

The INTERCESSOR

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

intercessor.org

Volume 37, Number 3 2021

The Ultimate Reality

by Norman Grubb

Although I am a missionary secretary, the subterranean stream of my life-interest for thirty years has been flowing in the direction of what to me is total truth. Big words, and perhaps I should qualify them by a definition that “only the truth which edifies is truth for you.” After I had been a servant of Christ for twelve years on the foreign and home fields, I went through a strange phase of a kind of intellectual awakening. It seemed as though my heart had outpaced my head, and the time had now come when my understanding must catch up with my love. It was a painful phase at the beginning. I had to learn the dialectical truth that the way to clarity is through confusion. For a year I went through the strange experience of questioning whether there was a God at all (God forgive such presumption!), and found myself in the strange situation of knowing and loving One of whose existence I was uncertain! Though I decided that if He was the Big Illusion, I would be a little illusion along with Him! But what it did for me (which makes me sure that it was God who took me that way) was that it put passion into my faith. I must know. I must have sure grounds, even if those sure grounds were to be quite sure I could never be sure, but that I could and would believe!

That passionate pursuit has never left

me, except that it has brought me in my old age (65) to the calmer waters of an understanding which does appear to me to be the heart of the matter and the heart of the Biblical revelation. For several years now I have been occupied in sharing what I have seen (God’s seeing in me, I trust), with many others in conferences, churches, house groups, etc., and

I had to learn the dialectical truth that the way to clarity is through confusion. For a year I went through the strange experience of questioning whether there was a God at all (God forgive such presumption!), and found myself in the strange situation of knowing and loving One of whose existence I was uncertain!

it seems to ring the bell in many hearts; nor have I found reason to change the mainstream of the message, though different aspects come clearer all the time. I have put it in print three times, in *The Law of Faith*, *The Liberating Secret*, and *The Deep Things of God*; but I don’t know if every writer on the things of the Spirit has the same problem—no sooner

have I completed one manuscript than I see this and this and this which could be put so much more clearly, or whole areas of insights which should be added. And that is the reason for this little book. I feel like the automobile dealers who must produce a new model each year! I should add also that, though not a wide reader through lack of time, nor having the powers of concentration of a true student, I have delved and burrowed in various directions where I have met with authors, past and present (mainly past), who have struck me as germinal, writers “piercing even to the joints and marrow,” and not

In This Issue

The Ultimate Reality.....	1
Editor’s Note	4
A Misused Self	5
Total Truth.....	6
No Foundation, No Building	8
The Origin of Evil	10
The Sole Purpose of our Creation	12
Bible Bedrock	14
Faith Notes	15
Satan—God’s Convenient Agent	
Crossword	16
Q&A	18
Zerubbabel Free Streaming Audio.....	20
The Bookshelf.....	21
There is none beside me... ..	22
Words to Live By... ..	22
The Intercessor by the Numbers	23

The INTERCESSOR

The newsmagazine of
Zerubbabel, Inc.

Norman P. Grubb
1895–1993

Mailing Address

Home Office
Zerubbabel, Inc.
PO Box 1710
Blowing Rock, NC 28605
828-295-7982

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

merely proffering odd Biblical tidbits. They might make a strange array if I mentioned their names.

It seems as if we have to put things in extremes, in absolute terms as the Bible often does, to get truth to register in our consciousness. And I find there is a basic “extreme” which had to dawn as a fixation in my own spirit. I find equally that with hundreds of my fellow-believers whom I contact, few seem really to have “seen” it. Those who have not are hungry, not basically satisfied, negative and

...it suddenly dawned on me that the Bible does not talk about God having a lot of separate gifts and graces with which He would endow me (though a surface reading of the Scriptures might appear to say He had); but it continually says that God Himself (Father, Son, or Spirit) *is*, not *has*, so and so.

self-condemning in their outlook. Those who have know that they have “come home.” They have reached ultimate reality, and though they may wander from the road as we all do, they know where to return to, and how. I have to add too, though hesitatingly because ministers cannot all be teachers as well as evangelists and pastors, that in a great many evangelical churches the gospel of salvation is magnificently presented, seekers are led to Christ; but the totality of the gospel, the gospel in its ultimate category, is by no means so clearly presented,

nor maybe even understood by teacher as well as taught. It is evidenced by exhortations to Christian living being mainly challenges to pray more, give more, witness more, surrender more. The emphasis is predominantly on the active dedication of the Christian to his Lord, and to a much less degree on the dynamic remoulding of the believer by His Lord.

The extreme, the absolute, the revelation of which so totally re-oriented my own life, was the fact, so plainly and repeatedly stated in the Scriptures, that there is really only One Person in the universe, and that is God Himself. To say that sounds exaggerated, because we immediately counter it with the seemingly obvious alternative fact—that we also are persons. Yes, that is true in a purely secondary sense; but the trouble is such a totally distorted concept of the function of the human self has captured and blinded the world since the Fall that the only way to destroy the false and replace it by the true is by almost throwing out the human self on the rubbish heap, and only restoring it to its proper place when we have restored the right perspective.

The way I saw it was when it suddenly dawned on me that the Bible does not talk about God having a lot of separate gifts and graces with which He would endow me (though a surface reading of the Scriptures might appear to say He had); but it continually says that God Himself (Father, Son, or Spirit) *is*, not *has*, so and so. What you have is not you, but merely possessions you can share with others. What you are is you, and you cannot take parts of yourself and share them with others. The Bible says, God *is* love, God *is* light, Christ *is* our life, Christ *is* the power of God, Christ *is* the wisdom of God, Christ *is* our sanctifica-

tion; the Bible speaks of God our hope, our peace, our exceeding joy; (the peace of God, for instance, in its hidden meaning for those who have eyes to see it, is really God our peace; and the same is true of each attribute of God, which might read as if it was just some “thing” He shares with us, but in reality is He Himself as such within us): and the ultimate being “Christ *is* all and in all” for the believer, and “God all in all” in the universe.

It was the exclusiveness of God which confronted me. I had been looking for a lot of gifts and graces to improve me as a servant of Christ. The answer I received was “Nothing doing. There are no such ‘things’ for you. These things are not things at all, they are all the characteristics of a Person, and only one Person in the universe. They never can be yours. They are not available to you, nor attainable by you.” That shook me, and I needed a shaking—from this mistaken concept of the position and function of the human self. I cannot be thankful enough that I was given to see this absoluteness, this exclusiveness of God. I say again, it may sound extreme, it may not even be all the truth (in the sense that we are also persons), but once and for all I had to get out of my system the idea that ultimate life is I alongside God, God alongside me. No. Life is just GOD. Not God first, but God only.

What about things and people then? If God is the All, what are things and people? The nearest we can say, as the Bible says, is that they are the means of the manifestation of God. Everything is a form of God, a manifestation of God. The visible is made out of the Invisible, as Hebrews 11:3 says (Moffatt translation). “That’s a bit dangerous,” a preach-

er said to me recently. “You mean that God made everything.” No, I don’t, I mean more than that human analogy by which we say that an artist is here and his picture there, two separate entities, or a carpenter here and his table there, and so in that same sense we say that God is there and His creation here. This is a different relationship. We must bridge that gap of illusory separation. We must say that everything is God on a certain level of manifestation. It is God revealing Himself in the variety of His wonders.

It was the exclusiveness of God which confronted me. I had been looking for a lot of gifts and graces to improve me as a servant of Christ. The answer I received was “Nothing doing. There are no such ‘things’ for you. These things are not things at all, they are all the characteristics of a Person, and only one Person in the universe.

We see God in the beauty of colors. We hear God in the harmonies of music. Nowadays we know that all the infinitude of material objects have one invisible origin. What is that origin? The scientists say that probably man can never penetrate beyond the atom to its source. But the believer can. It is a Person. Paul said it two thousand years ago when he wrote, “By Him all things consist (stand together).” Faith can know what human reason never can. “By faith we understand that the worlds were framed by the Word of God.” The Word is God. He is

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!

the Word. Open our eyes then, and wherever we see things, we see Him in one form or another.

