

The INTERCESSOR

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

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Can We Take It?

by Norman Grubb

In our topical journey through the Total Truth, we now arrive at our name-sake, intercession. Here, Norman uses the gospel of John to illustrate how God, as love, lives in and through us to become intercessors for the hurting world around us. Jesus, of course, is our Intercessor. But, is it possible for us humans to display this perfect selfless love for others? Yes, with the Spirit of the only perfect one living out as us!

God is love. John said that twice in that passage of his first letter, and it sets the final bounds to human destiny. If a man loves, that is the evidence of his union with God. If a man loves his brother, the invisible God is made visible in that act. That is the last word that can be said—for time and eternity.

Love is selflessness. The last rung of the ladder of attainment has been climbed. God is total disinterestedness in what might be to His own advantage. When it speaks of Him vindicating His own righteousness, giving pre-eminence to His own glory, that is not because of what He gets out of it; it is because only in the sharing of His perfections can His creatures attain theirs. It is for their sakes, for the universe of His creation, that He maintains the inviolability of His Throne. Love must sometimes be wrathful, appear self-interested and demanding, appear to maintain its own rights and

dignity. Only love can safely do that, just because of its total detachment from self-interest. Can we imagine a Being whose sole occupation for the ages of the ages is to carry the burdens and provide for the needs of others, and when those burdens and needs add up to those of the whole creation? And when the only human race we know of, made to be His peculiar treasure, hates Him, rejects Him, takes all and gives nothing, not even thanks, and often denies His existence? And His answer is to set to work to win them back by giving His life for them!

The summit of revelation is that God has predestined man to be just that. And man knows it. Whether by this devious pathway or that, almost every philosophy and religion that has emanated from the mind of man ends up on the plateau of love. We might say that mankind has finally settled that one point—that brotherly love is the goal. Neither logic nor intuition nor revelation can offer an alternative. That could well be called the light that lighteth every man that cometh into the world. But pure disinterestedness? Total absorption in the needs of others? Service to others as a debt eternally owed to and eternally claimed by my neighbor? The command, “Be ye also perfect as your Heavenly Father is

perfect”? Can that be possible in human experience in this life or the next? No in one way, and yes in another.

The “No” way, in which it cannot be, is the path of delusion trodden by frustrated millions through history, the theme of a thousand religions, the pious aspiration but never realization of moralist, philosopher, idealist—and the butt of the cynic and pessimist.

It is mankind’s subtlest self-hypnotism. We can love, we can be friendly,

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kind, co-operative, they say. Give us time and self-discipline and we can attain to perfect love. Are not we commanded in the Bible to love God and one another? Do not the churches exhort us to imitate Christ—“Be like Jesus all day long”? Do they not spur us on to climb the heights of good resolutions by an admixture of prayer and self-effort? The highest philosophers, returning from their explorations of the good life, tell us we ought, therefore we can.

The roots of self-reliance are so deep in us all, so undiscovered, that only by the hard knocks of experience do we discover our vast error. This mountain of perfect love has no route to its summit! It is inaccessible, unclimbed and unclimbable.

Paul makes a revealing comment in Romans 5, as we have previously pointed out, which nicely exposes the eternal and impassable gulf between human and divine love: “For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us... when we were enemies, we were reconciled to God by the death of His Son.” There is a limit beyond which human love cannot go—the limit of self-interest and human approval. We might even die for someone or some cause commendable enough, but it must be commendable to us.

But pure disinterested love, unconditional, unrelated to the deservingness of the recipient, is divine. Jesus implied it when He said that man’s greatest love was to die for his friends: but (as Paul said) God for His enemies. John said the same when defining love as “not that we

loved God, but that He loved us.” We cannot love God, no man ever has or ever will love God: only divine love can love Him: for perfect love in the totality of its self-giving is so fearful, so devastating to anything less than perfect love, so offensive to self-interested love, that man can never love God, though he may often imagine and say he does.

That is the “No” way. Perfect love cannot be obtained that way, despite the pathetic fact that the world through its centuries of its history has tried to proclaim that it could and does: and that is true, not only of human philosophy from Plato onwards, and of all non-Christian religions; it is also tragically true of the perversions of the gospel by “the works of the law” which Paul and John and the other apostles had to combat even in New Testament days. It is seen in the mixture of self-effort and grace through the writings of many of the Fathers: it found the fullest of perverted expression in the good-works Pelagian teaching of Rome, until the fallacy was so gloriously exposed and combated by Luther: yet only to have returned again in multitudinous subtle forms from the Protestant pulpits. A masterpiece of clarification on the subject is in the book *Agape and Eros* by Anders Nygren.

The “Yes” way, however, by which such perfect love can be attained is made plain in the scriptures, and has been preserved in purity of teaching and experience by “the little flock” through the history of the church. Of course it has. God has never left Himself without a witness. I have already given the grounds of it in the revelation of the Trinity: the Three-in-One. Here is divine, uncreated, spontaneous, unconditional, undeserved love. But here is the only such love in the

universe for time and eternity. He only is love. That is the point at issue. Not half of one percent of admixture is possible. Human love—the love of the independent self apart from God—is the crippled growth of a monstrous birth. It is the use of the love-faculty for self-interested ends, instead of it being the means of the radiation of the selfless love of God; for, once again, its birth was when the first created being, Lucifer, refused to fulfill the only purpose of his creation and be the container and manifester of Him who is selfless love. Cutting himself off from union with the Three-in-One, it was inevitable that his created love faculty turned in on itself to be occupied by self-love. This immediately became its fixed nature. It could not be otherwise. Every outlook and instinct from henceforth was permeated with self-interest. Selfless love was an eternal impossibility to him: and when Adam received the satanic spirit into his spirit by partaking of the tree of disobedience, it became equally and eternally impossible for any human being born of Adam to express anything but self-love. No matter what heights of idealism or religion were aimed at, the basis would always be self-love, for creature love can never rise above its source any more than water can, and can never change itself into uncreated love. Eros is of an eternally different quality from agape, and never merely a variation in quantity.

But now we see the glorious end-purposes of God. They are that we humans are an eternal expression of the divine, by the fact that He who is love has joined Himself eternally to us and us to Him, in Christ. He is love within and through us.

But that means that we redeemed

people are paddling in the muddy shallows when we are so constantly concerned with what benefits we receive from him. It indicates the accursed admixture of this Eros and Agape. It means that we in our human selves are seeking something for ourselves, blessing, guidance, power, holiness, cleansing. The very seeking is a form of self-effort, of eros. Whereas the real truth is that He has

found us, made us His dwelling place, and lives His own life in us.

What then is a totally committed Christian? He has ceased to be his own—neither people, possessions, nor life is his. All he has is Jesus. And what kind of person is Jesus? Unconditional love. Life's occupation, life's absorption, is expressing the love of Jesus in our world. Nothing one iota less. To me to

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!

live is Christ—all things counted refuse that I may win Christ (not by effort but by faith that He is what He is in me): and that means the life He will live out in me will be a participation in His power, His vicarious sufferings, and His death for sinners and enemies.

That is this life—Christ formed in us—no question about uncertainty of consecration or doubts about His permanent indwelling: no pursuit of personal revival, refreshment, renewal: but the clear recognition of this unchanging Other Person of love who has begun to live His eternal life of self-giving love through us. This has become our adventure for eternity, the upspringing well and the outpouring rivers.

