

The INTERCESSOR

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

zerubbabel.org

Volume 40, Number 3 2024

Where Things Went Wrong and Why

by Norman Grubb

Humanity started off in a united, harmonious relationship with our Creator in the Garden of Eden. So, what happened? In our lead article, Norman Grubb begins to educate us on the role freedom plays in humanity's spiritual state. He addresses what it means to be free, how it relates to being made in God's image, and how its misuse defines our standing with God.

Personality is freedom, and if persons are the expression of The Person, it must be freedom through freedom. How can there be such a delicate relationship that humans are real humans, all retaining their individuality, all conscious of themselves in their choices and actions, and yet the Deity Himself is imaged through each? How can that be?

First, we must have the meaning of "freedom" in focus. We humans have played fast and loose with the word, as with many others which press us too hard. We tend to regard the word as meaning a dispensation to be and do anything. Not so.

Freedom is a meaningless concept unless it is freedom to choose. If there was only one thing in the world, there would be no choice, and therefore no freedom. There would not be such a word. But freedom has

as its firm base the responsibility of making intelligent choices, and right ones. Then, when we have made our choices, freedom has its limitless expression within the bounds of that choice.

So freedom is limitless potential, expressed within limited choice. Marriage would be a human illustration. A supposedly intelligent choice is made, and then all

Freedom is a meaningless concept unless it is freedom to choose. If there was only one thing in the world, there would be no choice, and therefore no freedom.

freedom in family living is expressed within the limits of that choice. A young man chooses a profession, and then within its boundaries puts all he has into the development of his calling.

The startling proof of this being the meaning of freedom is that it is stated to be true of God. We say He is unlimited. The Bible says He is limited. Paul speaks of God that cannot lie. The writer to the Hebrews says it is impossible for God to lie. Not that He does not lie or should not, or

did not, but He cannot. Therefore there is something God cannot do. What does that mean? To lie is one form of self-centeredness. It is preserving one's own interests at the expense of another. Therefore, it is saying God cannot be a self-seeker, self-lover, self-magnifier.

Why, if God is freedom? Because freedom means right choice and all activities as an expression of that choice; and it is here saying that from eternity that "choice" has

In This Issue

Where Things Went Wrong and Why	1
Statement of Purpose.....	3
God's Dilemma	5
Editor's Note	6
Q&A	7
Only Two Alternatives—Which?.....	9
Where Are the Elijahs of God?.....	10
Faith Notes	13
What is God's Wrath?.....	14
Bible Bedrock	16
A Note from Jo...On Confidence.....	17
The Law of Opposites	18
Zerubbabel Free Streaming Audio.....	20
The Bookshelf.....	21
God's mercy... ..	22
Words to Live By... ..	22
The Intercessor by the Numbers	23

The INTERCESSOR

The newsmagazine of
Zerubbabel

Norman P. Grubb
1895–1993

Mailing Address

Home Office
Zerubbabel, Inc.
PO Box 1710
Blowing Rock, NC 28605
828-295-7982

info@zerubbabel.org
www.zerubbabel.org

Magazine Staff

Executive Editor
Scott Prewitt

Editing
Sanda Cooper
Elliot Coatney
Allison Prewitt

Production
Joanna Coatney

Art Editor
Steven Prewitt

International Distributors
Great Britain and Western Europe
Jon and Kim Langley
2 Adams Close
Stanwick, Wellingborough NN9 6TQ
England
01933 625246
011 44 1933 625246 (from USA)
kim@zerubbabel.org

been God's eternal nature. He "cannot" be a self-seeker. He can only be a self-giver. Everything He has ever thought or done is in some form of self-giving. There is nothing else in His nature for all eternity.

"The eternal will to all goodness," William Law calls Him, and His real life is not being Himself, but living the life of His creation. This is love and this is the Trinity—the invisible Father who took form in the Son, from whom the Spirit proceeds in reproduction and creation; and it is for this reason that everything has a trinitarian form. It is the Father—Son—Spirit in manifestation; space—length, breadth, height; time—past, present, future; matter—energy, motion, phenomena; action—thought, word, deed; man—spirit, soul, body; any living thing such as a tree—essence, form, reproduction. More than that, everything has God's character of self-giving love, though, of course, in an involuntary way; everything has its true life, not in being itself, but in becoming others or something to others: the tree becomes the chair and table: bread and meat become our body: water is our life. Everything is a servant, by giving up its independent life to become somebody else's life; and this is God.

So now back to us humans. We will ask again and answer again: If God is the one life of the universe, if He, the Trinity-in-unity, is self-giving love, if all the universe is really He manifesting Himself in various forms and on various levels, what are we humans?

The answer is clear. God, the Living Person, in the free expression of His self-giving love, cannot manifest His invisible self in freedom except through free selves. A person can only express personality through persons, like through like, consciousness through consciousness, intelligence through intelligence. Therefore, The

Person must have persons for His free manifestation. Therefore, we are persons. Immediately there arises the dilemma of all history. If God must have free persons by whom to express Himself in freedom, freedom implies conscious choice, and then free self-expression within the limits of that choice. Freedom is limitless potentiality within the limits of a decisive choice; and we must be sure it is the right choice.

Here we come back on our human level to the same basic choice as we see in the God who is nothing but love and cannot lie. We cannot say that God, the Eternal One, ever made a choice in time, as we do; but we say that God, the Three-in-one, always was love. But for us there is the choice. Having their being in God, created persons could have consciously chosen to affirm that relationship and thus be natural free expressions of the self-giving God. But equally in freedom of choice, created persons can choose to be themselves as if independent of God and live for time and eternity in the illusion, yet dreadful reality for them, of being independent self-loving selves.

While all creation is God revealing Himself on various levels of self-giving love, each according to its divine capacity, we humans as free persons are the summit of His creation. By us, The Person by the persons, He can be fully Himself in unlimited self-giving love, we in our freedom united to Him in His freedom, every limitless human faculty freely expressing Him. He loves and we love, He thinks and we think, He wills and we will, He acts and we act, we humans being in essence God walking about, God talking, God acting, God loving, in John's words, "as He is, so are we in this world."

Are we that? Obviously, derisively, tragically not. Then what has happened? It

is not hard to see. Indeed, the Bible makes it quite plain. Freedom can be misused. It can make the wrong choice, which God, the Original Self, never made. What is spoken of as the origin of evil is not difficult to trace.

We have said that a conscious self is only such by reason of the capacity to choose; and every self being an outbirth of the original Self is compounded of love. Every self is love and loves itself. Confronted by the conscious choice of an either-or, it can either love itself by living for itself (in apparent illusory independence in its freedom); or it can love itself by giving itself to union with the divine Spirit of self-giving love.

