

The INTERCESSOR

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

intercessor.org

Volume 37, Number 4 2021

The Son and the Sons

by Norman Grubb

In the article below, Norman explores the crown of creation--the human sons of the Son. Just as Jesus Himself spoke the word to bring into visibility everything that exists, so it is our privilege, knowing that we are vessels containing the creator, to function as His redemptive agents by speaking our word--really His in us.

Now we can see that a universal of any kind is invisible and meaningless unless it has its manifested form, for any universal reality can only be known by its manifested form. What is electricity? Who knows? But we can perceive it through one of its manifested forms—light, heat, power. Even the living God, the one ultimate Person in the universe, would remain unmanifested for all time as that Person unless He had from eternity His manifested form, first called The Word, His beloved Son.

Why is He called The Word, this One who “was in the beginning with God and was God”? Because a word is the fixed final form that thought takes; and by that word the thought moves into action. Thought, word, deed. Father, Son, Spirit. So the eternal God, as the living Person, speaks His Word of self-manifestation into visibility in His only begotten Son, and that is why “none but the Son knows the Father, and he to whom the Son reveals Him.” That is

why those in religious faiths who have not Jesus Christ at their center can never know the living God person to person, as we the redeemed do.

But if the eternal universal One is manifested only by His only begotten Son “in whom dwells all the fullness of the Godhead bodily,” then all further manifestations of Himself will be by His Son. To use a poor human illustration,

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this is much like the procedure of many a human inventor: to expand and perfect his invention he has his next level of cooperators, sons or executives, who do the developing. Henry Ford produces his first car for the people. His sons and managers reproduce it in further popular models (“forms”), and expand the enterprise as a world-wide Ford Company, applying in detail all the resources and genius of the founder.

So now the Son (and later, mar-

velously, we discover a parallel in the *sons*) becomes Himself the Word in action, and by Him were all things created. Of what did this active word consist, of which it is said, “In the beginning was the Word, and all things were made by Him?” How did He “speak” this word? Quite simply, Scripture reveals. The first word was “Let there be light”—and there was light. So the word was “Let there be.” That was no word of striving effort to obtain something. No, it was having the authority to understand what His Father purposed in love-action and was pressing through by His Son-Agent

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The INTERCESSOR

The newsmagazine of
Zerubbabel, Inc.

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1895–1993

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into further detailed manifestation. So the Son, the Word, makes a declaration of what we now call faith, which was also a command, “Let there be....” The word of faith. This meant that the Father-Spirit, who is the eternal substance, would now come into purposed manifested “forms” of Father-love, channeled into visibility by the Son as His creating Agent. “And there was light.”

We are here getting a first glimpse, from the very beginning of the Bible record, of how faith works; in other words, the ease of true praying. The Son

A spirit-person, by his inner action of spirit-choice, speaks the word, the decisive word of faith, and that is really the Son interpreting the Father’s revealed love-purpose; and from the Father through the Son, the Spirit Himself, the Third Person of the Trinity, moves into His creating work.

(or sons) has (and have) an inner understanding of the love-purposes of the Father. The Son then fulfills His prerogative of being the One who speaks the word and a word, as we have seen, is a person going into action. He authoritatively says, “Let there be” (that same word which Jesus later told His disciples to use, “Say unto this mountain, *Be* thou removed, and *be* thou case...”). Faith, as the Scripture says, is substance. “And there was light.”

Here is our first glimpse of how a person functions. A spirit-person, by his

inner action of spirit-choice, speaks the word, the decisive word of faith, and that is really the Son interpreting the Father’s revealed love-purpose; and from the Father through the Son, the Spirit Himself, the Third Person of the Trinity, moves into His creating work. At the creation, “the Spirit of God moved upon the face of the waters” and one by one the six “Let there be’s” took visible matter-form.

We have here diverged for a moment to take this opportunity of showing that from the beginning, before the human race was in existence, the only way a spirit-person (which is what we humans are) can function is by that simplest of simple spirit activities—the word of faith.

But now back to Him “in whom are hid all the treasures of wisdom and knowledge.” By Him, with His word of faith, we see all things come into being—those six “let there be’s,” by which the Father manifested His Godhead in every form of marvelous visible creation with all its beauties, harmonies, perfection—by His Son. Indeed, we hear God’s recorded comment: “It is good,...it is good,...it is good.” But the consummation of those eight “Let’s” is beyond our conceiving, except that it is revealed as His eternal purpose from before He started the founding of the world. When the eight “Let” is recorded, it states: “And God said, Let *Us* make man in Our image.” The Father, Son, and Spirit converged in Their final summit “Let.” For it was the beginning of a vast race of sons...created spirits in the image of Him, the Creator-Spirit...spirits who were predestined to adoption on the level of sons, to actually be co-sons with co-destiny, co-

responsibilities and co-authority. “Fantastic!” our astonished hearts say. It is at such times we fall back on our final authority, the written Word. By what other means could these bold facts be revealed and declared?

So here we move from deity to humanity, to discover how we are lifted to the level of deity, because we are created spirits who can thus totally identify with Him the Spirit, and be His perfect means of Self-manifestation. How could we know what that means and implies if He, the uncreated Deity-Son, had not Himself become fully a human, and exemplified in human living what a normal human being is and how he functions as such? So that John can say, “Because as He is, so are we in this world”—not *ought* to be, but *are*!

Then if at this juncture we now take the big leap into the eternal destiny of the human sons as brother-sons of God with the Son, we are quietly told, “If children, then heirs; heroes of God, and joint-heirs with Christ.” We then quite rightly ask, “What is the inheritance?” And the answer comes back, “The Father has appointed the Son as heir of all things,” and that must mean the universe. Again fantastic!