See the way John takes us to the summit of living in his first letter. He tells that he is going to lay bare to us the meaning of eternal life, which is Jesus Christ—and its implications for us who are joined to Him. He leaves no room for second-rate standards. He says we are to walk in the light as He is in the light, to walk as He walked, be righteous as He is righteous, purify ourselves as He is pure; for as He is, so are we in this world! This is no gospel of standing, but not state! Of imputed but not actual righteousness! Of reckoning but not reality!

Then how can it be? Nothing could be simpler. Keeping His commandments is a consequence of being in Him, and a proof of His love perfected in us: ceasing from sin is due to abiding in Him: loving the brethren is the same as saying that God dwells in us. That whole passage of 3:7-21 cannot be matched in the Bible in its presentation of the nature of God and the new man. It even surpasses 1 Cor. 13 in that a cause is more fundamental than its effects. A redeemed man must love his

brethren. Why? Because being born of God he is born of love. God within is his new nature. God's love is no idle fantasy, for it is plain for all to see in the gift of His only begotten Son to give us life at the price of His own, and Himself pay the penalty of the wrongs done against Himself. This kind of love, reaching out to save the whole world, is the way He now loves others through us, and its manifestation in our love for each other is the only way God is seen by men. What could say more plainly that other-love, self-giving love is not of mere man, but God in a man? And be it noted that this passage which completes and consummates the declaration of the whole letter—that God who is light reveals to us in plainest outline God who is love—is saying not one word to us about His loving us for our comfort and benefit. It is saying that if the marvelous union-relationship is a fact, if we dwell in Him and He in us, then He cannot but live His own quality of life in us—of love, truth and holiness. Let us see then that we live that life, and there is no difficulty at all: for we live by faith, and faith is the recognition of the fact of a Christ who conquered the world and the devil, and that the Conqueror is within us.

—*God Unlimited*

Norman Grubb

Christian missionary, teacher and author



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 Bloucester regiment in World War I. After the war, he attended Trinity College, Cambridge, and married Pauline Studd. During his time as a missionary 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 InterVarsity Fellowship.

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. 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.

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.

Following many years of teaching, writing, and travel, Mr. Grubb died at age 98 on December 15, 1993, in Fort Washington, Pennsylvania.

What is an Intercessor?

By Norman Grubb

Let us examine intercession more closely. We would again say it for those within hearing distance: There is suffering as well as glory in this. We all come to the cross for salvation, then we take our place on the cross for our union, and we now can take up our individual cross for the world, if we are willing to. The first two are necessities, the third is voluntary. "Take it up, if you wish," and this time for others.

The first form intercession takes is *commission*. The Spirit causes me to know that there is something He will do, and do it by me, specifically. It is not something I sought, but it sought me. I'm simply caught by it and cannot escape. I just find myself immersed in it and obsessed by it. So get this clear: It is not a matter of my running around and trying to *find* my commission. No, *it finds me. It is from the Holy Spirit*. Don't try and find such a commission. That will be the old snare of self-effort. If not conscious of such a specific commission, then I can say to the Lord who is living His life by me, "If You give me such a commission, You'll make me know it. If not, I just tell You I am ready."

Such a commission is no passing thing. It is not a prayer I can take up and put down. It is not participating in various interests and activities. It is "*This one thing I do*." It will be the main drive of my life until it is gained.

Then when conscious of the commission, I respond like Isaiah, "Here am I; send me." By that I mean my body is wholly available, which of course includes my soul with its emotions, and my concentrated thought processes. And somewhere along that line is coming travail and death. There will be a *price* paid equivalent to a death; but there again, we do not seek that out or make it up. He brings us into it and through it. We may not even

recognize the death process until we are well into it. It may mean literal sacrifice of all that goes with our body living: our time, our faculties, our possessions, our finances, our homes, and usually most costly and common of all, our reputation. Misunderstanding and even opposition may arise in our own family circle, among our friends, our social circle, our church fellowship, or right out to the public. As we go through or have gone through our intercession, we shall well know where we have died.

One who brought to light the principle of intercession to the church in our generation was Rees Howells. He always spoke concerning intercession as "the firstfruits going to the altar," which referred in type to the meal offering of Leviticus 2. There the first handful of the flour is burned on the altar, and the rest feeds the priests. By that he meant that there would be this "death" in which the self-life, the body-soul life, has had its human setbacks, sacrifice, maybe failure in the eyes of the world or church, and out of that death came the life to others. It is the 2 Corinthians 4:7-12 principle, but this time in specific rather than general form for this is where Paul is speaking about bearing in our body the dying of the Lord Jesus. He then writes, "So death worketh in us, but life in you."

The intercession is completed, first by being gained on the level of faith, as the intercessor becomes settled in his inner consciousness that the Lord has done it; and second, by his own continued involvement in it, by whatever action accompanies it, while the Spirit brings the thing to pass. And it continues until the intercessor knows that his part in it is *fulfilled*. Commission. Cost. Completion.

—Yes, I Am

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 intercession—the highest calling for us as believers. But what is intercession? Intercession is simply “standing in the gap.” This gap can be any need God sets before us: an unsaved friend or colleague, a wayward family member, someone's financial or health problem, or even a national or inter-

national crisis. What does it mean to stand in the gap in the midst of some need? God showed us what standing in the gap looks like in the person of His son Jesus Christ. When we were hopelessly lost and destined for eternal separation from God in Hell, God interceded for us. God stood in the gap for us by coming to earth in the form of a sinless man yet taking on sin—indeed being made sin—in order that in Him we might become the righteousness of God (2 Cor 5:21). This poured out love for others, this standing in the gap, this in-

tercession for a lost world is who God is and who God desires to be in each of us... “as He is so are we in the world” (1 John 4:17). The very purpose for which God made man in His image is so that He can have a vast body of sons through whom He can reproduce his intercession love purposes! Read on as we dive into the inner workings of what this means and how this can work in your life. It is indeed the pinnacle of the Christian life and the very heartbeat of this magazine—as you might guess by the name.

Children, Young Men and Fathers

By Norman Grubb

The priest-intercessor is the Bible description of all of us born of the Intercessor-Spirit. The intercession is the driving of the Spirit in us/as us which simply immerses us in the necessity of others having the Christ we have in salvation and fullness.

In our earlier 'little children' stage, there is the drive, and we respond to it with a mixture of much 'fleshly' energy, which is God using our soul-body energies enroute to our learning the ways of operations by Spirit-leadership. This is like Moses starting off his rescue of his enslaved brethren by killing the Egyptian mistreating an Israelite, a vast contrast to Moses 40 years later overcoming Pharaoh by the word-of-faith activities which produced the plagues and the release of the nation from its captivity. We then go through the process of our own inner settling into the 'young man' stage of Galatians 2:20, where we become 'established, strengthened, settled' (1 Pet. 5:10). And now we are consciously in our 'father' stage, where we have, like Paul, 'won Christ,' and thus the highest privilege of being leveled with Him as co-saviors (1 Cor. 9:22), co-commissioned, co-laborers, co-sufferers, co-doers, co-risers in co-resurrection, which with us brings 'many sons to glory.'