The Bible tells us what happened. It records the existence of created beings, sometimes called spirits, sometimes angels. Through the misrepresentation of angels in paintings and images, we have a distorted idea of them as half human with wings, but in fact the Bible calls them spirits; and if God is spirit, and we in our inner center are spirits, then we can recognize others of another dimension who are also spirits.

We are told that their leader, Lucifer, which means light-bearer (which he was destined to be, but not light in himself), did this very thing we are talking about. He chose, not to be the bearer of God the Light, but to be his own light; in other words to find the answer to life in self-reliance, self-seeking, self-magnification, self-satisfaction.

He, therefore, broke open a dimension of the self-life which should never have been exposed, which never was known in God, a dimension where the self expresses itself in self-love, and all that self-centeredness produces becomes its way of life—covetousness, lust, vanity, pride, hatred, jealousy, lying and the rest. The Bible

speaks of him as a god, for a god is an originator, an author, and this one was the author of this kingdom of lawlessness, which the Bible calls sin. The law of the universe, which is the way the universe works, is God as self-giving love; therefore, lawlessness is every form of self-seeking love.

Here was the origin of a realm of total separation from God, being the opposite to Him, and, therefore, darkness, confusion,

disharmony, the slavery of self-gratification, and ultimately for those who voluntarily continue that way that the Bible calls “everlasting destruction from the presence of the Lord and the glory of his power,” which in common language we call hell.

Hell on this basis is as rational and necessary as heaven. Yet it can still be said to be “in God”: for all self-hood is an exten-

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!

sion of His self-hood, and in that sense, as Paul says, “all have their being in God.” But this is a perversion, a misuse of what created selves are destined to be, in union with Him. By refusing that union and its implications, they are still living by God’s life in them but it has become negative in its effects in them, producing wrath and condemnation and the death which is separation from Him, and His light in them has become darkness.

Evil is a misuse of self. It is an inevitable potential in a free self, and to that extent is implicit in the existence of selves. A rough illustration is the sun and light. The sun is burning and consuming. If we are in a wrong relationship to it, we are consumed (“God is a consuming fire”). In a right relationship to it, however, we see that the fiery sun goes through a constant process of inner “death and resurrection,” by the fusion of its hydrogen atoms, which in becoming helium release the energy which reaches us as beautiful, blessing, gentle, life-giving light, and we live in that light. Yet no fire, no light.

In the same way, a self is a burning fire, whether in God or man. The fire is the source of his energies. In God, His fiery self “dies” to its own independent self-existence, and lives anew in the begetting of His Son and the creation of His universe, and in the Son, the fire is only known as blessed light. We also, as selves out from His self, are consuming fires.

If, in our freedom, we choose just to burn as ourselves and for ourselves, we have diverted the self to a use which never should have been in existence, and which is hell: but if, with our being in God, and now through the redemption in Christ, we choose that He should be His self-giving self in us, then we become light and love in Him.

Here is the origin of evil, and from this we learn how evil captured our human race; and the record most surely tallies with the facts of our experience. Here are Adam and Eve, the first of our race, capable of intelligent choice, yet not yet knowing the distinction between good and evil. What they do know is that they have a Heavenly Father who has abounded in His love to them in all the good gifts of nature around them in the garden. But He has also conveyed to their consciousness that there is one direction in which they must not go, for if they are to be adult humans, exercising their freedom fixedly in its right dimension, they must discover themselves to be free selves, and made a conscious choice. So they are confronted with a tree of which they must not eat. Implicit in that is an ultimate No to self-pleasing and a Yes to self-giving in God. Here was the crux of the matter. Here was the ultimate choice.

The time came when this god of self-centeredness, whom we now call the devil or Satan, presented them with all that could attract them to eat of the forbidden fruit. Humans are meant to be attracted, life is response to stimuli; that is normal, not wrong. But they knew that to yield would be the way of self-pleasing and not their Father’s way. By themselves, if they act in independence, they cannot resist, for independent self is self-love and will always go for what it really wants. It is made that way. But deeper than desire is the capacity for choice, the exercise of freedom. It was possible for those two to call on their Father, tell Him of their compulsive desire and that they could not resist it: but to tell Him also that they wanted to do His will, not theirs, and would He rescue them somehow. The means of rescue was there all the time—the tree of life.

continued on page 17

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 Gloucester 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.

God's Dilemma

By Norman Grubb

We now come square up to what appears to us humans as God's dilemma. But what confronts reason as an unresolved paradox is surmounted by faith which acts on revealed facts, though often it cannot explain them: and faith is equally assured that what it now sees dimly and with seeming contradictions will yet prove to be the very summit of God's wisdom, God's artistry, the highest perfection of God's creation. A person can only be a person with other persons. We can only be ourselves with our fellows. I-Thou is a different quality of relationship from I-It. God is The Person. He can reveal His glory through other forms of creation. He can only reveal Himself, or be Himself, through selves. Person through persons. But just there arises the problem. A person is only a person by the endowment of self-consciousness, which is freedom, the created spirit made in the image of the Creator Spirit.

When we say that a person is endowed with self-consciousness, which is freedom, what do we mean? Penetrate into a self, God's self, our self, we find desire. A self desires to please itself, to express itself, and so on. How does God, the primal Self, do that? By the begetting of His Son to be the object of His love, and the Son receiving and returning the love of the Father; and the Spirit of the Father and the Son proceeding forth to express the same love-nature in all creation. But a self can

please and express itself in an opposite manner. Others can be for its benefit, not it for others. Self-loving, not self-giving can be its motivation. When we speak of a self-conscious self, we therefore mean a person capable of recognizing the opposites which are the basis of all manifested life, and who has freedom of choice. God, the Original Self, has been fixed in choice through all eternity. His self-life is the love-life of pure self-giving, for God is the Eternal Three loving and serving each other. In that sense we may say that there has been a cross in the heart of God through all eternity, for He has eternally died to the possibility of being a self-loving self, and all the powers of His selfhood have been poured into self-giving service, in which He finds the consummation of all the desires of self, "His good pleasure which He has purposed in Himself," so that He is joy, He is peace, because He is love.

Here is the reason that we are persons in a secondary sense. We are persons to contain and manifest The Person. All the universe contains and manifests Him as Person. But, being created in His own image, we are self-conscious selves; at our center we are spirits, even as he is Spirit, and having the same basic selfhood as God, we are free to make the choice of the two alternatives. Therefore we have to be awakened to an understanding of how fearfully and wonderfully we are

made, to be freely, lovingly, intelligently the containers of the One Person in the universe who is the God of self-giving love, Father, Son and Spirit, so that He can express His love-nature through our natures, and we find the delight and entire satisfaction of our created natures in being as he is, living as He lives, loving as He loves. But understanding that we are free selves with our normal capacity of self-love and self-pleasing, it is fearfully possible that a decision in reverse might be made, and a tremendous rupture in the harmony of creation, by some created person choosing to follow the hitherto unknown and unexposed route of self-interest, rejecting the purpose of his creation and making his own self-sufficiency his god.

