

# The INTERCESSOR

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

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## Romans Seven Puts Me Straight

by Norman Grubb

*In this short chapter from Yes, I Am Norman lays bare the lie told to us—and all Christians—that we are able to keep the law on our own steam, a lie that has caused untold guilt and frustration. He details Paul's personal discovery of this lie—that we are independent selves trying and failing to live a righteous life—in the pivotal chapter of Romans 7. What many Christians see as the normal Christian life he exposes as Satan's attempt to hoodwink us into the false belief that we are independent selves that can and should keep the law. Rather than the truth that we are merely vessels expressing either Christ (the only law keeper) or Satan (the original law breaker).*

Paul continues to open the truth of the value of the law to us by illustrating it from his own experience, in Romans 7:7-25. It centers around the subtlety of the Ten Commandments, and particularly the one commandment which penetrates through outer acts to inner motive: “Thou shalt not covet.” He explains how he was once quite unconscious of any tendency to covet—which he calls “being alive without the law.” But later, on some occasion, this tenth commandment hit him.

After a first reaction of “Not me—I’m not covetous,” he was devastated to find in his heart every form of covetousness—“all manner of concupiscence,” he calls it—and this bowled him over. It flooded him like a tidal wave. And so, he states, “sin revived, and I died” to any idea of self-ability to keep God’s law. This experience was what God used to open his eyes to the fallacy of self-reliant selfhood and to lead him both into the experience and glorious understanding of “union truth”: union with Satan replaced by union with Christ.

So Paul continues his teachings in Romans 7. Let us dig right in and examine in depth what the effects of the law are on us and learn about our final total deliverance from it—which occurs when we’ve reached the awakened and concerned stage, as Paul did over his temptation to covet.

First, we can clearly identify Paul’s “man” as ourselves in our new creation, because “delighting in the law of God after the inward man” (7:22) obviously implies it is someone who has the new-heart outlook of a redeemed son of God.

So here we are, inwardly delighting in God’s law, and yet frustrated and de-

feated; challenged by the law, yet laughed at by sin, making it plain that it has us in its control. Here we are, as Paul said, not doing what we should do, and often doing what we hate to do.

But now, through this frustrated condition, maybe sometimes lasting for years, we come to one clear recognition—facts force it upon us: our obvious inability to keep the law. We recognize also that the blame is not on us. We want to do the

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right thing but haven't the power: "To will is present with me, but how to perform that which is good I find not" (7:18)—so at last we can trace the trouble down to the culprit. What a vital revelation! It is not I, it is sin that dwells in me, masquerading as self-effort.

At last, light has begun to break in on us. Twice over (see verses 17 and 20) Paul exclaims, "That's it, that's it; it is not I, it is sin dwelling in me." It is not the redeemed Paul who is the culprit. It is indwelling sin. He sees it plainly to be not himself but something quite apart from

"When I would do good..."  
—but the catch is, a human can't do good. That can only be done by Christ in us. And when Paul goes on to say "...evil is present with me," he equally can't do evil, for that is Satan in us. But he didn't then know that. Satan alone is the doer of evil; God alone is the doer of good.

himself. "It is no more I that do it, but sin that dwells in me." The culprit is self-relying self! The "sinner" is a separate power who claims to have him as his captive. "I am carnal, sold under sin" (7:14). The commandment came, Paul explains, and when he rose up to do it, sin played a deceitful trick on him: "I've got you. You can't do it. I'm your master and you're my slave, for your very self-reliance is my bondmark in you!"

At that time it would have appeared to Paul, and certainly to multitudes of us, that we are in a condition of permanent warfare. It looks as if we have two na-

tures—my redeemed self that wants to do good, and indwelling sin which defies and defeats me—dog eating dog. And thousands of God's people think that's all it can be: a life of struggle, striving, and much failure...with self-condemnation.

And that, of course, is the big lie. But the vital point is that I can't see it as a lie until I first have finally, once for all, got out of my system this delusion that I myself can do good or evil. It is because of this delusion that I myself can do good or evil. It is because of this delusion that I either accept guilty failure or put on false self-righteousness. Paul, in that still mistaken idea about himself, had said (7:21), "When I would do good..."—but the catch is, a human can't do good. That can only be done by Christ in us. And when Paul goes on to say "...evil is present with me," he equally can't do evil, for that is Satan in us. But he didn't then know that. Satan alone is the doer of evil; God alone is the doer of good.

But now came the breakthrough of this whole revelation to him—that the human is never anything but the vessel, container, branch, etc., of the indwelling deity. Now he sees it! "The law has nothing to say to me. It is not I who am covetous; those sinful urges come from an altogether different source—not I, but indwelling sin."

The law has really been my friend... hanging over me and putting its pressure on me until at last I see my delusion about self-effort living. Until I see that self-effort is Satan's principle the power of indwelling sin has me in its control.

So here is the revelation of total importance—or shall we say, the negative side of the total positive revelation. We can compare it to our prior experience in our unsaved days: I could not settle into

the positive recognition of Christ as my substitute and sin-bearer until I first knew, in a total negative way, that I was a lost sinner, with my righteousness as filthy rags...and noting I could do about it. Only then could I say, "Oh, I see! He took my place."

So now, in this central battle raging around my redeemed self, how can I live my life as a consistent Christian and meet the challenge of the law and its "you oughts"? I cannot see the positive revelation of Christ living His life in me, replacing the false indweller, until I have first seen the total negative revelation of it—that the command has nothing to do with my "human" me except as my being a vessel or container, but has all to do with this false indweller who is still claiming to live in me and express himself through me. I learn that he grabbed me as I was trying to keep the commandments (an expression of self-effort) and "deceived me and slew me." I can now see why it says "deceived me"—because

sin was making a whole, lying claim to indwell and control me, while all the time really Christ was in me...and I didn't know it. Until I did know it, and experience it, it meant nothing to me and left sin in deceitful control of me. That was how the law with its "you oughts" also kept its control over me and brought me under its condemnation...while I was under this lying illusion of self-responsibility and equally in the delusion that sin dwelt in me instead of it really being Christ living in me. ■

—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.*

## Editor's Note

As we continue our series working through a presentation of the Total Truth topic by topic, we focus this issue on our inability to live right and victorious lives as born-again Christians. For the vast majority of believers, there is a second crisis (after the crisis that leads to salvation) when we see that, despite our best efforts, our Christian life is a failure—we're not free from sin as we know we ought to be. The church, if it addresses sin at all, generally tells us that we have a fallen human nature that is the problem and that we must find further sanctification in order to live victoriously.