A Missionary Mother's Intercession

This priesthood-intercession may take a multitude of different forms in the originality of the Intercessor-Spirit in us and by us. But it now means a commission no longer in ignorance of the fact that I am an intercessor. I am grabbed by some involvement in God's saving purpose, maybe starting in one life and on to many. There it is. I can't help it. I am 'in it to win it,' to use my friend Roy Putnam's phrase. This is my Spirit-given commission, small or great, which may last long or short until it has

been gained. It may be as 'simple' as one mother of a missionary I knew, Mrs. Scholes, both a widow and blind, who so gladly gave her only child, her son Jack, to be a pioneer missionary in the Congo. When she became blind (in the days before state support in Britain of such a condition) and her friends said her son Jack must come home to care for her, this was her reply "His homecoming is just what would kill me! My life is in Jack taking Jesus to the Africans." And he never did come home except for furlough visit. 'Mother Scholes' was an intercessor.

The cost is the battle of faith and works. I am a soldier in my front line. The heat of the battle is what Paul called 'fighting the good fight of faith.' All the lives of the great men of faith in the Bible illustrate that battle. Do I confront some apparent impossibility and have to move into some word of faith on the basis of Mark 11:20-24, which must be maintained, persisted in and confirmed by the inner confirmation of the Spirit? Watch that often swaying battle of faith in those faith-victories of Hebrews 11. That is the heartbeat of intercession. There is then the further cost of whatever form of activity-involvement the Spirit takes us into. I am a 'missionary in action' in some field of action.

The final is the gaining of the intercession, the persistence in the commission until we see the completion: Jesus' 'I have a baptism to be baptized with and how am I straitened until it be accomplished' (Luke 12:50) and Paul's 'I have fought a good fight, I have finished my course.' Prayer may...intercession must! Commission, Cost, Completion.

To All Believers...It's as Simple as This
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Life IN THE NEW DIMENSION

By Norman Grubb

If, then, I am as He is, how does it work out in practical life? It means a revolution in my outlook. Normally, I interpret all happenings of life in terms of their effect on myself. My physical condition, my home affairs, my business affairs, my social life—how do they affect me? What difference does this situation, this crisis, this tragedy or problem, this success, make to me? If I am a Christian, I may seek a Christian interpretation—this is for the testing of my faith, for the maturing of my walk with God: but still it is in terms of its effect on me. But we have already said that the way things affect God is the opposite: not their effect on Him, but on us. Jesus living our lives. So now with us.

The new outlook is: This has happened to me as some way by which I am to meet the need of others. As Paul says in that Second Letter to the Corinthians, in which he most fully shows what living other people's lives means: "All things are for your sakes."

The fact is, and the change which has taken place in us is that it is no longer a question of either my own life being for myself, or of God being for my convenience, or my salvation, or sustenance.

So I practice a changed outlook. My normal human reaction will always be: Why has this happened to me? But now I say: This is for others. I move over within from my outlook to God's. I may not in the least see how it is for others. It may be merely that my going through a tough experience with God fits me to share and show the way to others going through the same without God. Paul said he was comforted in all kinds of afflictions, so that he could share the secret of that same comfort with others in like afflictions.

The point is the habit of always relating all things that happen to me to the meeting of some needs in others. It is the difference between frustration and opportunity. If I just see things as happening to me and I don't

know why, I am frustrated. I say, "If only things were different, if I hadn't had that difficult past or this physical disability or family problem, I could be of some use," then I am bogged down. But if I say, "God, you have sent this for some purpose, to minister somehow through me to some people in need," then it is an opportunity. Life is then always an adventure of faith, never dull, never repetitious, always with some meaning round the corner. Let us get it in its total dimension—life's only meaning is God and others.

It helps us also to get it clear that everything that comes to us comes from God—what we call evil as well as the good. God, of course, is not the cause of evil, but deliberately directs everything for good ends. The Bible uses strong terms of "God sending" the unpleasant as well as the pleasant, and sending is a positive word, not just a passive permission (for many talk of the "permissive will" of God).

Peter in his first speech after Pente-

cost said that they had taken and crucified Jesus “through the determinate counsel and foreknowledge of God.” No mistaking that. God determined that wicked men should do what they purposed to do and it would really fulfil His purpose—which was to save the people doing it! Such is God!

Joseph said that by his brethren selling him into slavery, God “sent me before you to preserve life...you thought evil against me, but God meant it unto good.” Whatever happens, we say, “All right, God, You sent this. It may tear me apart to say so, but I say so.” From there the next step is easier, “God, this has some purpose outside of me to meet the need of others. Just show me what.”

The important fact to recognize is that God has only one aim in His present dealings with our world—to get all of us who will respond to Him off the wrong road on to the right. It was said of Jesus “that the world through him might be saved.” It is a matter of eternal seriousness, for it concerns eternal destiny. It has to be through man to man. A savior must be where the people are who need to be saved. To save a drowning man, you get in the water beside him. So God became man to be the Savior.

To bring the given salvation to all people, God still has men. They are the saved who then become saviors; not, of course, saviors in the sense of the one Savior Jesus Christ who completed our salvation, but in the sense in which the Spirit of God is still doing His saving work by Christ’s spiritual body, which is we, as He did

by His physical. In that sense we are co-saviors, co-redeemers. Indeed, Moses was bold and said he was going up Mount Sinai to “make an atonement” before God for the people, which he did. That means, then, that every situation we are in, God puts us in, and it has some saving purpose in it.

Priest is the Bible title for this ultimate category of life, and intercession the work of the priest. We understand, of course, that, in Bible terms, priesthood is not some specialized “sanctified” office, but the inescapable ordained condition of every redeemed person. Redemption is at the same moment ordination into the priesthood. All members of the body of Christ, without distinction or discrimination, are, according to Peter the spokesman of the apostolate, not only a “chosen generation,” but a “royal priesthood.” Since the old Israel failed to rise to its privileged commission of being a “kingdom of priests” (Ex. 19:6), the new Israel has received the appointment. God’s priests are very ordinary people, and very secular people, for they are you and I.

We need, then, to be clear about what the office of priesthood involves, and the work of intercessors, since we are these. We have already stated it in the general terms of Hebrews 5:1. The priest has been “taken from among men” (redeemed); “ordained for men” (commissioned): “in things pertaining to God” (to bring men to Christ and build them up in Him).

Get that down to specifics in our daily lives, and we see it best if we under-

stand what is meant by our being intercessors—the chief work of a priest.

In the Bible an intercessor is anyone, everyone, who sees a situation with God’s eyes and moves in on it. That is to say, the whole of our life, all our lives, are full of frustrating, yet challenging situations. God, it said, “wondered that there was no intercessor” and “looked for a man to stand in the gap and make up the hedge.”

Millions of gaps, millions of hedges, some in every one of our lives. But the point is to have eyes to see them, and we are exactly positioned, everyone of us, appointed from before the foundation of the world, to be just where we are and what we are—to fill some gap, make up some hedge.

So every life is nothing but a mass of opportunities, and we have been put there to seize them and grasp them. Intercessors, therefore, are not some peculiar people, any more than priests are, but are you and I, in the most ordinary business, workshop, domestic situations; put there because there is something, it may be in our own households, in our church, district, city, country, world, which we are meant to have eyes to see as intercessors, and to stand in that gap.