And we follow that by asking, “What does it imply, to receive an inheritance?” The simple answer is, “After the first excitement at the news, then comes responsibility!” An heir not only owns, but must manage and develop his inheritance. And God has entrusted His whole universe, in whatever its ultimate mind-boggling developments are, to His Son and sons—ourselves!

Just one thing is obvious. He must know that we are trustworthy; even as Paul caught sight of that when he said,

near the end of his life, “I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful.” And how can we be trustworthy and counted as such by the living God? Obviously, only when we spontaneously are *as He is*. Christ is love, as His Father is love; so we as love are then safe managers of the universe because we shall be for *its* benefit, not it for us. We are then safe, spontaneous other-lovers, as are the Father, Son and Spirit. That is what we are by grace—not (as we shall see) *ought* to be, but *are*! Yes, I am.

—Yes, I Am

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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.

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!

Editor's Note

Continuing in our series walking topic by topic through the Total Truth, we turn our attention to the sole purpose of mankind. As Norman Grubb was keen to say, “we are to drop the false idea of becoming something to containing Someone” (*Who Am I?* Page 63). What does this really mean, and why does the vast majority of the world miss it? This issue of *The Intercessor* answers the questions.

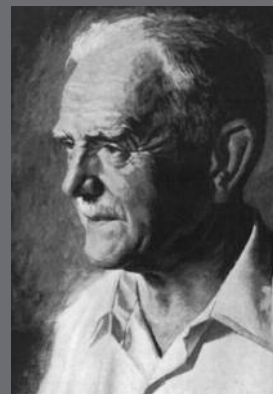
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We thank God for fulfilling this word of faith and our financial supporters for being the instruments God used.

Bible Bedrock

“Apart from me you can do nothing.”

— John 15:5 (New King James Version)

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.”

So that illustration is taking us one [step] 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.” ■

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.” Not even tin cans, but nearer to crack-pots! Humbling, self-emptying, an of-

fense 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 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 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

continued on page 19

Where Things Went Wrong, and Why

by Norman Grubb

Personality is freedom, and if persons are the expression of The Person, it must be freedom through freedom. How can there be such a delicate relationship that humans are real humans, all retaining their individuality, all conscious of themselves in their choices and actions, and yet the Deity Himself is imaged through each? How can that be?

First, we must have the meaning of “freedom” in focus. We humans have played fast and loose with the word, as with many others which press us too hard. We tend to regard the word as meaning a dispensation to be and do anything. Not so. Freedom is a meaningless concept unless it is freedom to choose. If there was only one thing in the world, there would be no choice, and therefore no freedom. There would not be such a word. But freedom has as its firm base the responsibility of making intelligent choices, and right ones. Then, when we have made our choices, freedom has its limitless expression within the bounds of that choice.

So freedom is limitless potential, expressed within limited choice. Marriage would be a human illustration. A supposedly intelligent choice is made, and then all freedom in family living is expressed within the limits of that choice. A young man chooses a profession, and then within its boundaries puts all he has into the development of his calling.

The startling proof of this being the meaning of freedom is that it is stated to be true of God. We say He is unlimited. The Bible says He is limited. Paul speaks of God that cannot lie. The writer to the Hebrews says it is impossible for God to lie. Not

that He does not lie or should not, or did not, but He cannot. Therefore there is something God cannot do. What does that mean? To lie is one form of self-centeredness. It is preserving one's own interests at the expense of another. Therefore, it is saying God cannot be a self-seeker, self-lover, self-magnifier.

Why, if God is freedom? Because freedom means right choice and all activities as an expression of that choice; and it is

here saying that from eternity that “choice” has been God's eternal nature. He “cannot” be a self-seeker. He can only be a self-giver. Everything He has ever thought or done is in some form of self-giving. There is nothing else in His nature for all eternity.

“The eternal will to all goodness,” William Law calls Him, and His real life is not being Himself, but living the life of His creation. This is love and this is the Trinity—the invisible Father who took form in the Son, from whom the Spirit proceeds in reproduction and creation; and it is for this reason that everything has a trinitarian form. It is the Father—Son—Spirit in manifestation; space—length, breadth, height; time—past, present, future; matter—energy, motion, phenomena; action—thought, word, deed; man—spirit, soul, body; any living thing such as a tree—essence, form, reproduction. More than that, everything has God's character of self-giving

love, though, of course, in an involuntary way; everything has its true life, not in being itself, but in becoming others or something to others: the tree becomes the chair and table: bread and meat become our body: water is our life. Everything is a servant, by giving up its independent life to become somebody else's life; and this is God.

Freedom is a meaningless concept unless it is freedom to choose. If there was only one thing in the world, there would be no choice, and therefore no freedom. There would not be such a word. But freedom has as its firm base the responsibility of making intelligent choices, and right ones. Then, when we have made our choices, freedom has its limitless expression within the bounds of that choice.

So now back to us humans. We will ask again and answer again: If God is the one life of the universe, if He, the Trinity-in-unity, is self-giving love, if all the universe is really He manifesting Himself in various forms and on various levels, what are we humans?

The answer is clear. God, the Living Person, in the free expression of His self-giving love, cannot manifest His invisible self in freedom except through free selves. A person can only express personality through persons, like through like, consciousness through consciousness, intelligence through intelligence. Therefore, The Person must have persons for His free manifestation. Therefore, we are persons.

Immediately there arises the dilemma of all history. If God must have free persons by whom to express Himself in freedom, freedom implies conscious choice, and then free self-expression within the limits of that choice. Freedom is limitless potentiality within the limits of a decisive choice; and we must be sure it is the right choice.