The truth however is that we don't have a fallen human nature. We have a human spirit that is merely the expressor of either God and his righteousness or Satan and his unrighteousness, ie sin. The problem is not in our human self but in our false belief, "inherited" as it were from Satan, that we have an independent self-operating self that is, on its own, capable of producing *anything*—righteousness or sin. This lie of independence, authored by Satan at his fall and passed on to mankind in the Garden of Eden, is what gives Satan the ability

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## 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!

# It Remains Tough

By Norman Grubb

Daily life is by no means just easy smooth-running times. It is constantly disturbed by small things or big. Something lost, something gone wrong, responsibilities to fulfill, demanding children, finances, sickness, clashes of personalities, differences of viewpoint, decisions to be made. And at these many moments, self doesn't remain spontaneous! It comes very much alive and we have our human reactions. It is at this spot that we find it hard to grasp that this is precisely God's purpose that His sons should be involved in disturbing human situations. The positive must have its negative to manifest through, so we must learn to the full what it is to be a negative. It was said of Jesus Himself that though He was a Son, He yet learned obedience through the things which He suffered, and thus knew that the Son could do nothing of Himself.

We ask a useless question and mistake the meaning of life if we say, "Will there be no let-up from continual pressures?" No. Let me face this in the full depth of its implications. If I am to function in my proper place as a son and inheritor of God's universe in my eternal destiny, I need to learn first how a son functions in adverse circumstances. A swimmer grows strong against the tide, not with it. So my privilege is to feel the impacts on my negative humanity of all that can disturb me. It is tribulation, Paul said, which works in me finding and experiencing the God of deliverances. It is the trial of my faith which works maturity in me, says James.

There is a fundamental principle here, and when we see that, we can expect and welcome what the world calls problems and frustrations. If in our future destiny we are to be at ease in letting God through in friendly areas of responsibility, it can only be because we gradually became

experienced in letting Him through in the enemy's territory. So these years in the world against the tide are no mistake. They are not something which need not have been. They have to be. If we suffer with Him, we shall reign with Him. We must first learn therefore, and accept with praise as the adventure of adversity, the reality of life's pressures and our constant negative human reactions to them. By this means only, first finding how earthen our vessels are, shall we then by stages be ever quicker, as Jesus so wonderfully was, in knowing how to replace our negative with His positive. That way we become at home in the eternal fact that His strength can only be made perfect in our weakness; and find Paul's secret that "when I am weak, then am I strong." This is of vast importance because we so mistakenly have got used to thinking that we are wrong when we have these negative reactions. No, they must be.

So we shall always start by feeling human hurts, fears, dislikes, unwillingness, coldness, powerlessness, lusts, angers, jealousies, and all the list of them. Start, we say, because the start of such reactions is not sin. A human must be human, and Jesus himself had to feel temptation to be tempted in all points. Sin is not in the start, but in the continuance. Negative reactions are not sin. They are the negative stirrings which are the jumping off point for faith. Sins are when, instead of taking those jumps of faith, we continue in the reaction. "When lust hath conceived, it bringeth forth sin." When we "marry" the self-reaction, accept and continue in it, then the child is sin. We have already quoted how Paul went as far as to "take pleasure" in those experiences which hurt us humans: what he named as feeling his weakness, being hurt or insulted by others, having personal needs, being persecuted, having insoluble problems: "for," he said, "when I am weak, then



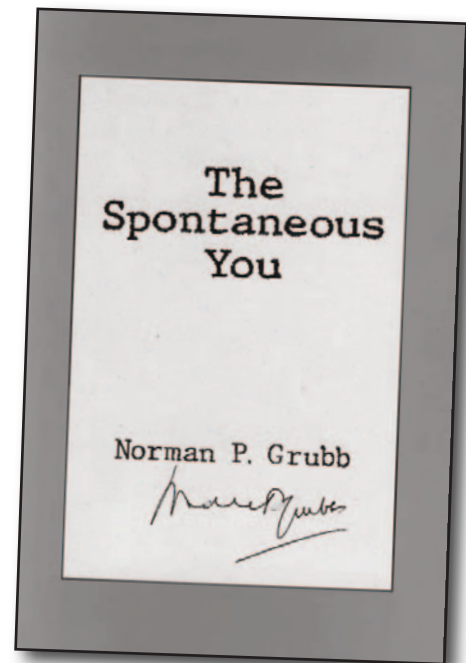
am I strong." Note, not "then I shall be made strong or become strong or seek for strength." No, "then am I strong," because all he had to do was to recognize who he really was, Christ in him. So to have negative human reactions is not sin, but our opportunities for faith. Sin is when we continue in the reaction, as we all do at times, and then act out some form of "the works of the flesh."

It is this balanced understanding of our daily living which will save us from false condemnation. We shall not say we were all wrong because we felt so and so—a very ordinary day, no great victories or guidances, no particular elevated feelings, the pressures of daily events, the children's problems and the work conditions, attacks of depression, no answers to situations. "Surely I should have been brighter or more effective or a better witness. Haven't I missed opportunities and not been courageous enough?" And so the self-searching tears us down. Cut it out! Praise the Lord. Recognize that if you have a sin, it is the sin of unbelief in doubting or questioning whether He was being Himself in you despite feelings or appearances. Believe and praise!

And where these have been conscious sins, or we feel they may have been sins, it is here John tells us that there is daily cleansing in our daily walk. The Epistles constantly use the word "walk," and that points us to step by step, because that is the only way a person can walk. So when in our walk, we feel we have missed the mark, even if we are not sure whether it is over the line into a committed sin, or just one of these attitudes, the way out is simple: admission to ourselves and that is of course inwardly to God; bold recognition that all the sins of all the world ceased to exist in God's sight (and therefore in ours) by the shedding of the Blood of Christ two thousand years ago: the word of faith which we say within ourselves that therefore that sin exists no more: praise in having the cleansed conscience: then walking on as if the thing never happened. Quick sinning. Quick cleansing. ■

—Who Am I?

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It is Norman's view that man's ultimate questions are not answered by external religious forms and the dogmas of a distant Deity. The answer is found within, not without—Christ in you, the hope of glory.

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# ROMANS

## *Six to Eight*

by Norman Grubb

Paul reaches the least understood and most misused section of his Romans letter, or of all his writings. But when understood through Paul's own explanation and experienced by the inner confirmation of the Spirit, this section gives the desperate believer the one key that turns the lock into the whole freedom he seeks. In his need, the believer must find the full and final meaning of life, for which he was created and is now redeemed by grace. This section extends from Romans 7:7 through 7:25 and then is fulfilled in Romans 7:26 right through chapter 8.

We have seen how Paul pointed out that in our redeemed experience of justification by faith and new birth of the Spirit, Jesus Christ died and rose again as representing us, we then died with Him to being sin-indwelt and rose with Him to being Christ-indwelt, as symbolized by our burial and rising in our water baptism. So now we live yielded to God and expressing His right living in our members.

