

The INTERCESSOR

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

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Humans Have No Nature

by Norman Grubb

Perhaps the greatest stumbling block to fulfilling our divine purpose as Christians is our misunderstanding, inherited at the Fall, of our human make-up. Norman exposes this falsehood and unveils our true functioning and relationship to Christ—the heart of what he calls the Total Truth.

We now come to what I think is the most important section of this Total Truth, because it has been missed in its completeness by nearly the whole of the Bible-believing body of Christ—a bold thing to say, but it seems to me to be the fact. It concerns what we call our human nature, and that is where our problems and entanglements lie. Even if new creatures in Christ with a new nature, we mistakenly think we have an old, scarred nature—we sometimes call it “the flesh”—which persists in being like an albatross around our neck, a constant rival distracting our attention and stumbling us in our walk. It is precisely that which made Paul cry out, “O wretched man that I am, who shall deliver me from the body of this death?” Wretched, yet redeemed!

It seems as if we acquired an old nature through the Fall, and now have a new nature in Christ, and the two remain deadly rivals, dog eating dog—a struggle from which we are never free in this life—the old man new man syndrome—

and the best we can hope for is a means of the new counteracting the old; and yet with a sense that the old always remains in us, though we are Christ’s—remains as a deadly element which Jeremiah calls “the heart deceitful above all things and desperately wicked.”

By “nature” we’re not now meaning our natural faculties and capacities of body and soul. Our nature, in that sense,

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means the type of person we are, which is expressed through our soul and body. We may say someone has a kind nature or a harsh nature, a sensitive nature or an unfeeling nature, and so on. But the “old nature” or “new nature” is not the faculties and appetites of a person, but rather the expression of the true personality of the person.

The evangelical church seems divided between two convictions concern-

ing these natures. Each persuasion is antagonistic to the other. One, by far the largest, maintains that we have two natures when redeemed; and we must live with that fact, battling away against the old nature as in Romans 7, and affirming that there is a deliverance in Romans 8 which we must daily apply to relieve us from the pressures of 7!

The other section of the body of believers is strong, persistent, and stoutly convinced that theirs is the truth—though they are in the minority in the whole company of believers and often are considered dangerous or suspect. They are

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given the general title of “holiness people.” They use such terms as “entire sanctification,” “perfect love,” “full salvation,” and are usually considered to be followers of the sanctification teaching that was reestablished in the church through John and Charles Wesley and John Fletcher. There are many precious people among them, with whom I have close links. Their conviction is that after the first stage of our new birth, which centers in justification, we must have a second rad-

...the true revelation of the Bible is that we humans have no nature. We’re not created to *have* a nature, but to be containers of a “deity nature,” a divine nature, and we humans can only ever express the nature of the one within us. All the Bible symbols of our humanity are those of being containers and expressers of one who is not our-selves, but is a god. All that matters is, “Which god?”

ical experience of the fullness of salvation in Christ by the elimination of the old man and his total replacement by the new man “created in righteousness and true holiness” with “the heart purified by faith”—and that is the full application of our identification with Christ in His death and resurrection by the Spirit.

Both say we have a human nature. One maintains that our old nature corrupted by the Fall is supplanted by a new nature in Christ, but that the old remains—so that our new way of living is by recognizing the two, the old being

counteracted by the new. The other agrees that we all start with a human nature which has become corrupted through the Fall, but holds that the impartation of the new nature in Christ in its totality, by a second work of grace, totally replaces the old nature. The term “eradication” is sometimes used, though most “holiness teachers” regard that as an over-statement of their position, not sufficiently allowing for the continuance of “infirmities.”

But *I* am saying that the true revelation of the Bible is that we humans have no nature. We’re not created to *have* a nature, but to be containers of a “deity nature,” a divine nature, and we humans can only ever express the nature of the one within us. All the Bible symbols of our humanity are those of being containers and expressers of one who is not our-selves, but is a god. All that matters is, “Which god?”

The illustrations used of us in our humanity are vessels, branches, body members, slaves, wives, temples. In every case that means we are the agent by which the occupant operates. As vessels, we are said to be either “vessels of wrath” or “vessels of mercy,” but we must be either one or the other. The vessel of *wrath*, of course, is a container of the god by whom we experience wrath; and the vessel of mercy of Him by whom we receive *mercy* (Rom. 9:22-23). So it is not the type of vessel that is of importance, but the nature of the liquid that it contains. The branch illustration is even more explicit, for a branch is but part of a vine, the two being in life-union. A branch is merely the living means by which a vine reproduces itself in its fruit. A branch has no distinct nature; it has the nature of its vine. The fruit is of the vine, not of the branch. And when Jesus said “I am the

true vine and you are the branches,” He was obviously implying that there is also a false vine producing its fruit—one vine being He the true Life, and the other being the usurper (John 15).

We are called temples, and the temple was only the outer means by which the living God manifested His presence. Thus the Shekinah Glory shone through the tabernacle; and His glory is seen in us as His temples. In every case, a temple is only the dwelling place of a deity and reveals his presence, not its own. We are either a temple that contains an idol god, or one in which the living God dwells and walks. A temple has no nature but that of the god in it (1 Cor. 8:10 and 2 Cor. 6:16).

We are called married wives, and Paul distinctly says we all in the human race are married to the one husband or the other. According to Romans 7, the moment we recognize that in Christ’s death we are cut off from our old husband, Satan, then we are immediately united in a new marriage to Christ who is risen from the dead. No momentary gap between the marriages! And the point is that here he is speaking of marriage in what we might call a biological sense: the wife receives the seed of the husband and bears his children, whether “the motions of sins” or “fruit unto God.” The wife is presented as merely the fruit *bearer*, not the fruit *producer*.

Then Paul, in Romans 6:16-23, calls us slaves (as it is in the Greek) and says all of us all the time are either slaves to sin or slaves to righteousness—slaves of Satan or slaves of Jesus. But slaves are merely the property of their owners, with no kind of a life of their own and doing only the work of their owner.

Finally, we are members of the body of Christ, and any body operates by the

mind and will of the head, and nothing else. It has no body-led activity of its own.

So in each case the human is only the agent—as temple, manifesting the presence of the deity; as branch, expressing the nature and producing the fruit of the vine; as body member, set in action by the head; as slave, doing the will of the owner; as wife, bearing the children of the husband; and as vessel, only a container and nothing else.

The Only Two Natures

Now after this Biblical revelation of

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what we humans are—containers and agents—we find the Bible distinctly says that we have no nature of our own but express the nature of the particular deity indwelling us. On the one hand, Paul says in Ephesians 2 that while we were in our unredeemed condition, dead in trespasses and sins, we “walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience and were by nature children of wrath”—not some nature of our own but of our satanic parent, his children in his

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!

wrath nature. Then on the other hand, regarding the redeemed, Peter tells us that by receiving “exceeding great and precious promises” we become “partakers of the divine nature.” Quite obviously then, it’s not some human nature, but God expressing His nature by us. Here are the two deity natures expressed in our humanity.

