

# The INTERCESSOR

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

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## Our Foundations

by Norman Grubb

### Total Truth

To say something is total truth is the final word! Yet what else can I say if it is total to me? What follows has settled into me as Total Truth, as I have soaked in the Scriptures, always my final authority, these sixty years, and sought the interpretation by the Spirit and His inner witness. Other interpreters of the Word by the Spirit have been my helpers, both in print and in personal interchange; but always I have sought for and found the final confirmation for myself by the One of whom John writes: He who by His inner anointing “teaches you of all things, and is truth, and is no lie.”

I have to start with what in itself is the final word, and it is a staggering word to put in a few sentences; but all the rest of the superstructure which enables me to say “Yes, I am,” can only be built on this foundation. The Bible says, “In the beginning God,” and in the end, “God . . . all in all” (1 Cor. 15:28), as He will then be known by His universe—but is already known by us through inner seeing (1 Cor. 2:1012). And, quite simply, if He is finally to be known by His universe as the All in all, He who is unchangeable from everlasting to everlasting has *always* been “The All in all.” And that means what it says. If God is the All in

all, then all that exists is a unity of which He is the Center, and everything manifests Him, on one level or another.

That was what first truly opened my eyes to the One whom I had always thought of as a far off Person quite apart from His creation, producing a new seeing of Him, who is Spirit, as actually revealed in all created forms, even if they have been distorted from

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their original harmony. “The beyond in the midst.” That was a vast stride for me, for it gave me the “single eye” which Jesus said will fill the body with light. I began to be a “see-through-er” to Him rather than a “see-at-er,” in all that is in His universe, whether man or matter, whether evil or good. And I began to find the poise, calmness, hope and faith there is in such single-seeing.

I see also how all the universe seeks oneness, each individual part with the local object of its desire: as shown by the positive proton and negative electron which, united, form the atom; by the human marriage union of

male and female; even by the searchings of individuals after political, national, and international union. All these are shadows and symbols of a desire for oneness with Him—most seeking with ignorance of the One with whom they seek union. But millions of us today are the privileged ones who have found that blessed oneness: Christ the Head and we the body. Jesus’ prayer is being answered: “That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.” And this right through to the final consummation we thrillingly await...the marriage supper of the

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## The INTERCESSOR

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Norman P. Grubb  
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Lamb, whose bride, ourselves by grace, “hath made herself ready.”

### Spirit is Self

We can know our oneness with Him, for as He is Spirit we also are spirit. Jesus had said to the woman of Samaria, “God is Spirit”; and we too are spirits, for He is called “the Father of spirits.” So spirit is self: He the “I am” Spirit, and we created spirits—like Father, like son. As spirit-self, *I know*; Paul said, “What man knows the things of a man, save the spirit of man which is in him?” As spirit-self, *I love*; for God is love, and we too all show love, whether rightly or wrongly applied.

To be a created person in the image of the Creator is to be spirit as He is Spirit—He infinite and I finite; and I as spirit have knowledge, love and will.

And as spirit-self, *I will*; just as He “works all things after the counsel of His own will,” so I have my freedom of will. This freedom was the first evidence of Adam being a person, in the Garden of Eden. So to be a created person in the image of the Creator is to be spirit as He is Spirit—He infinite and I finite; and I as spirit have knowledge, love and will. I know, I love, I choose; and my soul and body are the external agents of my choosing spirit.

He who is Spirit is He who is love. By the Scriptures, which reveal Him as love in the giving of His Son that we might have life, we know that His love is total self-giving love. He is the eternal Person-for-others. The reason why He is solely other-loving love rather

than self-loving love we will see later. But its unchangeable consequence is that this universe becomes to us a safe and perfectly controlled one when we know that He manifests Himself solely in His other-love activities. We know that other-love can only be harmonious love, in which all that has its source in Him who is love—whether animate or inanimate, on every level of existence from the subatomic upwards—can only operate in “temperature” (Jacob Boehme’s term for normality or harmony) when each is “loving” the other; and to this the universe is coming.

### Does the Ideal Exist?

But how full of contradiction to this is our present experience! We live in a world where self-love is the basic motivation. It seems we are in an inextricable chaos from which we can find no way out—unless it were possible that all humans so love one another that we put the interests of others before ourselves, a condition which, we know, to the natural man is an unattainable ideal. But—surprise of surprises—the ideal has its reality. We who are born of the Spirit, joined to the Lord in one spirit, *are* loving one another! The eternal kingdom of love is already in evidence for those who have eyes to see it.

The world may point at Christians who don’t appear to love one another, but the worldwide brotherhood of those who do love one another is a visible fact today, which can’t be suppressed or obliterated; and we are part of it. One of the followers of Francis of Assisi said in those days to some who sought to water down his ways of perfect love: “There is an element in the gospel of Christ so disturbing that the world will forever reject it, but never

forget it; and the Church will waver forever between patronage and persecution. Yours is the present, for the world will ridicule or crucify us; but I think the future is ours.”\* And he was right. That “element” is alive in millions today, of whom we are a part; and we are going to see again in these pages the marvels of the way by which this has become our total reality.

So here we start with our Total: God Himself, in ultimate fact the only Person in the universe. God is Spirit (hence we know Spirit is Person), and God is love (and that means He is other-love). And part of this Total we, the redeemed, have now become in our union with Him.

