

The INTERCESSOR

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

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The Total Remedy

by Norman Grubb

While many accept that Christ's spirit indwells the redeemed, Norman Grubb received revelation that the Satan/sin/spirit of error also dwells in the unredeemed. Here, Norman delves into the two-fold purpose of Christ's death for us—His shed blood and His body death—resulting in a spirit exchange that is the blessed full salvation from sin and its producer.

We already know clearly enough the only way we could be rescued. We have the false god in us. It came as a revelation to me when I saw what I knew well already of the redeemed—that the Holy Spirit lives in us; but then also I read in 1 John 4:4 that if the Holy Spirit is in the redeemed, there is also a spirit in the unredeemed. "Greater is He that is in you than he that is in the world." And then when two verses later, John plainly names them: "Hereby know we the Spirit of truth and the spirit of error." So the spirit of error, the Satanic person, is in us before we are Christ's. That was new light to me, and a new orientation. Most of us think of ourselves as just our unredeemed selves until Christ comes in and takes over. We do not realize that we have working in us that "prince of the power of the air, the spirit that worketh in the children of disobedience" which Paul says is true of all of us (Ephesians 2:2). He has so concealed and disguised

himself in us as unbelievers, though it says that it is the god of this world in us who has blinded our minds, that we just think we are our independent selves. But the truth is that all humanity are vessels. We are containers, and it depends which God is in the vessel. In Romans it says we are either "vessels of wrath" or "vessels of mercy": those who either contain the god through whom wrath is our por-

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tion, or those who contain the Saviour-God through whom mercy comes to us. This greatly simplifies salvation, for it is merely change of gods, not change of the vessels which contain Him. Or to use that other great illustration, we are either branches of the false vine or of the true. "I am the true vine," said Jesus, therefore there must be a false one.

Who then can make this exchange? Who delivers humanity from its slavery

to its false usurper and replaces him by the True Owner? Obviously a slave can't redeem a slave. There can be only one, and that the Owner and Creator Himself. He only has the right to represent the human race and do something which can include them all. That is why we safeguard the incarnation in our gospel. There is no point nor power in the death and resurrection of Jesus, unless He was God in the flesh, the author of the human race becoming a member of it to represent it. This is one of those "supernatural" events, of which we gave examples on our first pages, which are not explica-

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ble in terms of human thought but issue from the spirit, not the matter, dimension. So it is no good trying to explain or explain away what issues from the realm of what we call the impossible, but we are to learn what is really the only actual. Human thinking is what has bound us to realms of time and space; for the true realm we must have “the renewing of our minds,” the “new man which is renewed in knowledge after the image of Him that created him.”

The way in which this change of gods has become a fact has of course held our fascinated and almost microscopic attention and investigation

...in His resurrection we are justified; in other words, not merely forgiven, which might still leave a memory behind of the things for which we needed the forgiveness; but justified, meaning that we are as spotless, sinless, as the Saviour Himself...

through the centuries. And no wonder. “Upon Another’s life, Another’s death I stake my whole eternity.” “God forbid that I should glory save in the cross of our Lord Jesus Christ.” “I was determined not to know anything among you, save Jesus Christ, and Him crucified.” We will put it in simplest terms to relate to what we have already said. Why Christ’s death? We humans have got so physically minded that death to us always means the physical. But we who are believers know better. We know physical death is only the gateway to life after death. Where? Ah, that is the crux!

The Bible makes plain that if we die a child of the devil, we continue on into the devil’s destiny which is described in the terms of its supreme loss as “everlasting destruction from the presence of the Lord and the glory of His power.” Therefore death for Jesus did not just mean the physical dying. If as the One who never was made captive by the devil and thus not under death’s dominion, He accepted death on our behalf, then He would go after physical death where we would go, into what Paul called “the lower parts of the earth,” the realm of “the spirits in prison.” And that is where He did go. Maybe that is why there was such reality in the cry, “My God, My God, why hast Thou forsaken Me?” Supposing He didn’t rise? He had to go this way by nothing but faith, as the rest of us.

But He did rise. There was nothing that could hold Him, because, though our sin bearer, He was not Himself a sinner under the law of sin and death. Therefore, “quickened by the Spirit,” He could be “raised from the dead by the glory of the Father.” And what did He leave behind on our behalf? That is what is important to us. He left both the cause and effects of sin. The effects are our destiny in outer darkness, the consequence of the curse of the law, the guilt, the condemnation, the weeping and gnashing of teeth, the worm that dies not and the fire not quenched. All disappeared from sight forever, because He took them on Himself on our behalf, and then left them behind on our behalf when He arose. Therefore Paul said that in His resurrection we are justified; in other words, not merely forgiven, which might still leave a memory behind of the things for which we needed the forgiveness; but justified, meaning that we are

as spotless, sinless, as the Saviour Himself; and all the past in memories of fact or dread of destiny are out of sight and out of mind forever. That is the overcoming in the blood of the Lamb. Nothing can be held against us. "Who shall lay anything to the charge of God's elect?" "It is God that justifieth." The shedding of the blood was the physical evidence of a life totally poured out to death, and therefore taking all with it that would come to us if we died.

But that alone, tremendous as it is, would not solve our problem or give humanity its release. The cause is our problem, the sin, not the sins. And we have seen sin to be the term used for the nature of the spirit of error who lived his sin-quality of life in his vessels and by the law of an indwelling spirit, he expresses himself through the human spirit which he indwells. Sins are the products, but the producer is the problem. And what salvation would it be for a human race indwelt by the spirit of sin and thus compulsively expressing his self-loving nature, to be released from the consequences of a sinful life, but not from the compulsive cause? We should just go on living as before. Therefore the Bible presents us with Christ's death in a twofold form—in His blood and in His body, of which we are continually reminded in the memorial Supper. And that is why in Paul's 1 Corinthians 10:16-17 reference to the Supper he speaks of our communion in the blood and body of Christ. But then he says we are one with Him and His body, symbolized by the bread; but he does not say in the same sense that we are one with him in His blood. The reason is that a person's blood is his very self. When that is shed, his life is gone. But a person's body is more external, more we may say his

clothing. His blood, therefore was uniquely Him going that way of death for us, and in that respect we were not dying on that cross with Him. Rather we come to the foot of that cross and see the burdens of our sins rolled away into His tomb, as Bunyan so beautifully puts it. But we are His body. "We being many are one bread, one body"; and in that aspect of Him on the cross, we are there with Him, crucified with Him, buried with Him, risen with Him. And what's the import of that? Because the body is the container of the spirit, and we humans have become containers of that false spirit

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of error, whose nature is sin, therefore Paul says that Jesus did more on Calvary than "bear our sins in His own body on the tree"; he said, "God made Him to be sin for us." And that meant that in God's sight we were He, crucified with Him, and His body representing us had that spirit of sin in it. And then the glorious fact that when a body dies, it is separated from the spirit in it; and so when He died, Paul said He "died to sin" (quite different from dying for our sins). His body, representing us who were "buried with Him," lay in the tomb with no spirit in it—a human race delivered from that old false

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!

indwelling spirit of error. And when He rose, it was by the entry of another Spirit, His Holy Spirit. So when we are joined by faith to Him in His death and resurrection, we are no longer vessels containing the spirit of error, but vessels containing the Spirit of God! That is a full salvation—from effects and cause, from products and producer. That is why only the incarnate, crucified and risen Christ can be the world's Saviour. ■

—excerpted from
Norman Grubb's book *Who Am I?*

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

As we continue in our series going through this Total Truth topic by topic, we come to God's restoration of man after the Fall as well as the purpose of the law and of the cross. We know we receive forgiveness through the cross—through the shed blood of Christ—but restoration? What exactly is God restoring and how does He use the law (as a merciful gift) to open man's eyes to His restoration purposes? This issue of *The Intercessor* answers these crucial questions.