But this is based on a further startling fact of a different kind—that we are no longer “under law, but under grace,” and that we are “dead to law”

as well as “dead to sin.” We are thus not only freed from the guilt of broken law, but from responding to and having to operate law at all!

But, steady! If we are not under law, do we not mistakenly conclude that we shall easily slip back into sin living? Paul then opens to us the basic radical delusion that we have lived in since the Fall, under the Satanic lie of us being independent, self-managing selves who must therefore see to it that we respond to law by our self-efforts. But the actual fact is that we were never created to be independent human selves. We were deceived into that delusion by Satan at the Fall.

Paul then points out that in fact we have always been just slaves, either to the sin-owner or the righteousness-owner: branches bearing the fruit of either the false vine or the True Vine: married and producers of the seed of either Satan-husband or Christ-husband. There never has been such a thing as us being independent, self-acting, self-producing human selves, and responding by ourselves to a law of evil or good. Paul now proceeds to explain his own experience of discovery and release from this false deceived

bondage in this radical misconception, and thus his freedom in Christ to a totally liberated life.

### **Back to His Beginning**

In Romans 7:7-25, Paul turns from general statements to the strictly personal. How do I find that the Christian life works? How do you? To explain this and to identify with us all, Paul does a big thing. He deliberately backtracks from his actual present experience as “dead to the Law” and aligns himself with every born-again believer, using the present use of “I, I, I.” He starts with his new-born experience, then shares with us his early years of spiritual adolescence, and finally his searchings and wrestlings right through to the final answer for himself, and thus for all of us.

Paul's use of the present tense about himself in sharing what he had long left behind has been misunderstood through all these succeeding years by millions of sincere believers, who have themselves not entered into the release of the liberated “I.” Thinking that the furthest a believer can know in life is humiliation, struggles and constant failures under sin's apparent dominion, they have falsely deduced a “two nature” condition, as

if we humans are permanently caught up in the opposing strife of sin and holiness natures. If, as they say, these natures were both a part of our very selves, then we would have to oscillate despairingly between them and take them for granted as our normal experience.

The truth is that our God-created human self is merely a neutral vessel, or container. In Romans 7:17-18, Paul described it as being in itself neither the good nor the bad, which he was only then discovering was the sin dwelling in him. It is merely the fruit producer of whichever vine it is branch of, and it can never be a branch of both at once (Rom. 6:20-22). And though vast numbers of God's people still labor under that mistaken interpretation of Paul's present tense, we say he boldly stepped back in order to identify himself as a true intercessor with what all believers must go through to find their permanent deliverance. So he is now saying, "I see myself with you. I am back with you confronting that old outer law, to which in actual fact I am dead."

In order to underline that final necessary confrontation with the Law and its final depth surgery on him, as on us all, Paul describes in detail his past dramatic experience. It was the sudden impact of that tenth commandment, with its "Thou shall not covet," which so rudely awakened him. He had been blissfully ignorant of its having any personal impact. "I was alive without the Law once," he says (Rom. 7:9); and that is how all the world lives

until confronted by the Law. Paul had been "delighting in the Law" (Rom. 7:22), as everyone new-born of the Spirit delights. But under the lie of independent self, when that "Thou shall not covet" struck him, he blindly thought: "No, of course I won't and don't." He was under that fatal delusion of us all that there is such a thing as self-management and self-control.

### Trouble with "I"

Then the blast hit him. Paul found an

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inner uprising over which he had no control, which he named sin and which "wrought in me all manner of concupiscence" (Rom. 7:8). He was devastated, not that there were these sin drives, but because *he* thought he ought to be able to control them. That was his condemnation and bondage.

This is how Paul put it: In my newly-born and responsive condition, in

which my whole desire is to fulfill the Law and produce the fruit of the Spirit, there is this disturbing experience that when I want to do good, there is an evil presence controlling me (Rom. 7:22). Yes, I want to and will to live by God's Law. I would do the good and not the evil (repeated in verses 15, 16, 18, 19 and 21), but I am driven by this humiliating condition to say that something grabs me and enslaves me."

"I am carnal and sold under sin," Paul continues (Rom. 7:14), "and there seems to be no escape. Here is the Law, which I delight in, hammering at me with its godly standards. But I find myself helpless and hopeless. I have the will; but there is nothing in my flesh—my human makeup—which has the capacity to combat this negative power drive, which has me in its grasp (Rom. 7:18). I am a wretched man (Rom. 7:24): new-born, but still a sin slave! Where lies the trouble? Is there a remedy?"

The trouble is in that deceived, independent "I" (popping up 32 times in those 19 verses)—the enormous delusion that the Law came to expose. Reaction as if an independent self is, first of all, Satan's delusion about his own created selfhood, and then the lie which he imparted to us all at the Fall.

### Self-Effort is Satan-Effort

We are all forms of God's fire-self, the self of infinite desire. But God, by the begetting of His Son, transmuted His fire-self into the light-self which is eternally the self of other-love. Satan,

however, turned his self of fiery desires into the consuming love of self-for-self, and imparted his own fallen nature to us *as though it were ours*.

So all self-effort is actually Satan-effort, whether good or bad in appearance. Paul's good self-efforts to combat his uprising sin desires, unknown to him, were still Satan masquerading as Paul. And our desires and self-reactions, good or bad, are still Satan's self-for-self expressed as us. Paul described his experience this way: "When I would do good, evil is present with me" (Rom. 7:21).

The great light is lit when we finally see that our precious humanity has every ability to respond on soul and body level: but the forms the response take are not ours. There is no such thing as plain self reactions. Through the Fall, our responses formerly expressed Satan's self-for-self nature, whether in apparent good or evil form. But now through Calvary, having learned that our Romans 7 delusion of independent self-reaction is Satan, our responses express Christ in His self-for-others nature. This is who we really are, as we shall see further in Romans 8.

### Slain by the Delusion

In his self-delusion Paul was so ashamed and humiliated that he said he was like a slain man (Rom. 7:7-11). In fact, that was what had happened. He had been slain by the delusion that he was an independent self who could manage himself, when there is no such thing and it was really Satan's self-effort. So he said, "Sin, taking oc-

casation by the commandment [as if he could obey it], deceived me, and by it slew me" (Rom. 7:11).

What a universal deceit in all us humans, and what an exposure and deliverance! The shame and humiliation of Paul's defeat was just the necessary negative God used to make him desperate enough to find the answer, and thus that final usefulness of the Law in exposing the lie of self-effort. So down Paul had fallen

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by the exposure of his self-relying self, not yet knowing that self-effort is Satan.

