

The INTERCESSOR

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

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The Way to Abide

by Norman Grubb

We are admonished in the New Testament to walk as Jesus walked; yet most Christians are painfully aware that they fail, especially in day-to-day living. Then what do we do? What is the remedy? This article presents the Biblical solution to sin in our lives and how to return to what seems an impossibility: a victorious life, based not on a one-time experience, but a "moment by moment walk based on a moment by moment cleansing."

Faced with life as this daily combat with temptation, and the need of daily conquest, it is not surprising that so much space is given in the New Testament letters to our daily walk. Almost every letter mentions it. The writer usually progresses from some exposition of our standing in Christ to detailed instructions concerning the daily walk.

In Romans, for instance, the walk is not mentioned till chapter 8, where we are warned to "walk not after the flesh, but after the Spirit." In Galatians, after the fundamental doctrine of justification has been magnificently reaffirmed and vindicated, Paul adds, "This I say then, Walk in the Spirit....If we live in the Spirit, let us also walk in the Spirit."

Ephesians takes us to the summit of revelation in union with our ascended Lord, and then says: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith

ye are called....Walk in love....Walk as children of light....Walk circumspectly."

The Walk

The walk is a picturesque metaphor for our daily Christian living. We have entered by the straight gate, now let us walk on the narrow way; and for this walk we know no better instructions than those given in 1 John 1. The great revelations of God's grace are usually summed up in some special passage of Scripture. We turn to John 3 to explain the new birth; Romans 6 for identification with Christ; 1 Cor. 13 for love; Heb. 11 for faith; 1 Thes. 4 for the Lord's coming; and for the daily walk of victory to 1 John 1.

The whole emphasis of this letter of John's is significant. He had seen Eternal Life walking this earth, and records that fact for us. We are now to live that same life, if we say He is in us. It is a call to the highest standard of Christian living, four times over described to us, as walking as He walked, being righteous as He is righteous, pure as He is pure, perfect in love, for "as He is, so are we in this world."

But who is sufficient for such things? The answer is first in the union relationship of us in Him and He in us, which John takes for granted in this let-

ter. But then it is in the daily abiding, the daily walk which he expounds to us in his first chapter by a fifth comparison. We are to walk in the light, as He is in the light. If we do this (and he tells us how to do it), and while we do it, these impossible standards are being reached; for he says, "Whoso is keeping His word, in him verily is the love of God being perfected." Not, mark you, some standard of perfection which can be claimed as ours once for all as a result of some specific experience, but the product of a moment by moment walk based

In This Issue

The Way to Abide.....	1
Statement of Purpose.....	3
Editor's Note.....	4
False Condemnation.....	5
Forgiven.....	6
Bible Bedrock.....	9
Conviction, Confession, Cleansing.....	10
And With My Brother.....	12
Faith Notes.....	15
A Broken and Contrite Heart	
Crossword	16
Quick Down, Quick Up	18
Zerubbabel Free Streaming Audio.....	20
The Bookshelf.....	21
God is faithful... ..	22
Words to Live By... ..	22
The Intercessor by the Numbers	23

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on a moment by moment cleansing.

This present-tense eternal life, John explains, is a two-way fellowship, with God and with each other (1:3). A vertical and horizontal relationship we might call it. The vertical is the fellowship “with the Father and with His Son Jesus Christ”; the horizontal we will look at later on.

Living fellowship, he then says, always brings fullness of joy (1:4). Where hearts are free and open, when there is nothing between Him and ourselves, we testify with David, “My cup runneth over.” A heart at rest, a sense of His pres-

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ence, the joy which overflows, is the evidence that the fellowship is undimmed. An unbroken walk with Jesus, therefore, means a cup continuously running over. This is most important. It is the red or green light in the daily walk. When the inner life is choked, when the heart is heavy, disturbed, hardened, the red light is showing. Something has come in between. How often that happens!

Sin Detected

Just here is the danger. It is at this spot that we so easily slip into dishonesty, hypocrisy. What can stop that cup running over except sin? What is that inner flow of peace and freedom and joy

but the Spirit witnessing to the presence of Jesus in our hearts? Nothing can stop Him bearing that witness, except sin. Our physical condition, circumstances, other people, can never stop Him. Only sin in the heart. But the trouble is that, through the subtlest of all hidden sins, the sin of pride and self-righteousness, I don’t want to admit that I, a believer, have slipped into sin. So I call it by another name. It is my nerves; I was born like that; it is my physical condition, my tiredness; it is the pressure of home and business life; it is my difficult relatives and neighbors—but not sin!

John, however, closes the door to such dishonesty in simple fashion, if we will walk in it. Note particularly, he says, the character of the One with whom we walk in fellowship (1:5); it is the very heart of my message to you: God is light, and in Him is no darkness at all. If John had said “God is love,” we could have understood it. He does say that later on, but that does not come first. The revelation of God as light precedes that of God as love. Meet Him as light, then we meet Him as love. That is the eternal order.

God is light. What does that mean? Eph. 5:13 tells us, “Whatsoever doth make manifest is light.” When light shines into a darkened room, its one function is to make plain what is in that room, and its one demand of us is that we respond honestly to it. In a darkened room we can call anything anything. When the light is turned on, we can by no means call a table a piano! We must call it what it is. In other words, all that God has ever required of a human being, whether saved or unsaved, is honesty. It is all we can contribute to our own salvation. We cannot remove our guilt or change a habit. But we can discern good from evil,

and we can admit the truth about ourselves, as we are brought to see it.

Conviction of the Spirit

So when Jesus talks of the new birth with Nicodemus and shows him how it can be obtained, he adds one warning. There is a condemnation, He says, that condemnation is not the fact of sin, because full atonement has been made, not for our sins only, “but for the sins of the whole world.” But the condemnation is (John 3:19) “that light is come into the world, and men loved darkness rather than light...and hate the light, neither come to the light.”

Dishonesty, not sin, damns a soul. Unwillingness to part with sin and therefore refusal to admit ourselves to be what God shows us we are by His word, by preaching, by the Spirit that sends us to hell. This is true, as we have already pointed out, for the power and horror of sin is that we love it and hate that which would turn us from it.

But just as the sinner can refuse to come to the light, so we who have come may refuse to walk in the light (1 John 1:6, 7). We may easily try to deceive ourselves and others. We may say we have fellowship with Him, but really walk in darkness, and refuse to admit what light is showing us to be sin. We may say we have no sin or have not sinned (1:8, 10). But one thing we shall certainly learn, the blood of Jesus does not cleanse excuses. It cleanses, but only sin admitted to be sin, for it was shed for that purpose alone.