Bible Bedrock

***“I am the vine;
you are the branches”***

— John 15:5 (New King James Version)

The actual fact of the relationship of the union cannot be safely realized, or lived by, until once and for all it has sunk into and become fixed in our consciousness that He is always the all, and we nothing but the container, the vessel. That is why the vessel relationship is a necessity as a permanency in our consciousness, before the union relationship can safely be to us what it really is.

The analogies of the union given by Jesus and Paul are likening our relationship to Vine and branch, Head and body. In each case they form a unity. When we look at a tree, we do not divide in our minds between trunk and branches, we see one tree—a unity. Equally a head and body form a unity, and we regard them as such. When we see

people, we do not see so many heads and bodies: we see just persons—a unity. We do not even speak of a union, which directs the attention to two coming together to make one. We speak of a unity where the two have become one. So it is with the Trinity and us.

Now we come to God's sole purpose in Christ dying and rising, and we with Him: the destruction in death of the old union with “the spirit that worketh in the children of disobedience,” and the union in resurrection with “the Spirit that raised up Jesus from the dead”—God Himself: and the union has produced the unity. ■

—*The Spontaneous You*

THE FIRST STAGE OF RESTORATION— THE PRECIOUS BLOOD

By Norman Grubb

This excerpt from Yes, I Am, explores how the historic biblical facts of God's plan of salvation are not just past history, but "totally applicable to our own inner selves."

We will now see the way by which this combination of the law given by Moses and the grace and truth by Jesus Christ is not only the Total Truth, but the Total Truth to me in my *personal experience*—see how it is the only answer with a totally workable application to every situation, whether mine or other folks'—which makes it possible for me to say to myself, "Yes, *this is it*," and then declare it to the whole world within my reach. If this takes further digging into details (with Paul as our guide) to find out the total solution, we will be like a German pastor wrote:

God needs *men*, not creatures
Full of noisy, catchy phrases.
Dogs he asks for, who their noses
Deeply thrust into—Today,
And there scent Eternity.
Should it lie too deeply buried,
Then go on, and fiercely burrow,
Excavate until—Tomorrow.

Some of us have been doing this for years. I could not stop. I must be satisfied. I must have the complete answer. It must be wholly workable in all of life. And we boldly say we have come up with the answer: not our own, but revealed in the Scriptures and confirmed by the Holy Spirit in personal inner revelation.

The law given by God to Moses in its outer written forms, underlining the outer standards of conduct such as the sins of stealing, lying, adultery, murder, malicious destruction of another's character, is obviously intended to produce outer responses. So it does, and for the simple reason that in our blindness we cannot penetrate into sin at its source, but can only recognize its outer products of committed sins. So the first purpose of the Ten Commandments is to pinpoint our guilt before God and produce in us a realization of His wrath, judgment, and our coming condemnation. This it effectively does by awakening in us "the fear of the Lord, which is the beginning of wisdom." Most of us were stirred from slumber by some person or event alerting us to the reality of our condition as lost, guilty, and hopeless sinners—unless there be some means of pardon. At such a time we neither considered nor

were concerned about our inner sinful condition, but saw only our sins and their fearful aftermath. Verily, for this was the law established—that by it "all the world may become guilty before God."

Now comes the revelation by Paul of the *first* deliverance stage of the cross of Christ, the amazing but solid replacement of condemnation by justification, as if the sinner had never sinned—the overplus of grace by the shed blood of His crucified body. Paul speaks of Christ Jesus being "set forth" by God on that historic cross as a public, outward demonstration that He had *truly died*. That meant that as the penalty of sin is death, so He who "bore our sins in His own body on the tree" really died, having taken our place in death.

So no man now goes to hell for his sins, but only because he has rejected the light of Christ as Savior—the light which has shone into the world. But until the Spirit does His convicting work in us, we love our darkness rather than that light and refuse to come to it.

FULL DELIVERANCE

But bodily death is but an outer detail. The real meaning of death is not *body* but *spirit* destiny: Where do I, an immortal spirit, go? If lost, I shall be among "the spirits in prison"; if saved, among "the spirits of just men made perfect," Scripture reveals. So Peter proclaimed in his Pentecost speech (using David's prophecy in Psalm 16) that the Savior went to hell where we were destined to go. But hell could not hold Him, for Satan had no hold on Him, and so His "soul was not left in hell." But He could not rescue Himself, for He was there representing us in our lost sinnerhood. He was "raised up from the dead by the glory of the Father."

So through the Lamb's shed blood, death, and pangs of hell, all that should come to us by way of guilt, condemnation, curse, and uncleanness has disappeared forever for all men. "God was, in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." So no man now goes to hell for his *sins*, but only because he has rejected the light of Christ as Savior—the light which has shone into the world. But until the Spirit does His convicting work in us, we love our darkness rather than that light and refuse to come to it.

SAFE: THE ONE AND ONLY KEY

These truths, thank God, are common knowledge to most of those who read this. But it is good to reiterate them, because they are always so precious.

Upon a life I did not live,
 Upon a death I did not die
 Another's life, Another's death
 I stake my whole eternity.

However, we cannot enter into the final, total effects of the death and resurrection of our Christ until we see and share in its two processes, not just one. The first of these is the shedding of His precious blood; the second is the death of His physical body—which we shall look into later. Only by *these two* can this outer law of Moses become what it really is—the inner law of our spontaneous living.

But the key to entering in is *faith*. It is at our new birth that faith first makes its appearance in its true meaning in our lives; but we are, or at least I am, continually deepening my understanding and application of this fundamental principle of living. For *all life is lived by faith* and by no other way. That is why the Bible gives one whole chapter solely to its application—Hebrews 11. So we cannot spend too much time in re-examining it. Did not Jesus say plainly, "If you can believe, all things are possible to him who believes"? And was He not always underlining *faith, faith, faith*? "Where is your faith?" "Your faith has saved you." "I have not seen so great a faith, no, not in Israel."

But we must see first that faith is the only means by which we operate in *all* life—not merely the spiritual, but also the material. Every action taken by man, from the action of the lungs in breathing to the sending of a spaceship to the moon, is nothing but faith in action.

First, something attracts our attention and is desirable. We then also see it is available. Faith is the inner action of our human spirits by which we inwardly decide that we will appropriate or experience this thing. We then speak a "word of faith": "I'll go there," "I'll do that," "I'll take that," "I'll make that." Inner faith then moves into outer action. We go there. We do that. We take that. We make that. Thus faith becomes substance. Faith is replaced by the fact, or rather, *becomes* fact: "I'll go to that home" becomes "I'm in that home." "I'll take that thing" becomes "I have that thing." What was first *desirable* to me, and then *available* to me, now by faith becomes *actual* and *reliable* to me. I experience it. Nothing in heaven or earth can be experienced or become knowingly reliable to me except by the inner and outer action of faith, which turns possibilities into actuality. That is also why all life is really adventure, for *nothing is provable to me until I experience it*. Reason can take me to the outer edge of reality, but I must then leap and take *by faith*. I cannot prove that a chair will hold me and not collapse under me until I sit in it! So we are all "faith gamblers."