Having used his own dramatic experience to underline the necessary negative operation of the Law on us, Paul then asks, "Does such an exposure by the Law make it a death-dealing and dangerous weapon?" "the very opposite!" he answers (Rom. 7:12-14). Only by that sharp, personal law exposure of his helpless self in response to those self-satisfy-

ing desires could the roots of the independent-self lie be exposed. At first he struggled, wrongfully condemning himself instead of Satan-Sin. But this drove him to the great final discovery: not of an evil human self, with the false self-condemnation, but to the great light of a right, God-made human self, with the sinner in him really being the sin spirit.

Paul knew, by the revelation he had when in Arabia (Gal. 1:11, 12, 17), that Satan-Sin had been cast out by Christ's body death on Calvary (2 Cor. 5:14, 21). (We shall explain this in detail later.) But he had not yet come to the necessary point of personally appropriating that tremendous fact. He was still confused by the self-condemnation of false, independent self, instead of laying the rightful blame on sin. So by the use of the vivid present tense, as though he were a young, struggling believer, he underlines the value of the Law in its disturbing effects on "me, me, me!" But finally there would be a right adjustment of the human "me."

### A Desperate Discovery

Have not I, like Paul, vainly thought there should be some way in which I could combat and overcome this evil bias in myself? Does not the whole world operate by doing its own stuff? Isn't "I must," "I can," "I will" or "I'm going to" the sole, absorbing incentive of human living? Yes, it is. That is humanity's vast, lost blindness, even though sin is not imputed when law hasn't yet confronted us (Rom. 5:13-14). All of us in this fallen world, with no exceptions, really live



by that Satan lie, with which we were inoculated at the Fall: that self by itself, in its apparent independence, can run its own life.

While in our deceived, self-relying state—"living in pleasure and yet being dead while [we think] we live" (1 Tim. 5:6)—we have to be confronted with the Law and the standards by which the universe was created to function. These laws were first embodied outwardly for our enlightenment in those Ten Commandments, from which any deviation finally brings total destruction. We are forced to accept the realization that first we *didn't* fulfill them (conviction of sins), and second, we *can't* fulfill them, which is the final discovery of this Romans 7 chapter.

Why are we not able to keep the Law? It is because we created humans can only function by the deity self who manifests his nature through our forms: our Creator-Father's "divine nature" (2 Pet. 1:4), or alternatively, so that we might experience and get the opposite into focus, Satan's self-for-self nature (Eph. 2:1-2). Always we humans are vessels, branches, slaves, body-members; or in modern terms, we are computers, who can only develop what is programmed into us. There never was such a thing as a created selfhood which could operate by itself.

Paul, recounting in this Romans 7 crisis statement his former experience, was compelled to discover that he could not manage himself. And now we all, with whom Paul links himself, are com-

pelled to discover that we cannot manage ourselves. "To will is present with me; but how to perform that which is good I find not." (Rom. 7:18). Precisely. Yes, I am a slave, "sold under sin" (the nature of self-for-self), with no escape. However much I want to, resolve to, or try to keep God's law, I *cannot*, because I was never created with the ability to manage myself. I am a *managed* person.

Through the Law's impossible demands on me, I have to discover that

**...all my trouble and the whole world's trouble is the deception that we are the operators of our lives. We are not! We are the containers, the manifesters, the vessels of wrath or mercy (Rom. 9:22-23).**

I started my human life in sin. "In sin did my mother conceive me" (Ps. 51:5), as a slave, a branch and a vessel. Of whom? Of that false upstart "god of this world," that "spirit working in the children of disobedience" (Eph. 2:2). He is that "spirit of error," that "father of lies," that devil "who sinneth from the beginning" and it is his lusts I have been doing and can't refrain from doing (John 8:44).

Then at last, as Paul says in Romans 7:14-25, I am driven to my limit. I am finally among the desperate ones who seek the highest and then find I

can't reach it. The poet Browning wrote, "A man's reach must exceed his grasp, or what's a heaven for?" But in my desperation, at last I can see my deceived limitations. A tremendous seeing!

I see plainly now that the disrupter is not the Law, for the Law is "spiritual" (Rom. 7:14). And it is not "me," because I hate these things I do. It is the intruder: the sin that dwells in me! Paul says that twice (Rom. 7:17, 20). This is a radical revelation, because all my trouble and the whole world's trouble is the deception that we are the operators of our lives. We are not! We are the containers, the manifesters, the vessels of wrath or mercy (Rom. 9:22-23).

A vast weight, which burdens every believer in his false self-condemnation, lifts off us when this understanding comes. In our former delusion we would say: "I'm the culprit. I'm the trouble. I'm ashamed of myself. I should be better." No. That is a lie and a delusion; it never was I. The whole intent of the cries of "I, I, I" in Romans 7:14-25 is that I don't like myself. I hate what I'm doing, when actually I am a God-made, beautiful self (Gen. 1:26-28). At last I see it; and I had to be brought to my limit to be able to see it. ■

—Paul's Key to the Liberated Life:  
Romans Six to Eight

# Bible Bedrock

## ***“The law of the Spirit of life in Christ Jesus has set me free”***

— Romans 8:2 (King James Version)

Bible biographies give plenty of evidence that we move on from a relationship-knowing at our new birth to a total *inner knowing*. Paul gives us the transforming details in Romans 7 and 8, as we follow him on from his penetrating understanding of the true facts about himself to his agonized cry, “O wretched man that I am! Who shall deliver me from the body of this death?” and to his glorious liberated shout of inner recognition in 8:1-2, “Now I see! There is no more self-condemnation, no more beating my head against the brick wall of failure and defeat! I am set free! I *know* I am, and am free forever!” In his own written words, “The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death” (RSV)—*has*, not might, may or will.

The Spirit was inwardly confirming what Paul had believed as a fact of history—that by Christ’s body-death on Calvary, indwelling Satan was out and indwelling Christ was in; and Paul was underlining for us in this shout of victory that he was a liberated person, not only because Jesus had died and risen in history, but also because the Spirit inwardly confirmed it to him. It was the inner confirmation of the Spirit that set him free. No hearing of given facts, not even a reckoning on them, could do this for him; only the actual confirmation within him had finally “fixed him” in who he really was. I am free! I am free! Yes, *I am! I am! I am!*

—Yes, I Am

### Editor’s Note

continued from page 3

to ensnare the believer and produce continued enslavement to sin. Until we see this lie of independence and replace it with the truth that we are vessels through which Christ lives HIS life, there is no hope of real deliverance.