How do we see, then? First, by having scales of self removed. Being humans, and meant to be humans, as we have said before, we always start by disliking uncomfortable situations, and being hurt by them, resenting them, or being bored by them, questioning why such things should be in our lives; or maybe nominally accept-

ing them as what we miscall the cross, and putting up with them: or, if they disturb our routine and challenge us to sacrificial action, finding some reason to leave others to handle them. This is not wrong. It is right. It means that we are humanly involved and thus livingly related to a situation, and can, therefore, be a vital factor in it. No involvement, not within range of response.

But while we remain hurt or resistant, we cannot see beyond our hurt selves. The way is blocked.

Look at Hannah, the mother of Samuel, hurt because God did not answer her prayer by giving her children, while the other wife Peninnah, though godless, had them. Taunted by Peninnah, which made the hurt worse, she had one refuge from her frustrated self: at least she was her husband's favorite to whom he gave special gifts at the great event of the year, the visit to Shiloh. Year by year she lamented God's unkindness to her and had what the record called "a fretting faith." Better that, however, than no faith like Peninnah! Because when we are God's, even the frustrating years are really a build up of pressure the moment of revelation.

But that moment has to start by a death to our self-outlook to make room for God's; and God knows how to take us to our grave (when we are His and can "take it.") One year, Hannah's hidey-hole for her self-comfort was gone! Her husband, Elkanah, turned on her. He was tired of her fretting, miserable praying and tears. "Hannah, why weepest thou? Why

eatest thou not? Why is thy heart grieved? Am not I better to thee than ten sons?" A nice humble remark for any good husband to make!

Her last refuge was gone. She was out in the cold by herself, or she would have been if, like Peninnah, in her moment of crisis she had had only herself. That is where a crisis becomes a desperation without God. But Hannah knew God, and the moment had come when He could speak a hidden word to her, and she could take it. Did she not realize how selfish all her praying had been? She wanted sons just to prove that God was with her, and maybe to have an answer for Peninnah. Why not change the thing round and want a son for God's purposes, not hers? She saw the point and struck a bargain of faith with Him. If He would give her a son, He should have him, even if she never saw him again.

We know the sequel: the birth of Samuel, one of the great men of history. Later she had four sons and four daughters of her own—perhaps more than she bargained for! But little had she known or seen till that crisis moment that this was putting a great purpose of God's grace through a tra-
vailing intercessor.

An excellent illustration of how the most ordinary of domestic situations is a platform for a great exploit of faith. We see the point. Every situation always starts with a resistant human self. It must do, because that provides the necessary foundation of an involved self. Now the first step forward in being God's intercessor is

being taken. It is a step down, not up. It is a death experience. The hurt self has to be recognized for what it is, not wrong, but the first evidence that God is looking for His intercessor in a situation, and that we are that man, for we are involved in it.

But when frankly recognized, we accept our privilege as a privilege, not as an imposition on us, and we see glory in the cross. For this is what Paul called it in that great explanatory paragraph on intercession in 2 Cor. 4:7-13, "Always bearing about in the body the dying of the Lord Jesus" and "we which live are always delivered unto death for Jesus sake." This is not to be confused, as many do confuse it, with the once-for-all identification we have had with Christ crucified and risen, and we with Him, where it is said, we died, we were buried, we rose with Him. That is past and never repeated. That was His cross and resurrection we participated in for our own redemption.

What we are now talking about is not the cross for our redemption, but for the redemption of others. This is adulthood, not adolescence. This kind of cross is constantly repeated in our daily lives whenever we are in situations which our human selves would be rid of; but instead of remaining in hurt self, we recognize them to be part of some redemptive purpose of God through us in others. So, Paul says, we accept them as something we have been "delivered unto," and our "dying" which is said to be the dying of the Lord Jesus in us is our heart acceptance of them, though that may not be lightly, or easily, any more than

the Savior could accept His cross without a Gethsemane.

Here is a principle of constant “dyings,” daily maybe, affecting every kind of normal situation in life, not by any means in what we might call our religious activity. Anything which hurts, disturbs our status quo, or challenges, be it what we may call small in our personal lives, or big in some public affair, is a place of dying when we change from self’s resistance to acceptance as a step in God’s saving plans.

Without such dyings, Moses could never have seen that he was not to be a possible, ephemeral Pharaoh, but a

savior of God’s chosen people: Gideon could never have changed from challenging God’s apparent indifference to accepting the challenge to be himself the deliverer. Abraham could never have exchanged his laughter at the idea of a couple of their age having a son for a productive faith. David could never have resisted the chance of killing Saul to wait in patience for God’s day of his coronation. So through every aspect of achieving or enduring faith in all history. Everyone had to start by a disturbed, resisting self which saw God in the tough situation and then died to his self-resistance.

Then comes the resurrection—which is

the Spirit in us causing us to see things from His point of view. We can begin to be intercessors. We can see what God is after, and the first effect is a joy, release, sense of adventure, praise where there seems nothing to praise for, for we now see the redemptive purposes, something by us for others. Its immediate effect, as Paul says, is a quickening in our own selves: “the life of Jesus manifest in our mortal flesh”: burdens, fears, the sense of a hurtful, not joyful cross, is gone, and others watching can see a release and ease which is not what the world experiences in its tough spots. Resurrection life is manifested in our mortal bodies, and that by itself is God coming through us to others.

Men Who Learned It—Abraham By Norman Grubb

Now at last he was prepared for the realized union. God appears to him and says, ‘I am El Shaddai; walk before Me, and be thou perfect.’ And as God is revealed to him as the Almighty One, so his own name is changed to, ‘The father of a great multitude.’ The mind that was formerly bounded by the limited range of its own thoughts can now receive and act on the supernatural thoughts of God. A child of promise is born by an act of faith, which gave him forever the position of ‘the father of all them that believe.’

This was the realized union in the days when the full light that shone from Calvary and Pentecost had not yet given fullness of understanding. The communion of Spirit with spirit is seen in its full and marvelous fruition in Abraham’s life when it was given to him to prefigure the very cross and resurrection. He can receive the word, beyond all natural reasoning, that he is to sacrifice that son of promise, ‘thine only son Isaac, whom thou lovest.’ In doing that he would be sacrificing what God had given him, the very fruit of his faith, the reward of his life of obedience and renunciation. If there had been any [false belief in] independence left in Abraham, it would have appeared now, any secret pride of spiritual achievement, any claim to hold as his own even what he had received from the Spirit; if anyone lived in him but God alone, it would

surely be seen now. But no. He was found pure in spirit. God only was the portion of his lot. God must be obeyed. But He also must be believed. He who now said he was to sacrifice his son, had formerly said that in Isaac would his seed be called; therefore he argues that if he must sacrifice him, he must also be raised again from the dead. He did not waver. He traveled the three days to the appointed mount. He left the servants with the ass while he ascended with his son, but he was careful first to say to them, ‘Abide ye here with the ass; and I and the lad will go yonder and worship, and come again unto you,’ for to his eye of faith the resurrection was an accomplished fact. He laid his son on the altar and raised his knife to make the awful sacrifice, and only at that last second did God intervene.