### **The Universal is Manifested in Forms**

Now we can see that a universal of any kind is invisible and meaningless unless it has its manifested form, for any universal reality can only be known by its manifested form. What is electricity? Who knows? But we can perceive it through one of its manifested forms—light, heat, power. Even the living God, the one ultimate Person in the universe, would remain unmanifested for all time as that Person unless He had from eternity His manifested form, first called The Word, His beloved Son.

Why is He called The Word, this One who “was in the beginning with God and was God”? Because a word is the fixed final form that thought takes; and by that word the thought moves into action. Thought, word, deed. Father, Son, Spirit. So the eternal God, as the living Person, speaks His Word of self-manifestation into visibility in His only begotten Son, and that is why

“none but the Son knows the Father, and he to whom the Son reveals Him.” That is why those in religious faiths who have not Jesus Christ at their center can never know the living God person to person, as we the redeemed do.

But if the eternal universal One is manifested only by His only begotten Son “in whom dwells all the fullness of the Godhead bodily,” then all further manifestations of Himself will be by His Son. To use a poor human illustration, this is much like the procedure of many a human inventor: to expand and perfect his invention he has his next

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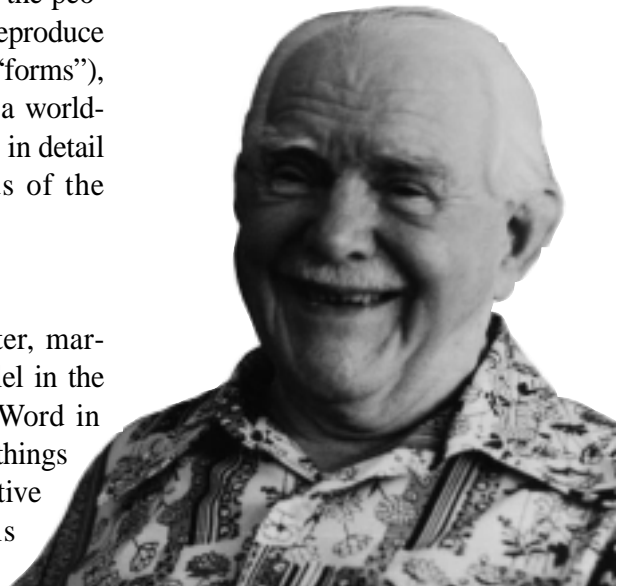
level of cooperators, sons or executives, who do the developing. Henry Ford produces his first car for the people. His sons and managers reproduce it in further popular models (“forms”), and expand the enterprise as a worldwide Ford Company, applying in detail all the resources and genius of the founder.

### **The Word in Action**

So now the Son (and later, marvelously, we discover a parallel in the sons) becomes Himself the Word in action, and by Him were all things created. Of what did this active word consist, of which it is said, “In the beginning was

the Word, and all things were made by Him”? How did He “speak” this word? Quite simply, Scripture reveals. The first word was “Let there be light”—and there was light. So the word was “Let there be.” That was no word of striving effort to obtain something. No, it was having the authority to understand what His Father purposed in love-action and was pressing through by His Son-Agent into further detailed manifestation. So the Son, the Word, makes a declaration of what we now call faith, which was also a command, “Let there be...” The word of faith. This meant that the Father-Spirit, who is the eternal substance, would now come into purposed manifested “forms” of Father-love, channeled into visibility by the Son as His creating Agent. “And there was light.”

We are here getting a first glimpse, from the very beginning of the Bible record, of how faith works; in other words, the ease of true praying. The Son (or sons) has (and have) an inner understanding of the love-purposes of the Father. The Son then fulfills His prerogative of being the One who



speaks the word—and a word, as we have seen, is a person going into action. He authoritatively says, “Let there be” (that same word which Jesus later told His disciples to use, “Say unto this mountain, *Be* thou removed, and *be* thou cast...”) Faith, as the Scripture says, is substance. “And there was light.”

Here is our first glimpse of how a person functions. A spirit-person, by his inner action of spirit-choice, speaks the word, the decisive word of faith, and that is really the Son interpreting the Father’s revealed love-purpose; and from the Father through the Son, the Spirit Himself, the Third Person of the Trinity, moves into His creating work. At the creation, “the Spirit of God moved upon the face of the waters” and one by one the six “Let there be’s” took visible matter-form.

We have here diverged for a moment to take this opportunity of showing that from the beginning, before the human race was in existence, the only way a spirit-person (which is what we humans are) can function is by that simplest of simple spirit activities—the word of faith.

### The Son and the Sons

But now back to Him “in whom are hid all the treasures of wisdom and knowledge.” By Him, with His word of faith, we see all things come into being—those six “Let there be’s,” by which the Father manifested His Godhead in every form of marvelous visible creation with all its beauties, harmonies, perfection—by His Son. Indeed, we hear God’s recorded comment: “It is good, . . . it is good, . . . it is good.” But the consummation of those eight “Lets” is beyond our conceiving,

except that it is revealed as His eternal purpose from before He started the founding of the world. When the eighth “Let” is recorded, it states: “And God said, Let *Us* make man in Our image.” The Father, Son, and Spirit converged in Their final summit “Let.” For it was the beginning of a vast race of sons . . . created spirits in

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the image of Him, the Creator-Spirit...spirits who were predestined to adoption on the level of sons, to actually be co-sons with co-destiny, co-responsibilities and co-authority. “Fantastic!” our astonished hearts say. It is at such times we fall back on our final authority, the written Word. By what other means could these bold facts be revealed and declared?