This could not be more explicit than it is in the Biblical account about the Garden of Eden. There we are told life and death were symbolized by the eating of the fruit of the trees. The Bible tells us that if Adam and Eve had eaten of the right tree they would have received eternal life. Yet we know that eternal life is not in a fruit but in a Person—in Him who said, “I am the life.” Therefore, if eating the right fruit means that into our first parents would have come the person who is eternal life, eating of the wrong fruit means that the false deity, the spirit of error, entered in and they became *his* dwelling place.

Now here is the point, the nitty gritty of the reality. All we redeemed humans recognize, when our eyes have been opened by grace, that we were sinners, were under the power of Satan, did his works, were his children. But do we realize that we actually were he, in the sense that humans are always manifesting the deity who expresses himself by us? Did any of us know, while unsaved, that we were Satan walking about in our human forms, or that the redeemed are Christ walking about in their human forms? We should know it now, for we are plainly told this.

I remember the surprise when I first read in 1 John 4:4, “Greater is He that is in you than he that is in the world.” I knew that “He in me” was the Holy

Spirit, but I suddenly woke up to the fact that there was equally “he in the world” in fallen humans, just as much as the Holy Spirit is in us when redeemed. And two verses later John is saying, “Hereby know we the spirit of truth and the spirit of error.” That began to open my eyes, and I began to relate it to the symbol of the fruit of the garden.

Then I became alerted to Jesus’ words as He confronted those opposing Him, as recorded in John 8:38-44. “I speak what I have seen with My Father: and you do what you have seen with your father,” stated Jesus. As religious Jews

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they resented that, and indignantly responded, “We’re not born of fornication. We have one Father, God.” Jesus answered, “If God were your Father, you would love Me.” Then He broke the truth wide open and declared outright, “You are of your father the devil, and the lusts of your father you will do.” When I read that, my eyes were opened to the second phrase as well as the first. The first says that we humans—all of us who have not yet become children of God by faith in Jesus Christ—have Satan, not God, as our father. But the second phrase especially

struck me: “the lusts of your father you will do.” Not that we are doing our own lusts, but the lusts of our father. Then all we are doing as humans is not a product of some supposed *human* fallen nature, but actually *Satan himself* expressing his own lusting nature by us! All we are, therefore, is merely the outer expression of this spirit of error, this god of this world, living his own Satan-form of life by our humanity. That was revolutionary. I had always thought I was fulfilling my own natural desires; but not so, because we have no nature of our own. We have all been fulfilling the lusts of the god of self-centeredness, and what we think are just our sins are ours only in the sense that we are joined to Satan as branch to false vine, expressing his thoughts and deeds. So when the Bible says “All have sinned,” the real inner truth is that the sinner is Satan, and we in a secondary sense are participating in his sinning.

This is the major area in which sin—or Satan, as the Scripture has said—has deceived us; and deceit means making us think that we are what we are not. Satan has played his greatest trick on us in making us think that life is “doing our own thing”—our own self-expression. Who of us in the wide world would ever suspect that we were not just “ourselves” in our self-activity but Satan operating in our form? Of course, Satan himself is the fundamentally deceived one, for he vainly imagines that he made himself independent when he rebelled against God and was cast out of heaven. He imagines himself to be Mr. Independent Self, though actually he is still eternally and totally dependent on his Creator, and doing His will—as we see so clearly in the history of Job.

It is this same false concept of inde-

pendence with which Satan has infected the human race. We just naturally think we are independent and doing our own thing. Independence is the huge lie swallowed by fallen, blinded, deceived humanity, and the great delusion from which we have to be finally and fully delivered before we can be our true selves. That is what Paul so perfectly explores and aims to deliver us from in Romans, chapters 6 to 8. That is the winning of the final battle over the delusion of the Fall. Our whole life has been built on the false assumption that we are just our own responsible selves, and when changes are needed they are needed in us. We can see it in our false self-righteousness, in our fallen days, when we imagined that we ourselves were living our own lives of good and evil (which we thought mainly good, with a few evil touches). Actually, all our “good” was evil, for it was a product of the spirit of independent self, the spirit of error. Self-effort *good* is no better than self-effort *evil*, being only Satan’s self-effort produced by us. It is one thing to regard ourselves as humans merely influenced by Satan; but quite another matter to realize that it is actually *he* just being himself and living his own quality of life by me and I merely his vessel, branch, slave, temple. I am Satan in my human form.

One reason why the natural man cannot easily accept this fact is that he regards Satan’s activity to be mainly the grosser evils like murder, theft, etc. But when our inner eyes are opened, we fully see that the spirit of error, the spirit of self-centeredness, can look highly respectable. We recognize that the self-loving self is usually disguised to make a nice appearance. So, for us who are enlightened, it is not hard to see that fallen

humans are Satan—Mr. Self-centeredness himself—in his physical form. It is a profound eye-opener to realize that *all* forms of our apparent self-activity—even if good, helpful, and beneficial to other—are expressions of our self-loving self and thus, in actual fact, expressions of that Satanic spirit of self-centeredness in us. Good deeds are merely a product of the “good” part of the tree of the knowledge of good and evil.

Two other scriptures also brought this into focus for me. First was 2 Corinthians 4:4, which speaks of the lost as those “in whom the god of this world has blinded the minds”; so there he was within us, in our unbelieving condition. The second is 1 John 3:12, in which John exhorts us to love our brothers, and adds, “Not as Cain, who was of that wicked one, and slew his brother.” When I read that I asked myself, why are the words “of that wicked one” inserted? Why not just say, “Don’t be like wicked Cain who slew his brother”? Because it was *not* “wicked Cain” who was the murderer, it was “that wicked one” who Jesus has said was “a murderer from the beginning,” and *he* murdered Abel by Cain’s hands. “The lusts of your father you will do.”

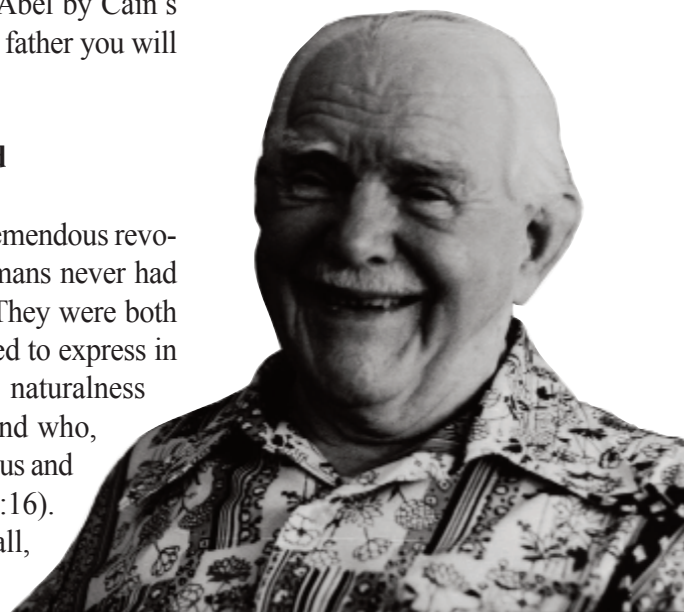
We Have Been Deceived About Ourselves

So we are seeing a tremendous revolutionary reality—that humans never had a nature by themselves. They were both created and later redeemed to express in simple spontaneity and naturalness Him who is God in us and who, Scripture says, “dwells in us and walks in us” (2 Cor. 6:16). Likewise after the Fall, when we had freely

joined ourselves to Satan, we had no nature of our own either. So there never has been a “human” nature. Therefore there is no point in considering whether we believers have two natures or one! No, we humans have *none*, but tragically or gloriously, spontaneously manifest the nature of the deity in us. ■

—Yes, I Am

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.