Perfect faith, as James called it, proceeding from a spirit in which the Spirit perfectly dwelt. None but the Spirit, who was to lead a great Son to Calvary and raise Him from the dead, could have given that early father such an insight into the heavenly mind and purpose, such a grace of obedience and such faith; and the Spirit could have given that to no man except to one in whom He could fully think His own thoughts, believe His own believings, and act His own acts.

—*The Liberating Secret*

Love in Action

By Norman Grubb

The circle is now completed. From God to God. Jesus the author and finisher of our faith, the beginning and ending, the Alpha and Omega. All is circular. God went out from Himself in creation, only to return to Himself, as He gathers together in one all things in Christ, when the “Son Himself shall be subject unto Him, that God may be all in all.” Prayer is the same, and faith the same. Each proceeds from God who is working all things after the counsel of His own will. It is He that puts us in situations in which He can arouse in us a sense of need expressed in prayer, and quicken in us the assurance of supply expressed in faith.

It is God’s intercession and God’s believing, consummated in God’s appearing in a situation, reconciling some part of His lost creation to Himself. We commonly call it our work of intercession, or service to Christ. But it is not that. It is God in action, love in action, God reconciling the world to himself by us. He is the intercessor who stands in the gap, but doing it “by the hand of” His servant David or Moses or any of us. The divine imperative that impels us is His. The vicarious sacrifices by which I take the place of those for whom I intercede are His. The faith

which “commands” the deliverances is His. The spirit of a person expresses itself through the activities of soul and body; so also the Divine Spirit expresses Himself by us, the Body of Christ.

God is love. Love is permanent debtor to all, the servant of all. That is love’s nature. Can God live in me and not love? That profoundest passage ever written on love by the apostle of love—1 John 4:7-21—takes us to the one source. We must love, we do love, let us love, because if we are born of God, we are born of love, we have a new love-nature. The ever invisible God is only made visible when we love. Here is God incarnate again. And if our confession of faith is the indication that He dwells in us, then we are world-lovers, for “the Father sent the Son to be the Saviour of the world.” Can there be passivity in us then, or merely spiritual self-interest? A contradiction in terms! God is an outgoing God, for love is outgoing. God is self-giving, for love is self-giving. Then so are we (1 John 4:17). Freedom from self is freedom to love. There is no other freedom. God only is free, because God is love. Service is freedom. Sacrifice is freedom. Self-denial is freedom; that is why Paul warned us not to use our lib-

erty “as an occasion to the flesh,” for that would mean immediate bondage again: “but by love serve one another.” We are a people with a purpose, for we are people of love. Love is dynamic, love is unresting, love is action.

The Law of Love

But there is a law of love—a principle—that royal, that kingly law of Scripture. Not in our love service, any more than in the other grades of spiritual life, can we go any way about it but one. Once again we have to get a clear grasp of the interaction in service between the redeemed human spirit and the divine indwelling Spirit. We examined that same delicate balance in the daily life of the believer, the relationship so perfectly presented in the “nevertheless I live,” and the “yet not I, but Christ liveth in me” of Gal. 2:20. We saw that while we are still on earth, we still have a distinct dual consciousness which cannot be transcended: we are continually conscious of ourselves in all our reactions to our daily environment: we are also Christ-conscious, both by a constant subconscious sense of His presence within, and by the conscious contacts of faith, as we directly relate ourselves with Him on num-

berless occasions. We have to await the final resurrection of the body to experience a permanent unification, where there is no further division between the renewed self and the Indwelling Self.

We saw that the reason for this is that we are still members of a fallen humanity, and a fallen humanity means a humanity separated from God. The fall, separating the self in false independence from the eternal Self of God, gave humanity its name of shame—the flesh. Flesh is helpless humanity in its conscious separation from the One who alone is its help and strength: and being helpless by nature, if it is not abiding in Him, it is at once subject to its own instincts and appetites, a self-loving flesh. Even the Saviour Himself, as we have seen, had to be in the flesh if He was to identify Himself with humanity. But in His case it was “in the likeness of sinful flesh,” not in actual sinful flesh: that is to say, as being in the flesh, He was conscious of being a human self distinct from the One who indwelt Him. But he so continuously abode in the Father, and lived and spoke by Him, that there was never one moment in which the instincts or appetites of the flesh could dominate Him, and thus the egoistic

spirit of Satan enter Him. The flesh of the Saviour was real flesh, conscious of a human selfhood apart from the Father within, necessitating a constant series of obediences in the flesh throughout His human life (Heb. 5:8), a choosing of the divine will against the natural human shrinkings of a human will, but never descending to the disobedience and rebellion of fallen humanity.

I Can't, He Can

The fact, then, that we have to realize and never forget is that humanity in this alien world with its divided knowledge of good and evil, even if it is redeemed humanity, not the old man in Satan, but the new man in Christ, is still flesh: that is to say, we shall always be conscious of ourselves as distinct from the indwelling Other Self—Christ: we shall always, as Paul says, walk in the flesh, though not war after it. And because we are flesh we are always conscious of our innate weakness, insufficiency, inability. It is not wrong to feel like that, for that is all human nature can ever be, for it is all that it was created to be. But it does mean—and here is the point of supreme importance—that every summons to us by our indwelling Lord, to action, to service, to witness, to love, meets immediately with a reaction from our self-conscious selves of “I can't,” “I fear to,” “That is impossible,” “Who is sufficient for these things?” and so forth. The first reaction of our renewed selves is opposition to the

call! That does not mean that it is wrong for us to have such a reaction. It is inevitable: indeed it is right that we should thus react, for human nature is the great “I can't.”

The only wrong can be if, constrained by the inner compulsions of the Spirit to this or that act of service or witness or sacrifice, we pass on from “I can't” to “I won't.” If we do that, we are not merely walking in the flesh (normal human nature), but after the flesh. We shall be allying ourselves to the weakness of the flesh instead of to the power of the indwelling Spirit: and the moment we do that, we are temporarily enslaved again to the sinfulness of the flesh: natural weakness and fear then become dominated by sinful unwillingness and disobedience. Instances like Moses and Gideon show us the human responding to God's call by its natural recoil of “Who am I?” “I can't,” “I am the least in my father's house.” But in neither case did the human reaction, the natural flesh, descend to the sinful, satanic response of rebellious self—not only, “I can't,” but “I won't”; although Moses came near to it when he said, “Lord, send someone else,” and God was angry with him.

How then, in all calls to service, do we avoid the pitfalls of descent to rebellious flesh, and remain on the uplands of the Spirit? Once again by participation in what Paul calls the “bearing about in the body the dying of the Lord Jesus, that the life

also of Jesus might be made manifest in our bodies.” It is the death of Christ and His resurrection operative in service. The cross for the new man, not the old. The cross which Jesus said must be taken up daily, denying self, if we are to be fruit-bearers as our Master. The cross implicit in those words, “Whoever will save his life shall lose it: and whosoever will lose his life for My sake will find it.”

But we must be careful here, for it is very easy to step from grace in salvation and sanctification to works and self-effort in service and regard service as something we do in the way of self-sacrifice, self-dedication, a giving and expending ourselves for the world. It is this, if the true basis is understood: if not, it becomes painful and barren self-effort.

