only directing your and my own attention to the fact of the book. If I say to you, "I believe this is a book," I am diverting your and my attention from the fact of the book being a book to my views and beliefs about the book. I have transferred your potential faith from the book to myself and my opinions. That is what we are continually doing, and is the cause of much weakness and wavering in faith.

I think that part of our spiritual education at the hands of God has necessarily to be dry times, times when He appears to have withdrawn His presence, times when the Bible ceases to speak to us, prayer is dull, our heart

seems cold, fruit seems to be nil; and such times are most healthy for us till we have thoroughly learned this one lesson—the difference between faith which has gone onto the Other Side because it has merely been His own believing in Himself in us, and we have nothing more to do with it than just to relax in the fact that He is believing in Himself in us; the difference between such a faith of God and our faith which is composed of how I feel about Him, how I know or don't know Him, how I see or don't see HIm at work, and so on. When we have learned the difference, we walk as naturally and composedly in dark as in light, in dry as in fruitful times, because it is nothing to do with us; the faith, being God's faith, is impervious to the storms that blow in the visible world. To a large extent, the variations disappear between dry and fresh, dull and bright, hot and cold, fruitful and fruitless, shewing that they were largely psychological and illusory to a faith that is fixed.

-God Unlimited

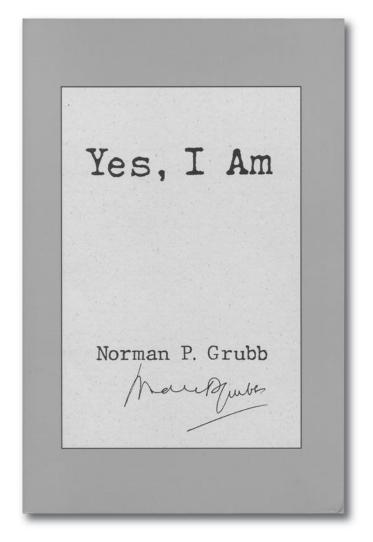
### Editor's Note

We hear a lot in Christian circles about what we're supposed to do as believers—pray, read the Bible, obey, trust—but what if God never intended us to

"do" any of these? Well, the radical truth is just that! "Apart from Me you can do nothing." (John 15:5.) God is the only real "doer." His eternal purpose for us as "vessels," "temples," and "bodies" is to receive His spirit. He expresses His nature through us, as us, so

that it's He doing while we simply receive. We have everything all wrong when we think we're the doers. If that has caught your attention then read on—we've brought you this issue of *The Intercessor* to dig deeper into this revolutionary Biblical truth.

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### The Secret Unveiled

By Norman Grubb

If we need further unchallengeable evidence of the fact that God created us for inner union with Himself, we can look at another perfect man on earth. Only two men came perfect from God, and both were called Adam. Both were the first-born of a creation. One lost his perfection, the Other retained His.

at Adam the second. We touch a mystery here, for He was both God and man on earth; but for our present purpose we will only look at Him as He certainly was—true man. The Son of Man was what He loved to call Himself, the Jesus of Nazareth whom Peter said God anointed with the Holy Ghost and

"Believest thou not that I am *in* the Father, and the Father *in* me? The words that I speak unto you I speak not of myself, but *the Father that dwelleth in me*, He doeth the works." The great secret was out at last.

One we know in history as Adam, the Other was called the "last Adam," the Lord Jesus Christ. We may be sure, therefore, that from these two we can reliably learn the way by which man is intended to live his life, and for what he is created, for they are both the first, the prototype, of their generations.

We have already looked into the life of Adam the first. Let us look

with power, and who went about doing good, as other men since with the same anointing.

What then were the secret resources of this sinless life, perfect in holiness, mighty in word and work? John tells us in his gospel, for the same gospel which supremely emphasizes His Godhead, also gives us the profoundest insight into His manhood. How striking that the

one thing He was always saying about Himself was that He was nothing! They challenged HIm on the healing of the impotent man. His answer was, "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these doeth the Son likewise."<sup>2</sup> They challenged Him on the judgments He passed; "I can of Mine own self do nothing," was His reply, "as I hear, I judge."3 They questioned Him about His doctrines. "My doctrine is not mine, but His that sent me,"4 was His answer. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."5 His very life was derived from Another. He said, "As the living Father hath sent me, and I live by the Father; so he that eateth Me, even he shall live by Me."6 In other words, He was living by "eating" the Father.

But He gave the supreme revelation in the most important conversation ever recorded on earth, His talk with His own at the Last Supper. We have already referred to this, but the vital importance was that for the first time in human history He was revealing to the human heart and mind the mystery of the union life. The disciples had never understood Him. How could they, when the Spirit of inner revelation was not yet given? They saw but a human being so often speaking to them about His Father, and that He derived all His wisdom and power from His Father. Where then was the Father? For He was now telling them that He was leaving them to go to His Father. They could only look at things in terms of space and time. They always saw things on the material level. He was on earth among them, His Father was in heaven. Now He was to leave them as orphans, and return to His Father. What should they do? What proof could they give that He had really gone back to Him? And so Philip made a direct request, "Lord, shew us the Father, and it sufficeth us." Open the heavens and give us one sight of Him, and we can face the world with confidence, he meant. Then came the supreme revelation. "He that hath seen me hath seen the Fa-

ther: and how sayest thou then, Shew us the Father?" If that was all He had said, we might surmise He meant that He and the Father were one Person, and to see One was to see the Other. But He did not. He went on to say, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the works."8 The great secret was out at last. All these years among them He had been living as a man in hidden union with the Father. As perfect man, He fully knew His natural nothingness and constantly spoke of it; but He also knew that man was created to be indwelt by God, and He had always known that indwelling so completely that all His mighty words and deeds were not His, but the Father's, with Himself the container, the co-worker. He had said He did nothing by Himself, but what He saw the Father do. They thought He must have some telescopic sight into heaven; now they knew that He looked within. He said He only spoke what He heard, they thought He meant a voice from heaven: now they knew it was an inner voice.