Here we come back on our human level to the same basic choice as we see in the God who is nothing but love and cannot lie. We cannot say that God, the Eternal One, ever made a choice in time, as we do; but we say that God, the Three-in-one, always was love. But for us there is the choice. Having their being in God, created persons could have consciously chosen to affirm that relationship and thus be natural free expressions of the self-giving God. But equally in freedom of choice, created persons can choose to be themselves as if independent of God and live for time and eternity in the illusion, yet dreadful reality for them, of being independent self-loving selves.

While all creation is God revealing Himself on various levels of self-giving love, each according to its divine capacity, we humans as free persons are the summit of His creation. By us, The Person by the persons, He can be fully Himself in unlimited self-giving love, we in our freedom united to Him in His freedom, every limitless human faculty freely expressing Him. He loves and we love, He thinks and we think, He wills and we will, He acts and we act, we humans being in essence God walking about, God talking, God acting, God loving, in John's words, "as He is, so are we in this world."

Are we that? Obviously, derisively, tragically not. Then what

has happened? It is not hard to see. Indeed, the Bible makes it quite plain. Freedom can be misused. It can make the wrong choice, which God, the Original Self, never made. What is spoken of as the origin of evil is not difficult to trace.

We have said that a conscious self is only such by reason of the capacity to choose; and every self being an outbirth of the original Self is compounded of love. Every self is love and loves itself. Confronted by the conscious choice of an either-or, it can either love itself by living for itself (in apparent illusory independence in its freedom); or it can love itself by giving itself to union with the divine Spirit of self-giving love.

The Bible tells us what happened. It records the existence of created beings, sometimes called spirits, sometimes angels. Through the misrepresentation of angels in paintings and images, we have a distorted idea of them as halfhuman with wings, but in fact the Bible calls them spirits; and if God is spirit, and we in our inner center are spirits, then we can recognize others of another dimension who are also spirits.

We are told that their leader, Lucifer, which means light-bearer (which he was destined to be, but not light in himself), did this very thing we are talking about. He chose, not to be the bearer of God the Light, but to be his own light; in other words to find the answer to life in self-reliance, self-seeking, self-magnification, self-satisfaction.

He, therefore, broke open a dimension of the self-life which should never have been exposed, which never was known in God, a dimension where the self expresses itself in self-love, and all that self-centeredness produces becomes its way of life—covetousness, lust, vanity, pride, hatred, jealousy, lying and the rest. The Bible speaks of him as a god, for a god is an originator, an author, and this one was the author of this kingdom of lawlessness, which the Bible calls sin. The law of the universe, which is the way the universe works, is God as self-giving love; therefore, lawlessness is every form of self-seeking love.

Here was the origin of a realm of total separation from God, being the opposite to Him, and, therefore, darkness, confusion, disharmony, the slavery of self-gratification, and ultimately for those who voluntarily continue that way that the Bible calls "everlasting destruction from the presence of the Lord and the glory of his power," which in common language we call hell.

**He loves and we love,
He thinks and we think,
He wills and we will, He
acts and we act, we hu-
mans being in essence
God walking about,
God talking, God act-
ing, God loving, in
John's words, "as He is,
so are we in this world."**

Hell on this basis is as rational and necessary as heaven. Yet it can still be said to be "in God": for all self-hood is an extension of His self-hood, and in that sense, as Paul says, "all have their being in God." But this is a perversion, a misuse of what created selves are destined to be, in union with Him. By refusing that union and its implications, they are still living by God's life in them but it has become negative in its effects in them, producing wrath and condemnation and the death which is separation from Him, and His light in them has become darkness.

Evil is a misuse of self. It is an inevitable potential in a free self, and to that extent is implicit in the existence of selves. A rough illustration is the sun and light. The sun is burning and consuming. If we are in a wrong relationship to it, we are consumed ("God is a consuming fire"). In a right relationship to it, however, we see that the fiery sun goes through a constant process of inner "death and resurrection," by the fusion of its hydrogen atoms, which in becoming helium release the energy which reaches us as beautiful, blessing, gentle, life-giving light, and we live in that light. Yet no fire, no light.

In the same way, a self is a burning fire, whether in God or man. The fire is the source of his energies. In God, His fiery self "dies" to its own independent self-existence, and lives anew in the begetting of His Son and the creation of His universe, and in the Son, the fire is only known as blessed light. We also, as selves out from His self, are consuming fires.

If, in our freedom, we choose just to burn as ourselves and for ourselves, we have diverted the self to a use which never should have been in existence, and which is hell: but if, with our being in God, and now through the redemption in Christ, we choose that He should be His self-giving self in us, then we become light and love in Him.

Here is the origin of evil, and from this we learn how evil captured our human race; and the record most surely tallies with the facts of our experience. Here are Adam and Eve, the first of our race, capable of intelligent choice, yet not yet knowing the distinction between good and evil. What they do know is that they have a Heavenly Father who has abounded in His love to them in all the good gifts of nature around them in the garden. But He has also conveyed to their consciousness that there is one direction in which they must not go, for if they are to be adult humans, exercising their freedom fixedly in its right dimension, they must dis-

cover themselves to be free selves, and made a conscious choice. So they are confronted with a tree of which they must not eat. Implicit in that is an ultimate No to self-pleasing and a Yes to self-giving in God. Here was the crux of the matter. Here was the ultimate choice.