Our everyday human experience of faith is what gives us our inner

certainties (which we need, for we are inner people). We call this "inner know-how." The know-how then becomes such inner substance to you and me that, when learning a trade, for instance, we boldly adopt its name and call ourselves by it. We learn carpentry and call ourselves a carpenter. We learn medicine and call ourselves a doctor. In actual fact we are cheating! For *what we take, in fact takes us*, whether it is food or chair or profession! The knowledge of medicine or carpentry or cooking or teaching "takes us" as we move in by faith to acquire, it, and it becomes our know-how. We then apply our know-how, and call ourselves by its name—doctor, carpenter, cook, teacher.

So we see how fundamentally significant faith is to all life. Life operates only by faith. If this be true in the material realm, then how fundamental faith must also be in the spiritual. That is why we can never be sustained or "held" by outer religious teaching, or even the Jesus of history—anything which is merely at *outer* contact level. We crave certainty!

That is why Jesus told Nicodemus that it was no good, his coming to Him just as a teacher. If he was to see the kingdom of God, he must be born of the Spirit and thus have the Spirit's *inner-knowing* and *inner-seeing*. Paul said that if we are in Christ we are a new creature; therefore we know no man "after the flesh," not even Christ: "Yea, though we have known Christ after the flesh, yet now henceforth know we Him [that way] no more."

THE SAME SAFE PROCESS

Here in the things of the Spirit we use the same faith process as in our daily life. Something is available to me from God's Word... something is desirable to me because I see that it will meet my need. But this, of course, is not something tangible or visible which I

can take hold of by reaching out my hands to receive it. This is something of the invisible world, something of the Spirit I've reached out for. So how do I now operate my faith? By the same process as in other matters—the *spoken word of faith*. I just inwardly say (and maybe verbally too), "I take this," or "I believe that." For now the substance must come from the Spirit—and as I affirm my taking or believing, the Spirit now is what the food or chair was to me in the visible. He gives the substance. He does that in my inner spirit—consciousness. He inwardly makes me *know* that I have what I'm seeking. The inner knowing is the inner spirit substance. So I operate by faith in the kingdom of Spirit precisely as I do in the kingdom of the flesh, and now faith is replaced in my inner consciousness by "spirit substance"—God-given assurance.

What makes the new birth, which leads us into the substance of the new creation, the greatest event of our human history? Simply because *for the first time* we have been impelled to use our faith—faculty on a spiritual rather than a material level.

Faith is the inner action
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At the time of conversion we have become so convinced of our lost condition, through the impact of the outer law, that we are willing to take a revolutionary faith-action. We become aware through the written word—the one material link in the process—of the offer of forgiveness, a removal of all that guilt which propels us to a destiny in hell. And much more, we hear of acceptance by a loving, uncondemning Father who offers the gift of eternal life, purchased by the historic event of His Son's public death on our behalf. And that death, we discover, resulted in a further event which is "beyond human history," His bodily resurrection—attested to by numerous of His disciples; and His unconditional offer to be our Savior requires only that we believe and receive Him as alive from the dead! But that receiving means transferring our faith to the reality of a Person whom we can neither feel, see, nor touch, and who in His resurrection is an absurdity to material-world thinking. This is why it becomes a crisis moment. It is the *absurdity* of faith! Now is the first time we affirm that we are believing in One who was not only crucified—a fact verifiable in history—but who is living, risen from the dead—foolishness to the world, and impossible of material verification! That is why it is the greatest moment in our human history... when we, made desperate by our need, are moved by faith into a deliberate relationship with the universal kingdom of Spirit—and with the King of that kingdom.

SPIRIT-KNOWING

How does that faith become fact? By an inner spirit-knowing. None on earth can say *how* we know or if we really *do* know! But we know that we know. Into us has come an inner awareness, what Paul calls "the Spirit bearing witness with our spirit," that we are a child of God. And nothing can shake us.

How does that faith become fact? By an inner spirit-knowing. None on earth can say how we know or if we really do know! But we know that we know. Into us has come an inner awareness, what Paul calls "the Spirit bearing witness with our spirit," that we are a child of God. And nothing can shake us.

Our inner eyes have been opened, as Jesus told Nicodemus they would be, to "see the kingdom of God." And if it is only those born of the Spirit who can see that kingdom, it can be no visible, earthly realm. It is the glorious kingdom of *reality*, for reality is spirit as God is Spirit, and we simply "know" that we are now members of the eternal reality—that realm where Father, Son and Spirit dwell, and we with Them, and where God has all resources, all wisdom, all power, and we with Him. Men now know that this outer universe is only energy or spirit slowed down to visible forms. So we have come home, and are now eternal participators in the resources behind the universe. Never again do we mistake or confuse the trivialities of the "bits and pieces" of material things as being the real and reliable, or irreplaceable. We look, as Paul did, "not at the things which are seen, but the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

This is now more precious to us than gold that perishes. It is the inner realization, beyond human or rational description, which

takes its first living form in the consciousness of the fact that Jesus really *did* love me and shed His blood to take away my sin; that He *is* now my Savior, God now my Father, heaven my home; that eternal life *is* my personal possession. With that blind man put on the spot by the angry Pharisees we say: "One thing I know, that, whereas I was blind, now I see." Spirit-reality is never provable to material sense, including our own soul-senses, so we always appear to walk, as Kierkegaard said, "on sixty-thousand fathoms of water." It is always the "adventure of faith," and we walk by faith, not by sight; but inner consciousness *is* the real stuff of life, and *by that* we *know*—with the outer Scriptures as our bastion of defense and confirmation. But we live because we *know* we know.

EVIDENCE

This spirit-knowing of the new creation has *two confirming evidences*. One is given the Bible name of "peace." "Being justified by faith, we have peace with God." It is precious indeed, but in its essence it still has a selfish element of satisfying me: I am so glad that I now have peace with God and there is nothing between us. Peace is the first baby-step of assurance given us by God, because as babes we are in a condition in which we have never yet desired anything except for ourselves, so can only be reached by an answer that will satisfy *us*. God's love always reaches out to meet my need at its own level.

But the *true* new-creation reality is neatly packaged inside this gift of peace; for we might not take it were it publicly revealed at the outset. It is the fact of "otherlove": that our new relationship is to the living Trinity—Father, Son and Spirit—which is a *Lover-Trinity*. And here is where we are taken unawares. We who have been compulsively *self-lovers* now find we can't help loving the Son who died for us, and the Father who

sent Him, and the Spirit who sheds this God-love abroad in our hearts; and this being *other-love*, we equally can't stop wanting to share with others this ultimate reality which is now ours. We become other-lovers. Of course, we do not at first realize that this is not we loving (for the human self cannot love in this manner) but that *He* is loving by us. But we do learn that later.

This love is the *one outer evidence* to others that something new has happened to us, because our new out-going love (as well as our peace) obviously affects our daily lives. In that sense, the inner Spirit-awareness which cannot be proved in rational terms is uncontestedly demonstrated in our lives. Jesus is "seen" in us by others. The True Light has inwardly shone—of which material sunlight is only a rough outer symbol. This new Light becomes to us inner inspiration and ecstasy. ■

—Yes, I Am

God Does Nothing By Halves

by Norman Grubb

Why are we not as we should be? Here is the answer. Which leads to the next question: How can we be what we should be, or can we? The answer is a thankful Yes. There is the way back, as there was the way out. It is rooted in the nature of God. The history of the universe is the love activity of God. Love exists to meet need.

Love is a remarkable word. It is the only word to which debt is linked as a pleasure and privilege. Debts and creditors are usually to be avoided. But love has no other existence than to meet need, and every need has a claim; "Owe no man anything, but owe love one to another." "I am debtor to Greeks, Barbarians, wise, unwise."

