

The **INTERCESSOR**

"Presenting every man perfect in Christ Jesus."

Colossians 1:28

Volume 41 No 4



I Live, Yet Not I

By Norman Grubb

Paul said, "He that is joined to the Lord is one spirit." In that unity He has become the real I; again as Paul wrote, "I live, yet not I, but Christ liveth in me." In other words Paul did not say that he and Christ lived side by side within him, as if it were "I live and Christ lives in me"; but that though he was a living human, as much after conversion as before, yet the real Paul was no longer himself, but another Self in his place: "I live; yet not I, but Christ lives in me."

I Live, Yet Not I (cont.)

The real Paul was Christ walking about and talking, just as Paul wrote in another place, "Ye are the temples of the living God; as God hath said, I will dwell in them and walk in them."

That is why Jesus had said, "Ye are the light of the world," not "You have the light." If we have a thing it is not we, but just something we hold in our hands, as it were. But Jesus did not say, "You are darkness, but you have Me who am light." He said, "You are light." But how could that be when we are darkness and He is the light? Unity. Because He and we are one; therefore, He said, "You are the light." That is why John wrote, "If we love one another, it is God dwelling in us and His love perfected in us." Our loving is really He loving by us. Again unity.

Taken from: *The Spontaneous You*, By Norman Grubb



Not That We Loved God

By Norman Grubb

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.

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

Not That We Loved God (cont.)

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.

Taken from: *Yes, I Am*, By Norman Grubb

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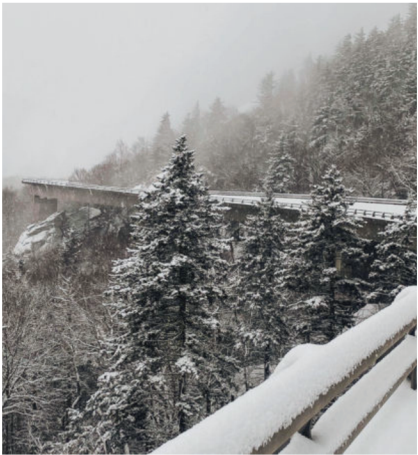
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The Mystery of the Union

Part One

By Scott Prewitt

Paul writes his letter to the believers in Galatia in order to combat the false teaching of legalism. His frustration is seen most evident in Galatians 3:1 when he asks “O foolish Galatians! Who has bewitched you?” Paul had taught these believers the freedom in Christ found by believing in his death and resurrection for our sins. Yet since his departure from them, the Galatian believers have fallen prey to those who would preach the false doctrine of legalism. Paul though, gives reason and hope for the work of faith in the believer. Paul states that he was “called by God’s grace, to reveal His Son in me” (Galatians 1:15-16). He also speaks of his angst for his beloved Galatians while “Christ be formed in you” (Galatians 4:19).

Paul chooses his words here to describe Christ as someone who is not separated from mankind by space and time. Clearly Paul understands Christ to be both formed and revealed IN us. Christ is not found at some far-away place, choosing to be near to us at certain times yet not at others. Nor can we on our own, work in such a way or believe “hard enough” so that Christ will then come to us and be near to us. Paul says that He is in us; how much closer can Christ be to us than to be in us? So, if He is in us, then we must be created to contain Him. For one thing to be able to be in something else, the thing must have the capacity to contain. So now since Christ is in us, what does that look like? Paul gives us the boldest of statements in Galatians 2:20 when he says, “I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me.” Paul’s radical statement reveals to us the freedom we have in Christ. We share the cross with Christ by putting to death the notion that “I” can live by myself and unto myself. This is the lie of the independent “I” that Paul states must be put to death. Gloriously, though, that death of the “I” manifests the life that we have in and by Christ Jesus. Though “I” am dead, I nevertheless live. But Paul quickly catches himself and replaces the “I” with a great emphasis by saying, “No, it’s not the I that lives but it is Christ that lives. Jesus Christ has replaced the independent ‘I’ that I have believed about myself.” So not only does Christ live in me, but Christ also lives out through me. My life and His life mix and mingle where it is impossible to say where one

The Mystery of the Union

Part One (cont.)

stops and the other starts. The boldness of the message of union with Christ is found here in Galatians 2:20.