The time came when this god of self-centeredness, whom we now call the devil or Satan, presented them with all that could attract them to eat of the forbidden fruit. Humans are meant to be attracted, life is response to stimuli; that is normal, not wrong. But they knew that to yield would be the way of self-pleasing and not their Father's way. By themselves, if they act in independence, they cannot resist, for independent self is self-love and will always go for what it really wants. It is made that way. But deeper than desire is the capacity for choice, the exercise of freedom. It was possible for those two to call on their Father, tell Him of their compulsive desire and that they could not resist it: but to tell Him also that they wanted to do His will, not theirs, and would He rescue them somehow. The means of rescue was there all the time—the tree of life.

All through Christian history the eating of the fruit of the tree has been the symbol of the fact that humanity was created to contain deity, and thus for the union of the human spirit with the divine spirit, for every time we partake of the bread and wine in the Lord's supper, we eat of the fruit of the tree to represent partaking of Christ. If the cry of the heart had been right, the remedy would have been quickly revealed, resulting in the re-direction of the drive of the self-desire. The eating of the fruit of the tree of life would have united the spirit of man with the self-giving Spirit of God, and the light would have swallowed the darkness; for the tree of life, we are told, symbolized the gift of eternal life, and eternal life is Christ. By the same token, the eating of the wrong tree symbolized the union of the human spirit with the god of self-centeredness: and it is not difficult to recognize the truth of this Genesis record through all our human history.

That we are a "fallen race" needs no proof when we define the essence of the fall as self-centeredness; nor is it difficult to detect the demonic elements in our human behavior, the one to the other, "man's inhumanity to man" engraved on all the blood-stained records of history, which are only the public records of the private life of all of us. ■

-The Spontaneous You

My LIBERATING SECRET

By Kathy Gilsenan

The Liberating Secret is one of my favorite books by Norman Grubb. The biblically-based “total truth” which he systematically outlines in this book has truly changed my life! I want to tell the whole world that what Norman writes in this book is true! There really is no such thing as a self-operated human being. We are either operated by Christ or by Satan. I know this to be true through reading it in the Bible and through experiencing it in my own life. This article is not a book report per se. It is my testimony of how understanding and putting the truths written in this book into practice have impacted and freed me. It has been my liberating secret!

While reading *The Liberating Secret*, God convicted me and impressed several significant things upon me. One of them being my dishonesty. Throughout this wonderful book, Norman has a common thread that ties together how to “walk in the light as He is in the light”—and that is being rigorously honest about ourselves with God and with our brothers. The gut-wrencher for me, and what really hit me hard was when Norman says, “Dishonesty, not sin damns a soul.” He goes on to add that “unwillingness to part with sin and therefore refusal to admit ourselves to be what God shows us we are by His word, by preaching, by the Spirit is what sends us to hell. For the horror of sin is that we love it, and hate that which would turn us from it.”

The truth I did not want to admit about myself was that I was a chronic liar. Ever since I was a small child, lying became a way of life for me. I would lie or withhold information if I thought that I would be disliked or thought of in a bad light, or that someone would be angry with me. I had no integrity whatsoever. The more sinister sin, which became an addiction all in itself, was that I liked the feeling of thinking

I got away with something or that I had fooled people into believing that I was nice, innocent, and wouldn’t hurt a fly. I would do or say anything to get some kind of positive or affirmative reaction. I was manipulative, phony, and hidden. I was also a hypocrite. I didn’t want anyone to know what I was really like inside. I was full of lies, jealousy, resentment, and had an ungrateful, irreverent heart toward God.

I carried on this behavior for a long time, until I finally got to the point where I hated how I was and saw how I had affected my family—my children and closest friends. Then I realized that although I wanted desperately to stop sinning against everyone, “I” couldn’t stop. This is because I was believing I was “just Kathy,” and believing that lie gave Satan the ability to boss me from the outside through my soul/body. (Christ was still joined to my spirit, but was blocked because of my sin.) I had no control over what I did or said. I had no hope of ever being different. This was my second crisis that Norman talks about. Finally, the conviction and revelation came that if Christ was not operating me, it really was Satan (John 8:44). I became fearful because I didn’t know what he was going to do by me. I knew that only Christ could live right through me.

I needed to choose to stop the lies, get honest, and confess my sin. That is the only way that Christ could have a clean vessel to live out through. Here again I was convicted by Norman’s words in Chapter 21, “The Way To Abide”: “But the trouble is that, through the subtlest of all hidden sins, the sin of pride and self-righteousness, I don’t want to admit that I, a believer, have slipped into sin. So I call it by another name. It is my nerves; I was born like that; it is my physical condition...but not sin!” Norman says, “All that God has ever required of a human being, whether saved or unsaved, is honesty. It is all we can contribute to our own salvation. We cannot remove our guilt or change a habit. But we can discern good from evil, and we can admit the truth about ourselves as we are brought to see it.” It wasn’t until I was rigorously honest with God, confessed my sin to

Him and more importantly, the people I sinned against, that I was set free from Satan’s bondage and control over me. Norman says that “confession before men does not leave a rag of self-righteousness. It is the capitulation of the final and most jealously guarded citadel of self.” I think it is also important to say that I cannot even take credit for repentance or anything other than honestly seeing my sin as God sees it, hating it, and desperately wanting to be free of it. God gets all the glory!

So, I confessed my sin to God and others and trusted Christ to live His life out through me. I never want to be where I was again. Now I am diligent about taking every thought captive and being honest. If I do sin, I confess it immediately for I know that I am not just me. Sin is Satan operating me, and I know how far into darkness he can take me. As born-again Christians, we are called to “walk as He walked,” which means perfectly. Norman says that only Christ living in and through the believer can fulfill this commandment. He goes on to say that nothing can obstruct the flow of the Holy Spirit except sin; that when the “cup is not running over” there is sin in the heart. That is easy to understand. But what is not as obvious are Satan’s constant, subtle attempts to get us to believe his lie that we are independent of God (Satan’s original sin). Once we believe that, he controls us through our members (though never again from our spirit center as when we were unsaved). I found it very helpful when Norman describes how you can know whether it is Christ or Satan talking to us. I won’t spoil the answer by telling you. I urge you to find out what he says for yourself. It is so worth it! (Hint: it’s in Chapter 21.)