Note, however, that conviction of sin does not come from the inward, but the upward look. Sin is not seen to be sin by self-examination, but by the light of God. Conviction and repentance are gifts

of God as much as salvation is (Acts 5:31). There is a world of difference between the nagging, corroding condemnations of the devil, and the clear convictions of the Spirit. The devil speaks in generalities, seeking to smear us by a general sense of failure, uncleanness, confusion, heaviness of spirit. The answer to that is there is now no condemnation to them which are in Christ

Jesus. The Spirit speaks specifically, and His voice, although rebuking us, is sweet and clean and true and acceptable. He points out some exact and immediate action by which we have given temporary entrance to sin. Satan points downward to despair, but the Spirit points upwards to cleansing.

So the detection of sin in our daily lives is no difficulty. If the cups do not

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!

run over, the red light is on. There is sin somewhere. But the One with whom we walk is light. Look honestly and frankly to Him, and it won't take Him long to clarify for us the point where we have sinned.

—*The Liberating Secret*

Editor's Note

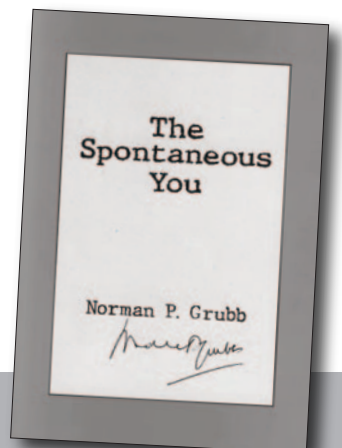
As we continue our series working our way systematically through the themes and topics of what we boldly call the Total Truth, we come to the problem of sin in the life of a believer. We know that our past is forgiven through the cross and that our future is assured in eternity, but what about today? What about our present walk? When we know the truth of Christ living out HIS life through our vessels, then we know the freedom of that walk because it is really HE doing the walking in us as us. The Bible makes it clear that the only thing that can interrupt this walk is sin (1 John 1:7). Difficult situations, difficult feelings, even difficult people—none of these can interrupt this walk. Only sin interrupts this walk. The great secret is that all sin/unbelief

(they're one in the same) originates from the same source. It starts when we believe Satan's lie that we are an independant, self-operating self rather than a human spirit joined as one with God's Spirit. In believing Satan's lie, we give him access (temporarily) to our members for him to live out sin by our vessels (for he is the spirit of sin Eph 2:2). Thankfully, the answer to getting Satan free from our members and allowing Christ to once again live out His life, unblocked, through our vessels, is simple—confession and repentance. These words can sound high and theological, but they are clear and straightforward. Confession is merely “saying with” or “agreeing” with God. God knows our sin. It's no secret. He demands an honest confession of what He already knows. Repentance is merely “turning from.” We turn from (stop) the sin, trusting Christ to live out HIS righteous life through our vessels. In this way, we can quickly and easily return to the simple, free walk. This issue of *The Intercessor* looks at this topic in various ways but all with the same point: returning to the victorious walk which is Christ's life through us... “not I but Christ” (Gal 2:20)!

The Spontaneous You

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Norman Grubb

Christian missionary, teacher and author



Grubb's out-of-print titles. To date, eight have been printed: *Who Am I?*, *The Law of Faith, Yes, I Am, God Unlimited*, *The Liberating Secret*, *The Deep Things of God*, *The Spontaneous You* and Mr. Grubb's autobiography, *Once Caught, No Escape*.

The central concentration of Mr. Grubb's later works is “Christ in you, the hope of glory,” and it was his drive to bring the reality of this truth to seekers after “the deep things of God” within the body of Christ. Zerubbabel Press is delighted to be able to make his works available again, and hope that his books will be discovered by a new generation of readers. Norman Grubb was a well-known evangelical Christian missionary to Africa, following in the footsteps of his father-in-law C.T. Studd. The son of an Irish clergyman, he became a decorated war hero for his service as a lieutenant of the Gloucester regiment in World War I. After the war, he attended Trinity College, Cambridge, and married Pauline Studd. During his time in the Belgian Congo, he translated the New Testament into the African trade language, Bangala. Norman ultimately became the British and General Secretary of the Worldwide Evangelization Crusade, serving in that capacity until 1965. He was instrumental in the formation of the Christian Literature Crusade and the beginnings of Interspersary Fellowship. Following many years of teaching, writing, and travel, he died at age 98 on December 15, 1993, in Fort Washington, Pennsylvania.

Mr. Grubb is the author of *Rees Howells, Intercessor*, the acclaimed and inspiring biography of the Welsh coal miner who became the founder of the Bible College of Wales. *Rees Howells*, now in its 15th edition, has been translated into more than twenty languages and has sold over ten million copies worldwide. Mr. Grubb authored more than twenty-five books and pamphlets. He spoke at the Presidential Prayer Breakfast and taught at lay conferences such as Faith at Work.

Zerubbabel Press has obtained the publishing rights to several of Mr. Grubb's writings.

False Condemnation

By Norman Grubb

It would be good to underline the danger of constant condemnation through the law, of which warning is given in Rom. 8:1. It is probably the most prevalent cause of unhappiness and ineffectiveness among God's people. If the thunders of the law have ceased to terrify us through the peace of justification, the pointing finger of the law at our daily shortcomings is a constant discomfort. For we do "come short of the glory of God," and do so daily.

What are we to do about it? We can liken ourselves, our renewed selves in Christ, to a piece of elastic. We are hidden in Him, we abide in Him, but Satan and his unclean demons, using all methods of allurements and disturbance that this distorted world affords, find plenty of means of pulling at the elastic! We are "drawn away of our own desires and enticed," and often the enticement leads on to consent, and we have sinned (James 1:14, 15).

Not the blatant sins of our past life, not certainly persistent sinning, for those who do that are not born of God (1 John 3:9); but wrong attitudes of heart and mind, the quick word, selfishness, impatience, sins of the eyes, sloth in witness, the finer points of failure in holiness, which we had never even noticed in our insensitive days; these we fall into and mourn our fall. And the moment we have been spotted by the flesh, if we don't get clear at once, the law is in operation and we are condemned; for we have slipped back into that self-law-sin realm of Rom. 7.

Then how get out, and how learn to get out quickly? First, there is the big lie of the Accuser of the brethren. He will cast doubts on our crucified position in Christ, and try to tell us that our "old man" is still very much alive in us. That is a falsehood. But many accept it, and drag their feet through life on the false assumption that they have a divided self, a divided heart, a divided nature. Their conception of Christian living is a continuous struggle, a losing battle between their old nature and their new: "the flesh lusteth against the spirit, the spirit against the flesh; these are contrary the one to the other: so that ye cannot do the things that ye would." But that does not mean two co-equal natures battling in the believer one against the other.

We have only one nature at a time; we cannot have more, for our nature is our very selves. We *were* by nature the children of wrath, we *are* partakers of the divine nature. That is the death and resurrection in Christ. No half measures about that! The old nature is the old man which has been crucified with Christ. The new nature is the new man, which is we risen with Christ and Christ living in us. This verse of Gal. 5:17 on flesh and (the human redeemed) spirit is a concentration in a few words of the teaching of Rom. 7.