And so this perfect Man shows us perfectly the hidden meaning of creation-the creature nothing but a container, the Creator living His own life in the creature, both distinct beings, both thinking, feeling, willing, acting; yet the one the nothing, the Other the all, the perfect polarity of creature and Creator, redeemed and Redeemer: and in this relationship both living life in its fullness, with every faculty put to its fullest use, for a whole man is really God in a man. And when this law of life is clearly seen in both Adams, we all can see that the Christian revelation of Christ in me by grace through faith is not just some pleasing and convenient addition to life, which I can take or leave. It is life. There is no other life (1 John 5:11, 12). "Abide in Me, and I in you...for without Me ye can do nothing."9 It is the fundamental necessity if I am ever to know life and live it according to its predestined pattern.

-The Liberating Secret

<sup>1 1</sup> Corinthians 15:45: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

<sup>2</sup> John 5:19

<sup>3</sup> John 5:30

<sup>4</sup> John 7:16

<sup>5</sup> John 7:17

<sup>6</sup> John 6:57 7 John 14:8

<sup>8</sup> John 14:10

### One Woman's Answer— What To Do When Your Life Resembles Alphabet Soup!

by Page Prewitt

### Part One

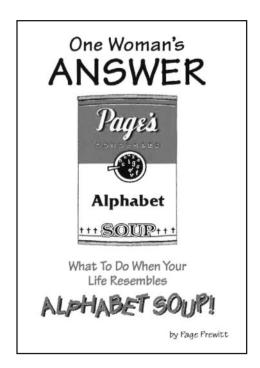
Life for me had become a hopeless search for a reason to live. My search was rewarded when Norman Grubb, a retired 80-year-old missionary from England, began to share with me what the Bible said about me. I was thrilled and shocked by what I saw and heard.

My dilemma, liking what I heard but not daring to believe it to be true, plunged me into a search to check out Norman's teaching. As a result of that search, I became convinced that what Norman taught was what the Scripture taught—that real life was God living out through His children.

Knowing this to be true did not make it a reality in my life. I was desperate for Christ to take over my mess of a life and live it for me. My focus was always on "me" and how terrible I was. Then one evening, while standing at the stove in my kitchen, the Lord said to me, "Dare to say about yourself what I say about you."

It was at that moment that I first said I am Jesus Christ in His Page Prewitt form. As I said that, I appeared to myself anything but what I thought Christ would look like. I had been waiting and waiting to look and feel differently before I would declare myself to be the Page form of Christ. God's word came and I obeyed (the obedience of faith—our only requirement—*Rom. 1:5*).

I said it and believed it. I don't know why—desperation, I guess—but I took it "hook, line and sinker." Since that day I have never doubted the truth of it.



God has been faithful and has never let me down.

God in His precious love for me knew I was desperate and sent Norman with His truth in the nick of time. I believe, had I not caught on when I did, I would have eventually killed myself or would be in a mental institution today.

Knowing that there was another here (Christ) to do for me what I had proved

I could not do for myself (live life) began to put me at ease. The pressure, the condemnation and the self-hate began to lift. I began to experience a freedom and pose that I had never known. It was now up to Him to live and be how and what He wanted to be through me. I had failed miserably, so I had nothing to lose.

My outer circumstances didn't suddenly become wonderful. Life as a wife and mother remained hard. My husband continued to dislike me and felt free to say so. Dealing with my four children was still very difficult, but I began to see it all in a new way. I started to see that things were exactly how God wanted them to be. Life was not a nightmare that had trapped me; it was God's situation for me. He was in my circumstances and was in me to handle whatever circumstances He sent my way. I was Christ in my form, not because I said so, but because the Bible said so.

I also knew there was a time, before I became a Christian, when I wasn't that and that I became "Christ in my form" at the time of my conversion. But before that day in my kitchen, I had only been aware that I had been born again, that I was saved. When I made my statement it was the first time that I acknowledged aloud—to myself and to God—that as a Christian, this is who I am. So let me go back to the "beginning."

#### **How I Came to Christ**

From my early childhood, I had a desire to know God and a desire to be a right person. I knew I didn't know God, and I wanted so to know Him and to go to Heaven. I knew I wasn't "right" and wanted so badly to be right. My mother would say to me: "Little girl, you had better change your ways." I wanted to change my ways—but how?

I finally concluded that probably only priests, missionaries, ministers and nuns (and possibly my saintly grandmother) did right, knew God and were going to Heaven. There didn't seem to be much hope for my becoming a nun, but I thought that maybe one day when I was old, I would be like my grandmother—wear my hair in a bun and sit pleasantly doing needlework.

One time as a teenager, spending the night with a friend, she asked me, "Page, are you saved?" Too embarrassed to ask what she meant, I vaguely nodded assent. Whatever did being "saved" mean?

When I was seventeen years old, living in Coral Gables, Florida, I found out. I was invited to a Youth for Christ meeting and heard Ephesians 2:8-9 quoted: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

There was that word again—"saved"!

The result of hearing that was that I soon received Jesus Christ as my personal Savior and was "born again." I was saved!!

But until I found that being saved meant more than just "going to Heaven" and that who I had become when I was born again was *Jesus Christ in my form*, my salvation did little for me but assure me of Heaven. Life for me was as if I had written the seventh

chapter of Romans. What I didn't want to do, I did; what I hoped I would do, I didn't. The bondage of being a Christian was as bad as the misery I had in my search for God.

#### **College, Marriage and a Family**

After I had moved away from Florida, gone through college in North Carolina, married an attorney, moved to Mississippi and borne four children, I finally discovered the living truth of Galatians 2:20: "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." And I myself began to really live.