Wherever there is need, love has a debt to pay, and need is the creditor. Love has to pay. That is why we can love our enemies, because a hurter is in greater need than the hurt. That is why in our rebellion and enmity against God, it is not His hurt that concerns Him, but ours. We are the needy ones, and love exists to meet need. Therefore, we boldly say God had to save. It was not a question of condescension or kindly action, it was a debt of love. God had to save, for love has to save: and we,

when saved, have to be saviors.

What did that entail for Him? Something which could be put in quite simple terms. The gospel, the plan of salvation, redemption, whatever name we use, is nothing but God regaining His stolen property. God could not create anything higher than the human race, because God could not create higher than Himself and we are created in His image. We shall receive improved bodies one day, but not improved spirits, for they are in His similitude.

Therefore, the summit of His creation, the human race with all its limitless potentialities, has been stolen, and under stolen management has all its productivity geared to self-seeking instead of self-giving. The gospel is the restoration of humanity to its right ownership, and that is why, when restored, we can, as it were, forget the gospel and get on with living.

Two problems had to be solved in regaining His property. The first was the removal of the consequences of broken law. We use the word law to define the way a thing works, and we say that is the law of its being. It works this way. Conform to it and you will receive the benefits. Defy and disregard it, and you will suffer the consequences. There is a law of gravity.

Keep your cup in your hand and you will continue to use it. Defy the law and drop it, and goodbye to your cup.

So with the one law of the universe, the way by which it works, which is God in His self-giving love. Everything which is not the self-giving of God through us humans, but is self-loving self, is broken law. So our total human living, until we are back in union with God, is broken law. The Scriptures leave us in no doubt of the consequences, with such statements as "everlasting destruction from the presence of the Lord": "weeping and gnashing of teeth": "tribulation and anguish, indignation and wrath": "where their worm dieth not and the fire is not quenched."

Plainly then, there can be no restoration of stolen goods to God for the manifestation of His self-giving love until first these consequences coming to all humanity are removed. The way they are removed is the life-line threaded through the whole Bible, and, of course, it is what we should expect—love in action, and love means being other people, taking other people's place. And that is exactly what God did when He took flesh in Jesus and became man and "bore our sins in his own body on the

tree,” “being made a curse for us,” and “suffered for sins, the just for the unjust,” and a hundred other such Bible statements. Remove the revelation of the substitutionary sacrifice of “the lamb of God for the sin of the world,” and you remove the inner core of the Scriptures from Genesis to Revelation.

If we ask, How did this make the necessary atonement? Our simple answer is the statements of the Bible that this was God’s own revealed way of redemption, and requires of us “the absurdity of faith,” which by-passes reason as merely man’s finite analytical faculty, but finds its response in man’s centre, in his heart, when he has become honest enough to acknowledge his despair. And yet to reason also what can be more appealing in its perfection—a God who might judge and punish, but instead takes the punishment upon Himself? I have often said, “If you can show me a more wonderful God than that, I will follow Him.” I am still waiting!

What did this substitutionary sacrifice do for us? Something more than forgiveness, though that is also included. Forgiveness can still leave behind it the realization that the wrong was committed. But after the sacrifice on Calvary was completed with the cry, “It is finished,” if Jesus had remained in the tomb, there would have been nothing to assure us that it was complete; it was the resurrection that proclaimed that all was settled. And what was settled? “He was raised again for our justification,” wrote Paul, because justification, taking us beyond forgiveness, means that the

atonement was so complete that we who believe are in God’s sight (and our own) as if we had never committed the damnable offenses. They cease to exist in fact or memory, and we are before God and in our own sight as those who had never sinned and are as perfect as He is perfect. That is a full solution of that first problem. We are like those, as in Bunyan’s allegory, who could not get through the gate because of the load on their backs. Our load gone at the cross, we can now enter and proceed on the way. Justification is the gate. The way itself is what matters, and the way is the One Person living His way of life in all naturalness by the persons. Justification is the gateway into unification.

That takes us to the second problem to be solved and the completion of the solution. It was the apostle Paul who specifically clarified the depths of this to us, which he stated in his Galatian letter to be a special revelation. Something more far-reaching is implicit in the fact that when Jesus Christ died and rose again, it was the human race which died and rose again.

The human problem goes deeper than our need of forgiveness, reconciliation to God and deliverance from the consequence of my sin. I am a wrong kind of person and need to be made a right kind. I have an inner core of self-centredness from which I cannot escape. It has been mine from my birth. The Bible traces it to its roots when it says that, instead of being in spontaneous union with the self-giving spirit of God and under His

motivation, I have been born in another union; it is a perverted relationship, to that false god of self-centredness, in the illusion of independence, and I spontaneously function under his motivation, without even knowing it.

The Bible speaks of “the spirit that worketh in the children of disobedience,” “he that is in the world...the spirit of error,” “in whom the god of this world hath blinded the minds of them that believe not,” “ye are of your father the devil, and the lusts of your father ye will do.”

The Other Half

Even if I am forgiven and reconciled, what good would that be if the motivating center of my life remains self-seeking and self-loving? Paul, therefore, and John likewise bring to light a deeper consequence of the fact that when it was Jesus dying and rising, it was humanity dying and rising. If Jesus was humanity on the cross, then, Paul says, He was there as the human race inwardly united to this wrong spirit. Paul spoke of that as Christ being “made sin for us”; and sin is the character of the god of self-love even as righteousness is the character of the God of self-giving; sin is the indwelling spirit of sin which produces the sins, just as holiness is the indwelling Spirit of holiness who produces the deeds of holiness.

Then he says that when Christ (as humanity) died, he “died unto sin.” Death is always a separation between body and spirit, so this meant a separation for humanity (represented in Christ) from that false spirit. He lay in the tomb a dead body, and it was the

human race there “buried with him.” A body only receives life by the entrance of a spirit; so when Christ was raised from the dead, He was “quickened by the Spirit,” the self-giving Spirit of God. And we thus rose also, with God’s Spirit inwardly joined to us in place of that former false spirit.

Here at last we are presented with the complete means by which the God of love regains His stolen property. All the meaning of the Christian gospel, all the searchings of all the philosophies and religions of all ages find their answer here. How can man be what he should be? From which would naturally follow the question: How can the world be what it should be? The only answer is: If man could be a person of perfect love, and live the life of perfect love.

But how can he be? How can he escape from the chains of his own self-seeking, which means that he may at best be kind and decent and helpful to the point of preserving his own security; and he may make sacrifices for those he approves of—but not beyond that. He cannot. He cannot in self-centred independent self transcend himself and live vicariously for others; he cannot, as it were, be other people, no matter what happens to him, and he certainly cannot do that for his enemy. That would be a contradiction in terms. Therefore, no philosophy or religion which summons man to self-improvement can give the answer. It cannot reach far enough; and the world can never be set right if I attach any conditions of maintaining

my own rights or self-preservation to my self-giving. Somewhere on that route I come to a “so far and no further,” and the stream of my love is dammed and the world’s problems are not solved.

The only answer is this one: that I recognize that self-centred independence is a perversion, a break-away from the union with the self-giving God for which I was created, and that, therefore, in that condition I can never reach beyond my own self-interest; but I also recognize that God, and He only, the Trinity-in-unity, is love unlimited; and that God through Christ has made a way by which He reunites himself permanently to me. Then in this spontaneous unity, I begin to be this same self-giving love—unlimited: and I am no longer just myself, but I have found the real I in me to be He, and I His means of self expression.

I now need to ask, How can I make this a practical reality? Supposing I have accepted this Bible revelation of God as a fact, and the revealed facts are these: God in Himself is nothing but love: we humans are created in His image so that the true ground of our being is the God who is love: but, in the misuse of our freedom, we have turned our backs on our true being in Him, and have been caught up in the illusion of independence and self-loving selves: God has regained us for Himself by becoming one of us as Jesus the Christ: Jesus, as God in the flesh and representing the human race who have their being in Him, by the predetermined plan of God, accepted a death at our

hands.