If It's Tough, Good!

By Norman Grubb

Of course, life is no smooth flow. If the Bible says it is from faith to faith, and from grace to grace, we can add it is also from problem to problem!

What do problems or pressures do to us? Or temptations? They consciously involve us in situations. We cannot float quietly along past rocks which make rapids. We are aroused. We have to do something about them. Aroused humanity is exactly where God can express Himself as God. In the multitudinous situations of the world around us in which we have no participation, we can make no contribution. They do not affect us, and we do not affect them. But where we are personally involved, there we have an effect, and God by us.

Our human pressures and involvements, therefore, are the one and only way by which God through humanity can reach humanity. It is the principle of the incarnation, and the reason why it is God's predestined plan that we should be fully humans in every kind of human situation. Jesus was "tempted in all points as we are." This gives full meaning and intelligent incentive to our acceptance of James' word, "Count it all joy when you meet various trials." They have a vital purpose, every one of them.

But just at this point there is something we need clearly to recognize about our humanity. We humans are the negative to God's positive. No positive can be manifested except by contrast with and absorption of its negative. Each is necessary to the other and belongs to the other as its polar opposite. You cannot know light except in contrast to dark, or soft except in contrast to hard, or yes without no. Light is invisible unless it is reflected against a non-light body, such as the moon or earth, and swallows it up. Then you don't see the moon but the glory of the light, or the earth except as clothed with all the colors of the light. A soft bed must have a hard framework, but the mattress must conquer the bedstead! Flesh must have bones, a decisive yes derives its strength from a conquest of the alternative no's. So we are God's polar opposite. We are the "are-nots" in relation to God's "I am."

Paul speaks of us having "this treasure in earthen vessels that the excellency of the power may be of God and not of us." He so clearly saw this fact and principle, when he told how he had a thorn in the flesh which God did not remove though he besought Him three times. Instead God said, "My grace is sufficient for thee: for my strength is made perfect in weakness": and Paul added that, therefore, he took actual pleasure in unpleasant situations, "infirmities, necessities, distresses, persecutions," because "when I am weak then am I strong."

In other words, all our awkward situations and our normal negative reactions to them—dislike, fear, unwillingness, inadequacy, frustration—are the only way we can react as humans. If that is all we are—just humans—then we would be in

bad shape, enchained in the prison of our own reactions. But to us who are at home in the fact of our Other Self—the not I, but Christ in me—pressures, trials, temptations are a springboard to faith. We dislike a person, so we take a leap of faith. We move over and say, "I don't like this person, but You are love in me. You love him, so with Your love, I love him." Switch on the light, and where is the darkness? So with every kind of negative reaction.

But note, it is not we who are changed. We do not look at ourselves and expect to see a change in ourselves. No, we affirm Him and go forward: the effect on ourselves is not the point. We fear. We affirm His courage in us and go forward. We have doubts. We say, "God is my God. That is settled for me." We have not got what it takes. We say, "God is my strength," and do the job. We resent or object to a situation. We say, "God's ways are perfect. I accept and praise."

The point is that our negative human reactions are necessary to God. The positive must have its negative for its manifestation. We do not, therefore, blame or condemn ourselves because we are the have-nots, and guiltily feel we are wrong to react as we do. We are what we are, and what we are meant to be. We may well laugh at ourselves, but not throw ourselves out with disgust. We are not God's liabilities, we are God's assets.

The secret is always replacement. We don't work hard at pushing darkness out of a room. We turn our backs on the darkness and switch on the light—where is the darkness? We transfer our attention from the negative to the positive. That is the secret. Not resistance, but replacement.

Let us have it clear: our humanity is for the manifestation of Deity. For this to be possible, we humans are to be involved in the whole of human existence. Personal involvement in any situation generates personal reactions. I participate, I feel, I react. I am now an aroused human in that situation. But my responses are negative. I have not the courage, the ability, the love, the wisdom, the answers. I am disturbed by frustrations, opposing personalities, wrongdoing, misfortune. This is exactly as it should be. Now I am a conditioned human—conditioned for the leaps of faith. What I am not, God is: and God is not at a distance, we are joined—one spirit. He is my Other Self.

So I move over in my inner center from my personal reactions to affirming Him, recognizing Him for what He is for every situation; and then I go forward right in the situation, just the same human in myself to all appearances, but actually it is God on the scene, God working, God manifested, God glorified.

—*The Spontaneous You*

Editor's Note

This issue of *The Intercessor* features several articles of Norman Grubb's which highlight the fact that we humans do not have an independent nature of our own. Rather, we are vessels designed to contain/be joined to one of two spirits...the spirit of error (Satan) before salvation, or the Spirit of Christ after salvation. The God-given revelations that Norman had on this topic certainly didn't come out of nowhere! He always stressed that what he shared was straight out of the scriptures. We are including a reference guide below of the myriad of scriptures relating to our vessel-hood.

Vessels/Temples

2 Timothy 2:20-21

20 In a large house there are articles not only of gold and silver, but also of wood and clay; some are for special purposes and some for common use. 21 Those who cleanse themselves from the latter will be instruments for special purposes, made holy, useful to the Master and prepared to do any good work.

Romans 6:13

13 Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness.

2 Corinthians 4:7

7 But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

1 Corinthians 3:16

16 Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?

2 Corinthians 6:16

16 What agreement is there between the tem-

ple of God and idols? For we are the temple of the living God.

Vine/Branch, Head/Body

John 15:5

5 I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.

Ephesians 4:15,16

15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Colossians 1:18

18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

Slave/Master, Husband/Wife

Romans 6:6

6 For we know that our old self was crucified with him so that the body ruled by sin might be done away with,[a] that we should no longer be slaves to sin.

Romans 7:1-3

7 Do you not know, brothers and sisters—for I am speaking to those who know the law—that the law has authority over someone only as long as that person lives? 2 For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law that binds her to him. 3 So then, if she has sexual relations with another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adul-

teress if she marries another man.

Satan-Operated

Ephesians 2:2-3

2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. 3 All of us also lived among them at one time, gratifying the cravings of our flesh[a] and following its desires and thoughts. Like the rest, we were by nature deserving of wrath.