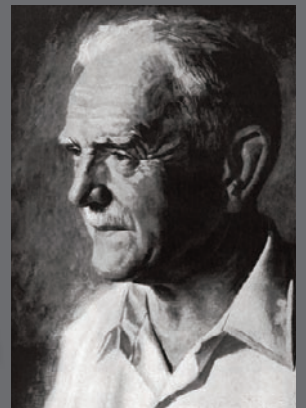
This issue of *The Intercessor* dives into this powerful lie of Satan, through which he is able to get control of us, even as believers. But as we see this lie for what it is, we are prepared to counter Satan’s lie with God’s truth—the truth that sets us free (John 8:32). ■

## ***Listen to Norman Grubb***

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# Faith Notes

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 Spontaneous You

The new man is actually Christ in us, we are merely the hidden filaments through which His light shines out, the cup which holds the water; as nearly as possible we don't count. We are ourselves conscious of this as we look in the face of our Beloved. We realize and recognize HIM as our life.

—The Deep Things of God

I have accepted myself because He has not only accepted me, but put me back where I belong as being really a form of Him. Now I am no longer busy, certainly not trying to find the One who has found me, but not even fussing around trying to hold on to Him; because He has got hold of me, joined Himself to me, and what He holds, He keeps.

—Who Am I?

As we by acceptance, die to our hurt selves, we have a consciousness of Him living His life in us. We have a poise, faith, peace, liberty which hurt self does not have. The life of Jesus is being manifested in our mortal body, and people see something different from the usual way of behavior in unpleasant circumstances.

—Once Caught, No Escape

Our trials are God's trials, given us for a purpose, exactly suited to us. Our lacks are God's lacks, our perplexities are God's perplexities. Before the trials, God has already prepared the deliverance and sends us the trials that He may manifest Himself through them.

—The Deep Things of God

# It Doesn't Work

By Norman Grubb

We shall not find that this crisis experience of Romans 6 solves all our daily problems. Indeed, many have given up in despair, who have come the best they know how along the reckoning road of 6:11, but they just don't find that it works. It seems to remain more a theory than something which affects their ordinary conduct. That is the very reason why there is a Romans 7 and 8, as well as 6! Chapter 6 puts our feet on this highway of holiness, but does not tell us how to walk. There are some profound and subtle lessons yet to learn. If chapter 6 is the crisis, chapters 7 and 8 are the continuance. Therefore for a steady walk their teaching must be grasped as well.

In the middle of chapter 6 Paul introduces a puzzling statement which he does not elaborate until chapter 7. In 6:14 he suddenly remarks that another factor has to be considered in the victorious walk—law. It is not just a straightforward fight between sin and grace. The place of law must be understood: the reason for it, the effects of it, and the present attitude of the believer to it. If we skip lightly over this, we shall not really know how to walk confidently in this newness of life. We might well think, Why bother about it? We have now learned that we have died in Christ to sin, we have believed it and stepped out on

it. Is not that enough? No, it is not, as so many have found.

What is law? It is the way things work. There are laws that govern this universe; they are the only way in which it can work. Scientists get busy and discover some of them, and can label them the law of gravity, the laws of thermodynamics, and so on. These laws, being the way nature works, are not opposed to nature, they are explanations of nature. So is the moral law. It has been summed up in one phrase—

**We have now learned that we have died in Christ to sin, we have believed it and stepped out on it. Is not that enough? No, it is not, as so many have found.**

God is love. "That royal law of Scripture," as James called it. That "perfect law of liberty." It is a natural law of God. It is God's nature, and was the nature of all beings till the fall of Lucifer.

But since Lucifer, a war has broken out. A rival law has appeared. God's law of love is no longer the law of our nature. The law of sin and death wars against the law of the Spirit of life. The law of God's love has become an outcast from humanity, the law of self-love in its stead.

In order that the whole of fallen humanity may not slip into corruption and hell, God has introduced His law of love again among mankind as a series of commandments. But these are no longer fallen man's nature. They are the exact opposite. They come from without to him and immediately



rouse in him the antagonism of that law of sin and death which reigns in him. It is that law of opposites at work. Thus the good law immediately sites into life its opposite, and will always do so while we are in our mortal bodies and in this poisoned world. So we must get this fact clearly in our minds. It is an unchangeable law of this life: “I find then a law, that, when I would do good, evil is present with me.” (Rom. 7:21). We shall save ourselves a lot of heartache if we face this squarely. The presence of evil is constant. We shall never be free of it. The existence of God’s law among us continually arouses its opposite. It is because of this that we so continually sense the presence of evil and are distressed by it. We want to love, but are so conscious of hardness and criticism. We want to be pure, but are so conscious of the sensual, and so on.

Paul gives us an example of this in his own life in 7:7–13. He writes it in the past tense as a definite incident in his experience. He does not say when it took place, whether pre- or post-conversion. I rather think the latter, because we have no indication that he came under conviction for the sin of lust (or covetousness) before he was saved. He rather regarded himself in those days “as touching the righteousness in the law blameless.” This was a profounder discovery, more suitable to the experience of saint than sinner. He was hit one day by the one commandment which went deeper than the external, the tenth, probing into the inner desires of the heart. “Thou shalt not covet,” and in no time he discovered all kinds of unruly desires arising in him. The dormant sin principle is suddenly aroused by the new consciousness in Paul. That is exactly why the servants of Jesus become more sin-conscious, not less so, as they progress. The more perfections they see in that perfect law of liberty, the more the sin-principle is aroused to manifest the opposite.

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This, says Paul, is the work of the law in the world. It is not that nature of man, as it was originally meant to be. It is an out-cast from this world. The only approach it can make to man, therefore, is external, as a written law, as a code of morals. The effect is bound to be fierce opposition from the sin-nature; but that means it can do one good and necessary piece of work: it can show up latent sin, so that sin, by its very opposition to God’s law, can be seen to be “exceeding sinful.”

But now what are we to do when we are face to face with sin through the law? At conversion the law was our school-master to bring us to Christ. It did that, thank God. Through it we saw our guilt and condemnation, and then we saw Him who was made a curse for us, and we were saved. But that has

by no means settled the law problem. If it did, we should have no such question raised in this chapter, right after our union with Christ in death to sin.

That former condemnation was for past sin. This present condemnation (8:1) is for present failure. It concerns our desire for constant holiness, our recognition of the law which calls us to perfec-

tion, and yet the frustrating opposition of “the motions of sin in the flesh.”

Paul then goes on to show us that it is not merely the constant *presence* of evil that bothers us: it is the *power* of evil. We are new creatures in Christ, we delight in the law of God after our purified inward man (7:22). With the mind we serve the law of God (25), we would do good (21). It is definitely not we that are the trouble (20). But we find that when we are set on doing what is right, we have not the power to do it (18). The willingness is there, but not the ability. Finally, Paul enumerates another law, the law of inevitable slavery to the dominion of sin (23). We are taken captive by the law of sin and death. It is always too strong for us.