But is that not pantheism? How absurd—that God is a thing, or God is a color, or God is a sound? No, God is The Person. A person is not a thing, but things are forms of Him. “The whole earth is full of His glory”: He “fills all things.” How can we but worship—everywhere—not the thing, but Him in the thing.

And people? Now we come nearer home. Paul was bold to say of all humanity, redeemed and unredeemed, that “in Him we live and move and have our being.” That is a strong statement. Not just that He made us and in some sense we have a derived but separate life He has given us. No indeed. All men are *in* Him. Their natural life, their thinking and acting, are expressions of Him. It is impossible for any created being, of this world or any other, including the devil and his angels, to be out of God. All are “in Him” eternally, He is the hidden root of their lives, the hidden Self behind their selves. Separation from Him is an impossibility. ■

—*God Unlimited*

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

Editor's Note

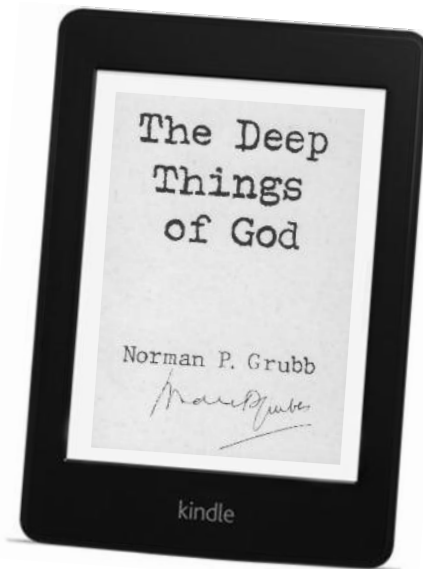
We are thrilled to bring you an exciting new series covering a full presentation of the Total Truth message in a logical order of topics. Each issue in the series

will be devoted to one or two topics. This first issue in the series covers 1. One Person in the Universe and 2. The Origin of Evil. We hope you find this study of foundational topics edifying and the truth within life-changing.

Available Now on amazonkindle

Great Titles by Norman Grubb:

- *Who Am I?*
- *God Unlimited*
- *The Law of Faith*
- *Yes, I Am*
- *Once Caught, No Escape*
- *The Spontaneous You*
- *The Liberating Secret*
- *The Deep Things of God*
- *No Independent Self*
- *To All Believers...*
- It's as Simple as This*
- *Intercession in Action*
- *Paul's Key to the Liberated Life:
Romans Six to Eight*



AND

Life: The What, The Who, The Why
by Page Prewitt

The Intercession of Rees Howells
by Doris Ruscoe

Starting at \$3.00

A Misused Self

By Norman Grubb

God is who He is because He is fixed, and fixed as love; plainly every person who is to find himself and be a person equally becomes fixed. We often hear it said that the origin of evil is an unfathomable mystery, but, unless I am mistaken, I have not found it so. It seems plain enough. First, we understand evil to be the term we use as the opposite of good. But, good is the term we use of God who is love, for all that love does is good. Thus Jesus, when called Good Master by the rich young ruler, said, "Why callest thou Me good? There is none good but God!" So then, if good is the term used of the Living God who is the other-love, evil must be the term used of anyone who, as a person, is the opposite of God, and evil because he is self-love. Evil, therefore, is a person who, as a free person, has made the opposite choice to God and is fixed in it—a misused self rather than a right-used self.

This is why in Isaiah, God says, "I am the Lord...I create evil." The moment God creates persons like Himself, and, in no other way can He have sons to develop His universe, they can only be developing persons by their freedom of choice; and fundamental choice is, shall I be an expression of God in His self-giving love, or shall I, in my freedom, separate myself as a person (though, of course, eternally having my being in God) and function as a self-loving self? To be such, the opposite to the Self-giving One, would

be what we call evil. Evil, therefore, is a necessary alternative in freedom. To be free involves the possibility of being evil. That is why it says that God creates evil. If He creates persons, He must create them free or they are not persons. If they are free, they can choose to become the opposite to Him in His fixed choice, and that is evil. Therefore, in giving freedom, God gives evil as a possible alternative.

And that, I think, is the eternal wonder of God's love in redemption, and the final revelation of the ultimate of love. In creating free persons, He created the possibility of the evil choice, yet He is not responsible if that choice was made. He could, therefore, have said, "Well, they made the choice for which I am not responsible. Leave them to it, and let Us make another race of persons," which is what He told Moses at the incident of the golden calf to stir in Moses the love-response he must have to handle Israel at this crisis. Exodus 32:9-14, and 32:32. But love belongs to need. Love is the debtor and need always love's creditor, for need, as Paul said, has an inescapable claim on love, which exists to meet it. So God as love has to go that second mile. Responsible for freedom, but not responsible for that wrong choice made in freedom, He says, "I will take the whole upon Myself, both the freedom for which I am responsible, and its wrong use, for which I am not responsible; and I will take that ultimate curse

of that wrong choice upon Myself, and remove it in the blood of My Son"—the Lamb ordained to death before the foundation of the world.

So we know where evil began. It was the first free person, not of this human race, but of the angelic order, who could only be established in his unique appointment as "the anointed cherub that covereth" (Ezekiel 28:14) by becoming fixed by choice as Lucifer, which means bearer of God's light. But, instead, he spoke his free word of faith which fixed him in self-interest, self-seeking, self-exaltation (Isaiah 14:13-14). Evil, therefore, had its public origin in a person who became fixed in self-centeredness, the opposite to God. This was "sin" which John explained as "transgression of the law," law being the way a thing works; and the way the universe works is by Him who is love. So sin is a person who is self-loving love, just as righteousness is the Person who is self-giving love. Both are persons, for the universe is the Person, and we, as persons, His sons in the Son, Head and Body. It is in our separation from Him that we have come to speak of aspects of Him as things, as abstractions, such as goodness, love, power, peace, joy, etc., or alternatively of evil, sin, hate, envy, etc., whereas they are the Person who is these things. God is the Person. Evil is a created person who chose to be the opposite to God, and is called

continued on page 19

TOTAL TRUTH

By Norman Grubb

To say something is total truth is the final word! Yet what else can I say if it is total to me? What follows has settled into me as Total Truth, as I have soaked in the Scriptures, always my final authority, these sixty years, and sought the interpretation by the Spirit and His inner witness. Other interpreters of the Word by the Spirit have been my helpers, both in print and in personal interchange; but always I have sought for and found the final confirmation for myself by the One of whom John writes: He who by His inner anointing “teaches you of all things, and is truth, and is no lie.”

I have to start with what in itself is the final word, and it is a staggering word to put in a few sentences; but all the rest of the superstructure which enables me to say “Yes, I am,” can only be built on this foundation. The Bible says, “In the beginning God,” and in the end, “God...all in all” (1 Cor. 15:28), as He will then be known by His universe—but is already known by us through inner seeing (1 Cor. 2:10-12). And, quite simply, if He is finally to be known by His universe as the All in all, He who is unchangeable from everlasting to everlasting has *always* been “The All in all.” And that means what it says. If God is the All in all, then all that exists is a unity of which He is the Center, and everything manifests Him, on one level or another.

That was what first truly opened my eyes to the One whom I had always thought of as a far-off Person quite apart from His creation, producing a new seeing of Him, who is Spirit, as actually revealed in all created

forms, even if they have been distorted from their original harmony. “The beyond in the midst.” That was a vast stride for me, for it gave me the “single eye” which Jesus said will fill the body with light. I began to be a “see-through-er” to Him rather than a “see-at-er,” in all that is in His universe, whether man or matter, whether evil or good. And I began to find the poise, calmness, hope and faith there is in such single-seeing.

I see also how all the universe seeks oneness, each individual part with the local object of its desire: as shown by the positive proton and negative electron which, united, form the atom; by the human marriage union of male and female; even by the searchings of individuals after political, national, and international union. All these are shadows and symbols of a desire for oneness with Him—most seeking with ignorance of the One with whom they seek union. But millions of us today are the privileged ones who have found that blessed oneness: Christ the Head and we the body. Jesus’ prayer is being answered: “That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.” And this right through to the final consummation we thrillingly await...the marriage supper of the Lamb, whose bride, ourselves by grace, “hath made herself ready.”