1 John 3:4-10,12

4 Everyone who sins breaks the law; in fact, sin is lawlessness. 5 But you know that he appeared so that he might take away our sins. And in him is no sin. 6 No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.

7 Dear children, do not let anyone lead you astray. The one who does what is right is righteous, just as he is righteous. 8 The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. 9 No one who is born of God will continue to sin, because God's seed remains in them; they cannot go on sinning, because they have been born of God. 10 This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister.

12 Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous.

1 John 5:19

9 We know that we are children of God, and that the whole world is under the control of the evil one.

Free At Last

by Norman Grubb

At last we are clear. We are free, because we know ourselves as nothing but the expresser, vessel, branch, temple, body member and slave of the Deity self, His Spirit joined to our spirits. And we have moved in by the recognition of faith, as in Romans 8:2 and Galatians 2:20, to being right self-conscious selves, conscious of ourselves being Himself in expression. We act freely as ourselves because He has of His own choice by grace joined, fused and identified Himself with us as ourselves. We are “driven” people, driven by His self-for-others deity nature. And we live freely in His keeping in our soul-body reactions as much as in our spirit (1 Thes. 5:23).

So then, what about those continual pulls that we still have to that old opposite—those invasions of fear, hate, worry, lust, self-seeking

and weaknesses? Now we are alive to Satan’s subtlest assaults on us. The subtle trick occurs when we feel those constant pulls on us and we go back to the old habit of thinking we ought not to respond to them. Bang! We have been caught out in the old habit of thinking we are independent, and thus need to respond to an “ought to” or an “ought not.” This is the subtle trick. Those pulls make us think we are independent human selves again, and the moment we think that, back comes the law saying, “No, you ought not to.” And we are caught right up into false condemnation. That “ought not” only reaches us because we have slipped back into thinking we should be watching ourselves, running our own lives and combating the wrong pulls. That is where Satan has his laugh on us. There we are, inwardly condemned as if we

ought not to fear, hate, anger, lust, or to want or react to these negative desires. And there we are struggling and condemned, or maybe following through to some actual sin.

Why? Here comes Satan’s final subtle trick. We are tricked into thinking that having those pulls is sin; whereas the real sin is the unbelief of thinking we are again independent selves who should not have these pulls. But independent self is really Satan-self again having his hold on us, and we then again “carnal, sold under sin.” That means we are back again under the law with its “thou shalt not.” But we are bound and unable to keep that law because our false sense of independent self, to which the law addresses itself, is really Satan as us with his temporary control of us.

Paul puts the essence of Romans 6, 7 and 8 into three verses to the Galatians—Galatians 5:16-18. “Walk in the Spirit,” he writes, “and you will not fulfill the lusts of the flesh.” We are Spirit people, but still in our flesh-humanity, and thus open to all Satan’s pulls on us in our soul-body emotions and appetites. So now what happens? We

become conscious of flesh pulls, for, says Paul, “the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.” These contrary pulls make us conscious of the antagonistic opposites, “the Tree of the Knowledge of Good and Evil.” We are Spirit people bearing Spirit fruit and loving to be so, but we now also feel the pulls and desires of the flesh—Satan’s agency in this Satan-filled world for attracting us back to his self-for-self ways.

This consciousness of the flesh-Spirit antagonisms is the danger spot. Satan thereby seeks to drag us back to that separation through the Fall, in which we again think we are independent selves instead of Spirit-united selves. This independent self outlook is really the touch of the old Satan-union on us. It also means that we immediately put ourselves back under the law again. And with what consequence? We are bound by that Satan-self in our separation and cannot respond to the law or Spirit, and so Paul says, “Ye cannot do the things that ye would.” Thus we are under the condemnation of the law and experience guilt that we cannot fulfill it. Being in the lie of inde-

pendent self temporarily puts us back under Satan’s control. Therefore, we cannot do the things that we would. Properly caught, properly bound and condemned!

But now Paul says, “If ye be led of the Spirit, ye are not under the law.” In other words, if we are temporarily in unbelief, which has resurrected the lies of the independent self, we then suddenly remind ourselves of who we really are—Spirit bound and Spirit led, our self expressing Himself. We then say, “Wait a minute. Of course I am not an independent self feeling these pulls of Satan. That is his lie. No, I am a Christ-self.” I do not deny or fight the reality of my flesh pulls (and those are precisely what my Elder Brother equally, continually had according to Hebrews 4:15).

I accept and recognize the reality of these flesh pulls, but I am dead to them in Christ (“always bearing about in the body the dying of the Lord Jesus” as in 2 Corinthians 4:10). They can shout at me by temptation, but have no hold or right to me (Rom. 8:12). I am alive unto God, a Spirit person and led by the Spirit. The only law on me is what I now instinctively fulfill, that

“law of the Spirit” by which I spontaneously do the things of the Spirit. Through Christ, the Spirit has replaced that old “law of sin and death” by which I spontaneously did the things of the flesh. So I go free—back to who I really always was.

This is Paul’s definition of daily freedom under daily flesh-assaults or pressures. It is what James told us to be very thankful for—good constant practice in the application of our faith walk. We admit those lying pulls back to unbelief, but now we are spontaneously faith-conscious of walking as Christ as us. Therefore, we “stand fast in the liberty wherewith Christ has made us free” (Gal. 5:1). By admitting Satan’s right to pull at us through the flesh, we are also free to affirm our right to our faith-consciousness of being Christ as us. Thus we express Christ’s nature of love, joy and praising. We swallow up the negative pulls, or rather use those very pulls to express His pulls: love replacing hate; faith, fear; rest, strain; strength, weakness; self-giving for self-gratifying; and so on.

—*No Independent Self*

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 TWO

What about Sin?

We must learn that only Christ can live the Christian life in us through our being joined to the Lord as one spirit. It is actually Christ's life being lived out through me and as me (Gal. 2:20).

The question always asked when people first hear this is, "What about sin?" I do not say that now, having received Christ, I cannot and do not sin. I can and regretfully do. I agree with the Apostle John on this (1 John 1:8-10). What I do say is that by faith I agree with Paul when he says to "walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

Sin Must Stem from Unbelief

When I am not believing in faith that I am "complete in Him" (Col. 2:10) and that in Him I live and move and have my being (Act 17:28), I am not believing what God says about me. That unbelief is sin (Rom. 14:23). By that deliberate yet deceived choice not to believe God, sin then operated me from the outside through my members (Rom. 7). I have fallen for Satan's lie that I am a needy, lacking, etc. person and thereby have agreed with Satan's deception that I am somehow "independent" of Christ who lives His life out through and as me.

As I believe that lie, Satan's way for me is to be for myself (as he is) and not for others (as Christ is), and therefore I grasp, I envy, I take, I lie, etc. By confession (1 John 1:9), I am again cleansed and I take His forgiveness.

Satan's Deception

How does Satan work this deception? He knows he has been cast out of me forever, but that he can still gain a foothold in my members if he can induce unbelief in me. So he doesn't identify himself to me as the one still wanting to control me, because he knows I am a child of God, and I know it (1 John 5:19). He knows, then, that I won't believe him if he exposes himself to me, so he masquerades as "just me."