That is what we know did happen, by the Bible records of the fall of Lucifer and the fall of Adam. In this sense created beings, who are forever in God, and live and move in Him, so far as their created life is concerned, yet live lives which produce the direct opposite of God, all the evil of self-love in place of all the good of self-giving, and defiantly delight to do so. Yet they are still God's sons, as Satan himself is called (Job 1:6), and God's offspring (Acts 17:28). They are children of God's wrath, chil-

dren of darkness, experiencing the reverse side of love: its hate, its anger, its judgment. And God's power in them is in reverse, giving them over to their sins, hardening their hearts, fitting them to destruction. Here is the answer to the question, Are evil doers an expression of God? Are evil deeds His doing? Yet in saying this we must still go back to God Himself in the perfection of His wisdom and love. He works all things after the counsel of His own will, Paul says, and that will is the good pleasure which He hath purposed in Himself. Only Omnipotence can give freedom, because, being Omnipotence, the freedom is still contained within it. No one less than Almighty God can give freedom, because the free can then escape the reach of the giver. But not with God. Yet it is a paradox. That is why we said that the ultimate plan and purpose of God is beyond human understanding, and demands nothing less than the humble faith of the creature in the Creator. We humans in God's image are free. We know we are. We act as such. Yet in the ultimate sense our freedom is contained within the established purposes and power of God from eternity, and ultimately all serves Him and is to His glory, good and evil alike. Who can embrace that paradox? Only believers.

—*God Unlimited*

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 our final topic—choice. We know that being made in God's image means, most importantly, that we have the capacity for choice. But most misunderstand the nature of choice as if man, of his own power, can choose to be loving, patient, kind, good and the rest. Man cannot be any of that on his own. Man as a created being is a vessel that can only be an expressor of two deity spirits. We see this same universal truth in the dramatic account of Lucifer, who was not satisfied to bear God's light but rather wanted to be like the most high—a self-operating self, apart

from God. Impossible. In rejecting God's intended purpose, Lucifer (then Satan) brought into being the world of evil self-for-self that God had eternally rejected. But even Satan exists within God's love purposes, for he would present that alternative choice to God's intended plan. And choice by its nature must have alternatives! This is the astoundingly simple truth about choice—that there are only two. We think we make endless choices and an endless variety of them, but really we only choose to accept God and His purpose or to reject Him as Satan did. We are always a slave to the choice we make... actually a slave either to the Spirit of righteousness—God or the spirit of sin—Satan (see Romans 6 and Ephesians 2). But surely there must be more to it than that! Yes... and no. Read on to find out!

Q & A

Question:

If we, as you state, “have never been independent, self-relying selves...” then who is to blame for our sin?

Answer:

Firstly, we are all slaves, either to righteousness (Christ) or sin (Satan)—See Romans 6. We are only responsible for who operates us. The sin deeds or righteous deeds that are a result of that choice, belong to our owner/master.

In plain terms, we only have one choice—to believe God, and what He says about us (“...he who is joined to the Lord is one spirit with Him” 1 Cor. 6:17, “I am the Vine you are the branches” John 15:5) or not. As born-again believers, if we do believe what God says about us, Christ lives out through our members (Vine-branch-John 15:5). If we do not believe what God says about us, we are committing the sin of unbelief (“For whatsoever is not of faith is sin” Rom. 14:23). This gives Satan control of my members/soul-body. He can then misuse me to live out his sin deeds—“Ye are of your father the devil and the lusts of your father ye will do” (John 8:44).

So—who is responsible for sin? I am responsible for the sin of unbelief (about who I am/God says I am). But Satan is responsible for the sin deeds that he lives out once I give him control: “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are; whether of sin unto death, or of obedience unto righteousness?” Rom. 6:16.

I hope this helps. If you want to read more, here are some relevant quotes from Page Prewitt’s booklet: *“Life: The What, The Who, The Why”* and Norman Grubb’s book *Yes, I Am:*

“The Bible simplifies sin when it makes the bare bones statement that everything not of faith is sin (Rom. 14:23). Or to put it another way, all unbelief is sin. (Unbelief means that we do not believe what God says about us—that as Christians we are joined to Christ, and He is one spirit with us). In view of this fact, the first thing Satan must accomplish in his effort to get any believer to commit a sinful deed is to tempt him and get him to believe he is an independent self-operating self. In other words, to see himself as an “alone I” or “just me.”

When/If Satan is able to lure us by this lie into the

sin of unbelief, he gains the power to boss us on the soul-body level and lead us into any sin deeds he chooses. Our union with Christ is not broken; however, our sin temporarily blocks the Holy Spirit from living through us.

The good news is that we can avoid the Satan sin trap by simply remembering and, if necessary, stating the truth that thoughts and feelings are not the real us. They are factual but not real in the eternal Spirit sense. This is the way the Bible says it: The things that are seen are temporal [fleeting] and the things that are not seen are eternal [everlasting] (2 Cor. 4:18)."

—*“Life: The What The Who, The Why,”* by Page Prewitt
Pages 17–18

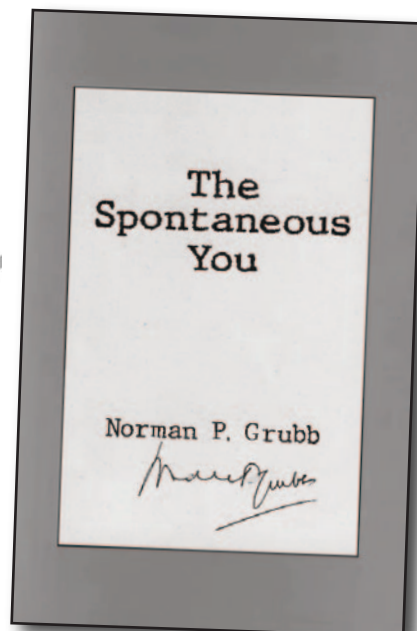
“You are of your father the devil, and the lusts of your father you will do.’ When I read that, my eyes were opened to the second phrase as well as the first. The first says that we humans—all of us who have not yet become children of God by faith in

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

—*Yes, I Am,* by Norman Grubb
Page 52

Now
Available
on
audible
an amazon company

Visit audible.com
for our other titles.



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.

Only Two Alternatives—Which?

by Norman Grubb

In the following excerpt, Norman explains how God became eternally fixed as a Lover-Father, and thus we can have assurance that everything He brings into our life "is always perfect love with a perfect outcome."