So, *The Liberating Secret* was a resource that God used to help me when I was desperate for Christ to live His life through me, as me. As a result, I am free! I have true joy like I’ve never experienced before. If you have never read *The Liberating Secret*, do yourself a favor and read it. If you have read it before, pick it up again and see how the Lord speaks to you anew! You may find it to be your liberating secret too.

Paul's Testimony to It

By Norman Grubb

When Paul wants to put into one phrase the essence of the revelation he has brought to us, he uses a sentence of three words. It is the most important pronouncement of the sacred commission given him in all his writings—in Col. 1:23-28. He says he has a twofold ministry. The first, of immeasurable importance, is to take the gospel to the word (23). The second is the consummation of the first, of such supreme perfection of glory that it was an honor to suffer for the proclamation of it (25); it is not a ministry now to the world, but to the Church; it is the revelation of a mystery, a treasured fact which had always been a fact, but had been hidden through the centuries except to the few who had found it, Moses, Abraham, David, and such like; but is now public property to all who have received the benefits of God's free grace. And this is it—Christ in you. Christ for you is the gateway; Christ in you is the highway; Christ for you the foothills, Christ in you the summit. And he piles on words to express the wonder of it: "the riches of the glory of this mystery"; glory enough now to know it, and yet our present experience of it is merely "the hope of the

glory" which is going to come from it.

Christ in you. This then is the heart of the mystery of God in His dealing with men. Here we reach the summit of His ways. And coupled with this, the other side of the same relationship, we in Christ, as Paul adds: "that we may present every man perfect in Christ Jesus" (28). But this is exactly what we have seen eternal life to be: Three Persons dwelling in each other, in everlasting union and fellowship; therefore when we are given the gift of participation in eternal life, we must of necessity share in this union, for there is no other life. Life is God in Three Person dwelling in each other; the gift of life to us, therefore, is our introduction into this same mutual indwelling. It is the life of union, the one with The Other, distinct from each other, yet one in each other, interpenetrating. Mystery indeed, and foolishness to the natural man. The only life we know in our fallen condition, in this three dimensional world is one separate from the other, communing with each other over space that divides us, I here, you there; and, as we shall see more clearly later, that same sense

of distance and separation is what we carry over into our faith relationships with the Lord, and is the prime cause of our spiritual frustrations and defeats.

Look at Paul's own testimony. It comes in the particular letter in which he is defending the doctrine of justification by faith alone; by faith in the One "evidently set forth crucified among you," and in no way by the works of self-effort—the letter to the Galatians. To a superficial reader this might appear to be a merely external presentation of the atoning sacrifice of the Savior. But is it? No, indeed. Galatians is the letter of the Spirit, as Ephesians is of the Father, and Colossians of the Son. What was the promise Abraham received when his faith was counted to him for righteousness? Paul asks. Was it merely a promise of forgiveness? No, the promise of the Spirit (3:14), the promise of inner union by God sending forth the Spirit of His Son into our hearts (4:6); and Paul presents all through the letter the fact, not of an outer coming of the sinner to the foot of the cross, but of our inner faith-union in His cross, crucified with Him; for he writes in three separate statements of

himself being crucified with Christ, of himself being crucified to the world, and of crucifying the flesh with its affections and lusts. And then, when he introduces the word of personal testimony into the letter, he marvellously presents this hidden relationship of union as the only true consequence of salvation by grace. He speaks first of his experience of regeneration in 1:15, 16. We all know that story from his testimony in the Acts, how the exalted Savior spoke to him from heaven on the road to Damascus. Yet here, so many years later, what does he say of it? "When it pleased God...to reveal His Son in me." So he lays down for all time that true regeneration is no formal, objective faith by itself, but is only true if it is accompanied by an inner revelation of union with the Son within.

Again, he describes how what had happened in him was seen and apprehended by him in fuller and more glorious form in Gal. 2:20: "I am crucified with Christ...Christ liveth in me." His turbulent independent ego, derived from Adam the first, had gone to the cross in the substitutionary death of the second Adam on his behalf; he took

that place by faith, crucified with Christ; and now as a consequence, yes, he was alive, but no longer the important person. Another was living in him, Christ Himself. An indissoluble union had taken place; he was there himself, but also an actual Other Person with His own will, feelings, mind, faith, love, living His own life in Paul. That is a marvelous thing, quite incomprehensible to fallen man; not Paul living his own life by power and grace derived from this Other; but Christ living His own life in and through Paul. In this secret of "exchanged strength" (Is. 40, 41: marg.), we reach the inner core of eternal life, and that is why we are searching into it so thoroughly. The most we often seem to reach is that He stands by within to help us through; but it isn't that at all. It is HE living His own divine life and fulfilling His own plans from before the foundation of the world in us. If anything happens to me, it doesn't happen to me, but to Him in me, and He can take care of that. It is an end of false burdens and false worries. We do not think our thoughts; "we have the mind of Christ," His thoughts expressed through our mental faculties. We do not speak our own words; it is "the Spirit of your Father which speaketh in you"; not speaks to you, but speaks within, so that we are, as John the Baptist said, merely the voice of the One within, crying in the wilderness. We do not exercise our own feeble wills or do our

own faulty deeds; "it is God that worketh in you both to will and to do of His good pleasure." It is not even we that move from place to place, for "I will dwell in them and walk in them...saith the Lord Almighty." So Paul commented that he now lived, not by his own flickering faith but by the Believer within him, whose faith never fails and who now exercised His faith through Paul: "the life that I now live in the flesh I live by the faith of the Son of God." This was Paul's testimony to sanctification, not some static