Satan tells me:

"That is just the way you are."

"That is just the kind of person you are."

"You are certainly entitled to that opinion."

"You are certainly entitled to that thing."

Etc.

Thus, I have agreed with Satan that I am a "just me" and not joined to the Lord, and I have fallen for his great trick! I have believed that I am an independent self! By my own choice I have chosen to believe his lie, and sin (Satan) therefore begins to operate in my members, even though I am a Christian. I'm not being operated from within by any "human" nature, and certainly not by Christ, but I'm experiencing sin operating through my members (body and soul). (Read Romans 7).

I pick up on Satan's lie and believe it, and thereafter Satan translates that wrong believing into action, with him being the operator or doer of it. It looks like me and feels like me, but it is actually Satan operating me—the reverse of the wonder by which I normally live: Christ as me!

What Is Temptation?

I have learned that temptation is not evil and that to experience temptation is not to experience sin. There is a difference between temptation and sin. Christ, the most tempted self in the world, spent 40 days and 40 nights answering Satan's question, "Who are you?" and the following challenge: that if He was who He said He was, then He would perform some miracle (Mt. 4). Each time the temptation came, Christ's answer was to the effect, "I am who I say that I am."

The big question was and is, "Who do you say you are?" I answer, "I am the _____ (fill in your name) form of Jesus Christ, who lives His life out, through and as me" (Gal. 2:20).

I know the temptation is to believe that I am not who He says that I am: joined to Him as one spirit—full and complete and needing nothing. This is the real temptation.

Human Responsibility

It may be said that this isn't accepting responsibility for our actions. From the "age of accountability" forward, human responsibility is based on a choice. And freedom of choice is not simply something with which God chose to endow the human race; freedom finds its source and root in the very being of God himself, who freely and eternally "chose" to be a self-for-others. Man's freedom is part and parcel of him

from the act of creation, as he was made in the image of his Creator.

The unbeliever after the age of accountability lives from his own choice to have Satan as his operator. When I received Christ, I made the eternal choice to have Christ become my operator. The Lawgiver in me is also the Lawkeeper in and through me. When I am tempted, the real (and only) temptation to me is to disbelieve that Christ is my operator. My believing that He is my operator is my choice.

So, responsible? Of course every human is responsible for, not his acts per se, but his choice of operator. All lesser choices are willed and done through me (See Phil. 2:13) by my operator.

If man were not responsible for his choice, only Satan would experience hell, not the unbelievers who are his tools. But Jesus Himself warned of persons who would end in hell if they chose to reject the Light (John 3:18). I know that I am responsible for my choice of operator and therefore for the consequences of that choice.

"Be Ye Perfect"

I know what it means to "be ye therefore perfect" (Mt. 5:48), as we are instructed by Christ Himself to be! I simply take it by faith that the real me—my spirit self joined to the Lord, resulting in one spirit—is in fact Him "being perfect" (1 Cor. 6:17).

What I have so briefly capsulized is life changing and total. I know there are those who, like me, have found living under "oughts" and "shoulds" impossible. The law is not of faith (Gal. 3:12). I seek to ease the tension within the Church where so many labor under the burden of repeated instruction and admonitions to be more Christ-like!

How do you "honor your father and mother"? What appears to be honor to some is not honor to others. How do you rear a child in

the nurture and admonition of the Lord? Does anyone really think that he, in his own power, does that? If you think you do, you lie and the truth is not in you (Gal. 6:3). If you think that Christ does the honoring and rearing, so do I and I say so.

Do any of you who read this actually believe that you, on your own, satisfy the Biblical standards? Certainly not. Surely, all glory is given to God. Then why is it surprising that I also give the glory to God saying it is His life being lived out through me, as me? There never was nor ever will be a "me," just myself, independent from and operating on my own, and not being operated from within by Satan initially and by Christ subsequently.

Life Really Works!

Thank you for this opportunity to present this thumbnail sketch of what I know. What I know works! I no longer live in the defeat and delusion of Romans 7, but instead live in the day-to-day reality of Romans 8. I agree with Paul:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy and upon the Israel of God.

From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."

—Galatians 6:14-18

Editor's Note

continued from page 7

John 8:41-44

41 You are doing the works of your own father." "We are not illegitimate children," they protested. "The only Father we have is God himself."

42 Jesus said to them, "If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me. 43 Why is my language not clear to you? Because you are unable to hear what I say. 44 You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies,

he speaks his native language, for he is a liar and the father of lies.

Romans 7:17-20

17 As it is, it is no longer I myself who do it, but it is sin living in me. 18 For I know that good itself does not dwell in me, that is, in my sinful nature.[a] For I have the desire to do what is good, but I cannot carry it out. 19 For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing. 20 Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

Christ-Operated

John 15:1-5

15 "I am the true vine, and my Father is the

gardener. 2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes[a] so that it will be even more fruitful. 3 You are already clean because of the word I have spoken to you. 4 Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

5 "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.

2 Peter 1:4

4 Through these he has given us his very great and precious promises, so that through them you may participate in the divine na-

ture, having escaped the corruption in the world caused by evil desires.

1 Cor. 6:17, 19

17 But whoever is united with the Lord is one with him in spirit.

19 Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

Colossians 1:27-28

27 To them God has chosen to make known among the Gentiles the glorious riches of this

mystery, which is Christ in you, the hope of glory.

28 He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ.

Spirit Union After Conversion

Galatians 2:20

20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

Romans 6:11

11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

Matthew 21:21

21 Jesus replied, "Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done."

Hebrews 11:1

11 Now faith is the substance of things hoped for and evidence of things not seen.

Bible Bedrock

"We have this treasure in earthen vessels..."

— 2 Timothy 2:21 (King James Version)

A finite language cannot 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, 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, He fills 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 is 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.

Taken from "The Key To Everything," by Norman Grubb, Published by CLC Publications, available at clcpublications.com.

Faith Notes

I saw that I, as a human, was not to "become something better." I was not to *become*, but to *contain*. That was it! Obviously, if the one I contained was Christ, and He is all, all I needed was to know Him in me as "the all."

—Yes, I Am

A vessel is there only to contain. It does not *become* what it contains. The cup does not become the coffee, nor the coffee the cup....Vessels don't improve, they just contain.

—Yes, I Am

Where Christ is our Inner Self, we are to forget Him! We are no more to spend our time looking in to find if He is still there or why we do not "feel His presence," more than we are to stop every half-hour to be sure that we are here!

—Who Am I?

Activity is not the function of a vessel, but receptivity. Here we reach right down to the roots. Receptivity is the simplest, most child-like human function. In Bible terms, it is not works, but faith.