We live and walk in the Spirit, led by the Spirit (Gal. 5:25, 16, 18). We are not then walking in the flesh (independent self), which we have crucified (5:24). Because we are not walking in the flesh, the law has no claim on us, for it only presents its demands to independent self (5:18). Because the law has no hold on us, the lusts of the flesh (the motions of sin in the flesh) are not stimulated by its challenge to impose their demands on us (flesh lusting against spirit), and to dominate our helpless self (ye cannot do the things that ye would). While we abide in Christ, we are dead in Him to law, and therefore dead to sin which is by the law.

But if we do not walk in the Spirit, then we return again under law, into the flesh and self-effort, and therefore under the dominion of sin in the flesh. That is not a question of an old and new nature, which was settled at the new birth. This "flesh and spirit" matter is a question of the daily walk, and the possibility of slipping back any time for a visit to the flesh and thus to sin, law and condemnation.

So we have to learn not to accept the big lie of our return to a permanent old condition, just because we are caught out by the flesh on occasions: nor to live in the bondage of a false, but very commonly held conception of being two people at once, with a civil war within, a good and bad nature, and who will win? No. Let us confess with the same assured voice as Paul that "the law of the Spirit of life in Christ Jesus hath set me free from the law of sin and death."

But then equally we must not stay, even temporarily, under condemnation, when Satan has caught us out. It is the easiest thing to do, and our distressed feelings are really self-pity and pride. It is not so much that we have grieved *the Lord* that disturbs us, as that *we* have failed. The acceptance of condemnation is a form of self-righteousness.

God has told us, when we sin, to get quickly to the light, recognize and confess the sin, and then He is faithful and just to forgive us our sins, and to cleanse our consciences from all sense of unrighteousness. "The cleansing fount I see, I see; I plunge, and oh, it cleanseth me." To remain in condemnation, therefore, is really disobedience and hurt self. We can learn many lessons from simple believers who keep short accounts with God. They are tripped up, they humbly recognize it, they claim the cleansing blood, and go on their way rejoicing; and often they use their testimony to such daily simple experiences to be a blessing to others. The elastic of the new self has been stretched by temptation; let it snap back into place. ■

—*The Deep Things of God*

Forgiven

By Anonymous

Despite learning about Jesus from a very young age, I was a sneaky, arrogant child who did not obey my Heavenly Father (or my earthly one). As a teen, I lived a cycle of underage drinking and sexual sin, followed by regret for those sins, followed again by giving in to those temptations because I had not fully closed the door on them. I was pregnant by age 18. With those permanent consequences, God finally had my attention.

Shortly after my son was born, my mother introduced me to a small group of believers in our Midwestern area. We all gathered twice a week to enjoy fellowship and study God's Word. I was learning to be accountable and hearing God's Truth about Who I am in Christ—that I am a vessel containing either Christ (as a believer) or Satan (as an unbeliever); there is no independent me.

Through that Minnesota Bible study, I met friends in the North Carolina ministry; and a few years later, my son and I moved to North Carolina, followed by my mother.

There, through God's grace and through His people, I was parented and I was taught to parent. I was ma-

turing in faith and became a trusted youth leader, employee, confidant, and friend. My fatherless son was surrounded by Christian role models and friends; he experienced far beyond what most children born to unwed teen moms experience.

But daily life still felt hard (even though much of the hardness was from consequences of sin). Walking by faith did not feel easy—nor did accountability or trusting God to give me His highest and best in every circumstance. At 34 years old, I had not been on a date since becoming a mom. My mother and I shared a home; I feared that would be our living arrangement into old age. My son bore the scars of having been born to a young, rebellious, unequipped single mother; I feared what further embarrassment and humiliation his teen years would bring. I felt tired and bitter and guarded. I felt ashamed of myself and simultaneously envious of others. I saw my friends being obedient to God and

sacrificing in various ways, and I feared what God would require of me. I wanted to escape responsibility, accountability, discomfort, and exposure.

Although I was well-versed in the truth that I am a vessel containing either Christ or Satan, I still fell for Satan's enticing lie of the I—that there is somehow a just me who can live in some neutral space apart from God's perfect will. There was Christ, there was Satan, and there was some me in the middle who could kind of, sort of, steer the ship.

With Satan doing my seeing, my thoughts grew darker. I no longer saw my friends as Christ-operated vessels who wanted God's best for me. Rather than fearing where Satan would take me, I feared the reactions of others. I wanted to permanently hide.

By believing there was an independent me in any capacity, I'd given Satan control. I'd refused to speak truth against the lies. With Satan doing my seeing, my thoughts grew darker. I no longer saw my friends as Christ-operated vessels who wanted God's best for me. Rather than fearing where Satan would take me, I feared the reactions of others. I wanted to permanently hide. My main focus became to find relief. Somewhere there had to be an easier, simpler way.

I quit attending Bible study. Then, like a dog returning to vomit (Proverbs 26:11), in summer 2005—ten years after we'd moved to North Carolina—I quit my job and dragged my 14-year-old son halfway across the country to my childhood hometown.

I was banking on a made-up neutral spiritual place where—while I might be some sort of milquetoast Christian—I certainly wouldn't become allied against my friends or return to my previous sins of drinking and promiscuity. I didn't intend to cause that much hurt and destruction. I just wanted to move on, leave the past in the past and maintain some degree of a godly standard, hopefully with a husband and children.

This, of course, is impossible. As Christian believers, we are either clear vessels of Jesus Christ, or we are in the sin of unbelief and thus temporarily enslaved to Satan until we confess our sins. There's no just me to tell my temporary slave-master what he can and cannot do.

Satan had the reins and quickly took me to all the places I'd previously sworn I wouldn't go. I did the things I swore I would never do. I hurt people in ways that I cannot take back. Rather than repent then and there, I made excuse after excuse. I continued to run from the light because my deeds were evil (John 3:19-20).

Appealing to both pride and shame, Satan's lie remained: Now you can

NEVER go back. You can never face anyone with who you've become. I would feel agony over my secrets and how I'd led my son down a path of destruction that I had never intended. Instead of bowing my knee, I carried on in years of self-loathing and pretending my ever-evolving consequences were not as bad as they were. But I knew I was living on a lot of grace and feared what consequence would happen next. My continued sin was ever unfolding before me.

Yet I didn't confess and repent the whole of it.

I did know I had a sin problem. James 5:16 haunted me. So, I confidentially confessed my biggest sin secret to a counselor in hopes I could leave it all behind me and carry on. That only brought momentary relief.

By the way, I did get a husband and more children: I married an unbeliever, and we care for our two grandchildren born out of wedlock. We experienced happy times; but inwardly, peace eluded me. What would Satan take next? My health was deteriorating and I struggled to think clearly on daily tasks, much less spiritual matters.

I tried to move on and say I was a vessel of Christ, but I knew too much. I know God's word commands that I confess my sin. I couldn't live with any confidence or authority that Christ was operating through me if there was a sin block.