Not making Paul mighty, but being Himself the mighty One in Paul; only this time that gracious and holy Self not merely shining out through Paul's personality, but working His mighty works of salvation in others through Paul. Here was Paul's dynamic of service, his endowment with power from on high; and this three-fold experience of inner union with Christ in regeneration, sanctification and service, this profound realization that this alone is eternal life, make him write in 4:19 that he travailed in birth, not until the

of His coming sufferings was one only. As He lived forever in union with the Father, so they were now to come into that same eternal union, the only life of heaven; and that was the meaning of the coming of the Spirit. They were no longer to know a weak and failing outward relationship with Him. It was good and necessary that He leave them for that very reason. By the coming of the indwelling Spirit a new dimension of life was to be opened to them, eternal life, the eternal union of one personality with another, God with man through marvellous grace. That alone was the purpose of His coming on earth. He knew that they would not understand until the Spirit came, but He told them beforehand, so that when He did come, they would remember that it was just as He had told them. After the conversation was finished around the table, and they were moving towards the last dread hours in the Garden, it appears as if He was not yet satisfied that He had explained what He wanted to them, so, as they passed through a vineyard, He pointed and said, "I am the vine, ye are the branches... without Me ye can do nothing." Union again. Vine and branches one organism. Not the vine the tree, and the branches some external additions, but one tree with one life, the inner sap. Christ Himself within all. ■

—*The Liberating Secret*

The most we often seem to reach is that He stands by within to help us through; but it isn't that at all. It is HE living His own divine life and fulfilling His own plans from before the foundation of the world in us. If anything happens to me, it doesn't happen to me, but to Him in me, and He can take care of that.

experience of a thing called holiness, but an organic relationship with an indwelling Christ living His own life within him, the most delicate conceivable interaction of grace between the redeemed human personality and the Redeemer within, of which we say more later.

In one other sentence, he revealed the secret resources of his life of service, and it is the same again. The One who worked effectively in Peter in his ministry to Israel, he wrote in 2:28, "the Same was mighty in me toward the Gentiles." Remarkably phrased again.

Galatians came to Christ, but until he was formed in them, the Son of God in His full stature living His life in them.

Could anything make more clear that what Paul told the Colossians was his greatest ministry—to reveal Christ in them as the hope of glory—was also overwhelmingly his own experience? And it was only a more exact exposition of what the Savior Himself had made plain to His disciples on their last intimate conversation on earth in John 14-16. His heart was set then on one thing only, to explain to them that the final purpose

THE SOLE PURPOSE *of our* CREATION

By Norman Grubb

PART TWO

Independence: The Lie of Lies

What follows from this is another facet of “truth” which is fundamentally important, indeed central to our own understanding of *ourselves* in our relationship to God. What can be more central than our relationship to God, because in the end we only have ourselves and how we live and operate! It is the relationship of God, the Positive, to us the negatives. We are back where we have just been, when we say there is only One Person in the universe, and no such thing as independence. We simply trace it back and acknowledge the life of God in all nature as “full of His glory,” and He “filling heaven and earth.”

But it is a different matter when we come to persons who have their own consciousness and are able to make choices. And here entered the lie of lies and the root meaning and origin of sin (1 John 3:10). The first and only person who sought to exalt and declare himself as an independent self, self-relying self, was Lucifer, Satan, saying: “I will be like the Most High.” I will exalt my throne above the stars of God: I will sit upon the mount of the congregation” (Isa. 14:13-14). And therefore he was the first self-deceived person, because there is no such thing as an independent person in the universe. Satan is “creature” like the rest of us. Therefore, he operates by false imagination when he acts as though he is independent. Finally we catch on to the fundamental truth that Satan is *always* God’s convenient negative agent, no matter how much he appears to be in command.

Our Involvement in that Lie

It is here that we see sin in its fundamental form in the fantasy of independent self: “I will do my own thing.” Then we see the importance of and the reason that Satan’s first effect on us humans (when he entered Adam and Eve) was to deceive us with the same deceit of being an independent self with which he himself is deceived (for we always transmit who and what we are). It was God’s purpose to put us humans within the influence of

that deceiving serpent, for if we are to function through eternity as reliable sons of God (just as Paul wrote that God counted him as reliable—1 Tim. 1:12) in the management of His universe, then we must have gone to the roots in our own experience of this false meaning of being a person. That is the reason why the experience described in Romans Seven (with its final insight into that final lie of the *independent self*) is where the Spirit has to take us before we can fully know Christ as us, in place of Satan as us, and be *safe* as well as *saved* sons. And so Revelation 12:9 puts in one phrase Satan’s still present worldwide effect on us, “The serpent of old who deceives the whole world.”