We can know our oneness with Him, for as He is Spirit we also are spirit. Jesus had said to the woman of Samaria, “God is Spirit”; and we too are spirits, for He is called “the Father of spirits.” So spirit is self: He the “I

am” Spirit, and we created spirits—like Father, like son. As spirit-self, I *know*; Paul said, “What man knows the things of a man, save the spirit of man which is in him?” As spirit-self, I *love*; for God is love, and we too all show love, whether rightly or wrongly applied. And as spirit-self, I *will*; just as He “works all things after the counsel of His own will,” so I have my freedom of will. This freedom was the first evidence of Adam being a person, in the Garden of Eden. So to be a created person in the image of the Creator is to be spirit as He is Spirit—He infinite and I finite; and I as spirit have knowledge, love and will. I know, I love, I choose; and my soul and body are the external agents of my choosing spirit.

He who is Spirit is He who is love. By the Scriptures, which reveal Him as love in the giving of His Son that we might have life, we know that His love is total self-giving love. He is the eternal Person-for-others. The reason why He is solely other-loving love rather than self-loving love we will see later. But its unchangeable consequence is that this universe becomes to us a safe and perfectly controlled one when we know that He manifests Himself solely in His other-love activities. We know that other-love can only be harmonious love, in which all that has its source in Him who is love—whether animate or inanimate, on every level of existence from the sub-atomic upwards—can only operate in “temperature” (Jacob Boehme’s term for normality or harmony) when each is “loving” the other; and to this the universe is coming.

But how full of contradiction to this is our present experience! We live in a world where self-love is the basic motivation. It seems we are in an inextricable chaos from

which we can find no way out—unless it were possible that all humans so love one another that we put the interests of others before ourselves, a condition which, we know, to the natural man is an unattainable ideal. But—surprise of surprises—the ideal has its reality. We who are born of the Spirit, joined to the Lord in one spirit, *are* loving one another! The eternal kingdom of love is already in evidence for those who have eyes to see it.

The world may point at Christians who don’t appear to love one another, but the world-wide brotherhood of those who do love one another is a visible fact today, which can’t be suppressed or obliterated; and we are part of it. One of the followers of Francis of Assisi said in those days to some who sought to water down his ways of perfect love: “There is an element in the gospel of Christ so disturbing that the world will forever reject it, but never forget it; and the Church will waver forever between patronage and persecution. Yours is the present, for the world will ridicule or crucify us; but I think the future is ours.” And he was right. That “element” is alive in millions today, of whom we are a part; and we are going to see again in these pages the marvels of the way by which this has become our total reality.

So here we start with our Total: God Himself, in ultimate fact the only Person in the universe. God is Spirit (hence we know Spirit is Person), and God is love (and that means He is other-love). And part of this Total we, the redeemed, have now become in our union with Him.

—Yes, I Am

So here we start with our Total: God Himself, in ultimate fact the only Person in the universe. God is Spirit (hence we know Spirit is Person), and God is love (and that means He is other-love). And part of this Total we, the redeemed, have now become in our union with Him.

NO FOUNDATION, NO BUILDING

By Norman Grubb

Jesus made the ultimate statement when he told the woman of Samaria, a simple woman of her day and no profound philosopher, "God is Spirit." We understand what a spirit is in Biblical terms, because we are human spirits, for the writer to the Hebrews called God "the Father of spirits." The Bible definition of a spirit is the inner self—as Paul says, "What man knoweth the things of a man save the spirit of man which is in him?" The spirit is the I, whether of God or man, which can only say of itself, "I am." It cannot be described, it can only be affirmed. We are—that is all we can say. But the important point is that this inner ego, which is I, is invisible, unreachable, meaningless, unless joined to me as part of me there is also means of expressing my "I." Therefore, we humans have, as spontaneous parts of ourselves, our souls (our emotions and reasons), and our bodies. They are not actually ourselves, they are our means of self-expression, yet they are so much parts of ourselves that we function as a spontaneous unity.

So with God. The Bible from the beginning reveals him as "The Universal Spirit," The One Person in the universe ("beside me there is no other"), who is also invisible, unapproachable and meaningless except to Himself, unless He has His means of expression. The second verse of the Bible says, "The Spirit moved upon the face of the waters," and lo, the creation.

That means that we must recognize Him as the world's Creator in a different relationship from the way we regard, for instance, a carpenter and the chairs he makes. We humans make things, but are separate from the things we make. But we have to learn not to attribute the limitations of our three-dimensional thinking—length, breadth, height—to the dimensionless One with whom there is no

such as space and time, as here and there. With Him, therefore, we are to see that He *is the* thing He makes; they are the forms He takes, in the same ways as our bodies are we, and yet not we. He is to be seen in the atom, in the tree, in music, color, every-

thing: as Browning says, "God is seen God in the star, in the stone, in the flesh, in the soul and the clod." When I look at a person, I don't differentiate between him and his body, though I know that actually he is not his body. So with God.

The important thing is to begin to see Him, the Spirit, as the Within One, rather than the Without One (though He is that also). Open our eyes and everything is actually He manifesting Himself in one form or another. Not some things which He makes and should be regarded as apart from, like a carpenter. When we see this, we begin to see that there is only One Person in the universe.

We shall not get the world or the universe, or ourselves with our human problems into focus until we have settled into the consciousness that there is only One Person in the universe; and all things and people find their place and meaning as derivatives and manifestations of Him, whether negatively or positively. Exactly as the Scriptures say of Him: "In him we live and move and have our being," He "fills all things," "God all in all," and Paul, that the non-Christian is without excuse because the visible things manifest the Godhead of the Invisible One.

But Spirit is person. We are spirits, we are persons, and personality in its freedom, originality, endless potential, can obviously not express itself through things, for things are limited, persons unlimited. How then can this One Person in the universe, God the Spirit, the Within One, express Himself? Obviously, by persons; and so we come to the Bible revelation of the meaning of the creation of persons. It is to be The Person through persons.

Human beings, therefore, are not fulfilling their destiny unless they are in a relationship in which we living is really He living by us. Anything less is really sub-human. But it must also be a relationship in which we are com-

pletely human persons, completely ourselves, not living by effort or compulsion, or law or dutiful obedience, but in a spontaneity in which we are we in all the full enjoyable expression of our humanity, and yet—so deep is the paradox—it is really He!

Turn to the Bible again, and we find it is exactly so. As far back as Joseph, a pagan monarch made the comment, “A man in whom the spirit of God is.” Moses was told he was being given a successor “filled with the Spirit of God.” David prayed in his great prayer of repentance, “Take not thy Holy Spirit from me,” and “Uphold me with thy free Spirit.” Years after, when David’s Psalms were quoted in Hebrews, it spoke of the Spirit, “saying in (not to) David.” Ezekiel said, “I will put my Spirit within you.”

Peter gathered all the great men of the Old Covenant together under one comment, “The prophets inquired what or what manner of time the Spirit of Christ which was in them did signify...”; and Jesus, the Son, again spoke the final authoritative word. He had often spoken of His relationship to the Father, and that He was going to the Father. So the disciples very sensibly asked Him, “Show us the Father,” obviously thinking in our dimensional terms that some vision would be given them of a Person outside them. But His answer clinched it, when He said that the relationship of deity to humanity is The Person within a person, not without; for they would have no vision given them of an external person. If they saw Him, they saw the Father, and not because He was the Father, but because “the words I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.”

Then He went straight on to say that it was good He was leaving them, because if they understood that far, they now localized God as within Him; whereas God who is the Spirit was coming to universalize Himself within millions of humans, starting with themselves. He had previously

called God Spirit and now He was saying that the Holy Spirit would be in them—the same Person.

And that was what happened at Pentecost. There they exchanged their faulty concept of an external God for the inner fixed consciousness, which cannot be described in our third-dimensional language, but can only be experienced, of the God who is Spirit, fused with their spirit, Ego with ego, as one and yet two. The means by which a human has a “personal Pentecost” may vary; that is not the important point. The end is invariable—a consciousness, a fixed unchangeable relationship in experience of God and me as one person.