This death, in our stead, has removed the inevitability of our “death” (everlasting separation from the God of our being), has cleansed away the guilt of our sin-life (continual breakings of the law of love), and has delivered us from “the wrath to come” (the unavoidable effect of our rebellion against the love-law of the universe). Raised from the dead by the glory of the Father, the resurrection was the evidence that all that had to be done in our stead has been done; therefore, we can regard ourselves in God’s sight as those who are without sin, justified, righteous in Christ’s righteousness.

But also this death, as being we who died on that cross, has cut us off from the spirit of self-centredness, that false god which had immersed humanity in his great delusion, for death is separation of a body from its spirit: and this resurrection, it being we who were buried with Him and raised with Him, was the Spirit of self-giving, the Spirit of love, the God who is that Spirit joining Himself to us, removing the hindrance (the false possessor) to our discovering Him as the God of our being. ■

—*The Spontaneous You*

Faith Notes

"Faith is the inner action of our human spirits by which we inwardly decide that we will appropriate or experience this thing. We then speak a 'word of faith': 'I'll go there,' 'I'll do that,' 'I'll take that,' 'I'll make that.' Inner faith then moves into outer action. We go there. We do that. We take that. We make that. Thus faith becomes substance."

-Yes, I Am

"You don't spend time during a day asking yourself whether you are really there, do you? God is your other you, so you don't need to keep asking whether He is there either. You and He are one. What you are doing, He is doing."

-The Spontaneous You

"It is a ridiculous and total impossibility for humans to be self-operating selves. There is no such thing in the universe."

-To All Believer...It's as Simple as This

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Christianity is not a religion or denomination. It is not people gathering for worship in special places at special times. It is not a doctrine or theology or ritual. It is people being ordinary people, and that is God living in human flesh.

-The Spontaneous You

"From the center of my being, with my will, as being my heart's desire, my choice, I affirm Him and myself to be in the eternal relationship he says we are, through my crucifixion and resurrection with Jesus Christ: we are a unity, He in me, I in Him. I state that as a fact. It has nothing to do with what I feel about it or with my sense of unworthiness and inconstancy, and the unreliability of my humanity. He planned it. He effected it. He chose me, not I Him."

-The Spontaneous You

The Marriage of Law and Grace

By Norman Grubb

Christ then came to be “the end of the law for righteousness to every one that believeth.” How did He do this, and what does it mean? First, let us carefully note that in His own human life, though “made of a woman, made under the law,” He never for one moment up to Calvary was under the law in the sense of living His life by trying to keep an outward law. That is obvious, for the whole point is that that is a human impossibility. Helpless self, even unfallen self, can keep and do nothing of the works of God by itself. “The Son can do nothing of Himself,” said Jesus of Himself. No, Jesus, as a man for our sakes, lived wholly by another law or principle: by the Father that dwelt in Him and did the works (John 14:10). The Father, the Living Law, fulfilled the perfect law of His perfect nature of truth and love in and through the Son: by that means, and that means only, Jesus, the Son of man, lived the perfect life and completely kept the law.

But Christ had come to save humanity from a death-life in which, in our helpless, separated selves, we knew our responsibility to live the right way through the law written on our hearts, or codified before our eyes, but cannot fulfil it. So as our representative, He first bore in His own body the curse of the law, being made a curse for us. He endured all the penalty of the broken law on our behalf, and thus freed all who receive Him from its claims.

But He did more than that. He erased the very existence of a codified external law for all believers. When He arose from the dead, He left behind Him on the cross the whole entangling body of law with its demands as well as penalties, “abolishing in His flesh the law of commandments contained in ordinances,” “blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to His cross.” For an external law is only in exis-

tence where there are those who do not fulfil the law by nature, but who can and may and do break it: “the law is for the lawless” (1 Tim. 1:9). When people live the law by internal instinct, there is no outward law (Gal. 5:23). External law only came into an existence when humanity began to live by its false god, the god of lawlessness, of independent self—“that wicked one.” The moment, therefore, that humanity is restored to its predestined relationship of inner union with God, external law ceases to exist for it.

And this is what Christ did for us, making us “dead to the law by His body” (Rom. 7:4). Being made sin for us, He died as sin-infected humanity: He arose as the new humanity who had died to sin, and this new humanity consists of all human beings who receive Him. He, then, who is the Living Law, becomes their life within, and lives the law within them. For them, therefore, the external law is buried. It is the old husband who has died in the crucified Christ, in Paul’s bold symbolism of Rom. 7:1-6, that we might be married to another, the risen Christ.

For the believer, then, the new creation in Christ, the holy nation, the whole idea of response to external law has faded into thin air. That kind of duty life, that elementary grade of living, only has to do with us when we are in the bondage of self-centeredness and live the old life of self-effort, before we are born from above. In that condition, as we have seen, to preserve us from becoming fixed as devils, and to keep before our eyes the lode-star of godly living, for which we were destined, God gave us the dead formulas of a written law. Of course we could not keep them, nor wanted to, but confronted by them, if we were honest, we came face to face with our guilt (Rom. 3:19). The law had completed our elementary education: our graduation was our admission of guilt. We now pass out of the school of law for ever, into a new school—of faith. The fragments of law presented to us by Moses in His “ministry of condemnation” now become the completed Law, lived as a life by the Law-Maker, Law-Giver and Law-Keeper within us, the righteousness of the law is fulfilled in us, who walk not after the flesh but after the Spirit (Rom. 8:4). The fruits of the Spirit, born by the Spirit through the believer as vine through branch, are the law lived, and “against such there is no law.” Christ had lived the law on earth by the Living Law within Him, the Father dwelling within Him. Christ had removed all claims of broken law upon us by being made a curse for us on the cross: Christ now lives the law in us by His indwelling presence. Nothing of outward law has any further claim on the believer, for it was only the shadow of THE law, while

we walked in shadow-land. Now the substance has come, The Law itself in us: when that which is perfect is come, that which is partial is done away.

But we still have a lesson to learn. The fact that we are dead to the external law by the body of Christ that we might be married to the Internal Law, Christ Himself, does not mean that external law has ceased to exist in the world. We live in the midst of it, surrounded by it, for we live in a world under judgment, under law, both for preservation and condemnation. It is very easy for us, therefore, to respond to the demands of the law, and by doing so, slip back almost unthinkingly to the false responses of self-effort. Added to this is the fact that all through our unregenerate days we have been so accustomed to self-effort as our only means of meeting the demands of this life, that we resort to it before we know where we are.

This is the reason why Paul returns to such a detailed discussion of the effects of law, this time on the believer, in Rom. 7. Some people have been puzzled by the appearance of Rom. 7 after Rom. 6, and thought it out of place. No indeed. For Rom. 7 is the law being used as a means of education for the believer, as it was for the unbeliever in Rom. 3. There it exposed his guilt, here his helplessness. There it pronounced judgment on the sins of the old man, here it exposes the subtle workings of sin in relation to the new man. Rom. 7 follows Rom. 6 just because it deals strictly and only with the problems of the new man in Christ, and has nothing whatever to say to the old man. This is fundamentally important for the understanding of the chapter. Rom. 6 is the old man out, cut off in Christ's death from the false spirit of egoism which dominated him, died in Christ to sin once for all. Just as the same Christ who had died as our representative rose, separated from that hateful infection with which He had been identified for our sakes, rose by the Spirit of the Father, rose the first new man of the new creation, the first-born from the dead; so we are new men in Him, separated from the old spirit of disobedience, indwelt by the Spirit of holiness. And from the crisis of faith in Rom. 6, by which we have recognized our new relationship of union with Christ and claimed it by faith, and connected ourselves to Him as risen from the dead, we now move on to the walk and warfare of faith in Rom. 7, 8, and on to the end of the letter.