This brings us straight to the one and only total choice of our desire and knowledge—which totally controls all lesser choices of life. It is the choice between ultimate opposites; and remember, our choice always enslaves us and we become that choice. That one fundamental, total choice is between the only two alternatives a living self can and must make. I am made of love—and to love. I must and do love myself. I must satisfy myself. I must fulfill myself. In what direction—one of only two—shall my love by free choice, in which I become so fixed that I am its slave, take me? It can be by my fulfilling my self-love in self-getting, and "to hell with the interests of others!"; or, by my fulfilling my self-love by self-giving, meeting others' needs, and, if necessary, "going to hell for them." When fixed in one or the other of these two, every lesser choice is but a temporary reflection of my one major fixed choice, to which I am a slave.

The most striking revelation in the Bible, almost incidentally recorded, is that the One Person in the universe, our living God Himself, has made the equivalent of that eternal choice. (Of course there is no such thing in Him as a choice in time, such as we make, but we have to use human terms.) This is when the remark is slipped in twice (in Titus 1:2 and Hebrews 6:18) that God cannot lie; not did not nor does not, but can not. For a lie is one obvious form of self-seeking. A liar is seeking his own ends, no matter what the adverse effect on his neighbor. And the Bible says God cannot do that. In other words, He cannot be a self-getter, a self-seeker. Thus there has been that determined choice (to use human terms) by the one conscious Self of the universe. Of course there has been—for a self is only a conscious self by confronting the alternatives: truth or lie, self-getting or self-giving. And "cannot" means that a self is only a self by its necessary choice, and this is the fundamental total choice. So we have this marvelous revelation: that the One beyond all knowing, in order

to be a manifested self-conscious Self, had to make the fundamental choice and, as it were, made it. This self-loving Being (for we read, "For Thy pleasure we are and were created") is eternally fixed as the self-giving Self of the universe. He is the God for others. His self-enjoyment is in self-giving. As John writes, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." That alone is the meaning of John's supreme word, "God is love"; and that has its basis in, as it were, an eternal choice that He would not be the alternative, the self-getting God. As that great inner seer Jacob Boehme writes: "There is a cross in the heart of the Deity, not just of Jesus Christ, whereby He has eternally died to being a God for self."

That is why He is the safe God of the universe, because He is the Lover-Father and can be nothing else. That is why we can learn to have a positive outlook on a world of very negative appearances; for we know those are only temporary surface conditions, like barnacles on a ship, like ripples on the surface of a large, transparent lake; and we become those who live by "seeing through"—now, in this present time, seeing His perfect creation, the kingdom of heaven, shining through the surface disturbances. That is why the only sin is unbelief, questioning the kind of person God is. We may say we can't account for this horror or that tragedy, but we must never say, "What kind of a God are You to permit that?" We can only say, if we are not to have a cloud over our spirits: "What You do or determine is always perfect love with a perfect outcome."

And so we see the corollary that, if this universe has its safe foundation in its Lover-Father, it must necessarily also be owned, managed and developed by safe sons-lover-sons. And this is why we are so carefully investigating how we are to be "real persons," experiencing our fixedness as safe lover-sons, and walking confidently in that fixity—now, in this thoroughly unfixed and confused world. And once again, there is a total answer.

—Yes, I Am

Where Are the Elijahs of God?

by Leonard Ravenhill

The following article is taken from a pamphlet we received which we believe captures the radical, cutting edge spirit of true intercession—a battle cry for holy boldness.

Foreword by A.W. Tozer

Great industrial concerns have in their employ men who are needed only when there is a breakdown somewhere. When something goes wrong with the machinery, these men spring into action to locate and remove the trouble and get the machinery rolling again. For these men are specialists concerned with trouble and how to find and correct it.

In the kingdom of God things are not too different. God has always had His specialists whose chief concern has been the moral breakdown, the decline in the spiritual health of the nation or the church. Such men were Elijah, Jeremiah, Malachi and others of their kind who appeared at critical moments in history to reprove, rebuke

and exhort in the name of God and righteousness.

A thousand or ten thousand ordinary priests or pastors or teachers could labor quietly on, almost unnoticed while the spiritual life of Israel or the church was normal. But let the people of God go astray from the

He was single-minded, severe, fearless, as these were the qualities the circumstances demanded. He shocked some, frightened others and alienated not a few, but he knew who had called him and what he was sent to do. His ministry was geared to the emergency, and that fact marked him out as different, a man apart.

paths of truth, and immediately the specialist appeared almost out of nowhere. His instinct for trouble brought him to the help of the Lord of Israel.

Such a man was likely to be drastic, radical, possibly at times violent, and the curious crowd that gathered to watch him work soon branded him as

extreme, fanatical, negative. And in a sense they were right. He was single-minded, severe, fearless, as these were the qualities the circumstances demanded. He shocked some, frightened others and alienated not a few, but he knew who had called him and what he was sent to do. His ministry was geared to the emergency, and that fact marked him out as different, a man apart.

To such men as this the church owes a debt too heavy to pay. The curious thing is that she seldom tries to pay him while he lives, but the next generation builds his sepulcher and writes his biography, as if instinctively and awkwardly to discharge an obligation the previous generation to a large extent ignored.

Such a man as this is not an easy companion. The professional evangelist who leaves the wrought-up meeting as soon as it ends to hurry over to the most expensive restaurant to feast and crack jokes with his spon-

sors will find this man something of an embarrassment, for he cannot turn off the burden of the Holy Ghost as one would turn off a faucet. He insists upon being a Christian all the time, everywhere; and again, that marks him out as different.

Toward him it is impossible to be neutral. His acquaintances are divided pretty neatly into two classes, those who love him with all admiration, and those who hate him with perfect hatred!

(From the foreword to *WHYRE-VIVAL TARRIES*)

"When we go to God by prayer, the devil knows we go to fetch strength against him, and therefore he opposeth us all he can."

-R. Sibbes

To the question, "Where is the Lord God of Elijah?" we answer, "Where He has always been—on the throne!" But where are the Elijahs of God? We know Elijah was "a man of like passions as we are," but alas! We are not men of like prayer as he was. One praying man stands as a majority with God! Today God is bypassing men—not because they are too ignorant, but because they are too self-sufficient. Brethren, our abilities are our handicaps, and our talents our stumbling blocks!

Out of obscurity, Elijah came on to the Old Testament stage, a full-grown man. Queen Jezebel, that daughter of

hell, had routed the priests of God and replaced them with groves to false deities. Darkness covered the land and gross darkness the people, and they were drinking iniquity like water. Every day the land, fouled with heathen temples and idolatrous rites, saw smoke curling from a thousand cruel altars.

Elijah lived with God. He thought about the nation's sin like God; he grieved over sin like God; he spoke

Elijah lived with God. He thought about the nation's sin like God; he grieved over sin like God; he spoke against sin like God. He was all passion in his prayers and passionate in his denunciation of evil in the land. He had no smooth preaching. Passion fired his preaching, and his words were on the hearts of men as molten metal on their flesh.

against sin like God. He was all passion in his prayers and passionate in his denunciation of evil in the land. He had no smooth preaching. Passion fired his preaching, and his words were on the hearts of men as molten metal on their flesh.