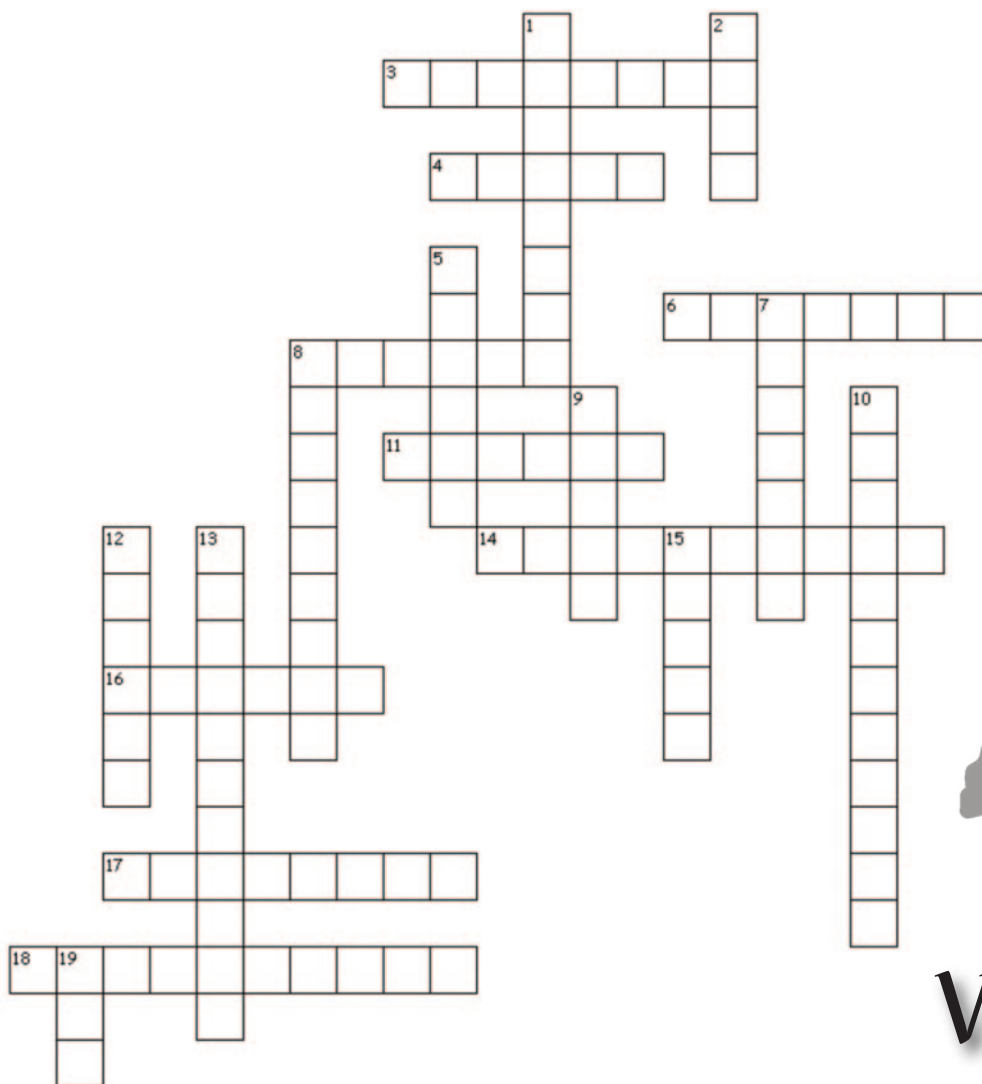
—God Unlimited

Jesus did not say, "You are darkness, but you have Me who am light." He said, "You are light." But how could that be when we are darkness and He is the light? Unity. Because He and we are one; therefore, He says, "You are the light."

—The Spontaneous You

VESSELHOOD AND UNION

The Key to Everything is not to see ourselves as independent self-operating people, but vessels that contain Spirit—either unbelievers who contain the Spirit of Unrighteousness (Satan) or believers who contain the Spirit of Righteousness (Jesus Christ). That is how the union of our spirit with the Holy Spirit is manifested—in vesselhood. Though we are one with him, we remain ourselves, created to contain and manifest His life. His vine-life flows through our branch—channel. We, the church-body are indivisible from the head, Christ, that controls all that the body does. Christ reproduces his fruit in His bride, the church. We are the temple created to house God's Spirit. We are vessels created for one purpose—to contain the living water of Jesus Christ!



ACROSS

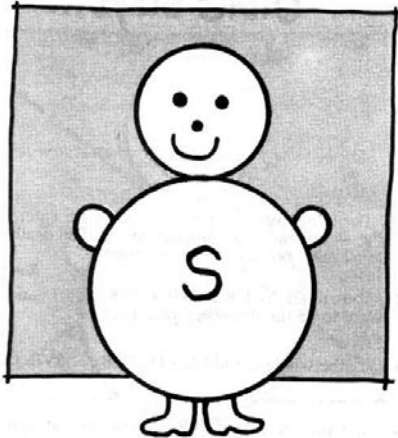
3. "For we have this ____ in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Corinthians 4:7
4. In Romans 6:12, "Let not sin therefore ____ in your mortal body, that ye should obey it in the lusts thereof." makes the point that vessels containing Satan, will be obedient to him and will sin.
6. Paul yearned to make clear the truth of vesselhood in Galatians 4:19 when he said, "My little children, of whom I ____ in birth again until Christ be formed in you."
8. The mission of our *Intercessor* publication as stated in Colossians 1:27-28 embodies the truth of vesselhood and union: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is ____ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."
11. What an exciting statement of our union and vesselhood God makes to us in 2 Corinthians 6:16, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my ____."
14. In 2 Peter 1:4. "Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the ____ that is in the world through lust." We are shown that through God's mercy we can escape the indwelling of Satan's spirit and instead be indwelt by the Holy Spirit.
16. "Hath not the ____ power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" in Romans 9:21 teaches us that we are God's vessels to be used as He determines.
17. Paul's revelation that we contain one or the other spirit is shown in Romans 7:17, "Now then it is no more I that do it, but sin that ____ in me."
18. In 2 Timothy 2:21 we are told that a pure man "... shall be a vessel unto honour, ____ and meet for the master's use, and prepared unto every good work."

DOWN

1. It should be no surprise that we, as vessels of the Holy God, will meet with troubles, but we are promised that "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made ____ in our body." 2 Corinthians 4:8-10.
2. 1 John 3:9 says, "Whosoever is born of God doth not commit sin; for His ____ remaineth in him; and he cannot sin, because he is born of God."
5. When we accept Jesus Christ as our saviour, our spirits are ____ to the Holy Spirit... "He that is ____ unto the Lord is one spirit." (1 Corinthians 6:17.)
7. Jesus makes it clear that it is His life operating in believers when He says in John 15:5, "I am the vine, ye are the branches; He that ____ in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."
8. We proclaim the believer's joy that we contain the Spirit of Christ in Galatians 2:20, "I am ____ 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."
9. A critical fact of the vessel illustration is that we remain human and only contain the divine—never become the divine. This is proven in Isaiah 42:8 when God says, "I am the Lord: that is my name; and my ____ will I not give to another."
10. We know from Ephesians 2:2 that non-believers contain Satan's spirit: "...ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of ____."
12. How clearly 1 Corinthians 3:16 states that we are vessels of the Holy Spirit, "Know ye not that ye are the ____ of God, and that the Spirit of God dwelleth in you?"
13. Paul admonishes us in Romans 6:12-13, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as ____ of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as ____ of righteousness unto God."
15. As Norman Grubb says in the 9th chapter, 8th paragraph of *The Spontaneous You*, "...God's sole purpose in Christ dying and rising and we with Him: the destruction in death of the old ____ with 'the spirit that worketh in the children of disobedience' and the ____ in resurrection with 'the Spirit that raised up Jesus from the dead'—GodHimself: and the ____ has produced the unity."
19. Colossians 3:11 proclaims our union with Christ: "Christ is ____ and in ____."