But the start has to be this further stage in our education—the lesson of Rom. 7. We are not under the dominion of sin any longer only because we are not living by self-effort,

but self-effort in the new man comes perilously easy to us just because we want to please God and delight now in His law, His standard of life. What more natural then, than to set about living by it? And at this point we have our new lesson to learn. We have discovered our guilt, now we must discover our helplessness. The new self is exactly as helpless as the old! It was created helpless, and never can be anything else! The only difference is that the old self, infected by the spirit of egosim, did not want to fulfil the laws of God, but the new self does (Rom. 7:22). But neither can do it, nor are made to do it! And so the new self, all eager to please God, moves unwittingly into the trap and learns, as it has to learn, the hard way. Rom. 7:7-13 tells us when Paul learned the lesson and how he learned it. Rom. 7:14-24 opens to us the helpless bondage of the new self the moment it moves out of the vine-branch relationship, and endeavours to meet any claims on itself by itself. Not only can it not do so, but it finds another principle or law terrifyingly operative in itself. Self-effort is sin, it is self acting as its own god; therefore self-effort is immediately conscious of the domination of the selfish, lustful demands of its own appetites and instincts, and being helpless by nature cannot resist them.

This is why we said that Paul's answer to the problem of the oscillation between the self-conscious and Christ-conscious self, between soul and spirit, is an understanding of our relationship to law. It doesn't seem a relevant answer at first. But the point is that man's first and deepest instinct is not lawlessness, but is *responsibility*. It was the first word spoken to him in the garden: "you must do this: you must not do that." It is the basis of personality. We are so used to thinking that sin is our primary problem. Paul goes deeper than that. He says that sin is a product of choice, and choice a product of responsibility, and responsibility is evoked by law. Man is a volitional creature: he must choose. What he chooses is secondary. Therefore man starts with law and his response to it.

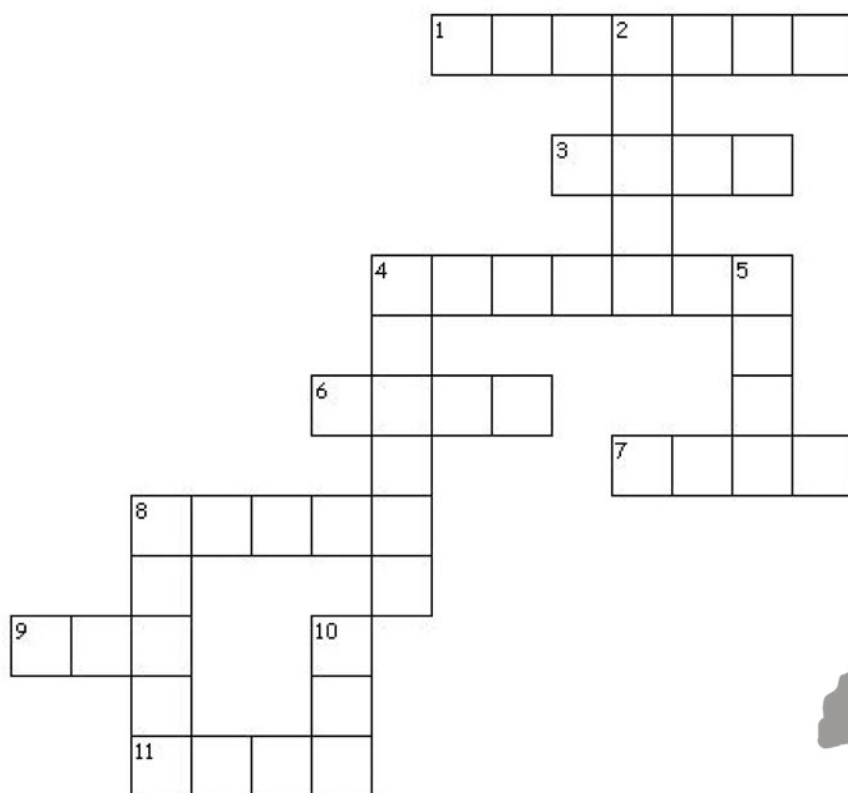
Having made the first false choice which centered his life in self-effort, but having also an inescapable sense of responsibility as the very tap root of his nature, he still must face law—Thou shalt, Thou shalt not. He breaks the law, both because he wants to and because he cannot help it. But still law stands there confronting him. He is still a responsible being. If he turns to Christ and finds relief from the condemnation of the law, there law still stands with its unchanging demands. If now as a new man in Christ, ignorant of the true grounds of his new life, he still tries to

THE EXCHANGED LIFE

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

—Galatians 2:20

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



ACROSS

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

DOWN

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

The Final Stage of Restoration— *The Crucified Body*

By Norman Grubb

We now turn our attention to the area of *our daily living*. It has been wonderful to have the disturbing questions of our past and future settled, for, however the world may try to hide it, until we have that settled, it is true of all men that “through fear of death we are all our lifetime subject to bondage.” However, we live not in the past or future, but in the present. Have we an answer for its immediate needs? Yes we have, we are boldly asserting, or we would not now be talking it over.

Paul puts it quite simply as he directs our attention from past to present needs. He asks the question, “Shall we continue in sin that grace may abound?” In other words, what about our present condition? Let us get down to brass tacks about our daily lives. Have we a genuine one-hundred-percent life-level which matches the kind of statements scattered throughout the New Testament: “joy unspeakable and full of glory”; “peace that passeth understanding”; “having all sufficiency in all things that we may abound unto every good work”; “reigning in life”; “more than conquerors”; “out of our innermost being flow rivers of living water”; “perfect love”? Or is there only a hit-and-miss attempt at such standards, with more miss than hit? (And we all know there is more miss than hit.) Paul does

not shrink from a face-to-face tackling of such questions. He provides us with both a total answer and the basis for that answer. It is best given in his famous Romans 6-8 chapters, into which I personally have never tired of digging further and further until I have at last come up with what I believe is the right understanding and application of what he is saying. It has taken me a long time to be simple enough to let into my head and heart what Paul is really saying, and

should) on totally holy and righteous standards—walking as He walked, loving as He loved—we find ourselves in a struggle between flesh and spirit. We know the law and its commandments; we aspire and we strive; but we largely and disgustingly fail. What we should do, we don’t do; and what we hate, we do!

That, as Paul says, is because we have by no means yet been enlightened and experienced the “total exchange” which has

condition, God in His grace first sent the law through Moses to expose our bondage and reveal to us the nature of the false deity expressing himself through us. In this first exposure, however, we saw no more than the sins we had committed—the breaking of outer laws—and by no means did we penetrate within ourselves to note the sin nature—Satan’s *nature* expressed by us. Therefore our first response to the greatness of grace shown in our Lord Jesus Christ was simply to recognize our outer sinfulness, to believe that our guilt and curse had been removed by His shed blood, and to rejoice that God would remember our sins against us no more, as guaranteed by His resurrection.

But what we did not know then (and were not within reach of understanding) was that this was no *real* salvation if it delivered us merely from the outer penalty of our sins but left us as “vessels of wrath”—still containers of the inner *sin-person*, that old serpent the devil, still reproducing his evil fruit by us. Complete salvation must rid us of producer as well as product, cause as well as effect, sin as well as sins.