And that was what happened at Pentecost. There they exchanged their faulty concept of an external God for the inner fixed consciousness, which cannot be described in our third-dimensional language, but can only be experienced, of the God who is Spirit, fused with their spirit, Ego with ego, as one and yet two.

The apostolic letters, which we call the Epistles, wholly bear that out. Paul’s constant theme was Christ in us, expressed specifically as a part of his message in the statement already referred to—“the mystery hid from ages and generations, but now made manifest...Christ in you”; and his own marvelously balanced definition (to which we shall make further reference) of humanity and deity in combined action—“Nevertheless I live, no, it is not I, it is Christ living in me; yet now it is I living, and living by the affirmation of that fact,” to paraphrase his great Galatians 2:20.

John takes it even farther, for Paul tells us how to get there, and

John then tells us what we are when we do get there. John says, “No man hath seen God at any time”; and at once with our separated outlook, our eyes go upward and we say, “no, we have not seen Him”; but John as good as says, “You have got it wrong. He is not up there. I am not talking of a vertical but a horizontal God. If we love one another, that is God dwelling in us and His love perfected in us.” God is actually dwelling in us and His love perfected in us.” God is actually the love *between* us when we are just spontaneously loving one another without direct consciousness of Him at all (1 John 4:12).

THE ORIGIN OF EVIL

By Norman Grubb

Real life, eternal life, is love—self-giving, others-serving, self-ignoring love: and that love alone is wisdom, light, power: and God alone is that love. God's power is love-power. *That* is the unique eternal life of God, and that is something completely other than the self-seeking selfhood of the creature. In that sense, the creature is the nothing, and He the all: and the human self is forever a container, a co-operator, a manifestor, but never the One in Himself.

Go back to the beginning, and we find that the Scripture reveals the rejection of this relationship to be original sin. Twice the prophets had unveiled to them a backward glimpse at the original anti-Christ (Is. 14;12-14; Ezek. 28:11-19), even as they had so many forward glimpses of the coming Christ. And both times original sin is seen to be independent selfhood. "I will be like the most High," said Lucifer. Egoism, self-centeredness, self-seeking, self-sufficiency, is original sin. All other sins are mere expressions, manifestations of this original sin. A creature who in all his exaltedness as a seraph could never, never be more than a container, would make himself

the thing-in-itself (the Person-in-Himself). The nothing would be something. Man would be God. That is why pride is the first of all sins. It is sin.

There is only one difference between the sin of Lucifer and the sin of Adam and Eve, a difference indeed of quantity, not of quality, but still very important. Lucifer went all the way in the sin of egoism. He set his will to displace God with man, the Creator-self with the created-self, the selfless-self with the selfish-self; and thus he opened the kingdom of the self-in-reverse, the kingdom of God's No, the kingdom of darkness, devil and hell. It is still God's kingdom, and we shall see the significance of that later, but it is the kingdom of God's wrath; he is still God's devil, but an angel of God's hell instead of God's heaven. Everything is in reverse to him; evil is good to him, and good evil; he loves what should be hated and hates what should be loved. God, who is the eternal Yes to all goodness, love, mercy, and selflessness, is equally the eternal No to their opposites. If He loves the one, He equally hates the other; if He blesses the one, He equally curses the other; for it is the nature of things that to say yes

to one point of view is equally to say no to its opposite. So Lucifer, the first egoist, with his hosts, who was the first to enter the forbidden realm of selfish selfhood, of self-filled rather than self-emptied selfhood, of independence rather than dependence, and thus became the spirit of sin, the essence of sin, found Himself in God's darkness, hate, anger, consuming fire.

Eve, on the other hand, was deceived (1 Tim. 2:14) by the Tempter and listened to his lies about God, not because she consciously opposed God, but because she was tricked into thinking that to disobey God would be to her advantage. Adam sinned deliberately (1 Tim. 2:14), but again, not so much in direct antagonism against God as under fleshly bondage to his wife. Both were more concerned with satisfying their fleshly lusts than with rebellion against God. They wanted the best of both worlds. They had not sinned that unforgivable sin against the Holy Ghost, the "willful" sin which "tramples under foot the Son of God." Theirs was the sin of flesh rather than spirit, Satan of spirit more than flesh. As a consequence, though now children of the devil, infected with his spirit (Eph. 2:2),

partaking of his rebellious nature, walking according to the course of this world, fulfilling the desires of the flesh and the mind, they were still conscious of right as right; they had eaten of the tree of knowledge of *good* and evil; the thunders of God's law could still reverberate in their souls, of which God's word of judgment and mercy to them immediately after their disobedience is evidence. Fallen, separated from God, dead in trespasses and sins, but not yet unredeemable, as are devils: on the devil's road, under his control, but not finally fixed as devils. And that is why this is a groaning world. Bound by sin, sold under our lusts, slaves to egoism, yet ever conscious of what we ought to be; challenged by highest ideals in personal, social and political life, yet never attaining them; constantly pointing the finger at other people's failures as a convenient cloak for our own. God is fixed in good, the devil in evil; but man is in between, on the road of evil but with an ear still open to the good.

But the devil did not create us; he stole us. Yet God knew what He was doing from the beginning. He foreknew what would happen, we are told, and had made His preparations. He knew that man was going to fall before He created him (1 Pet. 1:20). We may therefore be equally sure that He who foreknew all things knew that those heavenly beings who lost their first estate and first opened the kingdom of darkness, would

do this very thing. And what God foresees, He foreplans (Acts 2:23 and Eph. 1:11).

There is a point here which is probably not reconcilable to the human mind—the fine line between “the determinate counsel and foreknowledge of God” and any implication that God was responsible for the origin of evil. We need not stop to deny anything so obvious as the latter, but we can gain much benefit by grasping the certainty of the former. God foreknew the coming of evil into the universe both by the fall of angels and of man; it all had its place in the plan of Him “who worketh *all* things after the counsel of His own will,” and He had already made full provision for an outcome a million times more glorious than if there had never been a Satan and sin. Indeed, the Scripture plainly states that He deliberately subjected His creation to its bondage of corruption, to its groaning and travailing, to “nature red in tooth and claw,” in view of the overwhelming glory of the outcome (Rom. 8:20, 21). Strong words. And this much we can see: there would be no means of demonstrating the true character of love which lays down its life for its enemies, which overcomes evil with good, which blesses those who curse it, if there were no enemies, no evil, no curses. And in our own lives we know, by Scripture and by experience, that it is our temptations which drive us into the cleft of our Rock; it is our suf-

ferings which divorce us from the world and stabilize us in Christ: it is our frustrations and oppositions which give Him the opportunity to manifest His patience and love through us. If we were not harassed by temptation, we should not learn the lessons of abiding: if we were not faced with difficult situations, we should not practice the faith that overcomes them. So of this we are certain—that Satan never has had power or opportunity to take God by surprise, and to interfere in the smooth running of His creative plan and compel Him to change it. One day we shall find that Satan has been but an agent in God's unchanged, eternal purpose to crown His Son Lord of all and surround Him with the glorious inheritance of a redeemed humanity.

But if only One is to be glorified from eternity to eternity, only One must be the doer of all. If man has slipped into the quagmire of self-deceit, imagining himself to be somewhat by himself, deluding himself that he is a king, not a slave; the man must relearn that only One is King of kings and Lord of lords, and that at His name every knee must bow. He who, as Love, was Creator of all must now, as Love, be Re-Creator of lost mankind, and must bring him back by regeneration and re-education to the only relationship in which humanity can be true humanity. ■

—*The Deep Things of God*

THE SOLE PURPOSE *of our* CREATION

By Norman Grubb

PART ONE

It has been over three years since I laid bare my heart and mind in the book *Yes, I Am* (which I thought might be my last before I join the Hebrews Eleven “cloud of witnesses”). In it I had sought to do as Priscilla and Quila did for Apollos: “expound the way of God more perfectly.”

But in some areas I now feel that I did not adequately underline certain vital points. So I set out in sixteen sections some extra sharing in the hope of giving certain areas of the book further clarity.