Who You Really Are

You always thought
you were...



"Just me"
or
an alone person.

Note: "S" stands for your Human Spirit

1

The
Bible says...

Man became joined to Satan when Adam fell.

1. "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all have sinned—"

Romans 5:12

2. "You are OF YOUR FATHER THE DEVIL, and you want to do the desires of your father..."

John 8:44

3. "...the whole world LIES IN THE...EVIL ONE."

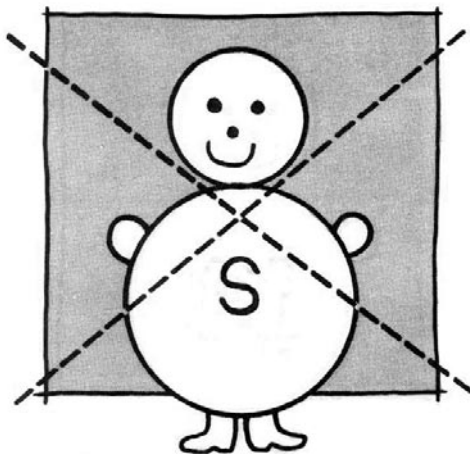
1 John 5:19

4. "And you were dead in your trespasses and sins, in which you formerly weakled according...to the prince of the power of the air, of THE SPIRIT THAT IS NOW WORKING IN THE SONS OF DISOBEDIENCE. Among them we too all formerly lived in the lusts of our flesh...and were by nature the children of wrath."

Ephesians 2:1-3

2

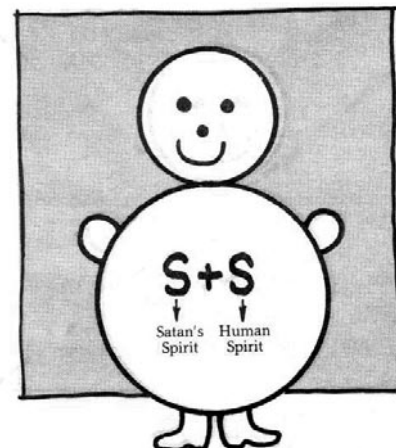
So that means you
were never...



"Just me"
or
an alone person.

3

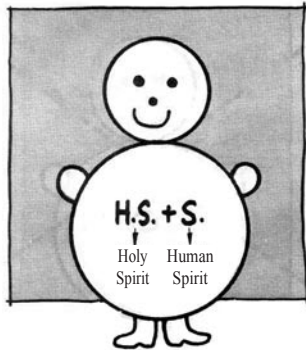
This is who you really were:
From the beginning
since your birth...



You were joined
to a spirit,
the spirit of Satan,
Sin.

4

when you were born again, Jesus Christ came IN to live, and Satan moved out.



1. "Therefore if any man is in Christ, he is a new creature; the old things passed away; behold NEW THINGS HAVE COME."

2 Corinthians 5:17

2. "For by these He has granted to us His precious and magnificent promises, in order that by them YOU MIGHT BECOME PARTAKERS OF THE DIVINE NATURE..."

2 Peter 1:4

3. "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."

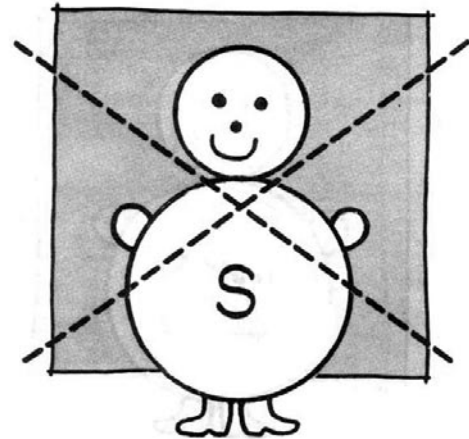
Galatians 2:20 A.V.

4. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory."

Colossians 1:27 A.V.

5

Don't be deceived and think you are...

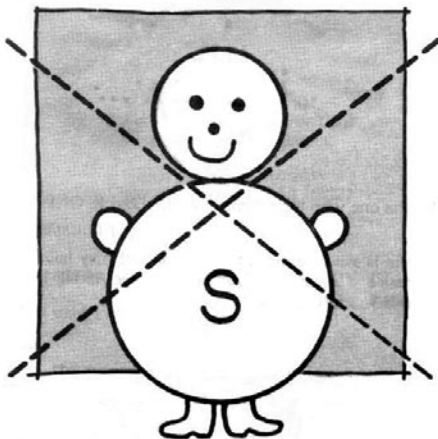


"Just me"...

because ➔

6

That is Satan's No. 1 Temptation: I am "Just me"...

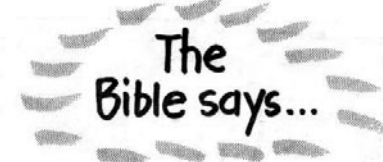


which is the lie!

the truth is ➔

7

Jesus Christ lives His life in you, AS YOU !



"But the one who joins himself to the Lord IS ONE SPIRIT..."

1 Corinthians 6:17

"Herein is our love made perfect, that we may have boldness in the day of judgement: because AS HE IS, SO WE ARE in this world."

1 John 4:17 A.V.



8

My Personal Discovery of Total Truth

By Norman Grubb

I was freed, at the time of my new birth, from the law's condemnation as a sinner; but I thought that I myself, as a redeemed human, still had an obligation to fulfill the law. It was only later that I found I had been totally deceived in this. While, in my redeemed delight in the law, I thought I should be obeying it, Satan kept lyingly claiming his control over me and causing me to fulfill his flesh will.

I had to have one final, radical exposure of the nonsense of my supposed independence. Here is the value of Romans 7:1-6. Through its great light I at last saw I had never been independent. I also saw that until I consciously knew and entered into the reality of the cutoff from my old husband and my marriage to the new, I was "in between"—in an illusory condition of independence—and thus actually under the control of my old husband. So the law completed its work by revealing this illusion to me, and grace revealed the reality of my new marriage. As I moved into that, the law ceased to exist as having an outer claim on me and was now being *inwardly* fulfilled in me. This is why (in 7:7-14) Paul puts such emphasis on the fulfilling through the law of God's purposes for our freedom.