I longed to see my husband submit his will and life to Christ as his Savior, yet I knew I had no right to ask that of God after my years of defiant sin and choosing to be unequally yoked in spite of knowing better. My now-adult son was living enchained by the consequences of both my sin and his own.

God is the Hound of Heaven, always pursuing us. In His mercy, as sin hardened my heart and blinded my eyes and fogged up my brain, God's Truth remained inescapable. I desired to be right with God, yet, I still didn't surrender all. I feared what God would ask of me. I was such a disobedient fool for Satan that I still couldn't see how he'd robbed me of EVERYTHING. In truth, what could I possibly hold onto that Satan hadn't already stolen? Nothing is mine to lose.

Finally, in the summer of 2017—12 years after I'd moved away—I let down my defenses. I am wrong; 100% wrong. No excuses. Not a single defense. No gray area. No neutral place. God knows it, and I know it. My friends have been 100% innocent. What excuse could I possibly make for not confessing my sin and asking their forgiveness?

There was no skirting it. Just as Joseph's brothers knew they were truly guilty about their brother, I knew I had to go back to the point where I left—to the body of believers I'd hurt—confess my sin and make things right. I feared the outcome, but I knew what I had to do. It did not matter what God

might ask me to do or give up or change. His Way is the ONLY right way. EVERYTHING else is a lie.

That was my first point of surrender. But I still acted on fear. Instead of getting on the phone and doing the hard thing, I made a list of people from whom I needed to ask forgiveness. I planned to write letters to each of them and mail them all at once. And then I agonized over those letters.

Around that time, on the phone with my mother, I confessed my sin to her and asked for her forgiveness. She still lived near and fellowshiped with our friends. In our next conversation, on a Tuesday, my mother asked if I intended to confess and ask forgiveness from any of them. I told her that I did; she recommended that I simply call people one at a time. I agreed and, even though I felt fearful about talking with people I'd sinned against, I was grateful for my mother's guidance.

Recalling David's words in Psalm 51:4, I asked God to forgive me.

Then came my test. The next day my mother suggested I just call our bible study and talk to everyone that night.

"Okay; I'll do that," I said.

I did not know what to expect, but I did know my sin hurt people in ways I may never understand. I had been allied against God and against His righteous people for many years. I would ask forgiveness no matter the

outcome. I would listen to whatever they had to say. I would take full ownership.

And so I called. It was surreal to hear voices I hadn't heard in 12 years. They sounded warm and kind and eager to hear from me. They listened quietly as I confessed my sin and asked for their forgiveness. Only a few minutes had gone by when a friend gently stopped me to say: "It was Satan."

It was Satan! That deceiver had duped me, and I had refused to stop believing his lies for over 12 years! They'd known it all along, but I had to be broken and repentant before the gift of forgiveness could be of any value. God had forgiven me, and His people forgave me. Furthermore, they—the very people I had been allied against, who had every right to be angry with me and cut me off, instead rejoiced and were encouraged by my repentance. Sweet, AMAZING, indescribable grace and mercy!

That phone call lasted only 15 minutes. It was that simple. Following that evening, I called friends one-on-one to ask their forgiveness in more specific detail. Every single person forgave me and welcomed me back like a prodigal son, with the generosity of Joseph toward the same brothers who previously had plotted to kill him. Meanwhile at home, my husband was witnessing all of this. I had confessed my sin toward him too. He had good reason to cut me off. But he too forgave me. Six days after I called my

bible study, my husband prayed to accept Jesus Christ as his personal Savior.

When I finally bowed my knee and confessed my sin, I had no expectation of restored fellowship. Yet the moment I obeyed—repented, confessed, and received forgiveness—that fellowship was immediately restored. I remain in awe of this gift. Like a magnetic pull, I couldn't wait to see my friends face-to-face. I cannot adequately describe that face-to-face reunion. But I do believe I know how Joseph's brothers felt when he forgave them and welcomed them back. That is total forgiveness and restoration!

What is now more apparent to me than ever is that, while I certainly deserve condemnation, God's plan is for me to be a clean vessel for His Spirit so that His mighty power can be expressed immediately and boldly for His purpose: to save the world. Onward! I have lived many years as a fool for Satan; now I am a fool for Christ. (1 Corinthians 4:10). ■

Bible Bedrock

“If we walk in the light, as he is in the light, we have fellowship.”

– 1 John 1:7 (King James Version)

There is one other way, the healthiest of all, to maintain fellowship in personal relationships, as well as the freshness of the walk in Jesus. We learned lessons which have much affected many of us over the past fifteen years through our friends from Rwanda, East Africa. From these, missionaries and Africans, we caught the reality of the walk in the light, not only with God but with one another.

Our first contact with them came through Edith Moules, the founder of the Leprosy and Medical department of WEC (Worldwide Evangelization Crusade). She had noted the quality of brotherly love and fellowship between missionaries and Africans, beyond anything she had seen before, and a way of walking in the Spirit together which

could be called brokenness, openness, and challenge. That is to say, they were quick to repent when they slipped, calling sin sin, and to claim the cleansing blood of Jesus. This was the walk in the light according to 1 John 1, which they spoke of as brokenness. But they were also open and sharing with each other where the Spirit had convicted them and the blood of Jesus had cleansed them. They would do this not only on the spot in their daily contacts but in their open fellowship meetings at night. This was down-to-earth reality.

–“*The Four Pillars of WEC*”

By Norman Grubb

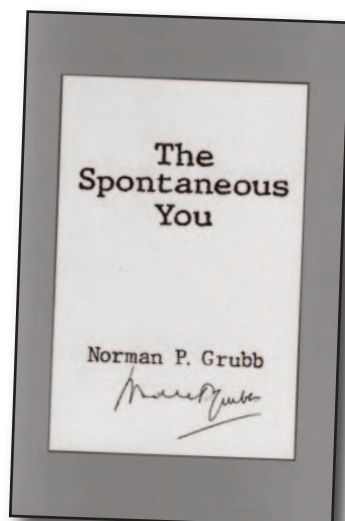
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In *The Spontaneous You*, Norman explores man's fundamental questions: What is life? How do we live it? Why do we live it? and passes on the liberating answer to living free in the midst of frustrating circumstances. We can drive with confidence, as it were, the automobile of our daily living—and with zest and pleasure find the purpose in it, not for ourselves, but for others.

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.

Conviction, Confession, Cleansing

by Norman Grubb

To walk in continuous revival involves three main points: Walking with Jesus, Brokenness, Cups Running Over. But when cups do not run over, which is very often—then what?

Only sin stops the inner witness. Then how are we to know what the sin is? The answer to that is to be found by reading on in the key chapter of 1 John 1. Verse 3 has spoken of two-way fellowship, and verse 4 of fullness of joy. Verse 5 gives a surprise. John says he is now going to give us the inner truth about Him with whom we walk. He is...love? No—"God is light." If it just said "love," that would be easy, for I might escape a too strict facing of sin by saying, "Well, anyhow He loves"—which is indeed what I have often said. But "this is the message...God is light."