It was not so much that my life situation got better (for actually it got worse!), but that I experienced a total change in my way of seeing myself and life around me. And even though there was much that brought me to near desperation, there is nothing about those years I would want to have been changed. I see it all as God's perfect purpose and plan.

Some time after I first said that I was the Page form of Jesus Christ (who I am), the day came when I needed an explanation for how—although I knew I was an expression of Christ—sin and failure played such a mammoth part in my experience.

I had found the basic answer concerning my life years before when I saw the truth of who I really am. Now, God was getting ready to show me the next step: what to do when knowing and saying who you are is not enough.

I have found the key to living this Christian life as Paul said it could be lived. Taught from the Scripture, and with the help of Norman Grubb and countless friends, I have, by positive and negative "pulls," come to see the missing explanation.

#### **No Independent Human Self**

In a word, for me, it has been finding out there is no such person as an "independent self." Today I not only affirm who I am, but I have been privileged by the Spirit to lead many other believers into this same acknowledgement. Bill Bright, of Campus Crusade for Christ, used to say that until you see those you introduce into the Kingdom bring in others, you haven't experienced real in-depth fruit-bearing. I even have "grandchildren" in the faith of knowing that they are expressions of the Living Christ.

Now, after years of experience in reallife situations, I can say I know how to fully operate as a "knower." I "know" who I am and I now know how to operate as who I am.

The term "independent self," as such, is not found in the Bible. The idea, however, pervades the Scriptures in the lives of the Old Testament as well as the New Testament believers. We find it in the teachings of Paul and in the words of Jesus. Jesus said it, Paul explained it, John confirmed it. And I dug until I found the hidden treasure.

This truth has been available for all believers, and there have always been those who saw it. In our age, however, there is a resounding emphasis on the self. We can say that since Freud in more modern times, and even as far back as Aristotle, attention has been drawn to the self. But today's quest is almost a hallmark of our times. So it seems appropriate that the Holy Spirit is giving to God's people the true answer to "know thyself."

This is what I have found for myself. I already knew God and had found Him always complete. What a joy (what a relief!) to finally know myself, and to find that I, too, am complete. As Peter says, "His divine power has granted to us everything pertaining to life" (2 Pet. 1:3). And James adds that we are "perfect and

complete, lacking nothing" (James 1:4).

At a recent conference in Blowing Rock, North Carolina, I was asked to speak and began by saying, "I want to talk about when saying 'who you are' is not enough." Over the last few days there, I had talked to individuals whose lives were not working out to their own satisfaction. They told me, and I knew it to be true: "I know and say who I am. What is the problem?"

I could see there were problems in their lives, and they would proceed to relate them in depth. There seemed to be a dilemma over life, even when they could see and know and say that they are Christ in their forms. In fact, the longer their experience in this was, the more frustration they had when life just was not "working out."

As you read this, if you are someone who has been saying, "I know who I am and I know what it is to be a believer," but somewhere you have a "sticky wicket" that you can't work out—in your interpersonal relationships or in some situation that you are part of—then, as a friend of mine often quips. "LISTEN UP"!

#### We Are Body, Soul and Spirit

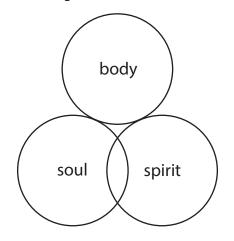
Knowing I was Christ in my form and at the same time feeling all kinds of negative feelings were very confusing to me. How could fear, anger, hate, etc., and Christ all be fit together in this person I called "me"? It began to come clear to me when I saw a simple illustration in a Watchman Nee book. I have added to his illustration.

The circles give a picture of us as persons. We are tripartite—made in three parts: body, soul and spirit. The body is the house for soul and spirit. The soul is where we experience feelings and thoughts—emotions and reason. Our spirit is the part of us that is created in God's image and is the seat of desiring,

willing and knowing.

Before we can appreciate who we are in Christ, we need to understand who we were before Christ became our personal Savior—in other words, before we became born again.

In our non-Christian state, we were joined at our spirit center with the spirit of Satan. You probably don't think this can be true, because when you think about Satan, you immediately think extreme evil. Satan is not necessarily always some killing, stealing, horrible person. The evil that he is (really, all the evil there is—period) all boils down to one simple thing: self for self. All the evil there is originates here: self for self.



#### **BODY - House for soul and spirit**

"Do you not know that your body is the temple of the Holy Spirit who lives within you?" (1 Cor. 6:19).

#### **SOUL - Emotions and reason**

- 1. Fmotions:
  - A. Where I feel things: hate, fear, jealousy, lust, shame, etc.
  - B. Love: *phileo*—brotherly love; *eros*—sexual love
- 2. Reason:
- A. Ideas
- B. Where I reason or think things out

#### SPIRIT – Desire, will and mind

- 1. Desire: God's agape love. "For God so loved the world that He gave His only begotten Son" (John 3:16); "Love your enemies" (Luke 6:27).
- 2. Will: Choices made here. Sin has its roots here. "Not as I will but as Thou wilt" (Mt. 26:39).
  3. Mind: My spirit knowing. "What man knoweth the things of a man, save the spirit of a man which is in him?" (1 Cor. 2:11).

#### **How Evil Began**

Satan, originally Lucifer, was created to be God's light bearer. He would proclaim God. God did not make Lucifer into Satan. Satan did this by his own choice. In effect, he said "I will be equal to God, I will be like God, I will be God unto myself." (Compare references from Isaiah 14 and Ezekial 28).