Here are two bewildering laws of evil that are a constant experience in our daily life, even though we have taken the

place of death to sin! What a contradiction it seems! The law of the constant presence of evil, and the law of its dominion over me. No wonder Paul cries out, “O wretched man that I am, who shall deliver me from the body of this death?” (24). And note that this is all written in the present tense from verses 14-25, for it is the continuing experience of all believers who have not discovered and do not walk in the Romans 8 way. It would not be honest to treat this in any other way. If God led Paul to write it in the present tense, it is to emphasize an ever-present fact, if we are foolish enough to remain in it.

And now for the great lesson of the chapter. Here the scene is laid of the head-on clash within me of the holy law of God and the evil law of Satan, and the victory going to Satan each time! I don’t want it to, I try to conquer, but I can’t. I can neither do the things I want to, nor stop doing the things I hate. What is the obvious conclusion? That the I in me is helpless. Yes, even the redeemed I, the I that delights to do the will of God. At last I have come to the rock-bottom lesson that God has been seeking to teach His people through the centuries. Is this not what Lucifer refused to acknowledge—that he was created helpless so far as being godlike was concerned? He was created to contain God Himself, who would then manifest all godliness through him. Is this not what God sought to teach Adam by offering him the tree of life? But he went the same mad way as Lucifer, and preferred to risk living by his own self-sufficiency. We saw how God took years to teach this lesson to His great men of past ages, so that when they at last realized their helpless condition, they could experience the might of

**I can neither do the things I want to, nor stop doing the things I hate. What is the obvious conclusion? That the I in me is helpless. Yes, even the redeemed I, the I that delights to do the will of God.**

**Your life now is Christ living in you. He lives the law in and by you (8:4). So long as you walk after Him, abiding in Him, He will fully and naturally live the life of love in you, and sin shall not be able to get at you, for there will be no you!**

His indwelling. We saw Israel almost gaily ignore the same lesson. And now here we are ourselves back in the Garden of Eden, faced with the Tree of Life. Romans 7 is the Garden of Eden experience for the believer. We can come right through Romans 6 and take our place as dead with Christ and risen with Him. We can yield ourselves to God as those

that are alive from the dead, and present our members for His service, but the emphasis is still on us. We have died, we are risen. Until we have deeply learned our lesson, it is an easy thing to think that now the risen I, dead to sin, can live the holy life. That is why, as we said, not much mention is made of resur-

rection life in chapter 6. We have first to get a further insight into helpless risen I, before the full life can be revealed in chapter 8.

Then at last the truth can dawn. The point of Christ’s resurrection from the tomb was not that He rose from the dead, but that Another raised Him, “the Spirit of Him that raised up Jesus from the dead.” He had become a completely dead body for our sakes, and it was the Father that raised Him. And so it is in our co-resurrection with Him. Another within us is the resurrection life. Romans 8 takes us to this. It is the chapter of God’s Spirit—mentioned 19 times, just as chapter 7 was the helpless human spirit,

I, the redeemed I, mentioned 47 times. Our resurrection with Christ means an indwelling Christ as the One who has raised us. Here is the union completed.

What then do we do about the law of God and the law of sin in this new relationship? Paul, by the Spirit, is amazingly radical. He says, You have not only died to sin, you have died

to law (7:1-6)! What does he mean?

It is like this, he says in effect. You once lived in sin and paid no attention to any law. Then the law caught you and first showed you your guilt before a holy God. Then when you had been justified from that by faith, it caught you again and showed you that you are a helpless captive to sin. Now you have learned a deeper lesson, that you have been brought into an inner union by grace, where Christ lives His life in you, and you just go along with Him. But Christ is the law. He is love, which is the perfect law of liberty. That means you take no further notice of the outward law. It has its elementary purposes in the world (Gal. 4:3, Col. 2:8, 20), but not for the spiritually mature. Your life now is Christ living in you. He lives the law in and by you (8:4). So long as you walk after Him, abiding in Him, He will fully and naturally live the life of love in you, and sin shall not be able to get at you, for there will be no you! You crucified with Him, yet living, yet not you, but Christ living in you.

Christ is our law. We do not obey the laws of our country as such. We go along with an indwelling Christ. So long as He who is love, makes it plain that such laws are right laws, we gladly and loyally obey them, because it is His obeyings within us. But if a law were passed, as in the days of Daniel, calling on us to worship another god or to cease praying, should we obey that? The same would refer to accepting any challenge or standard just from man. We can rapidly come under bondage and “law,” just by hearing how God has led or used another, and we say to ourselves, Why has He not used me like that? Or when someone challenges us to have this or that experience, or do this or that piece of service, or make this or that sacrifice. All such can be “law” to us and give us the false condemnation of failure, or alternatively drive us to false effort. As dead to all outward “law,” we learn to receive nothing and follow no one, unless the inner Spirit coupled with the Word, constrains us. Then it is He going before, when He putteth forth His sheep, and all is well.

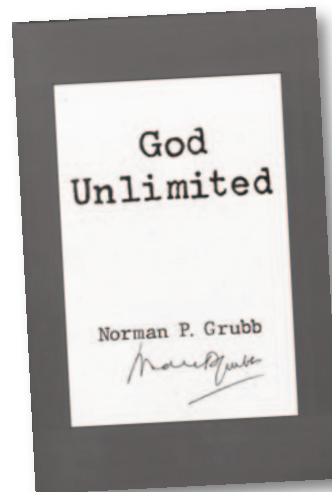
And so we come right out at last to the noontide of the gospel. On the one hand cut off through the cross from all enemies, on the other, knowing our created helplessness to

live to the glory of God. He has taken up His permanent abode in us in all His divine fullness, not to impart this or that goodness or power to us, but Himself to be the all within and without. Yet Romans 8 does not take away from our own aliveness, the “nevertheless I live” of Gal. 2:20. It is always true, and so the emphasis is on our walk in the Spirit, our minding the things of the Spirit, our mortifying the deeds of the body, our not living after the flesh. This is no strain, however, because it is really He living in us.