What does that mean? Well, nothing could be more simple. The obvious main function of light is to reveal things as they are. The Scriptures themselves state: "Whatever maketh manifest is light..." (Ephesians 5:13). Light is very silent, does not push or drive anyone away, but is inescapable to any honest person. You can't lie to light. If you hit your toe against an object in the dark, you may mistakenly say that it is a table. But when the light is turned on in the room, you can no longer continue to say that it is a table if it really is a piano. Light just gives you the lie.

God is light. Silently, inexorably He shines on and in us, revealing things just as they are in His sight. Have you ever noticed the pivotal place

given, even in salvation, to our response to light? In John 3, we are distinctly told that men are not lost because of their sins (for they have already been atoned for) but they are lost for refusing the light. "This is the condemnation, that light is come into the world, but men loved darkness rather than light, because their deeds were evil."

Light silently showed them exactly what they are in God's holy sight, but they won't acknowledge it. No, they will never "come to the light" and admit themselves to be what God says they are. But the only way any of us have been saved has been by responding to that light and saying about ourselves what God says. Thus our eternal destiny hangs on whether we love darkness or come to the light.

But even as this is true concerning the unsaved and the necessity of their "coming to the light," it is also true in 1 John 1 of the believer and the necessity of his "walking in the light." He also can walk in darkness (verse 6) if he wishes to do so. That is to say, he can refuse to admit, concerning himself, what God says about him; he can have other and more convenient names for his sins. Worse still, he can be either a deliberate hypocrite (saying he has fellowship with Him, but really walking in the darkness), or he can be self-deceived and not recognize that he is sinning when he is saying he has no sin (verse 8).

So it gets down to this. Sin is a revelation. It is God who graciously shows us sin, even as it is

He who shows us the precious blood. Sin is only seen to be SIN—against God—when He reveals it; otherwise sin may just be known as a wrong against a brother, or an antisocial act, or an inconvenience, or a disability, or some such thing. Indeed that is often the extent of the message of a “social gospel”—to be rid of sin as a hindrance to brotherhood, as an inconvenience to human progress; not as coming short of the glory of God. GOD shows us sin. We do not need to keep looking inside ourselves. This is not a life of introspection or morbid self-examination.

We do not walk with sin, we walk with Jesus; but, as we walk in childlike faith and fellowship with Him step by step, moment by moment, then if the cups cease to run over, He who is light, with whom we are walking, will clearly show us what the sin is which is hindering—what its real name is in His sight, rather than the pseudonym, the excusing title, which we might find it more convenient to call it.

Let us say again, it is so simple. God does not speak in terms of general condemnation, leading to despair of the past or to fear of the future. He speaks in simple, specific terms of any actual sin in the present which is hindering the inner witness of His Spirit.

What do we do then? Well, that is obvious. 1 John 1:9 says, “If we confess our sins...” The word *confess* is the word say with the preposition *con* or *with* added. Three times over in those verses 5–10 man has said his own say (verses 6, 8, 10); but to confess is to say with another, to say what another says. To confess is to say about my sin what God says about it. “You say that is sin, Lord; so do I.” That is confession; of course, accompanied by the desire to be rid of the sin, and an actual ceasing to do the thing or maintain the attitude, whatever it may be.

Then where there is this confession, we all know there is the word of promise: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-

ness.” We may say the cleansing is almost automatic, where there is the confession. That light which shines so unchangingly on the sin shines also on the blood. “If we walk in the light, as He is in the light,” says John, “we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”

When walking in the light, we read, both sin and the precious blood are seen—the one, praise God, canceling out the other. And it is important to remember that confession of sin does not deliver by itself. It is *the blood* that cleanses, and we must always pass on from confession to faith and praise for *the blood*, believing that the blood alone is what glorifies God and delivers us. Folk often remain depressed and mournful and asking others to pray for them after confession of sin, when they ought to pass straight on by simple faith to the blood ever flowing and cleansing, as in the words of the old hymn:

*“The cleansing blood I see, I see;
I plunge, and oh, it cleanses me.
It cleanses me, it cleanses me;
Oh praise the Lord, it cleanses me.”*

Once again, where the blood cleanses, the Spirit witnesses, and where the Spirit witnesses, the cups always run over! So we are back again where we started—walking with Jesus step by step, brokenness, cups running over. When they stop running over, it is always sin. Sin is seen as sin in the light of God. As we walk in that light, we recognize and confess our sins; the blood cleanses; the Spirit witnesses; and the cups run over again! ■

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AND WITH MY BROTHER

By Norman Grubb

In this article Norman stresses the necessity of brokenness and confession of sin, not only before God, but before our brother. To walk in the light means that "horizontal" as well as "vertical" fellowship must be maintained. "Only true repentance brings heart into true unison with heart. When barriers are really down, and fellowship has gone below the surface to where we are living our daily lives and meeting our daily temptations, there is a sense of brotherhood and understanding nothing else can give."

This daily walk in the Spirit is not merely a matter of continuous fellowship with God. It is also with one another. To abide in Christ is to be at one with the body as well as the Head. There is the horizontal relationship, as we saw, as well as the vertical. Indeed, the former is the acid test of the reality of the latter.

John makes that plain when he says that our righteousness among men is the proof of our righteousness before God (3:7); and our love for our brother of our love toward God (4:20); and our testimony before men of our faith in God (4:15). In every case the visible horizontal is the practical demonstration of the unseen vertical.

REPENTANCE

So John says, "If we walk in the light...we have fellowship one with another." Now we have seen that this walk demands quick recognition of sin, followed by

confession and cleansing. But this also means that when the sin has affected a brother, the confession must include him. That is really obvious, and we but mention it in passing. A repentance before God which said, "To You I confess, but not to my brother" needs no comment on its unreality.

David called repentance "brokenness." That leaves no place for establishing my own righteousness. Down I go before God, and before man where necessary. A bent tree can spring into place again, a broken one cannot. That is repentance. This is no light challenge to face, for so many sins I commit affect my neighbor: an untruth, irritability, harsh criticism, stress and strain, an unquiet spirit, even the heaviness of unbelief, affect home, church or business. I must be ready to confess, and under God's guidance will often do so.

Yet confession to man should be under His guidance. Satan can whip God's saints and drive them from behind to unwise action, whereas the Spirit gently leads and goes before. There are times when confession can do more harm than good. There are earnest folks who embarrass by their constant references to their failures. I must be truly willing. That is the point. The rest we can leave to God.

GIVING TESTIMONY

But fellowship in the light includes more than confession to a brother. It includes

testimony one to the other. Confessing with the mouth of the Lord Jesus, as Paul commands us to do. The emphasis then is not so much on the thing that needed cleansing in our daily walk, although that has to be mentioned, as in the cleansing received and the joy that followed. This is almost an atrophied limb in our church life, with a consequent limp in our fellowship.