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whole universe, in whatever  
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So here we move from deity to humanity, to discover how we are lifted to the level of deity, because we are created spirits who can thus totally identify with Him the Spirit, and be His perfect means of Self-manifestation. How could we know what that means and implies if He, the uncreated Deity-Son, had not Himself become fully a

human, and exemplified in human living what a normal human being is and how he functions as such? So that John can say, “Because as He is, so are we in this world”—not *ought* to be, but *are*!

Then if at this juncture we now take the big leap into the eternal destiny of the human sons as brother-sons of God with the Son, we are quietly told, “If children, then heirs; heirs of God, and joint-heirs with Christ.” We then quite rightly ask, “What is the inheritance?” And the answer comes back, “The Father has appointed the Son as heir of all things,” and that must mean the universe. Again fantastic! And we follow that by asking, “What does it imply, to receive an inheritance?” The simple answer is, “After the first excitement at the news, then comes responsibility!” An heir not only owns, but must manage and develop his inheritance. And God has entrusted His whole universe, in whatever its ultimate mindboggling developments are, to His Son and sons—ourselves!

### Safe Sons

Just one thing is obvious. He must know that we are trustworthy; even as Paul caught sight of that when he said, near the end of his life, “I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful.” And how can we be trustworthy and counted as such by the living God? Obviously, only when we spontaneously are *as He is*. Christ is love, as His Father is love; so we as love are then safe managers of the universe because we shall be for *its* benefit, not it for *us*. We are then safe, spontaneous other-lovers, as are the Father, Son and Spirit. That is what we are by grace—not (as we shall see) *ought* to be, but *are*! Yes, *I am*.

\*From *Brother John* by Vida Scudder, Quoted in *Gold Cord* by Amy Carmichael, p. 46.

For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman

Grubb traveled extensively sharing the truth of our union with Christ. He also carried on a huge personal correspondence with individuals throughout the world. He was the author of many books and pamphlets, a number of

which are available through the Zerubbabel Book Ministry. Norman lived with his daughter, Priscilla, in Fort Washington, PA. Norman P. Grubb entered the Kingdom at 98 years of age.

## Editor's Note

Be ready at all times to give an answer for the faith that lies within you. Or as the New Living translation reads, *If you are asked about your Christian hope, always be ready to explain it.* So admonishes Peter, and certainly *The Intercessor* is committed to a clear presentation of biblical truth to those seeking to understand and share the good news of the Scriptures. We begin this issue with solid teaching. "Our Foundations" is so titled because in it Norman Grubb goes to the very foundation of any search for ultimate truth—the very nature of God Himself and how we relate to Him. Norman's startling statement that "There is only one person in the universe" receives excellent treatment here. He moves on to an equally vital point—humans are vessels created to manifest the One, a point expanded upon and seen through different eyes by Brett Burrowes in Bible Study.

Borrowing once more from the wealth of extraordinary teaching by Norman, we have included "The Swaying Battle of Faith" from *The Law of Faith*, a superb discussion of faith. Norman considers the differences between "little faith," "great faith," and "perfect faith," and analyzes this progression in Abraham as seen in Romans 4.

Two writers who had faith stands for their loved ones' salvation tell of their experiences of hope and victory in "Amazing Grace" by Irene Gilsean and "Great Is His Faithfulness" by Kim Rogers. Colette Burger's testimony, "Commit Your Way to the Lord," is an encouraging account of God's faithfulness to obedience in the midst of painful circumstances.

Our young adult contributors weigh in with thoughtful and culturally relevant articles. Fowler Cooper reviews "Twelve Angry Men," a classic movie demonstrating the value and necessity of integrity with no compromise. Every parent and young adult will want to soberly consider Scott Prewitt's "Garbage In, Garbage Out," in which he warns that what we allow to enter our minds will eventually surface—whether in sinful or righteous acts. Dr. James Dobson's chilling interview with killer Ted Bundy illustrates the gravity of this topic, although, as Scott warns, trouble can begin with far less dramatic behavior. Elliot Coatney interviews Scott's brother Tommy, a surgeon with a fascinating and moving story about his medical school and resident years, and how God built him into a man of faith along the way.

Janie Prewitt reviews "The Chocolate Soldier," a fiery pamphlet by C.T. Studd, Norman's father-in-law and founder of the Heart of Africa Mission. Read it to discover what the title means. And Chris Anderson encourages tape

enthusiasts to listen to Brett Burrowes' often personal and challenging series "The Word of Faith and Our Mission."

Zerubbabel Focus by Sheryl Trethewey details the in's and out's of the book ministry, and there are two conference reports, including news from the annual business meeting, that are of interest.

Finally, we have included a message that Norman sent to the 1992 business meeting when he was too ill to attend in person. Almost ten years ago he was standing firm in his faith support of our Total Living Center here in Boone. How privileged we are to actually be living in the reality of that word of faith from so many years ago. As we used to say when writing updates prior to our arrival here, *See you in Boone!*

### 2001 Conference Calendar

#### Zerubbabel Summer Camp

July 13-22, 2001

Blowing Rock, North Carolina

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#### British Fall Conference