We have negatively died to sin, the downward pull: we have positively died to law, the upward pull, which incidentally stimulated the sin. We have stopped striving and straining not to do evil or to do good. We are out of it, dead with Christ to the lot. And now He has taken over, and we walk quietly with Him, trusting, not trying. ■

—*The Liberating Secret*

## Norman Grubb's *God Unlimited*



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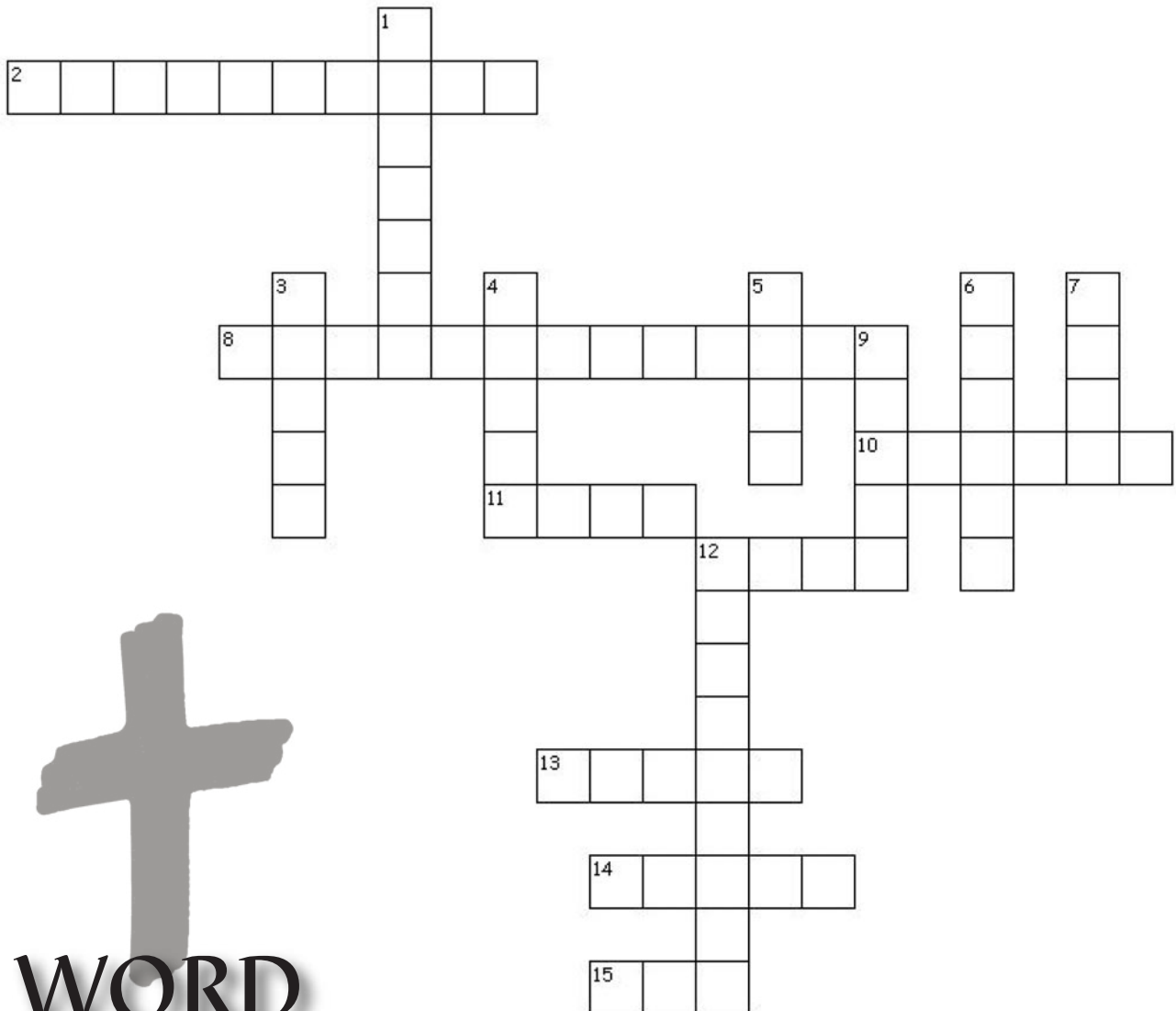
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# SATAN—GOD'S CONVENIENT AGENT

For us to be safe vessels for God to live His life through, we have to know fully we are not self-operating selves, but spirit-selves, indwelt by Satan as unbelievers, and then joined with Christ as one spirit when we are redeemed by Him. As you search the scripture for the answers to this puzzle, you will see God's glorious truth affirmed by His word!



  
WORD



## ACROSS

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

## DOWN

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

# A Look at a Book

by Janie Prewitt

## BOOK REVIEW: Paul's Key to the Liberated Life: Romans Six to Eight

By Norman Grubb

In this very bold, clear and inspired booklet, Norman Grubb states that the Biblical key to opening the door to God's truth for a liberated life, a free and victorious life, lies in Romans 6-8. But let us first ask ourselves these things: Would we, Christians in the world today, consider that we might *not* be liberated, *not* free—imprisoned even—in our daily lives? Do we the Church truly live “dead to sin and alive to God”? Do we believe that we are only slaves, branches or wives as God says we are—or do we at our core really believe Satan's lies that we are so much more than that?

I believe that if we honestly answer these questions for ourselves as we read this booklet, we will truly benefit from Norman's laborings and delvings into Paul's teachings. What comes through so clearly in this booklet is Norman's desire (God's desire in him) that we come to a full and complete understanding of Paul's message to the Romans and to all of us in these three chapters, six, seven and eight. The key to this understanding lies in recognizing that since the fall Satan has deluded all men into thinking that they are independent, self-managed selves. Nor-

man (and Paul) share with us their revelation that exposes this lie and replaces it with God's truth that we have never been independent selves that have operated apart from an indwelling deity spirit.

Norman first takes us through Paul's explanation in Romans 6 of why born again believers are “dead to sin and alive to God.” He points out Paul's profound statement that “Sin will not have dominion over you because you are not under law, but under grace.” This statement is alarming to many who fear that absence of law would lead to dangerous self-seeking license. Norman shows why this is a totally incorrect way to think, but the way that Satan has deluded us into thinking since the fall. Norman gives a crystal clear definition of Satan's lie of independence and why this root deception that we are independent selves is and remains the one problem in a Christian's life today, and the problem that certainly keeps us in bondage to sin and the law.

In Romans 6 and 7, Paul gives several illustrations to show that as sinners, we were always expressers of Satan and his sin nature and through our new birth we are now expressers of Christ and His holy nature, never just ourselves with a nature of our own. Norman goes through each of these, the picture of a slave obeying his owner, a branch producing the fruit of the vine, and the wife bound to her husband, to show how Paul gives evidence that there is no time in our lives we are not operated by the one deity or the other.

Paul tells in his own experience, as

Norman shows us, how this delusion of independent self kept him in bondage to “the law of sin and death.” He, Paul, begins with his personal failure to keep the law and his revelation in the Arabian desert as to why he was unable to do so. Norman takes us through the verses in which Paul, now agonizing in his “wretchedness” and “slavery” understands that the law was provided to expose his deception, to “slay” him and ultimately to deliver him from the delusion that he was a Paul-self who could keep the law. Not only does Paul rejoice in and accept the “deliverance” from his prison, but he also now has sight to see that his only prison was himself, or more correctly, his belief in the deceiver's independent-self lie.