In early Methodism the weekly class meeting was used for this purpose as the most vital method of keeping the congregations walking close to the Lord and to one another. Each member was required to tell of his week's progress, sins, temptations, and victories. There are those in various parts of the world today who maintain this form of open fellowship, and prove how richly the Spirit seals it.

To confess with the mouth is a principle of living faith, and it is meant to be the natural habit of the believer to tell of the Lord's daily dealings with him, both in fellowship meetings and in the normal contacts of life. Confession to those against whom we sin is an obligation: testimony is a continual privilege. Some of its important effects are worth noting.

It always magnifies Christ and gives glory to the precious blood, when we tell of its power in our lives, and give the homely details. At fellowship meetings of this kind there is a constant stream of praise ascending to the Throne, as one after another tells of up-to-date experience. But

...only true openness brings heart into true unison with heart. When barriers are really down, and fellowship has gone below the surface to where we are living our daily lives and meeting our daily temptations, there is a sense of brotherhood and understanding nothing else can give. Such fellowship in the light, costly though it is, gives us all a new understanding of one easily missed truth—that He fashioned our hearts alike, and that we are all men of like passions.

it needs to be down-to-earth testimony with the practical details both of the failure and victory. Vague generalities have little life in them. Bringing into the light the Lord's dealing with me over a particular sin sensitizes me to that sin, and indeed to sin in general, as nothing else can. It is the fulfilment of the law of faith that, when we confess a thing with our mouth, it stands before us in its stark reality: we see it in clear outline as never before.

OPEN FELLOWSHIP

Those who have begun to learn this way of open fellowship find they become sin-sensitive and thus can quickly be cleansed. They discover why they were so often in bondage and heaviness of spirit for no apparent reason. Sin always binds and usually blinds. Formerly when we sinned, we often did not recognize it was a sin, yet it bound us. "Whoever commits a sin is a slave to that sin" (John 8:34). Now by a quicker recognition, there is a quicker appropriation of the blood and a quicker deliverance. That is a direct result of learning to walk in the light with one's brethren.

Walking in the light helps me to keep free and honest. All too easily I slip into unreality, appearing before others better than I really am. I become a partial hypocrite. Jesus gave special warning against that subtle leaven of the Pharisees, which is hypocrisy, adding that most striking summons to openness, "For there is nothing covered which shall not

be revealed; neither hid, that shall not be made known." It is all coming out one day. Better the small blush now, than the big blush later on! Better the burnings of a purging humiliation now, than to have all burned up that day!

Then, only true openness brings heart into true unison with heart. When barriers are really down, and fellowship has gone below the surface to where we are living our daily lives and meeting our daily temptations, there is a sense of brotherhood and understanding nothing else can give. Such fellowship in the light, costly though it is, gives us all a new understanding of one easily missed truth—that He fashioned our hearts alike, and that we are all men of like passions.

One of the devil's commonest lies to us is that I am the only person who would do or think such a thing. If my brethren knew, wouldn't they be horrified! And I am shut up in a prison of secret shame, and maybe struggle against some temptation which I imagine assaults no one as it does me. But when we walk in the light, how different we find it to be! We are all alike.

There is level ground at the foot of the cross. Like temptations come to all of us, and we all need the same cleansing blood. Here we find unity indeed. Not in some artificial attempt to claim some special standard of spirituality, but as fellow sinners all rejoicing daily in the same Savior.

In this lies the humanity of the Bible biographies. We can understand these men because they were like us. It was actually said of both Elijah and Paul that they were men "subject to like passions as we are." We know all the intimate failures of these men. How Sarah persuaded Abram to take Hagar; how Moses disobeyed God; how Jonah ran away; what the still small voice said to Elijah when he had fled from Jezebel; and even what Satan said to Christ on the mount of temptation. How do we know these things? The answer is obvious. Those who experienced them must have told them. The walls were down in those days!

WALKING IN UNITY

Then again, one of the weakest links in the believer's witness is disunity. Christ foresaw that when He made it one of His last two commands that we should love one another, and when it was the chief petition of His last prayer. In families, between husband and wife, parents and children, in congregations between individual believers, and between sections of the assembly, we all know our constant failures. Walking in the light is the solution for this.

Disunity manifests itself in me by a hardness in my heart towards a brother. I may feel I am justified, and I may really be so: I may have strong and rightful differences of opinion: I may have dislikes founded on mannerisms, on personality quirks, or on more serious manifestations of the flesh. But my hardness is sin, when I am

told to have perfect love, to love as He loved me.

The only primary solution to such constantly arising fellowship problems is for me to walk in the light. When I learn to face my hardness as sin and, if so led, to admit it to my brother, I am paving the way to a meeting place at Calvary.

Whenever I see faults in my brother as something bigger than the fact of Christ in him, I am sinning. When my eye is single, it is full of light. In looking on my brother, my eye is single, when I am seeing Christ in him, and only then. In God's sight that is all He sees, for "by one offering He hath perfected forever them that are sanctified." My eye is evil when it is so fixed on faults and failings in my brother that they obscure my clear sight of Christ in him. And how easy it is to do that! It is the beam in my eye which hinders me from taking out the mote from my brother's eye. Motes are there (as also in me), but they are fiddling compared to my sin in making more of them than Christ in him. He is the apple of Christ's eye!

Let me therefore get my sin out of the way, by confession and cleansing, and if led, by confession to my brother. Then let me renew my faith in the One within him who is busy conforming him to His perfect image. That is perfect love. It is not blindness concerning those motes, but it is clear-sighted faith and love. It surrounds the brother with love, and contributes a living faith to the fact of a transforming work of the Spirit going on in him.

That is the difference between criticism and discernment. Criticism sees the flesh or devil in a brother. It tears down and condemns. It has self-superiority at its roots. Discernment sees Christ in a brother. It edifies. It combines loving appreciation of the present with hope for the future. If I do that, I am fulfilling the love commandment, so far as in me lies,

and demonstrating the unity of the Spirit.

Such are some reasons for the horizontal walk in the light, as well as the vertical. We are not under the law. We are not bound or commanded at set occasions to bear testimony one to another, or in our gatherings. We are led by the Spirit, and He will show the right occasions and right things to say. There may be times for restraint or silence: times when such a testimony might merely be misunderstood or hurt the hearers: some things that might be unseemly or embarrassing. But if there is a ready heart, understanding and accepting both our privilege and duty to walk in the light with our brethren, God will guide aright.

One of the hindrances to such ready testimony is sometimes the deep-down sense that we ought not to be the kind of people that are tripped up and have to admit the need of cleansing in this or that. But the fact is that we are. The flesh is weak, and we walk in it, though not of it; and often even our sense of shame is really pride, and our condemnation is that we have failed. We will do well to get this constant fresh sight of our nothingness, even though born of His Spirit, and to recognize how quickly we are caught out by flesh and devil. Then our testimony will have more in it of glorying in His grace than of confusion at our fall.