October 19-21, 2001

Contact: Meryl Langley

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# The Swaying Battle of Faith

by Norman Grubb

We face a given set of statements of fact in Christ, pronounced as such by the authority of Scripture; yet they go against appearances, against our feelings, against the consciousness of sin and self in us, against the facts of our many failures in thought and conduct. We are faced, then, with two sets of realities: things as they are in the visible, and things as they are in the invisible, in Christ. Have we not, then, to carry out in the simplest fashion these straightforward laws of faith which we have been examining? We must coolly, deliberately, definitely transfer our faith from the lower set of realities, things visible to us in our inner lives and outer conduct, and place it in God's spoken word: "Ye are dead and your life is hid with Christ in God." We must do exactly as Peter did, when he said: "We have toiled all the night and have taken nothing, nevertheless at Thy word I will let down the net." We must do it. Faith is inner action. We must not flutter around, and hope, and hesitate, and pray. We must do it, as definitely as Peter launched out with his net in the presence of his doubtless sniggering fisherman friends; as definitely as he later got out of the boat on to the water. We must make a transaction of faith, maybe on our knees, maybe by signing name and date against a verse, maybe by public confession or to a friend.

But that is only where the battle of present-tense faith begins. What are we to do with that undertow of unbe-

lief which seems to pull us backward, as when a swimmer struggles against an undercurrent? We must note the following carefully, for it is a point we have not touched on before. There are stages in faith; and we often get into much confusion by attempting to claim as 100 per cent faith what is really only 50 per cent or 25 per cent. In the language of Scripture, there is little faith, great faith, and perfect faith.

Let us examine this more closely. We have said from the beginning that the God-given faculty of faith is the means by which human beings receive and use all God's varied gifts. In other words, faith is not to be confused with mere mental assent to a proposition; that may be called "belief," for want of a better word, although belief in Scripture is usually synonymous with faith. Nor is faith some vague hope for the future. Faith is action: the whole man in action, spiritual, mental, physical. We have abundantly illustrated that by such natural acts as eating and drinking, or the first great act of the awakened spirit in receiving Christ as Saviour. Now, because it is action, it has certainty, and not doubt, as its motivating power. That is to say, we perform the act of eating because we are sure of the food; we see it with our eye, we believe it is good for us. We take the step of humbly accepting Christ, because we are sure of His grace, we believe He died for our sins, we see the statements of Scripture. Faith therefore always *has* the thing in

its grasp or at its disposal that it acts upon or uses. That is faith; the having and using the unlimited resources of God in nature and grace. That is perfect faith.

Now, whereas in the simple things of life such perfect faith is ours without difficulty (we see them with the naked eye; the flower we pick, the food we eat, the road we tread upon; and, automatically, we have and use them); it is not so in the things less easily seen or obtainable, as we have already pointed out, whether when delving into the deepest secrets of nature, as does the scientist, or leaping across the gulf into the kingdom of the Spirit reopened to us in Christ. Here we may start with imperfect faith, that is to say, we are not so certain of our facts, our premises; they may often be contrary to what we see with the naked eye, or thought we had learned from life around us. There is an element of struggle in our faith, twinges of doubt, a sense of unreality. Our faith cannot genuinely be said to "have" the thing it would reckon on, but rather to be trying to grasp and maintain it against opposition. There is a labouring faith and there is a resting faith. What Jesus called little faith (Matt. 8:26), for instance, was the action of the disciples in the storm, when He lay asleep on a pillow in the boat and they awoke Him, crying out: "Master, carest Thou not that we perish?" The disciples believed that He could save them, but doubted if He wanted to! There was

faith, but of a very watery consistency.

Great faith (Matt. 8:10) was what Jesus called the attitude of the centurion, for he not only believed that Christ's word was with saving power, but that He would speak if asked to. He believed Christ could and would. But perfect faith (James 2:22) is the description given of Abraham's sacrifice of Isaac. There it is seen that, when God told Abraham to go and offer his only son as a burnt-offering upon one of the mountains of Moriah, Abraham obeyed. It is plain that he had full intention of carrying out God's word to the letter, for he not only bound his son and laid him on the altar, but also raised the knife to plunge it in him; and not till then, in the last split second, did God withhold his hand. Yet, a few hours before, when leaving his servant with the ass at the foot of the mountain, he had said to him: "Abide ye here with the ass; and I and the lad will go yonder and worship, and *come again* to you." And the comment in Hebrews 11 is that, so sure was he of God's promise of seed through Isaac, that he knew if he slew him at God's word, God would raise him up again. In other words the faith of Abraham always *had* his son, and never let him go. God not only could and would, but could, and would, and had. It was all settled before he started out. He and the lad would come back.

Now, the mistake we so often make is to try to pretend to ourselves that the faith that has really received is ours; whereas, in point of fact, we only have the faith that labours to receive. It is not wrong to have the labouring faith; it is a necessary stage in the process of advanced believing, but it is wrong to try to deceive ourselves

about the stage we are in.

The best analysis of labouring and resting faith in the Bible is the description given in Romans 4:16-22 of Abraham's pioneer act of faith. We there see the process exhaustively outlined. We see faith's beginning and foundation in a discovery of the will of God (a subject dealt with in chapters 18 and 19); in this case it was a word from God: "So shall thy seed be"; for faith always comes by hearing, and hearing by the word of God.

The second stage is the counter-attack of the visible—in this case his and Sarah's age and physical condition. This he countered by turning his back on the visible; a deliberately considered act, for "he considered not his own body now dead, neither yet the deadness of Sarah's womb." This is described as being "not weak in faith"; in other words, he did not just lie down under existing circumstances, as we so often do. He rose up and began to take action, negative action at first.