The basis of all I have written is the one and only foundation of all truth: that there is only one Person in the universe—God, “The All in all”—and that therefore the whole universe, things or people, are nothing but dependent, derivative forms of the “in all” of “God All in all.”

When, therefore, we proceed on to find, by the Scriptures and personal revelation, that He is the Total Good, the Eternal Self-giver and Other-lover; then, He is The All, whatever there is in the universe of the contrary (the suffering, evil, misused negative) has its perfect love-purpose, and we replace our first disturbed human reactions with the fixed, declared faith and praise that all such things are the shadow side of the sunlight, the sufferings which condition us to experience their opposite in glory.

The consummation of the revelation is that it always has been God’s purpose to manifest His invisible Self in visible forms by His Son and sons. They would then be He in His divine nature expressed by His son family; and by them He would fulfill all His eternal purposes of perfection. We are that family of foreordained sons in whom He fixedly re-expresses Himself in our human forms. This is the developing history of the human race, right up to its completion as the divine-human brotherhood, with His own Son as “the first-born among many brethren.” And by this completion, made actual in Him, we humans may now know who we really are, expressed in Paul’s

revelation of the mystery of Colossians 1:24-29 as “Christ in you, the hope of glory.” We are all complete in Him, each fulfilling His love-purposes by and as us in our generation, and marvelously knowing our eternal destiny that, as we share with Him in the saviorhood sufferings (Col. 1:24), we move on to share His glory as co-inheritors of His universe, and to His eternal purposes of Self-revelation by us in His universe.

With this understanding by the Scriptures and Spirit-revelation, we examine and re-examine all these “ways of God” by which we are “conformed to the image of His Son.” We express their consummation in our Royal Priesthood, in union with our Eternal High Priest “passed into the heavens,” and know how to live as “more than conquerors.” As intercessors with Paul, we use with authority “the power of His resurrection” (Phil. 3:10-11) by calling into being, by faith, physical and material manifestations of that power. We take our share in “the fellowship of his sufferings” by being “always delivered unto death for Jesus sake.” We participate in the reaping of the harvest (“so death works in us but life in you”—2 Cor. 4:11-12), in the bringing of many sons unto glory (Heb. 2:10). This is being the completed self, of which Paul wrote as the final objective of his Colossians 1:24-29 ministry—“presenting every man perfect in Christ Jesus.”

The Law of Opposites: The Key to Consciousness

One fundamental law of the universe is that all things have their opposites. There can be no consciousness without opposites, and no means by which any thing can be manifested except by the interaction of opposites—the one “swallowing” the other up in “rhythmic balances interchange.” Each positive has its negative as its necessary reverse. Light and dark, sweet and bitter, hard and soft, right through to the ultimate negative of the material realm in the positive and negative of electricity, and the electron and proton of the atom. This law of opposites takes its conscious form in us as persons.

A self can only know himself by his awareness of the two op-

posing forms of conscious self-expression—as a self-getter or a self-giver (self-for-self or self-for-others). We are confronted with this in the “One Person in the Universe”: God Himself. It is said, “God cannot lie” (Tit. 1:2)—truth or lie being the two opposites a self must confront to be a conscious self.

In other words, that First Sole Self of the universe could have been a self for Himself, geared only to His own self-interest, which is what a liar is; and that is why from eternity He has been the opposite, the Trinity, in an other-love relationship to His only begotten Son: and thus, as it were (for we can only speak in human terms), there is a “death,” a cross, in God to what He can never be. He “dies” to being a lone self-for-self, and from eternity They are one, yet two, in the interchange of other-love; and the Third, the Spirit, is the Godhead reproducing Himself in the endless forms of love-creation, and at its summit, in created persons like Himself. That is why the Scriptures speak of God as a consuming fire (Heb. 12:29), and as light (1 John 1:5). A fire “dies to itself” in its consuming quality, and re-manifests itself as light, in its blessing quality. Fire: hell—Light: heaven.

Therefore, as persons in his image, we can only become conscious persons by being confronted with the opposites, and the swallowing up of the negative by the positive.

The History and Purpose of the Misused Negative

Thus, that top-most created being in the “heavenlies,” Lucifer, had to be confronted with whether he would be fixed as “the Light-bearer,” revealing not himself but God, or choose to be a light that solely lit itself for its own ends—that difference being a self-expressing self for self, or a self-expressing self for others.

And so here came into being in the heavenly realm a person with the opposite quality of nature to the Eternal One. So we read that there was “war in heaven,” and the devil cast out to the earth in great wrath, knowing that his time is short. And with him, hosts of angels who have made that same choice.

Carry that down to our race of humans. We could not function as conscious humans until Adam and Eve had been confronted with the two trees in the garden, and had been stirred to conscious choice—first by the Creator’s love-word that all was good and available for them except the one tree; and then Satan expressing the opposite form of self, and called “the god of this world” as exposer and, in that sense, originator of this opposite self.

God put Lucifer in the garden in the form of a serpent to confront our forefathers with the reality of the necessary opposites which would make them conscious of the use of appetite,

sight and mind, for self-ends, in contradistinction to the Creator’s other-self nature. The human race, destined as sons of God, had to experience the opposite sonship of their “father the devil” and its opposite consequences on and in them.

By no other means (therefore it was planned and purposed by God), could His family of sons, destined to inherit and manage His universe, become established in His own fixed nature of self-giving love, except by experiencing to its depth the opposite death-hell nature of self-getting love. By no other way could they be fully conscious of the opposites which, as the basis of self-consciousness, first go to the bottom of the self-for-self and the “curses” of that way; and, when there is a way of exchange, become established in the opposite nature of the self-for-others, the self-giving way—and thus be “safe” to manage His universe without the self-destruction of our present world in its “nature of the wicked one.” “O the depth of the riches of the wisdom and knowledge of God: how unsearchable are His judgments and His ways past finding out.”

The Necessity and Value of Suffering that Leads to Glory

In precisely the same way, our Last Adam, replacing the first as head of the eternal family of sons, could not be established in that “Spirit of Truth” Who had entered Him as a dove. So it is no light thing to become an established person—if it took Jesus forty days, without food and to the point of exhaustion, to settle those same three levels of temptation. He had to be within reach of the spirit of self-getting, and finally come to say, “Get thee behind Me,” and thereby confirm Himself once and for all as expressor of that Love-Spirit of self-giving love. So it takes no less trials and temptations in order for us to become established as right persons, able to express that “divine nature” in our human persons, and to be “made the righteousness of God” (2 Cor. 5:21).

So we confront the eternal duality of the opposites, and their rightful interactions, and the swallowing up of the one by the other; “death is swallowed up of life” (2 Cor. 5:4). This is also the way we redeemed humans get settled in our right negative of the human self. In its proper relationship to the Divine Self, we have died in Christ to the misuses of the negative, which was Satan expressing his nature of self-for-self by us and producing all the chaos, diseases, and distresses of this misused world.

This gives us constant practice in recognizing all these misuses in our outer experiences (which James 1:2-17 speaks of as “trials”), and turning them into their right use by the faith that sees Him in perfect purpose and production in all. This is the

Bible Bedrock

“Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”

— Colossians 3:11 (King James Version)

The heart of the stabilizing revelation to me, and what has become the total answer to all life for me, has been that there is only One Person in the universe, and that the whole universe is His myriad forms of Self-manifestation. Of course I am immediately dubbed a pantheist and am often asked if I am. Those who ask that either don't understand what a pantheist is or don't understand what I am saying about my own beliefs. A pantheist, according to its Greek derivation, means that everything is God. I am saying that everything is a form by which He manifests Himself, much as my body is not exactly I, but an outward form of the inner me. This fact, gleaned through Boehme, confirmed through the writings of many others, and with the foundations of the Scripture, has given me my anchor. It has moved me on from my separated concepts, and this I think is the weakness of evangelical teaching, of a God apart from His creation “making” His creation, much as a carpenter appears to be apart from the table he makes.