MUTUAL EXHORTATION

One other aspect of fellowship in the light is mutual exhortation. Twice over in the letter to the Hebrews we are told to "exhort one another," with particular reference to the danger of unrecognized backsliding. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily...lest any of you be hardened through the deceitfulness of sin." And when we are told not to forsake the assembling of ourselves together, it is again "to exhort one

another; and so much the more as ye see the day approaching."

We are to help each other to the highest. But we at once recognize the dangers and difficulties of such reciprocal challenging. On the one hand we could do it in a wrong spirit, as a form of retaliation, to put a person right, to give them what we think they deserve. We can be certain that no one is in a position to challenge another on something in their lives or attitudes, who is not equally ready to receive a challenge themselves. Only those who readily and continually "break" and admit their own sins, are in a place to point out those of others. On the other hand, it is truly costly to be faithful to a brother. It is much more comfortable to pass things by, say nothing, and thus not risk disturbing the peace. A challenge may not always be accepted in the spirit in which it is intended. It is costly to give, costly to receive. ■

—The Liberating Secret

Faith Notes

We must use faith. We do use faith. No man has ever lived his life without it. Faith alone makes all the facts of life, known and unknown, facts of personal experience to each of us. We breathe by faith, and the air is ours; we eat by faith, and the food nourishes us.

-The Liberating Secret

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

-The Spontaneous You

I have to leap into the unknown. I have to go beyond reason. From the center of my personality, called in the Bible my spirit or my heart, I have to make a deliberate choice, a leap into the dark.

-The Spontaneous You

The truth is that the true reward of faith is not material supplies, but Christ as its treasure both in ourselves and transmitted to others.

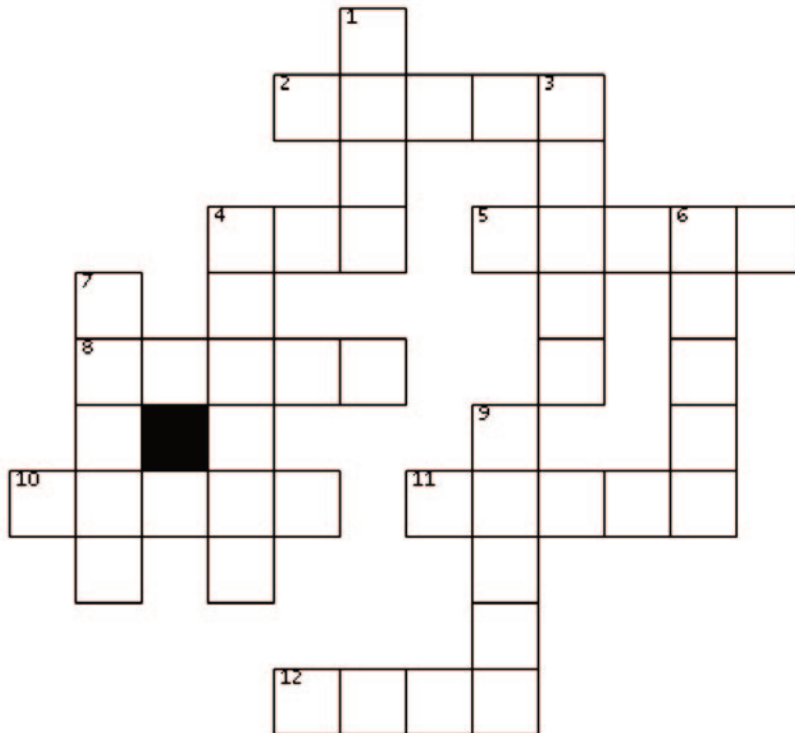
-The Four Pillars of WEC

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

-Who Am I?

A BROKEN AND CONTRITE HEART: THE ONLY WAY TO CONFESSION, REPENTANCE AND RESTITUTION

In Norman Grubb's booklet: "Continuous Revival," he states that true brokenness is all sinners' (everyone of us!) "only and constant relationship" to our Savior, Jesus Christ, who died in our place and promises to live and dwell in us when we are joined to Him in Spirit. As the sinner believes on "the slain Lamb, he has to 'break' at the foot of the cross. The proud, self-justifying, self-reliant, self-seeking self has to come simply as a lost, undone sinner, whose only hope is a justifying Savior," Whom we are crucified with and Who raises us to new life in spirit. This puzzle will lead you to scriptures that proclaim God's truth that we are all sinners and need brokenness for our unbelief, confession before God and man, repentance from sin, and restitution by Christ's victorious life living out through us as His vessels of righteousness!



ACROSS

2. Galatians 2:20 proclaims God's glorious truth for broken, repentant sinners, "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 _____ me, and gave himself for me."
4. 2 Corinthians 5:21 is all we need to know to fall at Christ's feet at the Cross, "He made Him who knew no _____ to be _____ on our behalf, so that we might become the righteousness of God in Him."
5. Romans 14:23 makes the very clear statement that, "whatever is not from _____ is sin."
8. In Psalm 51:17 we see David's utter brokenness, "The sacrifices of God are a broken spirit; A broken and a contrite _____, O God, You will not despise."
10. Romans 6:6-8 reveals the work of the Cross, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is _____ from sin. Now if we be dead with Christ, we believe that we shall also live with him."
11. Romans 10:10 shows the importance of confessing our sin to another, "for with the heart a person believes, resulting in righteousness, and with the _____ he confesses, resulting in salvation."
12. 1 Corinthians 6:17 tells us when we accept Christ as our Savior, our human spirit is freed from the bondage of the indweller, Satan, "But the one who joins himself to the _____ is one spirit *with Him*."

DOWN

1. In John 3:3 Jesus declares the only way to be delivered out of death and into God's kingdom of heaven: "Jesus answered and said to him, "Truly, truly, I say to you, unless one is _____ again he cannot see the kingdom of God."
3. Romans 5:12 states that ALL men are sinners, "Therefore, just as through one man sin entered into the world, and _____ through sin, and so _____ spread to all men, because all sinned."
4. Romans 6:17, 18 reveals the ultimate restitution for sin in that Christ living as us we are servants of His righteousness for others, "But God be thanked that though you were _____ of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became _____ of righteousness."
6. In 1 John 1:8, we are shown the opposite of brokenness, confession and repentance, "If we say that we have no sin, we are deceiving ourselves and the _____ is not in us."
7. Every person has the need for brokenness, confession and repentance as we are told in Romans 3:23, "for all have sinned and fall _____ of the glory of God."
9. 2 Corinthians 7:10-11 is a celebration of true repentance! "For godly sorrow produces repentance *leading* to salvation, not to be regretted; but the sorrow of the _____ produces death. For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, *what* clearing of yourselves, *what* indignation, *what* fear, *what* vehement desire, *what* zeal, *what* vindication! In all *things* you proved yourselves to be clear in this matter."