In the third stage, he passes from occupation with things earthly to things heavenly; from the downward to the upward look. "He staggered not at the promise of God through unbelief." Now the muscles of his faith are rapidly gaining strength: he who had refused to be weakened in faith by natural appearances is mightily strengthened in faith by contemplation of the promises, strengthened to the point that a sheer impossibility does not stagger him.

At the fourth stage, a radical change takes place: the burden and struggle is replaced by a burst of praise "giving glory to God." Now faith is shining out in noontide strength, and is called "strong." God alone, the God of

## 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 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, *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 (I 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!

the impossible, fills the vision; worship and praise take the place of strife and travail, for the soul that is occupied with glorifying God cannot at the same time be obsessed with doubts concerning Him.

At last, at the fifth stage, the top-most rung of the ladder of faith is reached: full assurance; “being fully persuaded that what He had promised, He was able also to perform.” Now he *knows*, now he *has*; perfect faith has come. The fulfilment is already his in the invisible, and, as day follows night, will be seen in the visible. And the mighty results of a battle of faith fought and won is seen in its fourfold fruit: it pleases God, it moves God to give public honour to the believer; it has its visible answer in the birth of Isaac; and it is an inspiration to the world.

Some have to toil up the ladder of faith, with varying degrees of labour; but we say again, it is not wrong to feel the conflict with doubt, so long as we are honest about it. Indeed, it is only living faith that doubts, for “faith is not the banishing of all difficulties, but their subordination to greater certainties.” One of the most candid remarks in this respect was made by the father who brought his demon-possessed child to Jesus. It will be remembered that he said: “If thou canst do anything, have compassion on us”; and Jesus’ answer was: “If thou canst believe, all things are possible to him that believeth.” Now notice his reply. “Lord, I believe; help thou mine unbelief.” In other words, he recognized frankly two counter-currents in him: one believing, one disbelieving. With one half of him, as it were, he said: “Lord, I do believe.” But the other half of him was calling out “Impossible”;

and, instead of hiding it, he exposed it and cried for deliverance. That is the way through.

We met three young missionaries who never knew by experience the truths of Romans 6 and Galatians 2:20, until the camouflage was stripped off their faith. In early days they had maintained that to reckon themselves dead, as Paul had said we were to do, was sufficient. Three years later they gave the illuminating account of how, during their stiff struggle with a difficult language, they became increasingly conscious of their spiritual need and ineffectiveness. They decided to set aside a time for heart-searching. Here they were brought to see that what they had called “faith,” when they had said

that all they need do was “reckon,” was really only a camouflage. What they really meant in their hearts was: “We reckon ourselves dead unto sin and alive unto God, but of course it isn’t really so.” Now, however, they were not going to be content until they had a real living faith, a full assurance that these things are so; they then described how this assurance came. Actually their earlier faith was not a camouflage in the sense that it was unreal or hypocritical. It was an imperfect faith. It was the first stage, in which conscious faith and conscious unbelief are both active; but their mistake had been to pretend to themselves and others that there was no unbelief; and God can never respond to dishonesty.

## COWARDICE

The fear of man is another temptation or inoculation of the devil; with it come many snares. He who fears man fears not God, and he who fears God fears not man. The fear of man leads to condonation of sin and seeks to excuse itself by pleading the fear of scandal. John the Baptist feared no such thing, but boldly unmasked hypocrites, and so also did our Saviour. Peter saved the Church in its infancy by his bold rebuke of Ananias and Sapphira, fearless of the almost certain result, a grave scandal which, however, of course never happened; God saw to that. Such is His business, not ours. He caused a revival instead. Paul and James similarly denounced sin and rebuked sinners, while John blurted out the unvarnished truth. “He that doeth righteousness is righteous, but he that doeth sin is of the devil.” “Justice and Judgment are the foundation of Thy Throne.” If we condone sin in others, we shall presently be found condoning it in ourselves, for Charity, true or false, has a knack of beginning or ending at home.

by CT Studd



# Annual Business Meeting Report

by Vicki Bedell

*"I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."*

*"Go into all the world and preach the good news to all creation."*

Galatians 2:20 embodies God's Total Truth for all believers. Coupled with Mark 16:15, we are reminded of our commission: the end to which each aspect of our ministry is a means. The Business Meeting reports—Zerubbabel Press, Alpen Acres, The Tape Ministry, and all the rest—reveal some of the fruit of those who have lived this commission.

On Saturday evening, March 23rd, Fowler Cooper called the business meeting to order. Tommy Prewitt presented the Zerubbabel, Inc. Financial Statement comparing 2000-2001. Then Ron Mace reported that the Alpen Acres Motel (our conference center) had a good year in 2000 with an occupancy increase of about 4%.

Next, Sanda Cooper thanked everyone who helped to proof *God Unlimited*—earlier that afternoon we'd broken into groups for proof-reading. This book will be available very soon. *Once Caught No Escape* is already in the process of republication and will follow *God*

*Unlimited*. Work in progress also includes a joint republishing with Lutterworth Press of *The Intercession of Rees Howells* by Doris Ruscoe. In addition, we are purchasing the rights to Norman's earlier, out-of-print books, many of which are about WEC missionaries. Sanda suggested preparing an anthology of Norman's writings at some point in the future, perhaps after we've republished five of Norman's books. We also intend to actively pursue finding a company that will digitally archive Norman's books.

This year we plan to fulfill the requirements to have an in-house, Zerubbabel Press representative at the Christian Booksellers Convention. Joe Laffin and Sanda will market *Once Caught, No Escape* to bookstores in order to qualify us for admission to the Convention.