There is no truth in the belief that a created being can ever be equal to his Creator. Lucifer came out of God, and in his original form he was a self-giving self because he was "bearing" God's light. But by his own choice of believing wrongly about himself and rejecting that "light," he became a fallen form of God. He became a misused form of the self-giving, all-loving being of God. He became Satan, a self-forself, an "I'll be for myself" distorted form of God. God Himself had eternally said "no" to being that, and in this God cannot deny Himself or lie. His eternal, fixed choice was to be forever the God of outpoured love. Lucifer chose the opposite.

Sometime after Satan's fall, the Bible tells us that Adam fell and that all persons come into this world in the form of fallen Adam.

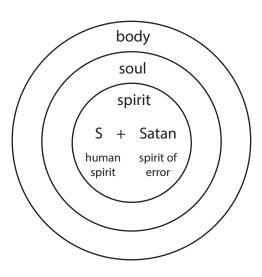
So as the circle represents, at their spirit center, all persons are joined to the spirit of Satan from birth.

Now to you, the reader. Before you accepted Jesus Christ as your Savior, your spirit was in a "hook up" with Satan. Everyone you know who is not a Christian still is. The characteristic in all non-born-again people is self—selffor-self—an "I'm for myself" attitude. Even in their good deeds, the root is self. They are expecting to get something back for themselves.

If this is an unacceptable view to you, just begin to watch them, and sooner or later you will see this. For example,

you will hear the whine of "I was so nice to her, and do you know what she did?..."

People do not like to hear this about those who are not Christians, and I don't particularly like to mention it. I mention it, however, for two reasons. First, so you will realize who these people really are by nature. Second, because your heart and mind needs to be broken for others. You need to be more concerned. This concern includes (if they have not received Christ) your husband's best friend, your golf buddy, the friend you lunch with, your precious sister or just "good ole Mary Sue" who waits on you at the drugstore.



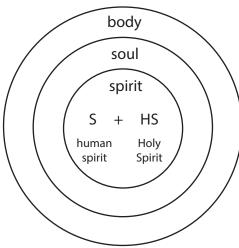
Now let's look at the circle that represents the "born-again" person.

We notice that the body of the Christian contains a soul, and a spirit that is now hooked up with the Spirit of Jesus Christ. How did this hookup occur? The Bible says it happened through the death of Jesus Christ on the cross. You ask, "What has that got to do with me...Jesus Christ, in history, dying on a cross?" You might add, "I know that the blood of Jesus washed away my sins, but how does it work that it gets a switch going and gets my spirit 'unhooked' from the spirit of Satan and now 'hooked up' (united) with the Holy

Spirit? How does that work?"

### "One Died for All, Therefore All Died"

The Bible says we "died with Him" (Rom. 6:6) and "in Him we are dead" (2 Cor. 5:14). What does that mean? What does that mean to you? When I used to think about it, all I knew were those words. They made no sense, and I had no understanding of what they truly meant. Even though the Bible talked about me being dead, I knew that I was very much alive. One of the reasons it meant nothing much to me was that I was also ignorant then of the fact that before my conversion I was joined to this other spirit—this wrong spirit— and needed to get rid of that spirit.



The way spirit gets out of a person is through death—which is not annihilation or ceasing to be. When you die, the spirit goes out of your body. So when Jesus Christ took us to the cross in Himself, what he did for us was take on this sin nature. In some mysterious way—don't ask me to explain it to you—for our sake "He made Him to be sin, [He] who knew no sin" (2 Cor. 5:21). He became sin for me! And He became sin for us so that "we might be made the righteousness of God in Him" (also 2 Cor. 5:21).

Jesus Christ took on that sin spirit and

He died, so the sin spirit went out. And when we take him as our Savior, His death works the same thing in us. The way to get a spirit out of a person is for that person to die. So Jesus took that spirit of sin, died on the cross, and that spirit went out. But did it go out of me when Jesus Christ went to the cross? NO. It went out of me when I, by faith, took the work He did on Calvary to be my own.

So he died on the cross, and I died in Him. In some mysterious way—I don't understand how—the Bible just says in Him I died and in Him you died too. In that death, the old spirit of sin went out. And death is only the means to life.

The body of Jesus lay in the grave for three days. There was no spirit in it, being dead. Then the Bible says that God's own Spirit quickened Jesus' body and resurrected Him. The Bible also says that the same Spirit that raised Jesus from the dead now therefore lives in you. That very same Spirit quickened you and brought you back to life. This is the new birth of John 3.

So that is how you, at your spirit center, became joined to the Spirit of God. Your spirit becomes joined to the Spirit of Christ through this work of Christ. In 1 Corinthians 6:17 we are told that he that is joined to the Lord is "one spirit with Him."

Continued in the next issue.

### BIDIE BEDPOCK

# "He is able to save completely those who come to God through him."

- Hebrews 7:25 (New King James Version)

An intercessor is not "working for God"; he is the human means by which God is doing His own work-and that's all. The fundamental difference is between the way we "tried" to be God's servants, when we were still under the delusion that the redeemed man does God's work for Him and with His help, and the revelation now given us that we are not really we at all, but He in us that He may be He by us. We, indeed, need to have this clear deep down to the center of our consciousness, so that our basic outlook on what we commonly call Christian service has been revolutionized; and we cannot, simply cannot, be caught up again in that frustrating, ulcer-causing, nervous-breakdown-producing rat race of "doing our best for Him."

Our calling is to activity, non-stop activity, probably more ceaseless and intense activity than in that former way; to a sacrifice that, as with C.T. Studd and so many thousands of others, may bring us the honor of empty pockets, worn-out bodies, lives laid down (and we reckon it the highest honor God could ever give a man when it was said of Jesus, "It pleased the Lord to bruise him")¹. All this is now God in saving action by us, God reaching man through man. The intercessor is commissioned (Isaiah 59:16)². The intercessor is involved (Isaiah 53:12)³. But all this is meaningless unless the intercessor is also authoritative (Hebrews 7:25)⁴. ■

-The Spontaneous You

<sup>1</sup> Isaiah 53:10

<sup>2 &</sup>quot;And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his right-eousness, it sustained him."