Quick Down, Quick Up

By Norman Grubb

I do not always leap upwards in faith under my pressures. I sometimes jump down. That is when I sin. My human reactions, though negative, are not sin. They become sin when I follow them through negatively: my dislike for a person, instead of being replaced by God's love, continues unchecked as hate: I fear, and, instead of exchanging fear for faith, I take flight and run away from God's will: a feeling of impatience or resentment is expressed in the angry word or lost temper, instead of being swallowed up by God's patience or quiet acceptance of His way. Anger is right when expressing genuine concern for others: it is wrong when, as so often, it is to compensate my own hurt feelings. Pride is expressed in magnifying Christ ("making my boast in the Lord," as the Bible calls it) or it can be in making much of myself.

Though even at this spot we have to beware of the bondage of false condemnation. We are real selves as well as it being Christ in us: therefore, we do have pleasure as well as giving Him pleasure: we do have motives as well as being motivated by Him. If a person thanks me because something I have said has made Christ more real to him, I have no necessity every time to stop him short and say, "Give the thanks to God." In thanking me, he really means as a channel, and I as a channel am rightly also pleased that I have been a channel for Him. I must not accuse myself of pride because I do feel pleased.

Equally, when my main motive in some action has been believing it to be God's will, yet I discern also that I had a personal motive of the gain or enjoyment I also get from it, I must not therefore condemn myself. As a real self, I have my pleasure, my motives, my sense of personal gain in a thing. The point is that that is not my main motive. God's will, God's work, and God's glory is my main objective; as it is He by me, I too anticipate pleasure, satisfaction and gain from it.

This is how it is with God Himself. Years ago I began to justify my conscious egoism by discovering that the Bible said of God that "for thy pleasure they are and were created," and of Jesus Christ that "for the joy set before Him He endured the cross." "Then God does things for selfish reasons," I said, "the same as I do." Of course, I had missed the point which I saw later, when my own self-centredness had been exchanged for God-centredness. I saw that true living is when the purpose is for others, and the secondary effect is the pleasure or gain I have from it. False living is when my pleasure or gain is primary and the purposes of my living incidental. This is true in all life's activities, such as the simple difference between eating to live (and incidentally getting pleasure out of it), and living to eat!

God's pleasure, Christ's joy are an outcome of His giving Himself, not pleasing Himself. True pleasure is

when my self-pleasing is fulfilled in self-giving, and my self-love finds full satisfaction in other-love. There is total self-fulfillment. Self exists to be fulfilled, whether God's self or ours.

There is self-sufficiency and a consciousness that we can be what we should be and do what we should do. But, as Jesus said, we find ourselves by losing ourselves in God's love activities, and the reflex effect of such living is the pleasure, gain and satisfaction it brings us. Paul said it: "As dying and behold we live": "As poor yet making many rich": and yet finally returning its rich treasures on us who, though having nothing, yet find we possess all things.

God's everlasting joy "and the good pleasure" He finds in His will, and all the outpoured adoration seen by John around the throne in the Book of the Revelation is the response to Him, Father, Son and Spirit, of a creation which has its being in His self-giving love, and a redemption which was Himself in His precious blood going to final limits in redeeming His enemies by dying for them.

We, the redeemed, though we do not live a life of continued sinning, do commit sins, usually sudden and unpremeditated. What then do we do? We have not broken relationship with God, but have interrupted fellowship from our side of the relationship. We have asserted our freedom by acting as if we were not one with Him; but were once

again our independent selves and going our own way. Just because we are one with Him, we are guilty and know it. The way back is as simple and plain as on our first coming to God. If there is quick sinning, there is quick cleansing. It has to start at the point of my personal freedom, where I went wrong, and I must express that freedom in honest confession. That is all I can do about it, but that I must do, and that means my brokenness. It may involve confession to man or restitution, but it certainly means admission to God of my sin. When I do that, it is as if God says to me, “Yes, you sinned, and honest confession and repentance were necessary. But as for the sin, I settled the whole sin question 2,000 years ago in the atoning death of my Son. Through him sins are no more. I have forgotten them. You can forget them.”

At this point we have to be careful not to add a second sin to the first. The first was the sin itself, the second and greater is if I don’t believe at once that what God has cleansed, He has cleansed. Not to believe in the efficacy of the blood of Christ is a worse sin than the first, for unbelief, Jesus said, is the only real sin (John 16:9).

Some are also troubled by the repetition of sins in their lives. How can they be delivered from doing it again and again? The answer is that Christian living is not in the past or the future, but only in the present. The Bible word is “walk,” continually used in the New Testament. Walk is present tense and can only be a step at a time; and the walk is with a Person, with Jesus.”

Therefore we do not find deliverance by looking to the past or future for some fool-proof formula; but forgetting

our search for deliverance, we become occupied by the simple walk with the Deliverer. Put it this way, as some African Christians said: “Leave the past under the blood, leave the future with God, and get walking!” Live in the present. Again—if we sin, take the way of repentance and get cleansed. Don’t sin what the Africans call the second sin, which is not believing the immediate efficacy of the precious blood, for unbelief is the worst sin of all. Praise and thank, whatever one may

We must, therefore, know how, when tripped, to get up quickly, to get standing again in the armour of God and keep walking. Faith is the means. Faith which is action, and by which we boldly thank God that the sin is no more. We may go on feeling guilty or stained, but we turn our attention away from the feelings and we replace them by faith. We replace guilt by praise, and walk on with Him as before.

feel, for praise is the verbal demonstration of faith.

Don’t then be concerned about constant repetitions of the same sin. Deliverance from repeated acts of sin is not to be had by looking at the sin or at myself, and wondering how repetition can be avoided; it is by the daring look to Jesus, and the leaving of the problem of repetition to Him. The past is no longer there through Christ, the future is not my business; so if at this moment you are walking with Jesus, be thankful. If and when the sudden fall

comes, get in the clear again with God, and walk on—looking neither to past nor future. Walking with Him is the way (“I am the way”), and we are much less likely to be tripped up in such a simple single-eyed walk than if we are tense about the past or future and holding on to some supposed formula of deliverance.

Even if we are bound by a habit, or even if we are not willing to be delivered from a habit, the deliverance or the change of will to make us willing can never come by our attention being centered on the habit; but only again by a daring leap of faith which affirms that God is our deliverer and that He is the one who makes us “will and do after His good pleasure,” therefore we take it by faith that this has happened here and now, though we feel no difference, and we boldly walk out on the settled fact.

Sin, indeed, is not the real problem, but the guilt that follows, which condemns and binds us. This, again we say, is Satan’s secret weapon. He will trip us up by some subtle temptation. Having got us down, his real purpose is to keep us down by the pouring on of condemnation.

We must, therefore, know how, when tripped, to get up quickly, to get standing again in the armour of God and keep walking. Faith is the means. Faith which is action, and by which we boldly thank God that the sin is no more. We may go on feeling guilty or stained, but we turn our attention away from the feelings and we replace them by faith. We replace guilt by praise, and walk on with Him as before. ■

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