Also, this is why the final effect of the law upon us is to expose as a lying deceit our so-called ability to operate as independent self-relying selves (see Romans 7:11). It is really Satan in his form expressing his deceived, self-relying self-nature as though it is we, and making us think that it is we, till we cry out, with Paul, “What I would, that I do not. But what I hate, that I do,” and “to will is present with me, but how to perform I find not.” Hence, we are brought to Paul’s great word of revelation on the self—that it is not I trying by self-effort and failing to get the victory, but it is “sin that dwelleth in me” (7:17, 20). Sin laughs at my helpless self-effort (7:11), because that very self-effort is Satan expressing his lying independent self-nature as though it is I, and has all the time made me think it is I. The lie exposed at last! “It is not I that do it.” It is Satan in his sin-form, the invader, the intruder since the Fall, the false former owner and operator of my human self (for we have no nature of our own), expressing his self-relying and self-gratifying self in me as me, and deceiving me by having tricked me into thinking that those sinful flesh responses in me were really me, when in fact they were “sin dwelling in me.” And this apparent fact of indwelling sin is only a bluff and deceit, for Satan as sin was cast out of me in Christ’s body-death (in which He as me was made sin and died to sin—2 Cor. 5:21 and Rom. 6:10), so that our bodies are no longer sin’s dwelling place (Rom. 6:6), and it is “Christ dwelling in me” (Rom. 8:9-10). “But while I did not know that, and still believed in my own self-efforts (which was really Satan), that believing

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 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."

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 Pharaoh'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 "es-

teemed 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 Pharaoh 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.

Faith Notes

God is love, not has love, and I saw for the first time that love is a person, God Himself; and that it was not a matter of my being made loving, but of me being the vessel which contained Him who is the love. I learned then to change from the false idea of becoming something to containing Someone.

—Who Am I?

We transfer our inner believing from what has its hold on us because we are believing in it, fear, lust, hate, etc., and attach our believing to who we really are, not our human selves, but Christ in ourselves. And as we affirm and recognize Him, He who is the peace, love, courage, purity, manifests Himself in and by us.

—Who Am I?

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

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Faith means that we turn our attention from the need to the Supplier who is already supplying that need, and Who allowed the need because He intends to supply it to His glory.

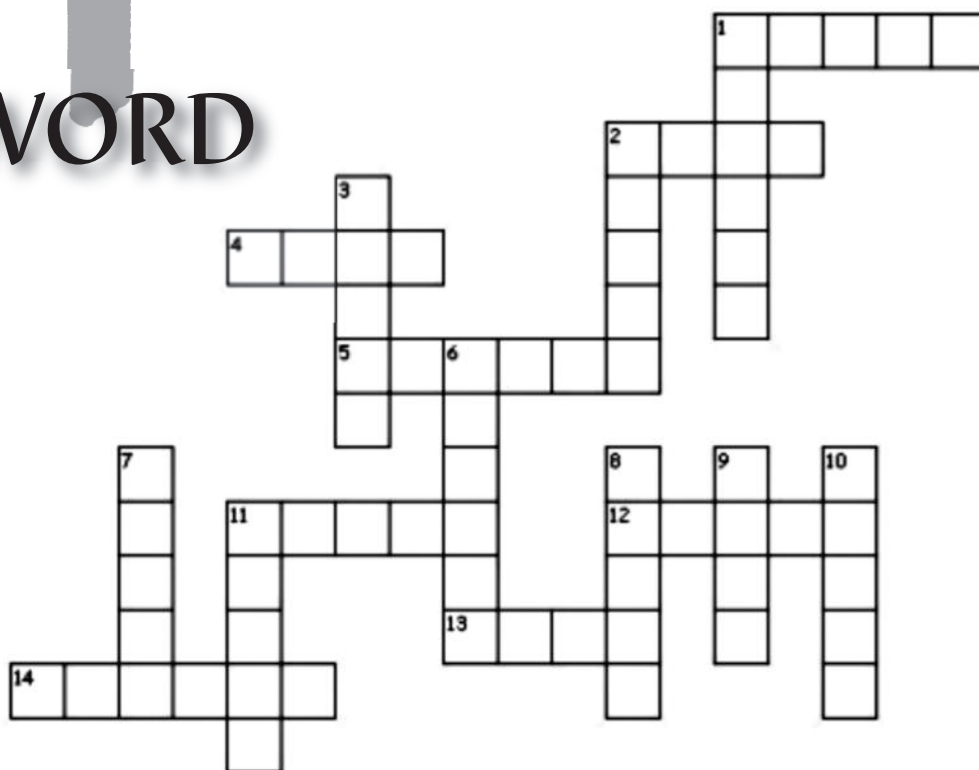
—The Deep Things of God

Faith in time of adversity makes the serpent swallow itself! Once again the supreme proof of this is that when Satan made his fiercest attack in history on the person of Christ, God used that attack, through the faith and endurance of the Sufferer, to bring about the world's salvation. God uses evil to bring about good—not causing it, but using it.

—Touching the Invisible.

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 little _____ 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 branches: He that abideth in me, and I in him, the same bringeth forth much _____: for without me ye can do nothing."
12. 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 bear 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 of _____ and 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 his 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."
8. 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 faith of the Son of God, who loved me, and gave himself for me."

What is a Person?

By Norman Grubb

So now we have laid our Total Truth foundations according to the revealed Word of God—who He is, who we are, and why we are.

The next stage of our inquiry, then, is equally plain. We must now be sure of *being* who we are, as well as understanding who and why we are. And this is our human history. Not one thing out of place. What appears evil and destructive, and surely mistaken and not planned, is found to be His perfect love-purpose from the beginning and is taking us to our perfection in the only way—and none other is possible—by which we can *be* who we are (that is, as He *is*!) even during our earthly pilgrimage, and in simplicity possess our possessions. But this must be examined, diagnosed, experienced in every perfect detail. We must, as conscious persons, know what this “way of God” is...so plainly that we can with total confidence walk in it; even as it was said that Priscilla and Aquila expounded to Apollos “the way of God more perfectly.” God could not create us like Himself, as conscious persons, without daily and squarely explaining to us how a human perfectly functions and enabling us to be that.

The first question we must ask is, “What is a human person?” We have already said, “One who loves and knows, and therefore makes choices.” That means we are persons because we can discern between things that differ, and thus make our choices. This is what we call moral consciousness.