Brethren, if we will do God's work in God's way, at God's time, with God's power, we shall have God's blessing and the devil's curses. When God opens the windows of heaven to bless us, the devil will open the doors of hell to blast us. God's smile means the devil's frown! Mere preachers may

help anybody and hurt nobody; but prophets will stir everybody and madden somebody. The preacher may go with the crowd; the prophet goes against it. A man freed, fired and filled with God will be branded unpatriotic because he speaks against his nation's sins; unkind because his tongue is a two-edged sword; unbalanced because the weight of preaching opinion is against him. Preachers make pulpits famous; prophets make prisons famous. The preacher will be heralded, the prophet hounded.

Ah! brother preacher, we love the old saints, missionaries, martyrs, reformers: our Luthers, Bunyans, Wesleys, Asburys, etc. We will write their biographies, reverence their memories, frame their epitaphs, and build their monuments. We will do anything except imitate them.

We cherish the last drop of their blood, but watch carefully the first drop of our own!

We try to help God out of difficulties. Remember how Abraham tried to do this, and to this day the earth is cursed with his folly because of Ishmael. On the other hand, Elijah made it as difficult as he could for the Lord. He wanted fire, but yet he soaked the sacrifice with water! God loves such holy boldness in our prayers. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm 2:8).

Oh, my ministering brethren! Much of our praying is but giving God advice. Our praying is discolored with ambition, either for ourselves or for our denomination. Perish the thought! Our goal must be God alone. It is His honor that is defiled, His blessed Son who is ignored, His laws broken, His name profaned, His book forgotten, His house made a circus of social efforts.

Does God ever need more patience with His people than when they are “praying”? We tell Him what to do and then how to do it. We pass judgments and make appreciations in our prayers. In short, we do everything except pray! No bible school can teach us this art. What bible school has “prayer” on its curriculum? The most important thing a man can study is the prayer part of the book. But where is this taught? Let us strip off the last bandage and declare that many of our presidents and teachers do not pray, shed no tears, know no travail. Can they teach what they do not know?

The man who can get believers to praying would, under God, usher in the greatest revival that the world has ever known. There is no fault in God. He is able. God “is able to do...according to the power that worketh in us.” God’s problem today is not communism, nor yet Romanism, nor liberalism, nor modernism. God’s problem is—dead fundamentalism!

“So because you are lukewarm, and neither hot nor cold, I will spew you out of my mouth.” -Rev. 3:16

This generation of preachers is responsible for this generation of sinners. At the very doors of our churches are the masses—unwon because they are unreached, unreached because they are unloved. Thank God for all that is being done for missions overseas. Yet it is strangely true that we can get more “apparent” concern for people across the world than for our perishing neighbors across the street! With all our mass-evangelism, souls are won only in hundreds. Let an atom bomb come and they will fall by the millions into hell.

Sin today is both glamorized and popularized, thrown into the ear by radio, thrown into the eye by television, and splashed on popular magazine covers. Church-goers, sermon-sick and teaching-tired, leave the meeting as they entered it—visionless and passionless! Oh God, give this perishing generation ten thousand John the Baptists!

Just as Moses could not mistake the sight of the burning bush, so a nation could not mistake the sight of a burning man! God meets fire with fire. John the Baptist was a new man with a new message. As a man accused of murder hears the dread cry of the judge, “Guilty!” and pales at it, so the crowd heard John’s cry, “Repent!” until it rang down the corri-

dors of their minds, stirred memory, bowed the conscience and brought them terror-stricken to repentance and baptism! After Pentecost, the onslaught of Peter, fresh from his fiery baptism of the Spirit, shook the crowd until as one man they cried out: “Men and brethren, what shall we do?” Imagine someone telling these sin-stricken men, “Just sign a card! Attend church regularly! Pay your tithes!” No! A thousand times no!

“Oh, my God! If in our cultivated unbelief and our theological twilight and our spiritual powerlessness, we have grieved and are continuing to grieve Thy Holy Spirit, then in mercy spew us out of Thy mouth! If Thou cannot do something with us and through us, then please God, do something without us! Bypass us, and take up a people who have not yet known Thee!”

Copyright: 1981 Last Days Ministries Box 40, Lindale, TX 75771-0040 All Rights Reserved

This article was reprinted from The Last Days Magazine. For more information visit:
lastdaysministries.org

Faith Notes

Get on with your daily occupations and putting all your heart into them. But of course, there's a catch in that. You are not really yourself, but Christ in you, Christ the real you. And He is for others, and He knows exactly how He will reach others by you in your special life's situation and with your special equipment, of which you may not be even conscious, and probably good you are not!

-God Unlimited

It leaves a wholly wrong impression if we should think that outward activity has any meaning unless it is the product of inward activity. The whole point is that an intercessor is not "working for God"; he is the human means by which God is doing His own work—and that's all.

-The Spontaneous You

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.

-God Unlimited

.....

In union with Him, we are lambs and other-lovers, because in the mystery of Spirit-unity, we are He who is love in our human forms, the Father in the sons by the Spirit.

-Who Am I?

God is love, not has love, and I saw for the first time that love is a person, God Himself; and that it was not a matter of my being made loving, but of me being the vessel which contained Him who is the love. I learned then to change from the false idea of becoming something to containing Someone.

-Who Am I?

What is God's Wrath?

By Norman Grubb

The effects of the disobedience were the opposite to what the natural guilty world would expect God's reaction to be. We would think God would, in anger and wrath, turn His back on the two. But it was precisely the other way around. It was Adam who hid from God, not God from Adam. Here was God "walking in the garden in the cool of the day" and looking for Adam. But where was Adam? Hidden in the bushes. Nor was God displaying some wrathful retaliation, but only questioning Adam...to bring the reality of the disobedience home to him. For when He came face to face with the three, the serpent and Adam and Eve, there was not a word of condemnation or wrath against the two, but only His full curse on Satan. To Adam

and Eve everything God said was to clarify to them the "beneficial" consequence which they, thankfully, could not escape—a way of life which always has sorrow at its roots. God said in effect, "Eve, you will have sorrow one way; Adam, you will have sorrow another way." That was all. And of course, the point of the sorrow would be that the whole human race through all its centuries of history would always be inwardly miserable, always knowing they were missing the mark and meaning of life, always seeking a phony happiness which would always escape them...and thus, always at the heart of every man, however covered up, is a sense of loss and a longing for fulfillment. That alone was God's judgment on his disobedient children, a judgment totally for their benefit.

Where then is what we would think of—and what the Bible often refers to—as God's wrath? The *not* in His eternal person, for He is only love. But it is in the human face, who all have their being in Him; for always, no matter how apparently

To Adam and Eve everything God said was to clarify to them the "beneficial" consequence which they, thankfully, could not escape—a way of life which always has sorrow at its roots. God said in effect, "Eve, you will have sorrow one way; Adam, you will have sorrow another way." That was all.

apart from him in their way of life they be, they actually live and move in His being (which was Paul's unique revelation to the men of Athens, in Acts 17).