This *total salvation*—the totality of Christ’s cross-redemption—is the *deeper* discovery which Paul himself didn’t see

Complete salvation must rid us of producer as well as product, cause as well as effect, sin as well as sins.

not what I might *think* he is saying. The very fact that he adds these chapters to his completed new-birth presentation in chapters 3-5 shows that he realized the matter of full, present “total living” in our new Christ-relationship needed some more thorough examination and explanation—a further turning of the key in the lock—to establish us solidly in Christ as the *new person* we are.

He again hangs his answer round the final completion of the operations of Moses’ law on us. He explains how in our newfound sincerity, with a zeal to live consistently (as we

taken place in our identification with Christ in His death and resurrection. First of all, we never had it clear about the totality of our former identification with that false deity who had stolen us as his dwelling place—that we were never anything but individual expressions of him, manifesting his nature, not our own. So our present confusion and ineffective living stems right back to that as its source. We have always felt at home with the idea that we are “self-running selves”: that we ourselves are responsible for the good and evil in our lives.

Because we were blind to our

in its full implication until he lived three years in Arabia. This is what he speaks of in his Galatian letter as the gospel which “I neither received of man, nor was I taught it, but [I received it] by the revelation of Jesus Christ.” That revelation was centered around not the blood but the physical body of Jesus on the cross. And what is the importance of that? It is because *a living body is the dwelling place of the spirit, and therefore when a body dies, the spirit is no longer in it.*

Therefore Paul (when writing to the Corinthians for whom he was an intercessor, and thus having insight into the full meaning of the Savior’s intercession for the world) opened up its total significance as no other did. “We are convinced,” he in effect wrote in 2 Corinthians 5:14–21, “that when the Savior died on our behalf it was a *body* death, and this means that if He died for all, then we all died.” And what did His body represent before God? Paul tells us in verse 21 that “God made Him who knew no sin to be sin for us.” Please note: *sin* is not *sins*. By His shed blood He “bore away our sins,” but in His crucified body He “was *made sin*.” This is fantastically deeper than “bearing our sins,” wonderful though that was. “Made sin” is almost unthinkable; for sin is Satan’s label, just as we might say love is God’s. Satan is, as it were, Mr. Sin, the spirit of error. Where does the spirit of error live? In human bodies, ever since Adam and Eve partook of that forbidden fruit. So when Jesus in His body hung on the cross, “made sin,” that body represented all the bodies of humanity, which are all

containers of sin. Yes, He *in His body on the cross* was made the representative for all the bodies of the human race having Satan, sin’s originator, living within.

There that body died and was buried. When a body dies, the burial is to make it plain that no spirit remains in it. And so it is that Paul can so authoritatively state in Romans 6: “...in that He died, He died unto sin once”—not, in this context, died *for* our sins, but died *unto* sin. (That is why the blood is not mentioned by Paul after Romans chapter 5. From there onward the subject is His *body*

reckon this as *fact* (Rom. 6:11).

Many of us commonly use “reckon” to imply uncertainty. If, with a book in his hand, someone says to you “I reckon I have a book in my hand,” he is likely implying to you that though he *believes* it is a book, yet he is not absolutely *sure*. Were he sure, he would just say “I have a book.” But in the Bible, reckoning means *considering as actual*. To reckon a thing to be so, to count on it as fact, is the first stage of faith that affirms. And “reckoning” will later become “realizing”—which is faith confirmed. But we must start with the reckoning!

folks do—even teachers of the Bible) and seek to get around this by saying it is our “position” but not yet our “condition”—a lovely little evangelical wriggle. Let us rather obey, and declare what we are told *to recognize, attend to, and say*. Then let us go further, after our word of faith and obedience, and find out how this is a present fact in condition as well as position.

But if it is a fact that we are *dead to sin*, then it is also a fact that we are “*alive unto God* through our Lord Jesus” (6:11b). As the spirit of error (Jesus “made sin”—2 Cor. 5:21) went out of that representative body when Jesus died, so also the Spirit of truth entered in three days later—and therefore the Spirit has entered *us* through Christ’s bodily resurrection. We see the vastness of the implication of that because, for that reason, we who were called the “old man” because of the “old” spirit of sin in us, now are called the “new man” because of the “new” Spirit of the living God in us.

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The man, our human self, has not changed. But the old indwelling deity, of whom the man was but the expression, has been totally replaced by Another.

death.) Christ’s burial was to signify in plainest terms that no spirit remained in it. So now Paul just as boldly states that we believers, being *buried with Him*, are “dead to sin”—a truth way beyond being only cleansed from sins. *We are no longer containers of sin* (the same thought as being containers of Satan), and we are to state this truth and affirm it as completely as we state and affirm that we are justified from our sins. “The body of sin” is “done away with” (Rom. 6:6 NASV) meaning that our bodies are no longer sin’s dwelling place. And we are to

But to consider myself *dead to sin* is no light thing, especially when I do not yet appear to experience it. We hesitate to declare “I am dead to sin,” because we are thinking about how often sin still seems to turn up in us. But the issue is plain. Will we obey God’s Word? In this same chapter, Paul says that we have “obeyed from the heart that form of doctrine which was delivered unto us.” Have we, really? So let us “go to it” and be sure we boldly affirm and declare what His Word says we are. Let us not compromise (as many

The man, our human self, has not changed. But the old indwelling deity, of whom the man was but the expression, has been totally replaced by Another. And thus—with our whole self totally and solely at His disposal—we joyfully recognize our new Owner. Because of His new management within us, the old owner, Satan, has no control over us. He can shout at us from without, but he has no further place within. We have changed bosses! We are in the employment of a new Firm! ■

—Yes, I Am

LIFE REALLY WORKS

By Anonymous

The following pages are a brief sharing from my heart of what is for me the Total Truth of the "mystery which hath been hid from the ages which is Christ in you the hope of glory" (Col. 1:26, 27). This is the truth lived out, in, through, and as me. Some have suggested that putting this into print might help other members of the Church understand what I and those of like mind with me believe.

PART ONE

My Conversion to Christ

I was born again twenty years ago, having received Christ, as the Holy Spirit worked in me through a Sunday School teacher. The truth she shared set me free from the bondage of corruption (Rom. 8:21) and made me Christ's slave, or as the Scripture says, "servant(s) of righteousness" (Rom. 8:18).

I had come to realize that I desperately needed a Savior. I knew what Paul meant when he said that "all have sinned" (Rom. 3:23), and when I received Christ, I rejoiced that I had been redeemed from under the law and had received the adoption of a son (Gal. 4:5). I knew putting "off the old man with his deeds" (Col. 3:9) and being reborn was the result of grace (Eph. 2:8, 9), and from that time to this day I continue to be enamored with Him of whom the Scripture speaks (John 5:39).

Immediately after my conversion, came a glorious period during which God focused my attention on the Scriptures, soul winning and right living. Then and now I take all I know from the Scripture—infallible, inerrant—as the Holy Spirit interprets it to me. From the first, my confidence has been: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good words" (2 Tim. 3:15-17). I became very active in all phases of church activity. My wife, four children and I were regulars.

First Failings as a Christian

Soon after that glorious period, which so many enjoy immediately after being saved, Satan (the deceiver—Rev. 12:9; "a liar, and the father of it"—John 8:44) seduced me into believing that although saved by grace through faith (Eph. 2:8, 9), somehow I was called to live by myself. Thus, my life, begun in grace and ending in grace, had to be lived out in between by me.