<sup>3 &</sup>quot;Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

<sup>4 &</sup>quot;Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."



Life is surely based on receptivity, and the Bible word for receptivity is faith. Can anything be simpler? How wonderfully God has made us: to live, spiritually and materially, by exercising a capacity which is as near as possible to doing nothing—just receiving.

-God Unlimited

Not even prayer or the Scriptures are our living water or our armor; these are His changeless self, the real Self in us. As we learn to recognize Him in us at all times, fellowship and communion with Him will spontaneously become the heartbeat of our lives.

-God Unlimited

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.

-The Law of Faith

Is there love? God is love. Is there light? God is light. Is there wisdom? He is wisdom. Is there faith? He is the eternal believer in Himself, for "I Am" is His name. Life is never found by searching for or possessing things. Life is a Person, and is found only in living relationship with the Person.

-The Liberating Secret

Only when we are consciously weak, as Paul said, then is His strength perfectly manifested. When we are fearing, He is courage. When we dislike, He is the love. And Paul goes as far as to say that he personally takes pleasure in negative situations of weakness, hurts, needs, problems—for when he is weak, then he is strong.

-Who Am 1?

# You Simply Receive

By Norman Grubb

Excerpt taken from The Key to Everything, by Norman Grubb, published by CLC Publications, Copyright 1960. www.clcpublications.com.

Essentially from eternity there has been only one Person. This is difficult to realize. Yet throughout the Word of God it is underlined. God was before all: He is the beginning and the end, the alpha and the omega. He is love, He is inconceivable beauty. He is the all. If that is so, then the link between HIm and us, whom He has created, is the link between the One and the means of manifesting or making known the One. In other words, our relation to Him is that of containing Him in such a way that He may be recognized.

That is why the primary function of all creation, animate and inanimate, is receptivity. Your basic function, and mine, is the same—to simply receive.

This is demonstrated, silently, around us all the time. It's never better seen than in the spring-time.

If there were no receptivity in the trees and flowers and shrubs, we would have a desert around us. These things spring to life because of their quiet reception of the sunlight and moisture poured on them. What they receive they utilize. But utilization is secondary to reception.

In Biblical language, we call this faith.

### **Better Seen Than Said**

But no finite language can completely portray the infinite. So different illustrations are necessary in order to complete the picture of our relation to Him.

Look at the number of times the Bible calls us vessels. "We have this treasure in earthen vessels that the excellency of the power may be of God, and not of us." We are "vessels unto honor, sanctified, meet for the Master's use, prepared unto every good work."

Now you see at once the beauty of the illustration: a vessel is a hollow object made to contain something. And God has made us vessels.

Of course, if God makes us vessels, His intention is to fill us. God doesn't fool with His creation; if He made anything to be filled, He must see to it that it gets filled.

This fact underscores receptivity—our receptivity. The whole function of the vessel is to receive something.

Now get this clear: the vessel never becomes the liquid, nor the liquid the vessel. I add this because we

1 2 Cor. 4:7, 2 2 Tim. 2:21

humans are so proud that there creeps into us the idea that we can be deified. That is *blasphemy*. There is no such thing as self-deification, except that of Satan, the pseudo-god, and what we share with him. The divine can dwell in the human, but forever the human is the human and the divine the divine. God has said, "I will not give My glory to another."<sup>3</sup>

That is the vital importance of the vessel illustration: we are forever the container; He is that which we contain. That relationship never changes.

But there are other illustrations which both Jesus and Paul used which give us an enlarged picture of our position as receivers.

The famous one is that used by Jesus when He likened Himself and ourselves to the vine and the branches. Now we get a vital, active relationship. We begin to see that the illustration of the vessel is only part of the truth. A vessel is a dead thing and separate from that which is poured into it. From the vessel illustration you might be led to picture us as simply passive containers. But we're not.

So Jesus gave us the vine and branches illustration. Through this our eyes are opened to the secret of the universe: union—the mystery of the universe: how two can be one and yet remain two.

In this dimension, infinite truth is always in the form of paradox. We never get beyond facts that are seemingly contradictory to common sense. In this dimension we can never fully comprehend truth through our senses. Our reason cannot teach it to us. We have to live with opposites which don't meet, with facts that are, to our understanding, not completely logical. It is good for us to recognize this, and to learn to accept both sides—both ways of knowing—

in their proper proportions.

This illustration of the vine and the branches is one of those paradoxes.

The living God, the living Christ, and I actually become one person and function as one person. Separation is impossible. It has disappeared. We function entirely and forever and naturally as one person. And yet we remain two!

### The Mystery We Live In

Two in one; one in two. We see the paradox in the vine and the branch illustration because, though the vine and the branch make one, Jesus says that the branch must "abide in the vine." Though the vine is the life and the branch the channel, yet the branch does things. It utilizes the sap and produces leaf and flower and fruit.

But its activity is secondary to its receptivity. This is where we fail. We make activity a substitute for receptivity. It is its outcome.

Paul gave us another illustration: that of head and body. Head and body make one organism, one life.

You can't divide head and body. My name is Norman Grubb. But my head is not Norman and my body Grubb! You can't divide the two.

The Bible tells us the same thing. For instance, 1 Corinthians 12:12 speaks of the body of Christ as being Christ. It says, "As the body [the body is, of course, the believers joined to Christ] is one and has many members, but all the members of that one body, being many, are one body, so also is Christ." The body is called Christ—not just the head.

The New International Version puts this even more clearly: "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ."

We are part of a vital organism which is an ascended, glorious, perfect Christ—the eternal Christ.

We are part of Him, yet we remain ourselves.