The consequence must always be that we, in our separation from God in his perfect personhood as love, have all the effects in

our persons of our wrong way of living; and those constitute the wrath of God, experienced not in Him but in us. This was well put by Paul in speaking of the effects of certain sins in Romans 1—that we receive in ourselves that recompense of our error which is meet. Quite naturally, to fallen man—seeing only with the external eye—it appears as though God is the *God of wrath* imposing punishment on us; and it is good

in our blindness that we do see it as that, for then the fear of the Lord is the beginning of wisdom. But to continue in that misconception of God as the God of punishment and wrath after we have become His children by grace, and so should know better, leaves so many people who are justified squirming under the mis-

apprehension that God is punishing them or has deserted them. Even when we read the words of Moses or Paul about God hardening Pharaoh's heart—and that God raised him up to show His power through the hardening—we should understand that the hardening was actually in Pharaoh's persistent refusal to respond to Moses' word of the Lord to him; so the hardening was of his own heart and in himself, as one who had his being in God and was cursing his being. That is the truth of God's wrath in his rebellious sons, for as Paul said, the truth concerning Him is that "God has shut them all up in unbelief that He might *have* mercy on all" (Rom. 11:32, margin), not judgment on them.

Actually, what did God give Adam and Eve in that crisis interview? The answer is in what was addressed to the serpent: "You have sown your seed of enmity in My human family, so that they are your children. But I have a seed [one seed, Gala-

tians 3:16] of this woman, My eternal Christ, the Lamb slain from the foundation of the world; and in all who receive Him, that Seed will destroy your seed and crush your head, though wounded by you in the process." That promise was experienced in its truth by Adam and Eve's second son Abel, to whom God first witnessed that he was justified with the offering of a slain lamb, the first symbol of an atoning death as the gateway to life. And Adam and Eve, as they covered themselves in the skins from slain animals, with which God provided them, must have seen this as the first symbol of atonement. So all God gave them, after this first disobedience that separated them and us from Him, was His all-conquering grace. That grace was in the One who, from that first moment, they could and *did* receive by faith, and who freed them from eternal death.

But the necessity still remained—again we say that for us to become reliable

sons in the love-purposes of the Father throughout eternity, we must drink to its dregs the reality of the opposite—the misuse of the self in self-centeredness. We must so know it to the depth of its wrongness and mystery that, once we are awakened from our blindness in seeking to make the false way be the true, our dis-

Even when we read the words of Moses or Paul about God hardening Pharaoh's heart—and that God raised him up to show His power through the hardening—we should understand that the hardening was actually in Pharaoh's persistent refusal to respond to Moses' word of the Lord to him; so the hardening was of his own heart and in himself, as one who had his being in God and was cursing his being.

gust and hate and disillusion are *so total* that, when and if there is a way of escape, we're "not going to go back to that again." In that we have one secure basis for our new "reversed way" of life. Even if we visit the old haunts under the lure of temptation (as it were, when God is not looking), we're *not staying* there. Guilt, shame,

repentance, confession bring us shamefacedly back. Thank God, "once bit, twice shy." A competent professional has learned and discarded the wrong way of practicing his trade. And so have we! Once again it is Paul's "O the depth of the wisdom and knowledge of God"—for God foresaw and provided for the ne-

cessity of the human race going the death-way and experiencing its vanity before we could confidently tread the life-way. We are *safe* as well as *saved* sons; not one stage in our history is out of place, the negative any more than the positive.

—Yes, I Am

Bible Bedrock

“We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.”

– 2 Corinthians 4:7 (King James Version)

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 cooperating 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 Corinthians 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 of His gifts to men.

It means actions, 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—and 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?

–*The Deep Things of God*
By Norman Grubb

A Note from Jo...

On Confidence

By Joanna Coatney

I have realized recently that I don't feel confident very often. Sometimes I look at other people and I think: "Gosh, she always looks so confident;" "I wish I had her confidence," or "I wish I was so relaxed and at-ease talking to people like so and so." I might be in the minority here, especially living in America. As an ex-Brit, I've always thought Americans seemed more confident than Brits! They talk louder, (they talk period!), they are more friendly it seems, they dress with more pizzazz, they just stand out more. And to me a lot of that is confidence. Of course I shouldn't generalize. There are plenty of confident loud Brits and plenty of quiet blend-in Americans. But for whatever reason that has been my impression since I first met an American and then moved to America in my late 20's (now in my 40's). Anyway, back to confidence. What I'm saying is that a lot of the time I *feel* unsure of myself, I feel awkward and like I stick out.

I was at a teacher-parent meeting recently and I was sitting before 4 teachers and realized I felt a little intimidated. (Even though it is a Christian school and I know and like all these teachers!) I think part of my underlying reason for lack of confidence is that I also don't feel very smart sometimes. I kept feeling like I wish I had something insightful to ask or share about my child. But I really didn't. But, you know what? As silly as some of this may sound, it is 100% OK for me to have these thoughts and feelings. There is nothing wrong with them and I can do nothing about them. I cannot make them go away and although I have them less than I used to, they still pop up from time to time.

BUT—I have a glorious answer to be victorious in these kinds of situations. I can choose to believe the spirit truth about myself—that there is no self-operating me to be anything! I'm just a vessel (2 Cor. 4:7). I can't be smart, or

dumb, or insightful or anything ("Apart from me you can do nothing"—John 15:5). And so knowing this, I choose to affirm who Christ is in the situation vs how I feel (a temporary soul reaction). Then, in light of this new awareness of my feelings of nonconfidence—you know what I found in the Bible recently? A verse that speaks to my very issue. Proverbs 3:26: "For the Lord shall be thy confidence and shall keep thy foot from being taken...." What a relief! God IS confident. Just like God IS love (1 John 4:8). I love it when I find a verse that describes an attribute of God that is the opposite of how I feel. Love, when I feel hate. Peace, when I feel worried etc. Since He is living in me, joined to me one spirit (1 Cor. 6:17), whatever He is, I am. So I can say "Christ through me is confident." Even when I'm feeling the opposite. And as God told Paul: "My strength is made perfect in weakness." (2 Cor. 12:9)

Where Things Went Wrong and Why

continued from page 4

All through Christian history the eating of the fruit of the tree has been the symbol of the fact that humanity was created to contain deity, and thus for the union of the human spirit with the divine spirit, for every time we partake of the bread and wine in the Lord's supper, we eat of the fruit of the tree to represent partaking of Christ. If the cry of the heart had been

right, the remedy would have been quickly revealed, resulting in the re-direction of the drive of the self-desire. The eating of the fruit of the tree of life would have united the spirit of man with the self-giving Spirit of God, and the light would have swallowed the darkness; for the tree of life, we are told, symbolized the gift of eternal life, and eternal life is Christ. By the same token, the eating of the wrong tree symbolized the union of the human spirit with the god of self-centeredness: and it is not difficult to recognize the truth of this Genesis

record through all our human history.