Although (with Paul) I found myself wanting to live right, no amount of Scripture reading, soul winning, rededication, surrender, quiet time, prayer or submission worked. I just could not live right. I

sinned when I didn't want to and couldn't do what I really wanted to do (Rom. 7:15). It seemed that the harder I tried to be what I knew inside I wanted and was intended to be, the more difficult and more impossible my life became to operate (Rom. 7:11).

Obviously (and almost everyone I observe also experiences the same thing) I began to believe that the misery and defeat of Romans 7 was the "normal Christian life." I missed the Biblical principle that sin—through things which were described as good and which I believed were good—deceived me into believing that I could actually do those good things. The result was total death in me. Paul expressed it thus: "For sin, taking occasion from the commandment, deceived me, and by it slew me" (Rom. 7:11).

Light Dawns

Then I began to learn one of the key Scriptural principles: "Christ is all and in all" (Col. 3:11). In a very difficult time for me, when everything else had failed, I decided for the first time that I would speak against what appeared to be true and say that indeed Christ is "all, and in all" and that "by Him all things consist" (Col. 1:17). I began to agree with God that having "begun in the Spirit" (Gal. 3:3) by grace (Titus 3:5), I would likewise live by grace—God in action. When I began to agree with the Scripture that God was all and in all, I began to see that God was all and all in me; I could begin to say that He was not only my salvation but all of my sanctification. I came to understand that the problem wasn't me, but the "law of sin which is in my members" (Rom. 7:23).

Over the last several years, that understanding has unfolded to me more and more. I have come to know that if the problem isn't me, then I am simply a container and have always been a container. The problem, therefore, must be in who I contain; thus, I have never operated apart (independently) from the deity which lives in my container. Before I was born again, I was a container for Satan to express himself by me, masquerading falsely as "just me." As a Christian, I am a container for Jesus Christ to be all in all, in and as me.

All of Us Are Containers

Since this point is central, I will cite some of the numerous passages which teach that I don't now, nor have I ever, operated independently:

Vine/Branch: Christ is the vine, I am the branch, I "cannot bear fruit" of myself (John 15:4-5).

Servants: We are always servants of a master—once of sin, now of Christ (Rom. 6:17).

Husband/Wife: Christ is the Husband, I am the wife. I bear the fruit of the Husband (Rom. 7:2-4).

Vessels: We are vessels of wrath or vessels of mercy. The difference is what deity the vessel contains (Rom. 9:22-23).

Temples: Obviously the issue is which deity lives in your temple (1 Cor. 6:19-20).

Head/Body: The head of the body (me) is Christ. He controls the body, which does nothing unless the head first tells it to act (Eph. 4:15-16).

Old Man/New Man: The "old man" is Satan, the "new man" is Christ. There is no middle man or independent nature (Col. 3:9-10).

Satan the Main Culprit

Therefore, prior to being saved, I had housed Satan, and they were his deeds that were being done through me (Col. 3:9, old man with his deeds). As Christ said to the unsaved: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44a). Earlier in the same discourse Christ said, "Ye do the deeds of your father" (John 8:41). I was responsible for my wrong believing and agreement with Satan and his deeds, and therefore deserved perdition and needed a Savior. My sin was in my believing, and as I believed incorrectly, Satan did his living out through me.

Now I realize that the Cross changed my original Satan nature eternally, since when I died with Christ, the sin nature went out, and the Holy Spirit came in with His nature. As Peter wrote: "...by these

ye might be partakers of the divine nature..." (2 Pet. 1:4).

The Deceit of There Being a "Just Me"

I began to understand the truth of Galatians 2:20, 1 Corinthians 6:17, and John 17. Yes, I and those who also see this, boldly say now that the problem has always been that Satan deceived me and the rest of the world into believing that there was a "just me" which not only needed improving but was capable of being improved. Actually, there was nothing wrong with me, the container: the Cross cleansed and threw all that out. The sin producer who lived his life out through me prior to my rebirth experience was no longer present within me. I was "dead to sin" (Rom. 6:2) and "dead to sins" (1 Pet. 2:24). Thus I came to learn that I had no "independent human" nature. I had always been a container of one deity or the other.

I realize that the problem of frustration and defeat I had experienced after my salvation came from the original Satan lie, the lie that I had a nature that was bad. In fact, my sin was in wrong believing, and then Mr. Sin did his deeds through me. Once I received Christ's gift of eternal cleansing from the just reward of my sin believing, I could then see that my container was all right and always had been. ■

—continued next issue

The Marriage of Law and Grace

continued from page 13

obey the law, he is aghast to find that he still cannot obey it, and still is enchained by the contrary impulses of the flesh: till at last he echoes Paul's cry: "O wretched man that I am, who shall deliver me from the body of this death?" His basic problem, then, the problem of the new self, is not sin, but law. How can he escape these absolute standards confronting him? He cannot. How can he fulfil them? He cannot. So what? At last his eyes are opened. These are absolute standards. These are demanded eternally of him. But he has forgotten the first law "imposed" on him, the law (principle) of grace—that he should *receive* the grace of God, not that he should *do* anything of himself: and the grace of God is nothing less than the indwelling Law-Giver and Law-Keeper, keeping His own perfect law in the be-

liever, the One who imposes the absolute standards on man being Himself the One who maintains them in man; and that the only responsibility that man has is to receive Him, abide in Him, walk after Him. The puzzle is solved and every question answered. The external law, with its demands on self, has brought the believer to the end of his helpless self, until he has discovered that he has died to that law and had it replaced by the Internal Law, the indwelling Christ. Law, therefore, has completed its education, first of man's guilt, then of his helplessness: and only when the believer has learned this second lesson of how to refuse a false self-response to any demands of any outward law, and to replace it every time by abiding in the freedom of the guidance and control of the Law-Giver within, has he found the answer to the uprisings of self-reliance, self-reactions, self-effort in the daily life. ■

—The Deep Things of God

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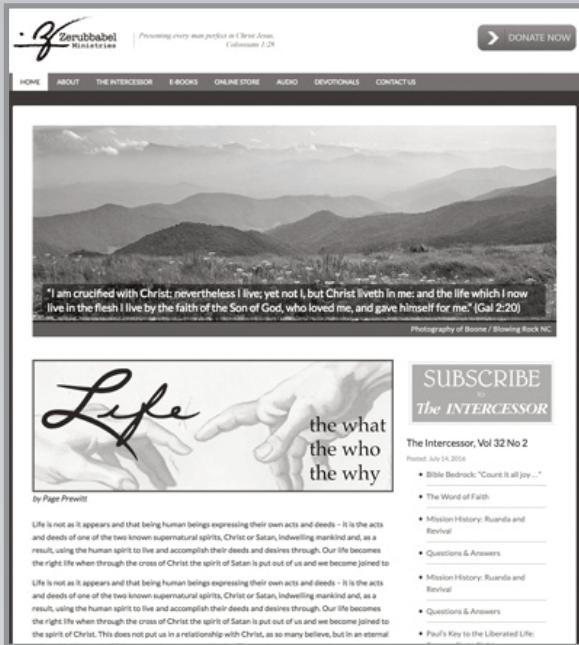
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— Romans 6:3-7
(New King James Version)

Words to Live By...

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are,...whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). Paul makes it plain that we humans do not have a freedom of our own—that we have no self-operating human nature. We are always servants ('slaves' in the Greek) to one deity or the other. And the deities are here named by their character and lifestyle: sin...or righteousness. Yes, *here alone* is our freedom; 'Know ye not that to whom ye yield yourselves servants to obey, *his* servants ye are?' *That* is our charter of freedom within slavery: our freedom to belong to *one master only*. And as believers, we have *already* changed our slavery—from sin to righteousness, from Satan to Christ (vss. 17-18)!"

by Norman Grubb

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