So He as the author of the universe is the inner life of it. He “fills heaven and earth,” therefore, is within them. He is to be finally revealed as what He really is—All in all, which leaves nothing but Himself. “The beyond in the midst,” the Transcendent in the Immanent. And as the One Person in the universe, He can only manifest Himself as a Person by persons. So Jesus lived His human life, as the archetypal man, by the Father dwelling in Him (John 14:10), which was the startling surprise to His disciples who, in their separated human outlook, expected an external revelation, when they asked Him to show them the Father. And He went on to say that this was why He had come as redeemer, so that God the Spirit who was in Him would be God the Spirit in an inner unity with all who receive Him. And that was Pentecost; not the outward manifestations which were but a means; but the end—an inner fixed consciousness of their union with Him—He in them—they in Him. ■

—Once Caught, No Escape

Faith Notes

The being of all beings, the Person of all persons can only be the opposite to a self-getter: a self-giver. He is love, and everything that ever happens in this universe has as its source and completion, the One who can do nothing but love. Everything, no matter what it looks like, is some form of self-giving love, for He cannot be anything else. That is our rock-like foundation.

—Who Am I?

“Faith is effortless, not sweating at it; for, as we say, faith is not we trying to drag God on to a scene to get Him to supply a need; that comes from our illusory concept of God at a distance, and we by ourselves in a tough spot. But it is recognizing that He is there with the supply before there is the need: ‘Before they call, I will answer!’

—Who Am I?

We live our normal lives.
That is the will and plan of God. We are the will of God,
not we find it.

—The Spontaneous You

• • • • •

What I am not, God is: and
God is not at a distance,
we are joined—one spirit.
He is my Other Self.

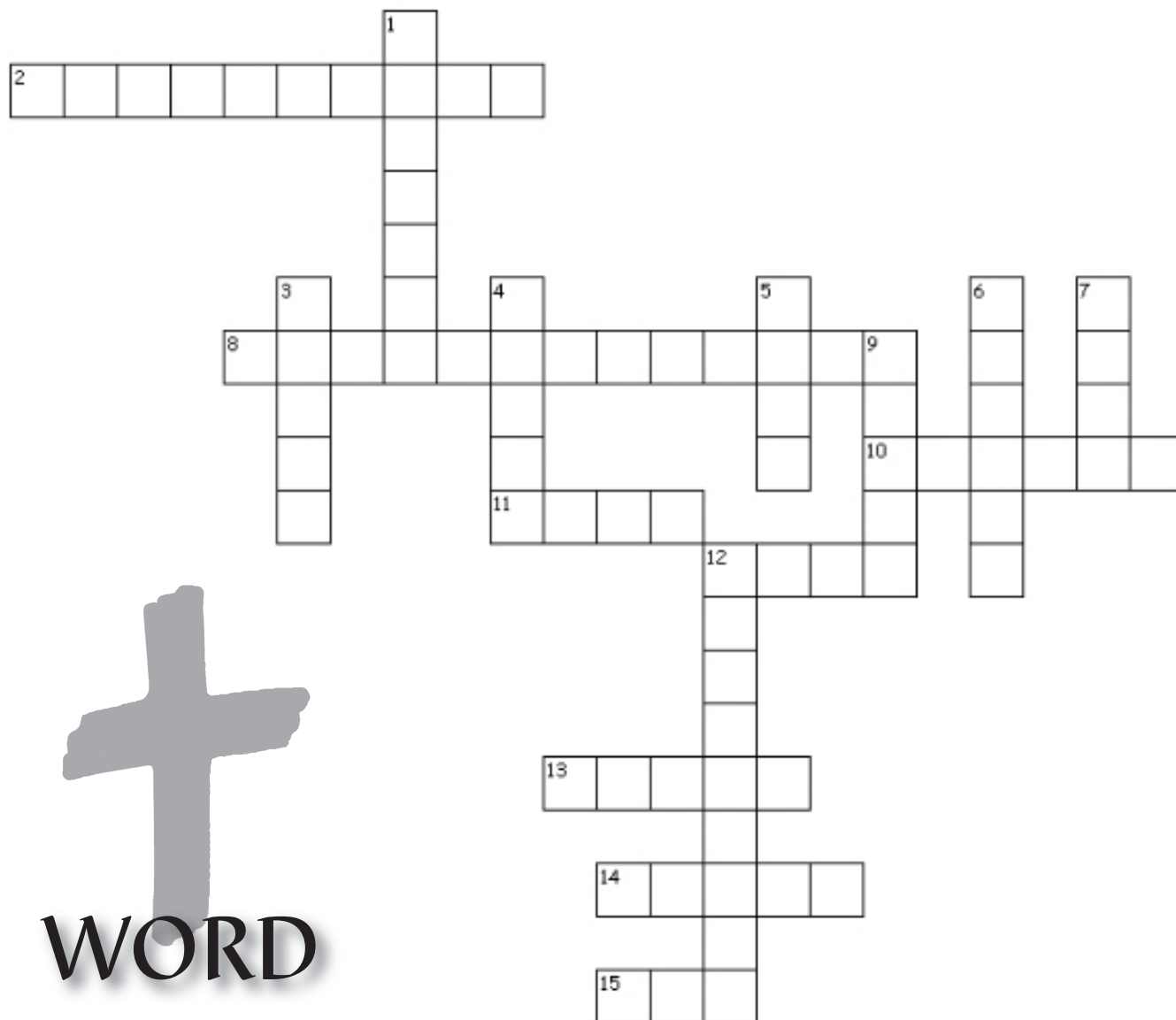
—The Spontaneous You

Faith is the whole man in action, but primarily the inner man. We must know, therefore, how to win our battles within before waging them without. Indeed, every battle is in fact won from within, and the spoils of victory gathered outside.

—The Spontaneous You

SATAN - GOD'S CONVENIENT AGENT

We learn in the Scriptures about how Satan is God's convenient agent to fulfill the Almighty's pre-ordained plan for His creation from the origin of evil, the deception of man and his indwelling by the person of sin, to the full deliverance of all men by the body death and blood of our Lord and Savior, Jesus Christ. For us to be safe vessels for God to live His life through, we have to know fully that we are not self-operating selves, but spirit-selves, indwelt by Satan as unbelievers, and then joined to God, as one spirit when we are redeemed by His Son, Jesus Christ. As you search for the answers to this puzzle, you will see God's glorious truth affirmed by His Word!



WORD

ACROSS

2. Satan, evil men, and all men are God's convenient agents as we read in Acts 4:27-28, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel _____ before to be done."
8. In 2 Corinthians 5:21, Paul says our salvation is possible because Christ was made sin for us so we can partake of His body death with Him and our spirit can be released from its bondage with the spirit of Satan, "For he hath made him to be sin for us, who knew no sin; that we might be made the _____ of God in him."
10. 2 Corinthians 6:16 tells us we were created and redeemed from death for God's purpose, "For ye are the _____ of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."
11. Isaiah 14:13-14 tells how Satan sinned against God and fell from Heaven, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God:... I will be like the most _____."
12. 1 John 3:12 teaches us that Satan was the operating spirit in Cain that first sin after the fall, "Not as _____, who was of that wicked one, and slew his brother."
13. In John 8:44, Jesus speaks the truth of unbelievers, "Ye are of your father the _____, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."
14. In Romans 6:10-11, Paul speaks of Christ's once and for all body death, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but _____ unto God through Jesus Christ our Lord."
15. 1 Corinthians 1:30 points out that there is nothing good in us, but that Christ lives His perfect life through us, "But of him are ye in Christ Jesus, who of _____ is made unto us wisdom, and righteousness, and sanctification, and redemption."