We also set clear goals for a Zerubbabel Press website which Elliot Coatney will develop: these include posting the entire *Intercessor*, advertising the books and tapes, and having a mission statement page. We will seek responses from our current print readership to find out how many use email and access the web.

Sanda also announced the addition of a new youth section to *The Intercessor*; which will be edited by older *ZNews* writers. Its format is

still "under construction" and suggestions are welcome. Furthermore, we are exploring the possibility of publishing *The Intercessor* locally rather than continuing to have it published out-of-state. This would save time and money. Carol Hoffmann volunteered to assist with layout for *The Intercessor*.

Sheryl Trethewey presented the Book Ministry report. (See her article on page 13), and Jamie Risset reported on the tape ministry. Jamie will pursue transferring tapes to CD's and making videotapes available. And Becca Glaser's computer report outlined the need to upgrade both Zerubbabel Press computers and scanning equipment during the year.

Looking ahead to Summer Camp, committees were chosen to work under the steerage of Camp Director Tony Mansoor.

Meanwhile, back at the Alpen Acres motel...the youth enjoyed a weekend of fun and fellowship, too. Utilizing their God-given creative talents to teach through art projects, Dacia Trethewey and Elliot Coatney taught the youngest group about the prophets Isaiah and Jeremiah. These crafts included telescopes to the future and crosses representing the coming of Jesus. Robyn Risset and Kari Mace emphasized kindness and honesty to the 9-11 year-olds. Scott Prewitt and Allison Laffin taught the

continued on page 29

# BIBLE STUDY:

by Brett Burrowes

One of the most significant truths of Scripture is that we were created to be vessels of the divine glory. If we fail to appreciate this fact and live from it as the basis of our very existence as Christians, we will find nothing but frustration and dissatisfaction. Knowing and accepting the fact that we are vessels of a spirit greater than ourselves will enable us to escape the twin traps of the devil, namely inferiority and low self-esteem on the one hand, and pride and superiority on the other. What we need is an appropriate evaluation of ourselves as selves—a truly humble picture of ourselves as created by God, without exalting ourselves or viewing ourselves as scum and dirt with no value whatsoever. How often we have swung between these two extremes! How often Satan has toyed with us and run us ragged because we don't know or appreciate or frankly, outright disobey God's truth in these matters!

What, then, does it mean to be a vessel? Paul says that "in a large house there are vessels not only of gold and silver but also of wood and clay, some for noble use, some for ignoble. All who cleanse themselves of the things I have mentioned will become noble vessels, dedicated and useful to the owner of the house, ready for every good work." A vessel, then, is an instrument or utensil that serves the purpose of the one using it. Paul's point is that in God's world we can be vessels for noble purposes—to express the pure gold of His divine character and love, or we can be ignoble, ordinary vessels like a garbage can or toilet. Both types of vessels serve the Master's purposes; both, in some sense are necessary in God's world. But wouldn't you rather be a vessel of gold than a garbage can?

Of course we must guard against the idea that some vessels are intrinsically more valuable than other vessels. After all, anyone can be the vessel of gold or silver that Paul describes if they cleanse themselves of the evil deeds that Paul describes in the context. Also, anyone can be a garbage can or toilet if they allow Satan to continue expressing himself through them.

In other words, it is not the vessel which is good or evil, but rather what it contains that makes the vessel noble or ignoble. So a vessel is

also something that contains something else, like a drinking glass, for example. If I put water into the glass, it contains water, but if I put ink in the glass, it is a container for the ink. Although a container might be particularly beautiful or ugly, the purpose of the vessel is still only to contain, hold or express something other than itself. In the same way, Paul says that "we have this treasure in earthen vessels, that it may be clear that the surpassing power is from God and not from ourselves" (2 Cor 4:7). The treasure is nothing less than the glory of Jesus Christ, the divine character of righteousness, goodness, love and power now revealed in us, the earthen vessels.

In John's gospel, Jesus illustrates this truth

**Unlike a cup or container we have the capacity to choose which spirit fills us and operates us. The point of the vessel-container imagery is to focus our attention on the fact that good and evil do not originate within ourselves—we are operated by a spirit greater than ourselves.**

with a parable and states that He is the vine and we are the branches, and that if we abide in him, we will bear much fruit, but apart from Him we can do nothing (John 15:5). The fruit—love, joy, peace, meekness, kindness, gentleness, faithfulness, self-control—these are all the fruit of God's Spirit, the expression of Christ's own character through us. Without the sap coming from the vine, the life-giving sap of the Spirit, we can do absolutely nothing good. For as Jesus says, "God alone is good" (Mark 10:18). We were created to be containers of God's abundant goodness, constantly overflowing to others through us. This is what it means to be created in God's image (Gen 1:26)—not that we would be "like" God—that was Satan's lie—but that God

would dwell in us as His images. In the civilizations around ancient Israel, the purpose of an image or idol was not merely to give a picture of what the god looked like, rather the god was actually understood to dwell in the idol—the idol made the presence of the god real to his worshippers. But God has no need of gold or stone idols—He created people to be His idols—people in whom to dwell and express His character and presence in the world.

But you might object: "I am not just a container; I am a person!" And of course you are. Unlike a cup or container we have *the capacity to choose* which spirit fills us and operates us. The point of the vessel-container imagery is to focus our attention on the fact that good and evil do not originate within ourselves—we are operated by a spirit greater than ourselves. The choice we have is whether to continue giving ourselves over to Satan for his misuse or give ourselves over to Christ that He might use us for the purpose for which we were created: to be images of God, expressers of His glory.