Paul speaks of “always bearing about in the body the dying of the Lord Jesus.” That is not my dying. “That the life also of Jesus might be made manifest in our mortal flesh.” That is not my life. We still, in service, as in salvation and sanctification, know only one Saviour, Sanctifier, Doer of all saving deeds in the world. Service is based on what we may call a third principle of death and resurrection in action; but it is still His, not ours, or only ours by the identification of faith.

The Dying–Rising Life

The first work of the cross was His alone, the shedding of His blood for the remission of sins, and the accept-

ance of the blood atonement as the propitiation for the world by Him who both provided a Lamb, bruised Him for our sakes, and raised Him again for our justification. It was the blood sacrifice offered unto God.

The second work of the cross was shared with us. It was the body of Jesus broken for us, crucified, dead, buried and risen, that we might be one bread and one body with Him, broken by repentance, crucified by faith, dead unto sin, buried and raised to newness of life in Him.

The third work of the cross is the dying-rising life He lives in and with and by us in our priesthood ministry for the world. It is the only way by which humanity, separated from God by the fall, can experience the resurrection life of Deity in and through it—by death in the flesh, but quickened by the Spirit” is a law.

Jesus Himself, the perfect human, had to die in His humanity all the days of His human life, that the life of His Father might be manifested in and through Him. He died when He returned and was subject to His parents at twelve years of age. He died when He refused those solicitations of Satan on the Mount of Temptation. He died daily as He lived the life of self-denial and took up His daily cross long before He hung on the cross of Calvary: when He did not have anywhere to lay His head, when He was thirsty and weary, when He fed five

thousand in what was meant to be a rest-period, when He bore with His disciples, when He endured the contradiction of sinners, when virtue and wisdom, not His own, flowed from Him.

The passage already referred to in 2 Cor. 4:7-14 is Paul's clearest definition of this principle; to which we can add such references as Col. 1:24, "filling up that which is behind of the afflictions of Christ for His body's sake," John 12:42, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"; and much of the letter to the Hebrews in its earlier chapters on the human life of our great High Priest. It is the key to the triumphant ministry which Paul reveals so plainly in his Second Corinthian letter to be shot through with the cross, yet enveloped in glory. Trouble, perplexity, persecution, frustration, he calls "always bearing about in the body the dying of the Lord Jesus." Why? Because nature, flesh, must yield itself up and die to its own reactions. It is the dying of the Lord Jesus, because it is He who, living in Paul and us, deliberately takes us into adverse circumstances that He may share with us in spirit his own continuous dying to flesh-reactions.

We die as we recognize ourselves as dead with Him to our own ways, praise Him, and count our adversities "all joy." Immediately we do that, the risen, ascended Christ is free in us to express Himself

in His peace, love, power, guidance, and concrete actions. The dying, therefore, has been the prerequisite to the rising, "that the life also of Jesus might be made manifest in our mortal flesh." Our attitudes, countenances, words and deeds, then radiate the reigning Christ. No man lives unto himself, and when the human life is watered by the inner well of the abundant life, it reproduces its kind in others: "So then death worketh in us, but life in you."

Fruitfulness

The daily cross, therefore, is not, as so often presented, a grim and unwilling endurance of adversities. It is the sole principle of fruitfulness, the law of the harvest. It is not the cross for sanctification, nor the efficacy of the blood for daily cleansing. It is the continual transmuting of weak human flesh and shrinking human reactions into co-operating channels of the Spirit. We must die all the time, "always bearing about the dying of the Lord Jesus." By no other means can weak, separated selves, confronted by all kinds of overwhelming situations, be the soil for the spiritual harvest. The supernatural life only manifests itself through the yielded natural life, and the yielding is identification with Christ in His daily dying in us. Then, Paul says, we are "perplexed, but not in despair," knocked down but not knocked out: for in our inner man rises the spirit of faith (2 Cor. 4:13), the recognition of

our identification also with an ascended Christ, seated with Him on His royal throne, victors with Him far above all opposition, and dispensers, by the authority of faith, of His gifts to men. It means action, for no life is so dynamic, so vitalized as a Spirit-filled life. He who created, upholds and consummates all the activities of the universe, the unmoved Mover, has made us His body. A person does not have a body to feed, clothe and cleanse. Those are incidentals. A body is to use, and to use at full stretch. Is it not obvious that He who is love and who gave His only Son for the world, will likewise give us, His sons by grace? He that spared not His own Son, will He spare us? He who said, "I must work the works of Him who sent Me while it is day," will He work any the less urgently through His newly-acquired body? Nobody works like a Spirit-filled disciple. Every fibre of his being cries out, "To me to live is Christ," therefore, "I am debtor" to all the world. The zeal of God's house consumes him. The world can only go a certain distance, for it works from a centre of unrest and insufficiency: the servant of God has no limits, for his centre is the rest of faith, the endless resources of God.

Nor is there an ounce of passivity in him. "My Father still works, and I work," said Jesus, "workers together with God." God does His work by our minds, our hearts, our words and deeds. He sets us

in action. Certainly it is dying and rising action, as we have seen. It starts by saying no to independent self-reactions, self-activities, self-inhibitions. It dies with Christ to them. But in the risen life we are altogether active. It is our travail, our sacrifice, our obediences of faith, our labours, our witness: yet it is really His. The paradox is true. "It all depends on God: it all depends on me." We go in the strength of the Lord God. It is never easy, and never will be, in the sense that there are always the steps of obedience we must take against feelings, against appearances, against natural reactions, against the tide. To that extent there is a preliminary step we take: at least it appears so, though actually even that is the constraint of the Spirit. That is the daily death which leads to resurrection. "Launch out into the deep...at Thy word I will."

Of the things which we have spoken (to quote the writer to the Hebrews), this is the sum: Not God first, but God only.

—The Deep Things of God

Bible Bedrock

“I urge...that requests, prayers, intercession and thanksgiving be made for everyone.”

– 1 Tim. 2:1 (King James Version)

Prayer is the product of our union with Christ. He in us is the Pray-er. So the first need in the prayer life is not to pray but to relax! Quietly, naturally, recognizing the Real One within us, we sort out what warms or stirs our heart with a sense of definite need or challenge. Now we are ready to pray.

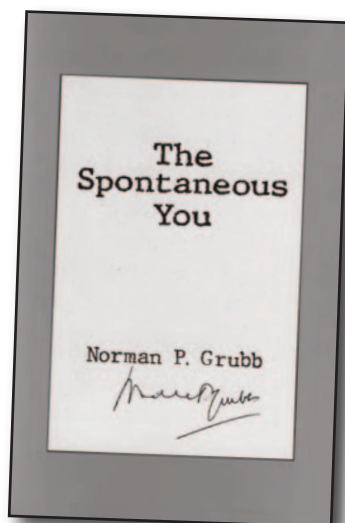
What form is our prayer to take? Supplication? Importunity? One fact seems to me to stand out from the lives of the men of the Bible. However they might start their praying, it must end up in faith. It must be the prayer of faith. Indeed they are all called men of faith, rather than prayer, in the Hebrews 11 survey, though it is true that their exploits of faith, when studied in detail, have a background of travail in prayer. And what is significant about

their contacts with God? Invariable, as they meet with Him, He tells them that He has something already in hand which He is now going to manifest through them. For Abraham there is God’s fixed assurance that he would become a great nation. For Moses there is the sure word that God is going to bring the people out of Egypt and into Canaan, and that he can go before Pharaoh and through the trials in the wilderness in that certainty. For Joshua it is the same; the crossing of the Jordan and the capture of Jericho are declared to him as settled facts well before they took place. And so through all Biblical history.