DOWN

1. In 1 John 4:6, we learn there are but two spirits we can contain, "We are of God: he that _____ God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."
3. 2 Corinthians 4:4 names Satan and his purpose, "In whom the god of this world hath blinded the minds of them which believe not, lest the _____ of the glorious gospel of Christ, who is the image of God, should shine unto them."
4. Romans 6:16 tells us that we are only vessels to contain a spirit, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto _____, or of obedience unto righteousness?"
5. Ephesians 2:1-2 shows us exactly who we were as unbelievers, "And you hath he quickened, who were _____ in trespasses and sins; Wherein in time 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."
6. James 4:7 says when we believe God's truth about us, that we are containers for Christ to live through, we can resist Satan's lies, "_____ yourselves therefore to God. Resist the devil, and he will flee from you."
7. Isaiah 45:7 shows that God created good and bad and gives us freedom to choose Him or Satan, "I form the light, and create darkness: I make peace, and create _____: I the Lord do all these things."
9. Revelation 12:9 says Satan's purpose is to trick us into believing his lie - and we know that lie is that we can operate independently, "And the great dragon was cast out, that old serpent, called the Devil, and _____, which deceiveth the whole world."
12. Since we have died with Christ, we are no longer containers of sin, as Romans 6:6 tells us, "Knowing this, that our old man is _____ with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Q&A

Question:

"As in Adam all died even so in Christ shall all be made alive" (1 Cor. 15:22). This Scripture puzzles me. We did not choose to die in Adam—so why do we have to choose to be made alive in Christ? It seems to me that the sinless Son of God should have more power than the created Adam."

Answer:

Life is always a choice between alternatives. The Scripture says that God Himself "cannot lie" (Titus 1:2), meaning that God Himself has eternally chosen not to be a lying—self-loving—person. So being made in His image, we must be choosers. Jesus had to confirm His humanity (deity in the flesh) by forty days of fierce confrontation between choices in the mount of Temptation.

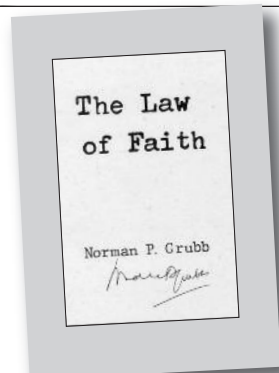
So with the first Adam in the Garden choosing between the two trees. Yes, we were caught up in Adam's choice because we could only be conscious beings by having become involved in a choice. And Paul plainly states that we went along with that choice—"for that all have sinned" Rom. 5:12).

But yes, yes, yes, our last Adam totally conquered and replaced our heritage from the first Adam just as the Scripture describes the great Adamic replacement in glowing word in Romans 5. Therefore the way of changing our choice is totally available within us, and only we are the determined refusers if we don't (see Jesus' word in John 3:19-21)!

We only become mature sons of God because we have first tasted the horrible negative in our first Adam and through God's mercy respond to the voice of His Spirit pressing us into our faith choices. But because He must have responsible sons to whom He can entrust the inheritance of managing His universe, He will only manifest His total victorious power in those who choose to respond. It is His pressure on us and revelation to us of His love in Christ which "causes" us to make that choice, so it can barely be called a choice! But all fits perfectly into the total harmony of truth as in the verse you quote.

**Coming
Soon on**

audible
an amazon company



**Norman Grubb's *The Law of Faith*
read by Jack Wynters.**

Norman Grubb's classic examination of faith—what it is and how it works in the life of the born-again believer.

We're thrilled to add this deeply engaging reading to our growing collection of Norman's audiobooks.

Visit audible.com

A Misused Self

continued from page 5

the god of this world because he brought into manifestation the opposite form of personhood. Sin is the root and sins are the product.

But what we are to note as we continue to trace humanity's history is that this evil one, called Lucifer, and Satan, is still and forever a rebel son, recorded in Job as among the sons of God presenting themselves to Him. He is still God's servant, though in rebellion, and still does God's will, and has his being in God, as all the universe had. This is important because owing to the illusory sense of separation from God which the Fall has given us, we find it difficult to recognize that Satan is not some separated person who goes about and does as he wills, and we have to, in a way, call on God to go and find and handle him. No, he is God's negative agent and we shall see how wonderfully he is God's convenient agent, and we learn to see through Satan to the One in full control of him, if we are to get all the distortions of life into focus.

—*Who Am I?*

No Foundation, No Building

continued from page 9

What then matters is, if He is the One Person in the universe, what kind of Person is He? The Bible makes that plain. To the three-worded statement, "God is Spirit," we add John's "God is love." Then we can see, what we said at the beginning, how we humans are right to find life's answers within, not without; but how we are brought to a

final full-stop, when we cannot solve the ultimate "within" problem of man himself, who is not love, and cannot and does not want to live by living for his brother.

We are rightly brought to a full stop, for we are here faced with the ultimate and only meaning of the existence of persons. It is exactly here that the true revelation of God and man makes the only ultimate sense and is the only answer; for God being love means something very different from our watered-down version of love. We mean by love, "give some, but keep plenty." Love is living other people's lives, and that is the whole meaning of life, its purpose, its fun, its gaiety, its seriousness, its fulfillment.

This we look into more closely later on, but we can now see that if the Only Person in the universe is love of this kind, and if, being Spirit, the Within One, He has as His means of manifestation a human race living this same kind of life, spontaneously and delightedly through His unity with them, so that they also are love, then the last piece of the jigsaw puzzle of the human race is in place and the picture whole—every limitless development of our human potential at full stretch, yet all geared solely to me for my neighbor, my neighbor for me. God and his universe have then come home.

—*The Spontaneous You*

The Sole Purpose of our Creation

continued from page 13

"perfect patience" of James 1:4 by which we are "perfect and entire, wanting nothing" when all seems

chaos! The day will come in its eternal new-dimensional reality, when there is no further misuse of the negative (because Satan is cast out). It will be replaced with an era in which the opposites are in their perfect eternal marriage—negative and positive, bride and bridegroom—the Marriage Supper of the Lamb. But we finally see there always must be the interaction of the opposites, in their perfection; with the misuse of the negative gone forever, and we knowing eternally how to be "one yet two!"—the eternal paradox.

—*continued in the next issue*

ANSWERS TO SATAN - GOD'S CONVENIENT AGENT

ACROSS

- | | |
|------------------|-----------|
| 2. DETERMINED | 12. CAIN |
| 8. RIGHTEOUSNESS | 13. DEVIL |
| 10. TEMPLE | 14. ALIVE |
| 11. HIGH | 15. GOD |

DOWN

1. KNOWETH
3. LIGHT
4. DEATH
5. DEAD
6. SUBMIT
7. EVIL
9. SATAN
12. CRUCIFIED



Zerubbabel Free Streaming Audio

(Available at zerubbabel.org/online-audio/)

Please explore our collection of free online audio on our website. You can hit play and listen to a talk right there on our site or download it to a device and share it with someone else.



All of our audio series were recorded live at various gatherings and many contain some background noise. The latest techniques in digital editing were employed to reduce background noise. Editing of the content has been kept to a minimum to preserve the valuable truths these recordings contain.

Currently available:

NORMAN GRUBB

Daily Living Series

As He Is, So Are We
Our Uniqueness
Suffering
The Meaning of Life
Intercession
The Liberating Secret
The Ways of God
C.T. Studd: In the Heart of Africa

Old Testament Series

Abraham
David
Elijah-Elisha
Esther-Mordecai
Jacob
Job
Jonah
Joseph
Moses

New Testament Series

Second Corinthians
Galatians
Hebrews
James
First John
Philippians
Romans

Coming Soon...