### **Self-Confidence Is Not Security**

In that relationship we are all dependent. Exactly as the body is dependent on the head and the head governs the body, so we forever remain the dependent member in the union. And the union is never safe until we know that.

So, until you have a few good knocks on the head and discover your conceited self, you're not safe to know the union. Maybe you've had plenty of knocks. They're the healthiest thing we can have. We've got to be made safe and understanding for this tremendous relationship.

He is the Lord. We are the cooperators. We are receivers

Basically every one of us has regarded life as something we must live, although we are glad to have the help and grace of God to assist us. Even though we are redeemed people, without realizing our error, we rely mainly on our self-activity.

Basically, every one of us has thought, "We're the people; let's get on with the work."

That is the reason for the long periods of training

through which, we read, God took all His servants in Bible times. Look at Moses. Few can equal his consecration. He threw away a throne as "the son of Pharoah's daughter," with all "the treasures of Egypt" and "the passing pleasures of sin." And he did all this for the mysterious Christ who had not even come—for he "esteemed the reproach of Christ greater riches," the record says (Heb. 11:24-26).

Yet there was one thing that Moses had *not* renounced. That was Moses.

"Learned in all the wisdom of the Egyptians," highly trained, highly educated, "mighty in word and deed," it says he thought the enslaved Israelites would understand that he was their obvious deliverer, and he set out to deliver them. Angered by an Egyptian maltreating one of his people, he beat and killed him.

But Pharoah sent the police after him—and what did Moses do? All he had left was a good pair of legs. So he ran.

A healthy body is useful—but you need more than two good legs to carry you through life for God! Moses had thought he could do the job; now he found he couldn't. He couldn't find God because, until he had come to an end of himself, God was a distant Person to him.

Unless you have come to the bottom of self you don't know basically in a crisis just how to find God. (Actually, you can't find God—because He's already found you. He's just there.) So the Spirit must teach you. You need to say, "That's fine, Lord, carry on." That's the honest and thoroughly natural thing to do.

I believe in being thoroughly irreverent with God! That's putting it in extreme form, but what I mean is that a great deal of our pious talk and reverent attitudes and language is a cloak for insincerity. Men of God, God's familiars, God's friends, talk back and forth with Him in plain language.

But Moses, like every one of us, had to learn that you don't do God's work by self-effort and self-wisdom.

### **Unquenchable Energy**

Forty years later, Moses saw what he had not been ready to see before. He saw a queer object near where he was tending sheep in the wilderness. It was a common bush of fire. But the curious thing, as he watched it, was that it didn't go out.

That is where God showed Moses what humanity is meant to be: a common bush aflame with God.

But a man must be common first. Moses, in his own opinion, had been a very uncommon royal bush, and God doesn't live in uncommon royal bushes. Then Moses saw this sight: God's presence, God's word out of a common bush—and as the divine fire consumes the bush, it refuels it. "The bush was not consumed." That's exactly what God does. The divine life keeps flowing in, as you give it out.

That is receptivity: the key to true humanity. *Then* you move out into activity.

No one can be active like a Christian—because the believer is motivated by the divine resources, the divine power, the divine Person. We've got to learn by our hard knocks to clear out of the way and recognize Another functioning—get His voice, His plans, His resources. Then we come back into the situation as servant, not boss.

Once you have come to understand that your basic function is a constant recognition of Another, the whole of life is transformed.

It is no longer a matter of inviting Him to come into your life, because you already have received Him. But it is the recognition of Another.

Another is the functioning one.

Another is the Person who inspires the prayers and imparts the faith and thinks the thoughts through our minds and expresses His compassion through our hearts and puts our bodies into action.

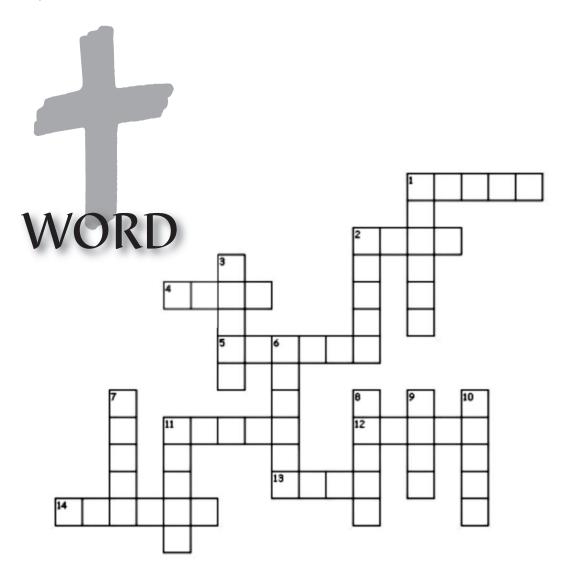
Once you've seen that, you see that He is the illimitable One. Then you relax and say, "This is what life is basically: Another living His life in me."

You've got your key to everything.

Every problem becomes an opportunity. Every tough spot becomes a chance to enjoy the luxury of seeing Him deliver us out of it. And you welcome such spots.

### RECEPTIVITY

"For we are a temple of the living God; even as God said, I will dwell in them, and walk in them." Yes, we are temples, vessels to contain the Holy Spirit, and as vessels our function in life is to receive the gift of God Himself, through the life of His Son, Christ Jesus. As you work this puzzle, you will see the truth in God's Word that a life of faith is seeing that we are vessels, not independent selves, capable only of receiving the Living Word, Christ, who lives His life through us as we believe we are one Spirit with Him.