–God Unlimited

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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.

Faith Notes

That is this life—Christ formed in us—no question about uncertainty of consecration or doubts about His permanent indwelling: no pursuit of personal revival, refreshment, renewal: but the clear recognition of this unchanging Other Person of love who has begun to live His eternal life of self-giving love through us.

—God Unlimited

How can a general fact become a personal experience? The answer is that simplest of ways by which alone all the generalities of life become personal experiences. It is the simple principle of supply and demand. The Bible calls it the way of faith.

—The Spontaneous You

Faith is not looking for a future revelation, it is realizing a present fact.

—The Law of Faith

.....

I as a human do not become the power or love or wisdom of God; I merely contain Him who is all these, and everything.

—The Spontaneous You

HE is the joy, peace, power, all. He is that whether we feel it or not. Keep occupied in affirming Him by faith, even though I feel as heavy as lead or as weak as water, or as disturbed as a windstorm. Keep believing Him in these conditions. Whether and when they change is His business. If we have Him, we have all.

—God Unlimited

A Note from Jo... On Inadequacy

By Joanna Coatney

My mother used to write a regular article called “Moments with Meryl” in *The Intercessor*. They were really good, practical articles about life with teenage children and how she applied the Total Truth of Christ in you, as you, as daily problems and challenges came up in her life. The conversations she had with herself (which were really talking through soul and spirit reality in the nitty gritty of life) were entertaining and very helpful. I am now grown and raising my own children. I have read back through some of these “Moments with Meryl” from a different perspective. I identify with a lot of the conversations she had with herself as she lived out this Total Truth, which I am grateful to say has since become my own precious Total Truth. This has given me a desire to share some “moments” in the magazine.

So here I am starting out writing this new article and already I’m thinking to myself things like: “Who am I kidding? I can’t write very well; I’m not good at it; I don’t have anything interesting to say.” Look at all those “I’s”! If you are new to reading the material in this magazine, or maybe haven’t quite caught what is being shared in each article, let me tell you: thinking I am an alone I is Satan’s trick—his lie—to make me forget I am just a vessel and my human spirit is joined to

Christ’s Spirit since my New Birth (He that is joined to the Lord is one spirit with Him.” 1 Cor. 6:17). So there is no just Jo to write this article. There is no “me” to be a good writer, or a bad writer. (“Apart from Me you can do NOTHING.” John 5:15.) If Christ wants to say something by me, he will say it exactly if, when, and how He wants to. So long as I trust it is Him doing the writing, IT IS HIM! Phew!

In thinking about what to write and those first few thoughts (not sin), I am reminded how subtle Satan can be. I caught myself this morning, for instance, thinking I should be more productive, do more with my children, have more interests/hobbies/skills etc. and I realized a large part of that temptation was thanks to social media and TV. It’s like a competition out there to show what a great life you have! Or how successful you are at various things. Maybe it’s just my stage in life, but that’s what it seems like to me. Well, I’m so grateful to know, number 1: social media and TV are not real life! And number 2: real life is a Person, Jesus Christ (“I am the Way, the Truth and the Life,” John 14:6), living His life out through me; and who am I to say what that should look like? As Norman says in *Continuous Revival*: Jesus was a “common old carpenter.” So I think a work-from-home housewife,

mother and part-time homeschooler is pretty alright! Not to mention how blessed I am to have a house and a husband and 3 healthy children.

But the real answer to these subtle temptations is to look within—Who I am joined to in my Spirit center. He is All and in All (Colossians 3:11) and if I have All what more is there?! It is fine for me to have those thoughts and feelings (temptations are not sin—see *Yes, I Am* chapter 29 for extra reading); but those are my opportunities to see through to the Spirit reality—to say: “This is what I’m feeling; but this is what I KNOW.” Feelings are temporary, always changing, and Spirit is the same yesterday, today and forever (Heb. 13:8). Just because I feel inadequate or like I’m not good at something, that is just a feeling in my soul. It does nothing to change my Spirit operator. Christ is always adequate; Christ is strong when I am weak, Christ is perfect peace and perfect power. He is all those things in and through me. Victory!

Conversely, some people are on the other end of the spectrum—thinking they do a great job and are proud of how well “they” do certain things. It’s OK to be proud of a job well done, BUT, if anyone thinks they are independent of God and have what it takes in themselves to do ANYTHING, that is also Satan’s lie. Remember: “Apart

from me you can do nothing”? So neither one is right if left as the final word. Thankfully, Jude tells us that Christ is “able to keep us from stumbling,” so I trust that Christ will make me aware of times when a subtle

thought or temptation is not in its proper place and I need to remember Who I really am in the face of thoughts and feelings that run contrary to that truth.

So whichever end of the spectrum

you are on—inadequate or adequate—I hope these few lines will help you recognize when you are being tempted to forget your union with Christ and that He is the do-er. To God be the glory!

Free at Last!

The doors of my prison swing open by this one key turned in the lock! It is now possible for me, as it was with Paul, to do one simple thing. And it is not some self-effort act of consecration, as if getting out of the prison depended on me. Rather, it is recognizing, by heart affirmation now combined with my understanding, that I have always been a person released from sin, as from sins. Jesus settled that 2000 years ago on Calvary in His body death, in addition to His blood death. But I have been slow to recognize and receive what He had settled for me, as me, because I still had that Romans 7 delusion about myself.

And what was that prison? I had to find what I was blinded to at first: my only prison was myself. Taken captive by my false owner, as we all were at the Fall, I had been deceived into thinking I managed myself, as he thinks he manages himself. The lie of lies! So down I had to fall in my many failures of self-management, compelled to follow in many false directions, until at last it dawned on me that actually I was the one who was managed and utilized by my thieving owner. At last, in my misery, I was ready to call for help.