Paul tells us again in his epistle to the Colossians that our life is mixed with Christ's life. He also explains that our union with Christ is hard for us to see with our human eyes. In fact, he calls it a mystery.

“Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints. To them, God would make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory”
(Colossians 1:26-27).

The union reality is both wonderful and mysterious at the same time. Even Paul's own teaching on union is done not with detailed exhortations on the subject. Even though the riches and glory of the ways and will of God were revealed to Paul unlike most any other man or woman, the union reality is still not easily taught and imparted. There is no single letter of his that can contain the depth and breadth of Christ-union. However, he weaves a tapestry of faith and doctrine and revelation throughout his letters to the believers in the early church and for us today as recorded in the Scriptures.

Again, he chooses his words carefully to show that Christ is found IN us. We can see this over and over again in his letters, and he reinforces this point. Christ is not found out there somewhere, separate from us. He does not visit us or become near to us at moments in time. He is found IN us. Now, Paul proclaims this magnitude of union. Riches and glory are words used to describe our position of Christ-in-us. Union must not be passed over or taken lightly. Riches and glory are wonderful, magnificent, and something to be sought and treasured. We know that Christ came so that “we might have life, and have it more abundantly.” Now we can see how we are to be fulfilled with abundant life. Our abundance is Jesus himself, living in us.

Continued in the next issue...



Question

I am so grateful for the truths of *The Intercessor* since there is no local group here. Volume 16, no. 3 leads me to a serious question. On page 2 you quote Norman, "Jesus, the Son of God, dying in our place, was 'made sin' in his body, since our bodies express the sin nature. By that body death as us, out forever went that Satan-sin-spirit, and in his resurrection as us, in came his Holy Spirit forever, and thus His nature in us, which is the delighted fulfiller of the Law. My question is: what does "made sin" mean? I know the spiritual law: when a body dies, the spirit leaves. Did Satan enter Christ's body when He hung on the Cross? It seems to me that this had to happen in order for Satan to be removed from us when we make the spirit decision to choose self-for-others as our desire and His death for us is applied.

Answer

Thank you very much for your email letter. We enjoyed your clear understanding and concise explanation of the work of Christ on the cross. I feel inadequate to say that "Jesus was made sin" means that Satan entered the body of Christ on Calvary. The Bible does not exactly say this.

Let me quote Norman P. Grubb from his book *Who Am I?* as he sheds some light on the subject. I hope this helps.

"But that alone, tremendous as it is, would not solve our problem or give humanity release. The cause is our problem, the sin, not the sins. And we have seen sin used as the term for the nature of the spirit who lived his sin-quality of life in His vessels and by the law of an indwelling spirit, he expresses himself through the human spirit which he indwells. Sins are the products, but the producer is the problem. And what salvation would it be for a human race indwelt by the spirit of sin and thus compulsively expressing his self-loving nature to be released from the consequences of a sinful life but not from the compulsive cause? This problem was taken care of on the Cross.

We are there with Him, crucified with Him, buried with Him, risen with Him. And what's the import of that? Because the body is the container of the spirit, and we humans have become *cont.*



containers of that false spirit of error, whose nature is sin, therefore Paul says that Jesus did more on Calvary than bear our sins in His own body on the tree. He said 'God made Him to be sin for us.' And that meant that in God's sight we were He, crucified with Him, and His body representing us had that spirit of sin in it. And then the glorious fact that when a body dies, it is separated from the spirit in it, and so when he died, Paul said 'He died to sin' (quite different from dying for our sins). His body, representing us who were buried with Him, lay in the tomb with no spirit in it—a human race delivered from that old false indwelling spirit of error. And when He rose, it was by the entry of another spirit, His Holy Spirit. So when we are joined by faith to Him in His death and resurrection, we are no longer vessels containing the spirit of error, but vessels containing the spirit of God. That is full salvation—from effects and cause, from products and producer. That is why only the incarnate, crucified, and risen Christ can be the world's Savior."

Statement of Faith



The purpose of Zerubbabel Press 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 was 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, Zerubbabel Press 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)....



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"For unto you Is born this day In the City of David,
a Savior, who Is Christ the Lord."

Luke 2:11