PAGE PREWITT

Body, Soul, Spirit
No Independent Self
Alphabet Soup
A Pinhole of Light
Powerless Over Life
Choice
Faith Creates a Reality
Life is Difficult
In Simple Terms
Spirit: The Real You

The Bookshelf

Title	Author	Size	Price
From Despair To Delight (1990)	Sanda Cooper	Pamphlet	\$ 1.00
Who You Are and Not Who You Thought You Were (1989)	Jackie Ginn	Pamphlet	\$ 1.00
Continuous Revival	Norman Grubb	46 pages	\$ 4.00
C. T. Studd, Cricketer & Pioneer (biography) (1933)	Norman Grubb	241 pages	\$ 7.00
God Unlimited (1962)	Norman Grubb	208 pages	\$ 9.00
Intercession In Action (1991)	Norman Grubb	52 pages	\$ 5.00
Once Caught, No Escape (1969)	Norman Grubb	281 pages	\$12.00
No Independent Self (1986)	Norman Grubb	20 pages	\$ 3.00
Paul's Key to the Liberated Life: Romans 6-8 (1988)	Norman Grubb	40 pages	\$ 4.00
Rees Howells, Intercessor (biography) (1952)	Norman Grubb	263 pages	\$10.00
The Key To Everything (c. 1960)	Norman Grubb	Pamphlet	\$ 4.00
The Law of Faith (1947)	Norman Grubb	212 pages	\$10.00
The Liberating Secret (1955)	Norman Grubb	204 pages	\$ 9.00
The Spontaneous You (1966)	Norman Grubb	128 pages	\$ 8.00
To All Believers... It's as Simple as This (1986)	Norman Grubb	33 pages	\$ 5.00
Touching the Invisible (1940)	Norman Grubb	64 pages	\$ 5.00
Who Am I? (1974)	Norman Grubb	165 pages	\$ 8.00
The Deep Things of God	Norman Grubb	128 pages	\$ 8.00
Yes, I Am (1982)	Norman Grubb	291 pages	\$12.00
Alphabet Soup (1992)	Page Prewitt	Pamphlet	\$ 2.00
Life: The What, The Who, The Why (2011)	Page Prewitt	Pamphlet	\$ 3.00
A Lawyer Tells It Like It Is (1990)	Tom Prewitt	Pamphlet	\$ 1.00
The Lame Take the Prey (autobiography) (1968)	Alfred Ruscoe	154 pages	\$ 4.50
The Intercession of Rees Howells	Doris Ruscoe	125 pages	\$ 8.00
Fool and Fanatic? (excerpts from letters)	C.T. Studd	128 pages	\$ 4.00
The D.C.D.	C.T. Studd	Pamphlet	\$ 2.00

For a price list and to order books, European readers contact
Jon and Kim Langley, 2 Adams Close, Stanwick, Wellingborough NN9 6TQ, England
Telephone 01933 625246 kim@zerubbabel.org

ZERUBBABEL PRESS MAIL ORDER FORM

(For U.S. and Canada orders only)

BOOK/AUDIO TITLE	PRICE	QUANTITY	TOTAL
Sub Total*			
Shipping (see left)			
Order Total			

Please use the following shipping rates guide and insert the correct amount at the bottom of the order form:

If order total is \$1.00 - \$50.99 add **\$3.99** for shipping

If order total is \$51.00 - \$144.99 add **\$6.99** for shipping

If order total is more than \$145 add **\$10.99** for shipping.

SHIP TO:

Name _____

Address 1 _____

Address 2 _____

City _____

State _____

Zip _____

Tel _____

Questions? Call 828-295-7982

*Please be sure you are using your most current issue for correct prices.

Make checks payable and mail to: **Zerubbabel Press**, PO Box 1710, Blowing Rock, NC 28605
You can order direct from our web site at www.zerubbabel.org. Payments are handled by PayPal. You do not need a PayPal account.

Zerubbabel Website

www.zerubbabel.org



LISTEN

To audio messages

PURCHASE

Books and booklets
in our Online Store

DONATE

To Zerubbabel easily and securely online

SIGN UP

For weekly devotional emails

SUBSCRIBE

To *The Intercessor* for free

READ

Past and current issues of
The Intercessor online

There is none beside me...

"That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

– Isaiah 45:6-7
(King James Version)

Words to Live By...

Replace the waves of condemnation with boldness of faith. Long ago I learned that "the voice of the stranger" depresses, downgrades, darkens; that "the voice of the Shepherd" is always gentle, upbuilding, healing. Discern between soul and spirit where the soul, the seat of the emotions and reason is variable and can convey variable impressions to us, as much lowering as elevating; but we live back beneath the outer covering of soul, where our spirit is joined to His Spirit, and there the relationship is invariable, and there He is in all sufficiency, no matter how the outer storms may blow, or we may "feel" a poor recommendation of Him.

by Norman Grubb
The Spontaneous You



Get Weekly Words To Live By in your inbox

Email wordstoliveby@zerubbabel.org
with "subscribe" in the subject line

Or go to zerubbabel.org/words-to-live-by/
and sign up

The INTERCESSOR by the numbers

current subscribers

6,972

90 new
subscribers
since the last issue*The Intercessor* is
mailed to

50 states

The Intercessor is mailed to
countries44
Argentina, Australia, Belgium, Belize,
Botswana, Cameroon, Canada,
China, Colombia, Ethiopia, Ghana,
Great Britain, Guam, Guyana, India,
Ireland, Jamaica, Kenya, Kuwait,
Malawi, Malaysia, Malta, Mexico,
Morocco, Nepal, Netherlands, New Zealand, Nicaragua, Nigeria,
Norway, Pakistan, Philippines, Romania, Singapore, South Africa,
Spain, Swaziland, Tanzania, Trinidad and Tobago, Uganda,
United States, British Virgin Islands, Zambia, Zimbabwe

\$9,700

cost of publishing, printing and
mailing the previous issue*The Intercessor* has been
published 36 years

Subscriptions

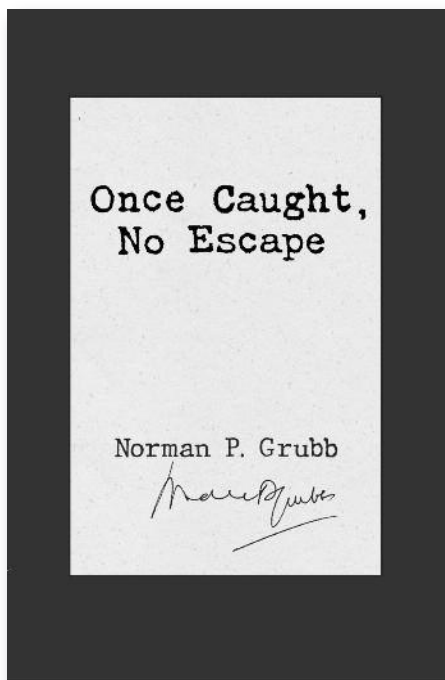
The Intercessor is printed quarterly by Zerubbabel, Inc., and is mailed without charge to anyone who requests to be put on our mailing list. *The Intercessor* is published in Boone, NC, and we shall be glad to place you on our subscription list.

The Intercessor is published for about \$8,500 an issue on the Lord's provisions. We have had a generous outpouring of God's gifts thus far and are truly grateful to each who has participated. By faith, we look for the continual outflow of the "word of God" by us.

Material related solely to the magazine (i.e., letters, questions, information) should be sent to info@zerubbabel.org or mailed to PO Box 1710, Blowing Rock, NC 28605. To make tax-deductible financial contributions for all Zerubbabel outreaches, or to seek information on the Zerubbabel outreach activities, this address should also be used.

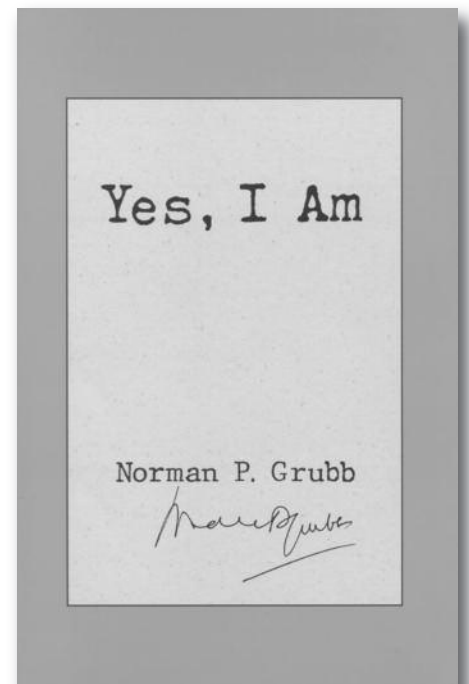
CHANGE SERVICE
REQUESTED

Available Now on **audible** 
an amazon company



Two of
Norman Grubb's
classic writings
read by
Jack Wynters.

*We're proud to present
this deeply engaging
reading of
Once Caught, No Escape
and
Yes, I Am
in its entirety.*



These exclusive Audible books honor the gravity of the text even as it reminds listeners of the lively character and personal warmth of Norman Grubb.

You're sure to enjoy these audible books and more to come.

Visit [audible.com](https://www.audible.com)