So Paul, with that God-inspired analytical mind of his, now "opens up the whole can of worms" about this delusion of the independent self. In 7:15-23, a passage of self-analysis unequalled anywhere, either in the Scriptures or in other writing, Paul shares in detail his own agonizing battle with his personal responses to indwelling sin, and his own total failure to win the battles. There we hear his cry of despair—"O wretched

man that I am! "Then comes his blinding flash of revelation that, while he lived in the delusion of being an independent self, indwelling sin falsely claimed to possess him ("I am carnal, sold under sin"). Then the glory of the revelation of the falsity of this delusion, because the One who had cast out the lying usurper has now *replaced* him. So indwelling sin is now replaced by the indwelling Christ!

Thus we arrive at the primary purpose of this great chapter—to show us that death to sin (the theme of Romans 6) includes death to law (7:4). Now we see the boon and blessing of outer law (for Paul defends the law as spiritual, holy, just and good—vs. 12). God's law, which looks like an enemy condemning me, is really my friend, for it is the ultimate and necessary means of revealing to me that *self-relying self is an illusion*. Having accomplished this, law now ceases to exist for me! "Ye are become dead to the law." How? Why? Because law came into existence only to reveal my slave relationship to Satan and sin and to enlighten my mistaken, deluded self. So now, when at last I know by inner-knowing that in Christ I am totally cut off from sins, from sin, and from its claims on me—and realize that the indweller is Christ Himself, by the Spirit—then I also know that *my inner Christ is the whole law in spontaneous operation*, and I am totally out of range of the outer law. I am dead to it, and it to me. (It may, though, take some time for me, so used to giving ear to an outer law, to turn my deaf ear to it.) Now I live, instead, by the inner leadings—which are also compulsions—of *Him who is love*: and this is the fulfilling of the law (Rom. 13:10). I now react to any outer claims on me not by a direct response to

those claims but by the confirmation of the Spirit, coupled with the Scriptures (which are always a secure undergirding for those inner confirmations). Dead to sin—dead to the law, the world crucified to me and I to the world—I have crucified the flesh in its excessive forms of infatuations and lusts. *That* is the perfect background to my newly liberated life in Christ.

Love is a Person

For me this was simplified long ago in Africa—before I took the leap into Galatians 2:20—by one moment of radical and very simple revelation. Still under that old, false idea of being an independent self who could and should be improved as a servant of Christ, I had begun to seek for more love that I might identify myself with my brother Africans. I looked for more faith and power, and more deliverance from the normal pressures of the flesh and critical attitudes towards my fellow workers. The surprise I got, which put me on this right track, came when that simple word “God is love” became new to me. I did not then know that God is all in all, as I do now, and I really thought that God *had* love rather than *is* love, and He could therefore give me a share. But when the Spirit opened my eyes to the fact that God is love, then I suddenly saw that love is not some emotion which I might feel and express, but love is a person—in fact *the* Person, when it is *God* who is love. It was as if He was saying to me, “You’ve got it all wrong. Love is not something I *have* and can pass to you. I *am* that love!”

That left me with a question: “Then is there none for me?” And the same query struck me concerning the power for which I was asking—for I became aware of the scripture which says “Christ, the power of God” (1 Cor. 1:24). So power, also, is not a thing but a person—the Person—and there is no “special kind” of power which can somehow be *communicated* to us. So again my question: “Well, what about me in my need?”

That conditioned me for the opposite end of this revelation. I saw it by the scripture which says “Christ is *all*, and *in all*” (Col. 3:1 1). “Christ is all”—that was stag-

gering enough. But then, “and *in all*.” So I saw that I, as a human, was not to “become something better.” I was not to *become*, but to *contain*. That was it! Obviously, if the one I contained was Christ, and He is all, all I needed was to know Him in me as “the all.”

We Don’t Improve—We Contain

That was my first flash of revelation of the Total Truth God has now so widely opened my eyes to—that we haven’t a self-nature to improve or develop. Until then I knew nothing of having been a total Satan-container in my unsaved days, and so knew nothing of now being a total God-container. This was the first revelation of the Spirit (and it *has* to be revealed by the Spirit) that I am just the container. It was the beginning of what has never left me since and has so greatly expanded.

The final illustration that settled me into seeing my proper place as a human was the discovery that several times in the Scriptures we are called “vessels.” A vessel is there only to contain. It does not *become* what it contains. The cup does not become the coffee, nor the coffee the cup. That ray of light shot into me. In other words, God was saying, “Stop fussing about your human self, where you fail and where you need improvement. Drop that whole false idea. Vessels don’t improve, they just contain. Now turn your attention away from what you are as a vessel—or think you should be. With a single eye, turn your full attention on *Me*, the One the vessel contains.” That was enough to move me on to my crisis leap—into the reality of Galatians 2:20, which is now my favorite verse of Scripture: “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.” This was my personal experience of Romans 7, leading me into Romans 8.

—Yes, I Am

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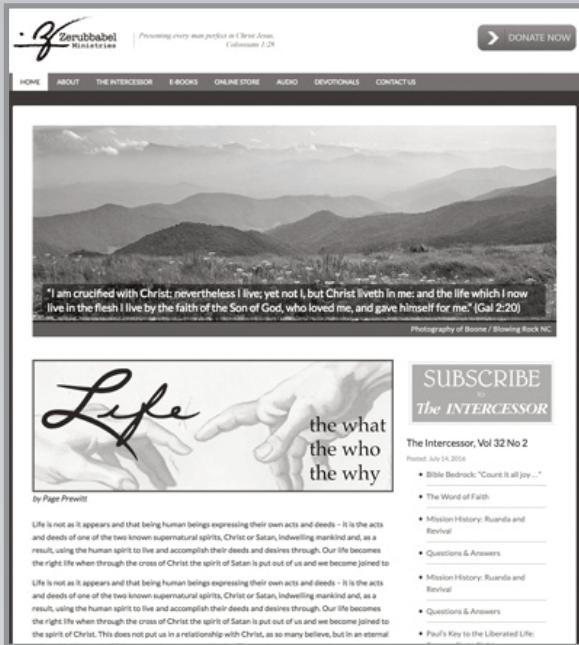
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Ye can do nothing...

“I am the vine, ye are the branches: He that
abideth in me, and I in him, the same
bringeth forth much fruit: for without me
ye can do nothing.”

— John 15:5
(King James Version)

Words to Live By...

Let us have it clear: our humanity is for the manifestation of Deity. For this to be possible, we humans are to be involved in the whole of human existence. Personal involvement in any situation generates personal reactions. I participate, I feel, I react. I am now an aroused human in that situation. But my responses are negative. I have not the courage, the ability, the love, the wisdom, the answers. I am disturbed by frustrations, opposing personalities, wrong-doing, misfortune. This is exactly as it should be. Now I am a conditioned human—conditioned for the leaps of faith. What I am not, God is: and God is not at a distance, we are joined—one spirit. He is my Other Self.

by Norman Grubb

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