Most believers recognize that we have Christ dwelling in us (Col 1:27). But what is often ignored and rejected is that we have been vessels of sin, of Satan as much as we are vessels of Christ now. Jesus says that "you are children of the devil and his desires you do" (John 8:44). Also, "He who sins is of the devil," that is they have their spiritual source in the devil, as a well-known scholar F. F. Bruce has written. So all the time we were living lives of sin, it was not in fact merely us who were sinning, but Satan producing His sinful evil desires in us, expressing His nature and lusts. So Paul says: "it was no longer I who did it, but the sin dwelling in me who did it" (Rom 7:17, 20) and speaks of how the prince of the power of the air is the spirit who operates in the children of disobedience (Eph 2:2). Just as the Holy Spirit of Christ indwells the body of Christ who gives freedom (Rom 8:9-11; 1 Cor 12:13; 2 Cor 3:17), so there is a spirit of the world (1 Cor 2:12) who enslaves (Rom 8:15).

For this reason, Peter writes that in order to escape the corruption that is in the world (the Satanic spirit of sin) we need to be sharers of the divine nature (2 Peter 1:4). Only because

# MAN—A VESSEL

God dwells within us as His vessels and we trust in His presence can we then add goodness, godliness, and love to our faith. These qualities are His and His alone—we just get to participate in them and express them in our lives. Peter wants us to know that none of these qualities or attributes originate with us: they are intrinsic to the nature of God and we can only participate in these qualities if He Himself comes down and lives them out through us. Once we realize this, we can see that there is absolutely no place for pride: any good thing that we do as Christians is really an expression of Jesus Christ through us and the only contribution we have made is our “yes” to God, a mere consent to the fact that we are His vessels. All that God really requires of us is the acknowledgment of a fact—that we are His vessels. The life of faith, then is only a walking out in daily life in humble recognition of this truth—that it is in fact He and no longer merely we who are living life (Gal. 2:20).

What this means is that sin is actually a Satanic self-delusion that we are something other than or more than mere vessels. We are either deceived into believing that we are superior to and intrinsically better than other people, or that we are inferior to and worse than others. Because we have all been operated by Satan, we have all had some kind of hierarchy or pecking order in our minds, and each person with whom we came in contact fit into the hierarchy at some level. Our physical appearance and health, our brains, our abilities—all these things were—and perhaps still are—used to determine where we fall on the pecking order. We tell ourselves: “Well, at least I’m not like so and so,” “At least I’ve never done *that*,” or, on the other hand, we wish we were like so and so and become envious and jealous and desire to pull the other person down to our level or below. We don’t want to be at the bottom of the heap and we will do anything to get to the top. Of course, some of us may deceive ourselves that we don’t do any of this, that we are basically “nice” vessels who are above all this competition—but there it is—the people who believe they are nice really believe they are better than the people who crassly go out and jockey for a

position in the pecking order—the “nice people” wouldn’t act that way—they’re “above” all that—so the “nice people” are really playing the Satanic game of hierarchy after all—they just deceive themselves that they aren’t.

The only way to escape this Satanic game is to humbly recognize the fact that we are vessels operated by Christ or Satan and although we may differ in our appearance, personality, skills and abilities, we are all basically the same in that we express either the spirit of Satan or the spirit of Christ. There simply is no hierarchy, especially since we have all sinned and lack the glory of God (Rom 3:23), so that no one can claim to be superior or inferior. There is level ground at the foot of the

**There is absolutely no place for pride: any good thing that we do as Christians is really an expression of Jesus Christ through us and the only contribution we have made is our “yes” to God, a mere consent to the fact that we are His vessels.**

cross. The fact is that we all get to be “top dog,” or noble vessels as Paul describes it, when Christ is the one operating us.

Perhaps this seems too incredible for us to believe. But all that we are called to believe is the biblical fact that having received Christ as our Savior, we are now vessels of Christ rather than vessels of Satan. And there is a certain “rest” in that fact, since we are not called to believe that we are superhuman beings who can leap over tall buildings and fly through the sky. Believing that we are vessels is really a radical self-acceptance of everything about ourselves, apart from our sin. I was created with the perfect personality, the perfect physical appearance, the perfect amount of intelligence, the perfect skills and abilities, to be the vessel God designed me to be. We are perfect for

accomplishing whatever task that He has laid before us. You might object: “I’m not perfect, I sin all the time.” But that is why the Perfect One now dwells within you to express His perfect moral character through you. And for that purpose, you are the perfect vessel. God created us as earthen vessels, with all our “earthiness” so apparent to us as the perfect means of expressing His surpassing power and glory (2 Cor 4:7). If we start lamenting how imperfect vessels we are not taking God at His word.

On the other hand, perhaps it seems like I am suggesting that we “paste” Jesus Christ over our sinful lives and just call whatever we do “Jesus Christ.” But nothing could be further from the truth. Faith in God’s promise to live through us is not a magic wand that we wave over our lives, it is relying upon the all-loving and all-powerful God to do exactly as He promises in, through, and as us. But such faith comes at a price. Christ and Satan cannot operate in the same vessel at the same time. As Romans 6 and Eph. 2:2 make clear, if we yield our members to sin, then sin (or Satan) shall be our master, and his spirit will express itself through us. So we have the responsibility of cleansing ourselves of Satanic misuse and unbelief, as Paul makes clear in 2 Tim 2:21: “All who cleanse themselves of the things I have mentioned will become noble vessels, dedicated and useful to the owner of the house, ready for every good work.” We cleanse ourselves through repentance and confession of sin, which heals us (James 5:16). But we must also cleanse the unbelief that is the root of sin: “Whatever does not proceed from faith is sin” (Rom 14:23). And what is unbelief? Nothing other than failing to believe that we are vessels and trusting Christ to be the spirit operating and living through us.