### **Across**

1. In Luke 18:17 we see that we must be as dependent children, "Whosoever shall not receive the kingdom of God as a
ittle shall in no wise enter therein."
2. 2 Timothy 2:21 calls us the vessels we are, whose whole function is to receive and contain, "a vessel unto honour,
sanctified, and meet for the master's use, and prepared unto every work."
4. Mark 11:24 boldly tells us to have faith that our desires are God's and that we will receive what we ask, "Therefore I
say unto you, What things soever ye desire, when ye, believe that ye receive them, and ye shall have them."
5. 1 Corinthians 3:16 affirms that we, the vessels, the branches, contain the Spirit life that we have received, "Know ye
not that ye are the of God, and that the Spirit of God dwelleth in you?"
11. John 15:5 speaks of us being branches dependent on receiving the life from the vine, "I am the vine, ye are the
oranches: He that abideth in me, and I in him, the same bringeth forth much: for without me ye can do nothing."
<b>12.</b> James 1:17 tells us whom we receive from, "Every good gift and every perfect gift is from, and cometh down
from the Father of lights."
13. Acts 17:28 reveals that ALL things in creation are dependent upon God for life, "For in him we, and move,
and have our being;"
14. Colossians 3:11 states we are the manifestation of the Lord, " is all, and in all."
Down
1. In Acts 9:15 God makes it clear that Paul is a vessel created for His purposes, "for he is a vessel unto me, to
pear my name before the Gentiles, and kings, and the children of Israel:"
2. Romans 5:17 states that Christ lives His risen life through us, "For if by one man's offence death reigned by one;
much more they which receive abundance ofand of the gift of righteousness shall reign in life by one, Jesus
Christ."
3. Ephesians 2:8 proclaims we can only receive, not earn, the saving life of Christ, "For by grace are ye saved through
; and that not of yourselves: it is the gift of God:"
6. Romans 8:11 confirms that our life is dependent on receiving the Spirit of Christ, "But if the Spirit of him that raised
up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your bodies by
nis Spirit that dwelleth in you."
7. 2 Corinthians 4:7 confirms that we are vessels here on earth to contain God, "But we have this treasure in earthen
vessels, that the excellency of the may be of God, and not of us."
B. Dare to believe John 7:38 that your faith in Christ means His life will flow through you, "He that believeth on me, as
the scripture hath said, out of his belly shall flow rivers of living"
9. 1 Corinthians 6:17 assures us that upon receiving the Holy Spirit, we are one with the ONE who lives His life out
through us, "But he that is joined unto the is one spirit."
10. 2 Corinthians 4:10 states that we receive death and life in the Spirit of Christ, "Always bearing about in the body the
dying of the Lord Jesus, that the life also of might be made manifest in our body."
11. Galatians 2:20 assures us that Faith, receiving God's gift, is the foundation of our daily life in Christ, "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 I live by the
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By Norman Grubb

We have been looking together at this "mystery hid from ages and generations, but now made manifestwhich is Christ in you"; but we have said nothing, except by implication, of the one way, the one Bible way, of experiencing this union with Him. Nothing could be simpler, of course it could not, because we were created to live like that, but the exercise of the one simplest of all human functions. It is the faculty of reception, called in the Bible-faith. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name"; for believing is receiving. "Received ye the Spirit by the words of the law, or by the hearing of faith?"

We have pointed out all along that the one capacity with which human beings are endowed is that of receiving. The Creator gives, the creature receives. And obviously nothing is easier or more automatic than its constant exercise. Food, air, knowledge, the stored riches of this world, nothing is ours except by receiving it. "What hast thou that thou has not received?" asked the apostle of the Corinthians.

There is only one law of receiving-the law of desire. Out of the limitless stores of this world's treasures, material, aesthetic, intellectual, yes and spiritually, we receive what we see to be available and want. He the Giver of all, and we the recipients of what we want. The myriad acts

of reception and utilization in our daily lives are as near as can be automatic, so soon as we want these things. They are to our hands-the air we breathe, the food we eat, the books we read; "for what we are about to receive, may the Lord make us truly thankful," we pray at meals. And Bible faith is as simple as that. That was one reason why Jesus likened Himself to the simplest necessities of life, which we take as we need without thinking: "I am the bread of life"; "I am the light of the world"; "the water that I shall give him...."

But the one condition is always present-need: that is desire, thirst, hunger. Hungry? Here's the food! Help yourself! And that is why the first approach that God makes to us in grace is the law; and the first work of the Spirit is to convince the world of sin; and the first gift of the gospel is repentance. We must be brought to see our need, then His supply-and then the almost automatic act of faith. "Why," we just cry, "He's ours. He died for me. I'm forgiven! God's my Father and heaven's my home." And I hardly realize that in fact I've received by faith! Where there is the hunger, and where there is the bread, we just find ourselves eating!

All the activities of life, material or spiritual, are activities of faith-"faith which worketh by love," faith stimulated into action by desire. We are justified by faith (Rom. 5:1). We are saved by faith (Eph. 2:8). We are

sanctified by faith (Acts 26:18); we receive and exercise the gifts of the Spirit by faith (Rom. 12:3, 6); Christ dwells in our hearts by faith (Eph. 3:17); we live by faith (Gal. 3:11); we walk by faith (2 Cor. 5:7); we fight the good fight of faith (1 Tim. 6:12), and a dozen others. And in every case it is the same process: need, recognition, reception, realization.

Supposing we have been justified by faith, what has

To receive a

thing is to realize

believeth hath the witness

in himself." "Being justified

by faith, we have peace

with God." Need,

recognition, reception,

realization.

taken place? My faith had been deprived of its old treasured possession-my own righteousness. The vacuum must be filled. How can a sinner be righteous before God? The need had been created. I was hungry and thirsty for righteousness. The word of God came, offering justification by faith in Christ. Hungry, needy faith recognized this Bible-attested fact, and almost automatically received it. To receive a thing is to realize that it is mine: "he that believeth hath the witness in himself." "Being justified by faith, we have peace with God." Need, recognition, reception, realization.