And so on to Romans 8 where Paul praises God for the freedom the Spirit of Christ already in him has confirmed to him. There is no more condemnation because there is no fictitious “self” to be condemned! Paul rejoices in his deliverance from Romans 7 bondage into Romans 8 liberty, to the reality of Galatians 2:20. Read on to see the fruits of that liberty in the Spirit-operated life. So now we can see, as Paul saw, the “key to the liberated life,” and that God provides as sure a way for “daily consistent and holy living” as he does for cancelling out our past sins. His gift is one of a full salvation—past, present and future sins are taken care of! Norman reviews how Paul turned the key in the section of the booklet called “The Lost Secret.” Then to further establish our understanding of this enormously critical

understanding that Paul passes on, Norman writes the brilliantly concise section "To Sum Up."

This booklet blesses us with not only a deeper study of Romans 6-8, but also an understanding of Paul's dramatic experi-

ence from newborn believer, to his years of spiritual adolescence, through his crisis and revelation, then finally to his deliverance and total liberation. Again, to truly benefit from this blessing, let us sincerely consider if we are living a liberated Chris-

tian life, "dead to sin and alive to God," and seeing ourselves not as illusory self-relying selves, but as vessels—"total Satan-containers in our unsaved days but now total God-containers" by His grace and mercy! ■

# MEN WHO LEARNED IT—MOSES

By Norman Grubb

Moses had come some way. He was a disciple, he was consecrated, and the thin red line of his consecration held him to God, when all else was in ruins; and so we read, he "was content to dwell" in Midian. As Joseph in captivity, as Jacob when told to return to meet Esau, so Moses submitted, prayed, watched, waited. Indeed God cannot open to us these subtle deeper levels of our independent selves, that division between soul and spirit to which the writer to the Hebrews says only the Word of God can pierce (4:12), until we are already given over into His hands, come weal or woe. None else can stand those purifying fires which alone can prepare the spirit for its destined union. And so the day came when "the angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush."

Forty years before "he supposed his brethren would have understood that God by His hand would deliver them." Now he says to God, "Who am I that I should...bring forth the children of Israel out of Egypt?"

The lesson had been learned. Self cannot do it, not even commissioned and consecrated self. But the day of the greater lesson than mere self-emptiness had come. It was a bush that burned with fire and yet was not consumed. An earthly bush alight with a heavenly fire. A common bush aflame with God, the bush the fuel for the flame, yet constantly renewed. The union in a picture! And Moses had eyes to see "that great sight" and to hear the voice of the One who put its meaning into words. Moses was that busy. The only trouble was the he had thought himself uncommon! Now he was common enough just to be the fuel for the heavenly flame. God had come down to save His people, but it was to be God in Moses—Moses the bush and God the fire. And to complete the revelation He gave Himself another name—I AM—"I AM is sending you." Strange name, colorless, indefinite, we would say. No, rather, all-inclusive, all in all. I AM everywhere, always, all things, within, without, before, behind, present, future. Union indeed. God in Moses, Moses in God. From that time onwards he lived and acted under the directions of Another. Moses was a living, feeling human being; many times we see him temporarily fearing, complaining, angry, pitying himself, even disobedient; like Paul, he had "fightings without and fears within"; but

from these temporary descents into the flesh, he knew the way back to where he now lived his real life, that hidden life "with Christ in God," where the I AM lived in him. Down he would go on this face, as the people murmured, threatened, and even rebelled. As outward voices were stilled, the inner Voice would speak to him: "I will rain bread from heaven": "Thou shalt smite the rock, and there shall come water out of it": and with the word of faith in his mouth and the rod of faith in his hand, all Israel could see God coming through a man in mighty word and deed. Moses himself in one phrase told them the secret he had learned, when he told the rebels, Korah, Dathan and Abiram, the judgment that was coming to them, and added, "Hereby ye shall know that the Lord hath sent me to do all these works; *for I have not done them of my own mind.*" There is no clearer instance than Moses in the Old Testament biographies of the way God teaches man the limitations, delusion and sin of the independent self, the helplessness of the human spirit; and then the glories of His way of grace by which He Himself, God the Spirit, makes His abode in us, in indissoluble union.

The final test on Moses' spirit, the human spirit, the ego, which can still love itself more than God, was at the Mount. Abraham was tested at Mount Moriah, Moses at Mount Sinai. In one moment he had a chance of greatness. He could be the founder of a nation. Israel had corrupted itself at the very foot of the mountain where he was communing with God. "Let me alone that I may consume them," said the Lord, "and I will make of thee a great nation." Not one reference do we find by Moses to that offer. He totally ignored it. That was the measure of his God-possession. Instead of that, consumed with the desire for the salvation of the people, after dealing most drastically with their sin, he set himself to "make atonement" for them, father than mortal man had ever gone before. None but the indwelling Intercessor could have led him that distance, when he offered, like the Savior Himself, not only his body, but his immortal soul for their redemption. "Oh, this people have sinned a great sin," he cried. "Yet now if Thou wilt forgive their sin—" Silence, Perhaps a great inner conflict and then the final word, "and if not, blot me, I pray Thee out of Thy book which Thou hast written." ■

—The Liberating Secret

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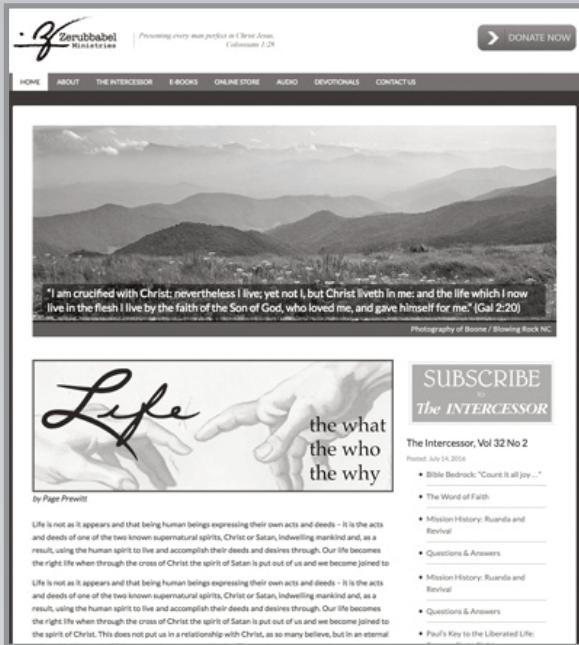
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— Romans 8:3-4  
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by Norman Grubb

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