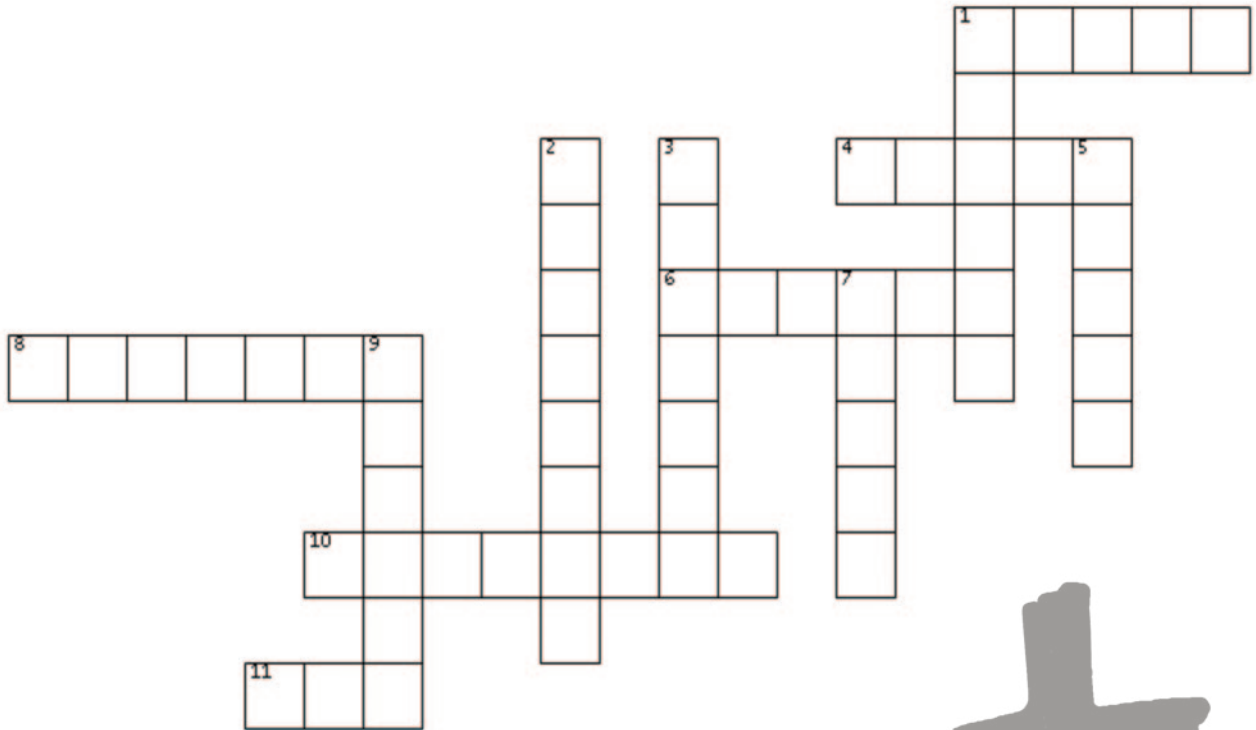
Was there any way out of this prison? It was already provided. My True Owner had already paid the full redemptive price to release me, so that the false one has no further claims on me. So now I am joyfully free from that wearisome lie of self-management (which in fact never was) and love every new interest and enticing adventure of my True Owner. And he is really not so much Owner, as Father and Lover. Along with multitudes of other freed prisoners, I share with Him in His multiple plans for the blessing of His whole huge universe.

With the veil of that independent-self lie removed, I can and do see that Christ freed me, a servant who had changed his owner—not change of me, but change of him! I am free. I just recognize, affirm and thankfully praise. I say, along with Paul in Romans 8:1, that there is no more condemnation, because there is no illusory self-effort self to be condemned. The reckoning of Romans 6:11 is now Paul's and my word of realization in Romans 8:2—the law (principle) of the Spirit of life in Christ entering and indwelling me as He did Christ in the tomb has set me free from those lying claims of the law of sin and death. No longer a prisoner, I am now free forever in Christ by His body Sacrifice on my behalf (Rom. 8:3).

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

INTERCESSION: DEATH SO THAT OTHERS MIGHT LIVE

The principle of intercession is seen in the work of the Cross—Christ’s dying to pay the price for our sins so that we may have eternal life and be the vessels fit for Him to live His outpoured love-for-others life through. In the Scripture, we see men of God, Moses and Paul for example, presenting their own souls as living sacrifices in exchange for the forgiveness and salvation of their people. This is the Spirit at work to identify with the world’s needs through God’s royal priesthood.



ACROSS

1. As we see in Joshua 1:11, part of being God's intercessor is stepping out in faith in Him to do what He has said through you He will do, "Pass through the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you will _____ over this Jordan, to go in to possess the land which the Lord your God is giving you to possess.'"
4. In 1 John 4:17, the truth is written that Christ lives out his other-love life through us, "Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this _____."
6. Jesus tells us in John 7:38 how His intercessory life lives out through our fleshly vessels, "He who believes in Me, as the Scripture has said, out of his heart will flow _____ of living water."
8. Mark 11:24 tells how our desire for others is part of Christ's intercession for others through us, "Therefore I say to you, whatever things you ask when you pray, _____ that you receive them, and you will have them."
10. In Hebrews 2:17-18, we see Christ's intercessory life for the world, "Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has _____, being tempted, He is able to aid those who are tempted."
11. 1 Corinthians 15:31 emphasizes that God's intercessor accepts all challenging situations as His redemptive purpose through us, "... I _____ daily."

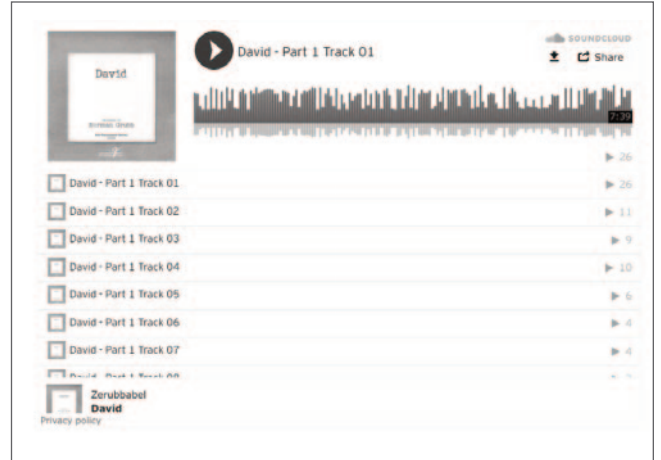
DOWN

1. We see in Galatians 4:19 how Christ, through His vessel Paul, endlessly labored for the Galatian believers, " My little children, for whom I labor in birth again until _____ is formed in you."
2. In Romans 9:3, Paul desired to give his own life for his people, "For I could wish that I myself were _____ from Christ for my brethren, my countrymen according to the flesh,"
3. In Exodus 32:31-32, Moses laid his own eternal life down in intercession for the people of Israel, "Then Moses returned to the Lord and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! Yet now, if You will _____ their sin—but if not, I pray, blot me out of Your book which You have written."
5. In 2 Corinthians 4:8-12, Paul reveals the death-to-life truth of the Christ-Intercessor life through us, "We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed— always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to _____ for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then _____ is working in us, but life in you."
7. We remember in Romans 4:17 that God is whom we can trust to bring about His intercession "in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not _____ as though they did;"
9. In 1 Corinthians 4:9-13 we see how Christ lived His intercessory life through the apostles, "For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we _____; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now."

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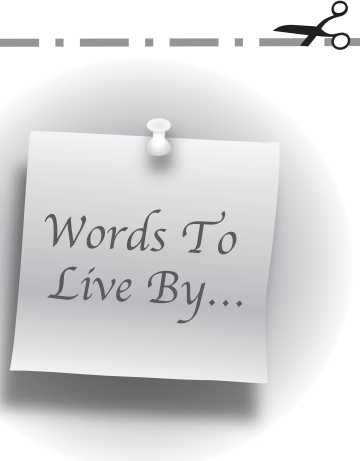
He makes intercession for the saints...

“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God..”

– Romans 8:26-27
(New King James Version)

“...not having completely learned, or easily forgetting, the basic helplessness of self, and its only function to be the container of the Spirit, we are constantly assaulted by temptation to be something or do something or not do something. Obey those commands, pray more, give more, witness more, be more patient, don't lose your temper, get rid of those evil thoughts, struggle against your lusts and so on. The real answer to all these is Christ within. He is the Person like this, and I boldly reckon on Him to live like that in me.”

–Norman Grubb



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