That we are a "fallen race" needs no proof when we define the essence of the fall as self-centeredness; nor is it difficult to detect the demonic elements in our human behavior, the one to the other, "man's inhumanity to man" engraved on all the blood-stained records of history, which are only the public records of the private life of all of us.

—*The Spontaneous You*

The Law of Opposites

By Norman Grubb

The fundamental law of the universe is that there are pairs of opposites, and that nothing operates except by the one swallowing up the other (2 Cor. 5:4), the one using the other as its means of manifestation. Thus there are light-dark, hot-cold, sweet-bitter, hard-soft, yes-no, the positive-negative of electricity, and the proton-electron of the atom. Or, taken into our own reality as selves, there is self-loving or self-giving self: self-for-self or self-for-others.

This is why it says of God Himself that He cannot lie. In other words, He is dead to being a self-for-self (a liar) and is unalterably fixed as being the Self-for-others. The eternal fact is that He has never been a loner, but brought His own Son into being. Thus He is the eternal other-lover (John 5:20; 3:35). (See Alan Parker's pamphlet *The Cross in the Heart of God*.)

Thus, created selves can only know themselves and function by being confronted by the choice of opposites. This was true also among those whom we speak of as heavenly beings. Lucifer was the chief one close to the throne of God (Isa. 14:12-14; Ezek. 28:12-15). He was

created to be the manifestor of the Creator's fixed nature of other-love (Lucifer means "light-bearer"). But he chose in his freedom to be the expresser of the opposite, alternative nature of self-for-self to which God had died. He brought into manifestation the hidden fire-nature rather than the light-nature of God (Heb. 12:29; 1 John 1:5). He imagines himself to be an independent self (Isa. 14:12-14) but is deceived as to who he really is. Jesus called him the expression of negative light (Matt. 6:23). There was war in heaven and Lucifer was cast out (Rev. 12:7-9).

This is why it says of God Himself that He cannot lie. In other words, He is dead to being a self-for-self (a liar) and is unalterably fixed as being the Self-for-others.

God's Purposes To Be Fulfilled by His Family of Sons

God utilizes the choice between alternatives in us to fulfill His eternal plan "to the praise of His glory" (Eph; 1:3-14). He is bringing into being a vast family of sons in His image, whose created selves (with no independence of their own) express His fixed other-love nature. They will manage the universe with His Son (Heb. 1:2; Rom. 8:17) by ministering to it in His eternal other-love, and thus serving and liberating it to

fulfill itself in the love of one to the other (Isa. 11:6-9; Rom. 8:19-21), so that the whole universe will be one eternal song of praise, worship, harmony, mutual love and delight (1 Cor. 15:24-28).

This then necessitated that we who are created in His image be confronted by the reality of the opposites in ourselves and choose to express the deity nature of either self-for-others or sell-for-self. Therefore, the first created couple had to be confronted with the symbol of the two trees in the Garden.

They were at first unconscious expressers of God's other-love nature. Adam was in harmony with all creatures and could give each its proper name (Gen. 2:20); they knew no opposite to other-love in union with the Father.

In order to become conscious operating selves, and not merely continue like spontaneous infants, God used Lucifer, the wrathful expresser (Rev. 12:12) of that opposite fire-nature, to entice and deceive Eve. She responded to Satan's (the serpent's) lies about God and began to express his self-for-self nature in herself by taking the fruit which God had forbidden. Adam consciously chose to identify with Eve's self-for-self disobedience (1 Tim. 2:14).

Thus they became conscious of the opposites through the attraction of the Tree of the

Knowledge of Good and Evil. The good is a self which expresses God and other-love; the evil is a self which expresses Satan and self-loving love. They became expressers of their Satan-father's self-for-self nature, Satan's "seed" (Gen. 3:15; 1 John 3:8-10; John 8:44). In their expression of him (Eph. 2:1-3), they became tricked into the false concept of seeing themselves as independent selves, even as their false father Satan was deceived into thinking he was an independent self. (In reality he expresses that

negative fire-nature in God, which rightly used in God became the source of the light-nature of other love.)

So we transmit what we are or think we are. Therefore, it was God's purpose that Satan, the serpent, should transmit his deceived concept of his independence into us his seed. As a result we fallen

humans think we are independent selves. But in reality we are merely expressers of Satan's self-for-self nature. Note the word "deceiveth" in that plainest word in Scripture concerning his lying effects on us (Rev. 12:9). And thus by this deceitful means we destined sons of the Father could once for all experience the bitterness of this lie and discard it through the Last Adam, Jesus Christ.

-No Independent Self

It was God's purpose that Satan, the serpent, should transmit his deceived concept of his independence into us his seed. As a result we fallen humans think we are independent selves. But in reality we are merely expressers of Satan's self-for-self nature.

Zerubbabel FREE Streaming Audio

(Available at zerubbabel.org/online-audio/)

Please explore our collection of free online audio on our website. You can hit and listen to a talk right there on our site or download it to a device and share it with someone else.



All of our audio series were recorded live at various gatherings and many contain some background noise. The latest techniques in digital editing were employed to reduce background noise. Editing of the content has been kept to a minimum to preserve the valuable truths these recordings contain.

Currently available:

NORMAN GRUBB

Daily Living Series

- As He Is, So Are We
- Our Uniqueness
- Suffering
- The Meaning of Life
- Intercession
- The Liberating Secret
- The Ways of God
- C.T. Studd: In the Heart of Africa

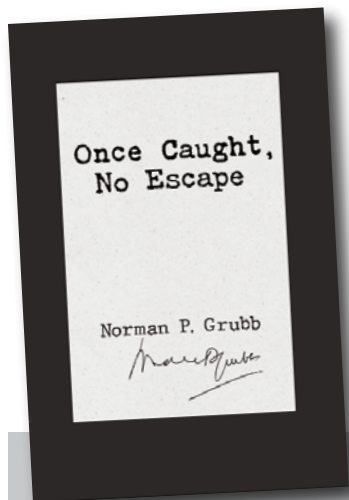
Old Testament Series

- Abraham
- David
- Elijah-Elisha
- Esther-Mordecai
- Jacob
- Job
- Jonah
- Joseph
- Moses

New Testament Series

- Second Corinthians
- Galatians
- Hebrews
- James
- First John
- Philippians
- Roman

Also check out this great talk by Page Prewitt:
Faith Creates a Reality



Available Now on **audible**

an **amazon** company

Norman Grubb's
classic autobiography
Once Caught, No Escape
read by Jack Wynters.