So we now come to another Total Truth—that nothing can be known except by its opposite. There could not be light in the first chapter of Genesis without, in verse 2, “darkness upon the face of the deep.” This is a fundamental law of manifestation. Light cannot be known except by contrasted darkness, sweet by bitter, hard by soft, truth by lie, and so down all the list. A thing is only to be known as a thing because it has an

opposite. So all conscious life is a recognition of opposites, and then their rightful combination, so that one is built on the other and one swallows up the other. You cannot have a soft bed unless the mattress has a hard bedstead which it swallows up. You can’t say a final “Yes” to this without first saying a final “No” to that. One has said that all life is the “rhythmic balanced interchange of opposites.” Even the positive proton has to make captive the negative electron in order to form the elements.

So this brings us to the fundamental principle of opposites which condition a person. We *know* and we *desire* and, as we are forever confronted by opposites, we *choose*. Knowledge and desire lead us to choice. The “autonomy of our freedom” is what the world today is so busy defending, yet that freedom involves the necessity of making choices. We are free, but we must choose. Freedom is not some vague, windblown thing which floats about anywhere and everywhere. No, freedom must make choices. It exists to *make* choices, because life is only life by the interrelation of its opposites. Those who have tried to escape to what they conceive as ultimate freedom by some mind-blowing drug only arrive at nothingness. Life consists of making choices. We *have to choose*. But the curious effect is that we are all slaves to our choices! We choose to go to a meeting: we are taken over by the disciplines of that meeting. We choose a profession: we are taken over by the know-how of our profession. Our freedom has become slavery! But because we freely choose, we enjoy our slavery.

So now we see that *to be a person* means we have desire and knowledge and will. Yes, we must make choices...and want always controls will.

—Yes, I Am

The Sole Purpose of our Creation

continued from page 12

gave him his deceiving appearance of living in me as me; for we live on the level of our believing, and I was living under that false condemnation of this indwelling sin

as though it is me.” This was both Paul’s Romans Seven revelation and the final value and operation of the law: not to expose “sins,” but to expose the illusion that we still have a Satan-sin nature. The final deceit and exposure! Paul uses the present tense in that Romans Seven passage be-

cause it is the deceived experience of all believers until that “present tense” of Romans Seven is replaced by Paul’s present tense of Romans 8:2; and that is when, like Paul, we have moved by our personal affirmation of faith from the one to the other.

—continues in the next issue

The Sole Function of the Human

continued from page 5

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." 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. 12:12). 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. 1:23 is specifically 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, 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 crea-

tures who can refuse to be what we were made to be—persons who contain The Person. This is what happened, we 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

ANSWERS TO RECEPTIVITY

ACROSS

- | | |
|-----------|------------|
| 1. CHILD | 11. FRUIT |
| 2. GOOD | 12. ABOVE |
| 4. PRAY | 13. LIVE |
| 5. TEMPLE | 14. CHRIST |

DOWN

1. CHOSEN
2. GRACE
3. FAITH
6. MORTAL
7. POWER
8. WATER
9. LORD
10. JESUS
11. FLESH



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Apart from me you can do nothing...

"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."

– John 15:5
(New King James Version)

Words to Live By...

Christ *is* all, not has all. And if Christ is all, what's left for me? Not much, by my mathematics! I had thought I was somebody, and had something or could get something. I found God had taken the lot. Christ is all. Then I got the link. Christ is all *and in all*. Then I saw for the first time that the only reason for the existence of the entire creation is to contain the Creator! Not to be something, but to contain Someone.

by Norman Grubb

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\$8,484

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.

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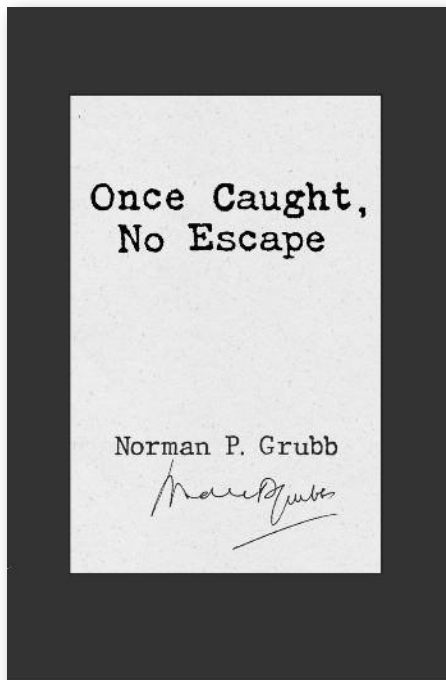
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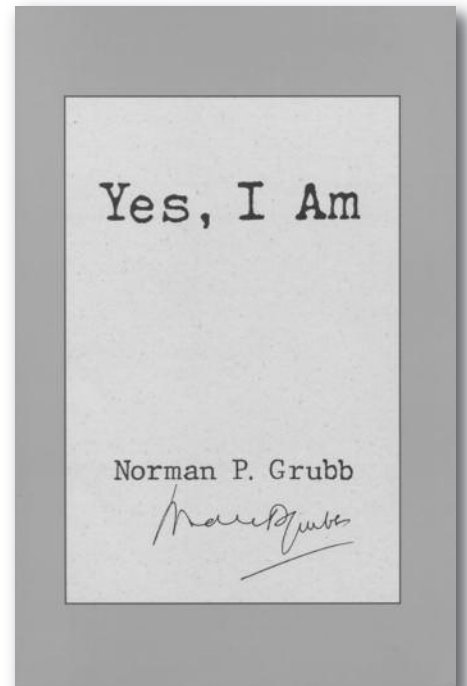
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