Now take it further. The justified are sanctified. Jesus, who is our justification in heaven, is our sanctification on earth. In Him we died. In Him we rose to newness of life, with Him as our life: "Christ liveth in me." How do we know this? By faith: by need, recognition, reception, realization. But let us remember faith is possession, and possession is realization. That this is not so easy is pictured for us in Heb. 3 and 4. Jesus is seen as our Moses and Joshua leading us through the wilderness and across the Jordan, testing us by many a strange privation and frustration, and exposing by that means the folly of judging by appearances, of the reactions of the murmuring self, of the sin of unbelief; and at the same time demonstrating in Moses the glorious de-

liverances of faith. Gradually the lessons are learned by the few, learned that hard way: the final crossing of faith is made through the Jordan, and the promised land reached. And this is interpreted for us as God's rest, present-tense rest, for the believer. It is made plain that they who believe "do enter into rest," as an actual and continual experience; and that this rest is not from working the works of God, but from working our own works. It is the rest-in-experience from independent self (4:10); it is the replacement of ourselves by Himself, the Divine Worker, whose work is also His rest, for His yoke is easy and His burden light. But the writer to the

Hebrews does not portray the entering in as a light matter. He says it is preceded by a severe operation, by the surgeon's knife of the Word of God that it is mine: "he that

which alone can penetrate to the innermost lair of the independent self, the "good" self, the Rom. 7 self, and expose the subtle difference between soul (independent self-activity) and spirit (the dependent self) made one with God's Spirit, and thus between self-

activity and the works of the Spirit. And he warns us to fear lest we miss it and seek earnestly to find it.

So in this next grade of faith for sanctification, as in the first for justification, there has to be the preliminary breaking up of the fallow ground, before the seed of faith can be sown and fructify. We saw in justification that the Spirit must cut faith free from its false moorings in righteousness by works, before it can set sail in the winds of the Spirit for its true haven in Christ. And that loosening process, the conviction of sin till the soul is desperate for salvation, often takes a long time and may involve drastic dealings. Only when there is the hunger and thirst of a faith in a vacuum can there be the simple reception and

enjoyment of saving grace. And the same in sanctification. It is not now a question of the outward sins which subject the sinner to the wrath of God, but the indwelling sin which enslaves the saint; and once again faith has to be loosed from its false moorings. The saint has to learn that even in his new nature, self is as powerless as in the old; and that faith in any vestige of his own efforts to keep the law or work the works of God is like leaning his hand on a broken reed: it will pierce him; for law and sin are confederates in exposing the helplessness of self. Only by the hard way will he learn through wilderness privations and frustrations that faith, once more in a vacuum, must desperately seek another resting place: and only then can his eyes be opened to the inner meaning of these great truths we have been gazing upon. Then need is lost sight of in the recognition of the secret of supply; recognition is followed by glad reception, and reception by realization. "We which have believed do enter into rest."

Does that mean that the hungry soul can do nothing about it, because it may be necessary for him to go through a further period of preparation and testing? Indeed no. The digging up of the fallow ground is as much God's business, His work of grace, as is the sowing and fructifying of the seed of faith. All we are told to do is to believe. Let us then do so boldly. The process of faith as presented to us in Rom. 10 is that it starts with the declared word of God (10:17): "faith coming by hearing, and hearing by the word of God." That has already been given us in its completeness in the Bible, as it points to the living Word. The whole is open to us for our examination and digestion. But what actually happens, as we read it, is that out of its massed riches we "hear" certain truths by the Spirit, others we don't as yet "hear." Hearing is the operative word in this text, twice repeated. Hearing, it says, comes first by the Word of God. Some special words or truths are lit up to our hearts by the Spirit; we have been confronted just at that point by the Living

God. Hearing then gives birth to faith. In other words, the Spirit creates hunger by the engrafted word, and faith, the receptive faculty now quickened into action, feeds on it. That will be first of all an inner reception; but Paul also says that the word of God from His mouth must become the word of faith in ours (10:8, 9). We confirm the inner fact of our reception by the outer testimony with our lips. We "confess with our mouths the Lord Jesus," and thus objectify to ourselves that He is in us what He says He is, and enable the Spirit to bear witness to it with our spirits.

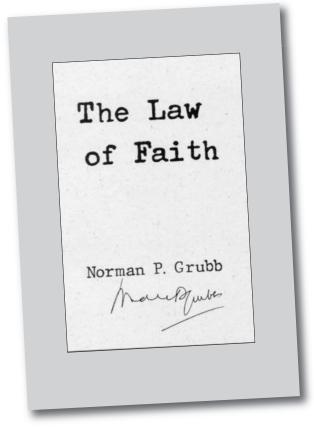
So this we must do just up to the light we have, and that light will not be some passing impression from a message we hear, but something which shines deep into our hearts. Where God shows us truth, there enter in by faith.

In this matter of sanctification, what have you "seen"? Have you "seen" Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me"? Has light maybe dawned on you as you have read these pages? If so, receive as fact what God has shown to your heart. That is faith. Then confirm it by confessing with your mouth what you have received. You may at once have the realization of possession; or you may not. I personally did not for some time after I first saw the light on this. But, if God has given you the light and the gift of faith to receive, then, though you may be forgetful at times, or unbelieving at others, He will bring you back to your act of faith again and again; and in His own time and way you will come to have the witness in yourself, you will know. Don't try to work anything up. The consummation of your faith in assurance comes down from above just as much as the beginning of your faith-from the Author and Finisher of our faith.

-The Deep Things of God

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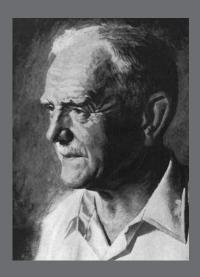


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> - John 15:5 (King James Version)

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by Norman Grubb

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