This exclusive Audible book honors the gravity of the text even as it reminds listeners of the lively character and personal warmth of Norman Grubb.

You're sure to enjoy this audible book and more to come.

Visit audible.com

Order books online at www.zerubbabel.org

Title	Price
From Despair To Delight, by Sanda Cooper (pamphlet)	\$ 1.00
Who You Are and Not Who You Thought You Were, by Jackie Ginn	\$ 1.00
Continuous Revival, by Norman Grubb	\$ 4.00
C. T. Studd, Cricketer & Pioneer (biography), by Norman Grubb	\$ 7.00
God Unlimited, by Norman Grubb	\$ 9.00
Intercession In Action, by Norman Grubb	\$ 5.00
Once Caught, No Escape, by Norman Grubb	\$12.00
No Independent Self, by Norman Grubb	\$ 3.00
Paul's Key to the Liberated Life: Romans 6-8, by Norman Grubb	\$ 4.00
Rees Howells, Intercessor (biography), by Norman Grubb	\$10.00
The Key To Everything, by Norman Grubb	\$ 4.00
The Law of Faith, by Norman Grubb	\$10.00
The Liberating Secret, by Norman Grubb	\$ 9.00
The Spontaneous You, by Norman Grubb	\$ 8.00
To All Believers... It's as Simple as This, by Norman Grubb	\$ 5.00
Touching the Invisible, by Norman Grubb	\$ 5.00
Who Am I?, by Norman Grubb	\$ 8.00
The Deep Things of God, by Norman Grubb	\$ 8.00
Yes, I Am, by Norman Grubb	\$12.00
Alphabet Soup, by Page Prewitt	\$ 2.00
Life: The What, The Who, The Why, by Page Prewitt	\$ 3.00
A Lawyer Tells It Like It Is	\$ 1.00
The Lame Take the Prey (autobiography), by Alfred Ruscoe	\$ 4.50
The Intercession of Rees Howells, by Doris Ruscoe	\$15.00
Fool and Fanatic? (excerpts from letters), by C.T. Studd	\$ 4.00
The D.C.D., by C.T. Studd	\$ 2.00

For a price list and to order books, European readers contact
 Jon and Kim Langley, 2 Adams Close, Stanwick, Wellingborough NN9 6TQ, England
 Telephone 01933 625246 kim@zerubbabel.org



ZERUBBABEL PRESS MAIL ORDER FORM

(For U.S. and Canada orders only)

BOOK/AUDIO TITLE	PRICE	QUANTITY	TOTAL
		Sub Total*	
		Shipping (see left)	
		Order Total	

Please use the following shipping rates guide and insert the correct amount at the bottom of the order form:
 If order total is \$1.00 - \$50.99 add **\$3.99** for shipping
 If order total is \$51.00 - \$144.99 add **\$6.99** for shipping
 If order total is more than \$145 add **\$10.99** for shipping.

SHIP TO:

Name _____

Address 1 _____

Address 2 _____

City _____

State _____

Zip _____

Tel _____

Questions? Call 828-295-7982

*Please be sure you are using your most current issue for correct prices.

Make checks payable and mail to: **Zerubbabel Press**, PO Box 1710, Blowing Rock, NC 28605
 You can order direct from our web site at www.zerubbabel.org. Payments are handled by PayPal. You do not need a PayPal account.

Zerubbabel Website

www.zerubbabel.org



LISTEN

To audio messages

PURCHASE

Books and booklets
in our Online Store

DONATE

To Zerubbabel easily
and securely online



SIGN UP

For weekly devotional emails

SUBSCRIBE

To The Intercessor for free

READ

God's mercy...

What shall we say then? Is there unrighteousness with God? Certainly not! For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then it is not of him who wills, nor of him who runs, but of God who shows mercy. For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." Therefore He has mercy on whom He wills, and whom He wills He hardens.

– Romans 9:14-18
(King James Version)

"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.

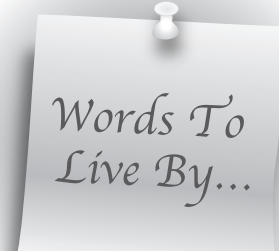
Life's occupation, life's absorption, is expressing the love of Jesus in our world. Nothing one iota less. To me to live is Christ—all things counted refuse that I may win Christ (not by effort but by faith that He is what He is in me): and that means the life He will live out in me will be a participation 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."
—God Unlimited

Get Weekly Words To Live By in your inbox

Email wordstoliveby@zerubbabel.org
with "subscribe" in the subject line

Or go to zerubbabel.org/words-to-live-by/ and sign up



The **INTERCESSOR**

by the numbers

current subscribers

7,307

50 new subscribers since the last issue

The Intercessor is mailed to

50

 states

The Intercessor is mailed to

47

 countries

Antartica, Argentina, Australia, Bahamas, Belgium, Belize, Botswana, Cameroon, Canada, China, Colombia, Ethiopia, Finland, Ghana, Great Britain, Guam, India, Ireland, Jamaica, Kenya, The Republic of Korea, Kuwait,

Madagascar, Malawi, Malaysia, Malta, Maritius, Mexico, Morocco, Netherlands, New Zealand, Nicaragua, Nigeria, Norway, Pakistan, Philippines, Romania, Singapore, South Africa, Spain, Suriname, Swaziland, Tanzania, Trinidad and Tobago, Uganda, United States, Zambia, and Zimbabwe.

\$11,149

cost of publishing, printing and mailing the previous issue

The Intercessor has been published **39** years

Subscriptions

The Intercessor is printed quarterly by Zerubbabel, Inc., and is mailed without charge to anyone who requests to be put on our mailing list. *The Intercessor* is published in Boone, NC, and we shall be glad to place you on our subscription list.

The Intercessor is published for about \$12,000 an issue on the Lord's provisions. We have had a generous outpouring of God's gifts thus far and are truly grateful to each who has participated. By faith, we look for the continual outflow of the "word of God" by us.

Material related solely to the magazine (i.e., letters, questions, information) should be sent to info@zerubbabel.org or mailed to PO Box 1710, Blowing Rock, NC 28605. To make tax-deductible financial contributions for all Zerubbabel outreaches, or to seek information on the Zerubbabel outreach activities, this address should also be used.

CHANGE SERVICE
REQUESTED

Available Now on

audible
an amazon company



Five of Norman Grubb's
classic writings read by
Jack Wynters.

*We're proud to present this
deeply engaging reading of
God Unlimited, The Law of Faith,
Once Caught, No Escape,
Yes, I Am, Who Am I? and
The Spontaneous You in its entirety.*

*These exclusive Audible books honor the gravity of
the text even as they remind listeners of the lively
character and personal warmth of Norman Grubb.*

*You're sure to enjoy these audible books
and more to come.*

Visit audible.com