*Brett has an MA in New Testament and a Th. M. in Biblical Theology from Gordon-Conwell Theological Seminary and is currently working on his doctorate at the University of Durham in England. He currently lives in Poughkeepsie, New York, and is a Zerubbabel Contact and Teacher-Sharee.*

# Message from Norman

Here is a reprint of a message written by Norman Grubb for the annual business meeting some years ago. It is as timely today as it was then.

MESSAGE FROM NORMAN GRUBB  
FOR ZERUBBABEL ANNUAL  
MEETING JANUARY 1992

My loved Co-intercessors,

Once again, this year I can't be with you, and am sending along a message. Actually, there's not a further thing to say, because I have continued conviction that the Holy Spirit has put the liberating truth into focus for us, just as I wrote it as "my last word" in my *Total Truth* pamphlet.

The fact is that self is all we have and are, a marvelous by-product of The Self of the universe. Just as the message of AA's Twelve Steps is simple enough when you pay the price of full honesty, so the key to that open door to the Total Truth is simple enough when we pay the full price of honesty, which admits the fact that our real "god" was self-for-self.

It was through the lying, self-for-self nature of Satan that he captured us through Adam's disobedience. But, the eternal truth of the universe is that of our God, whose fixed nature is self-for-others, the very opposite to Satan's lie, which swallowed up all humanity. Every human being starts life captive to Satan's self-for-self deceit.

The amazing truth, which becomes our own truth when we are conditioned to receive it in its totality, is that God's own Son took upon Himself our human selfhood captured by that lie, and met and for forty days flatly refused to go that same way under Satan's temptations. And that was the beginning of a life of tension and great suffering, to

escape which He was not once moved to take saving action against His Father's will. So He aroused all the enmity of Satan's human self-for-self armies under their false religious cloaks.

Never once did He deviate through to the final crisis question of Pilate, who asked, *Who are you?* and the answer came back, *The Son of God*. Then right through those terrible crisis hours from Gethsemane to Calvary, He never moved from that word of who He was, although taking the darkness of hell for our sakes in saying, "The cup which my Father hath given me, shall I not drink it?" For three hours He was alone on his face, sweating even blood in the faith that though physically killed *He would rise again*. All this took place in the only possible One who could represent the whole human race.

What an unwavering human life, never once responding to those Satan self-for-self temptations, then *believing in the resurrection* and from that onward to ascension and sitting with all authority at the right hand of God. And then at last, after those several thousand years, being equipped to impart to us His own Spirit of Truth and Love, on which the First Adam had shut the door to us.

So now we humans, who were created to express Christ in His love nature, which was blanked right out for us through the Fall, are now restored to our overcoming Christ, who God in the Garden of Eden had said would bruise the Serpent's head. And now, in total humility which admits our years of Satan slavery—as indeed in the AA Twelve-Step program—by the one process of faith, we can come to Him seated at the right hand of God. And by His Spirit, Jesus is made into no formal "religion," but into our personal, enduring Christ living in and as us, having

replaced that self-for-self lying nature of Satan in us by His self-for-others nature.

Now living in a new nature, we remain, however, still totally *surrounded* by the products of Satan's self-for-self nature in covetousness, deceit, envy and wrath, and we continue assaulted along those lines by all that surrounds us. But we now by grace have the clear insight between a Satan self-for-self temptation and *the practice of believing in our glorious new self-for-others nature in Jesus*. And as we move forward, often in forms in which we have to take up our Cross and die to world enticement, we joy knowers can shout aloud, "O God, my heart is fixed, my heart is fixed" (Psalm 57:7), and we sing and give praise.

Then this passion takes hold of us—for we are all passionate people, created that way—and our sole absorbing drive is to share with all whom we have contact with or can launch out to on a worldwide level this vast difference between being from birth a Satan-expresser in his self-for-self nature and now being a fixed Christ-expresser, who lays down his life for others. That, of course, is the point in my *Total Truth* pamphlet.

I also thank God I got a shot of fresh Holy Ghost confirmation when I heard how you in Zerubbabel had come out with that word of faith for the funds needed for the Boone Center, and expecting some now. Dates and ways don't matter. In God's always surprising methods, what we said in faith means the money is already there and is en route to us in His ways.

With my love to you all, and waiting to see how the Spirit breaks through for this our Total Truth to become the Total Truth of all God's people.

N o r m a n

# Zerubbabel Focus: The Book Ministry

by Sheryl Trethewey

Two years ago, I took over the responsibility of the book ministry. It has been a privilege to play a part in getting God's message of total truth out to the world. My favorite part is seeing Norman Grubb's books reach people who want and need answers to life. Norman's teachings have been instrumental in my spiritual growth and I am excited when others receive his books. With this responsibility came a great opportunity for me to learn as I have processed orders, recorded inventory and continually learned new software programs. I have benefited from handling these new duties, which are quite different from my present job as an ob/gyn nurse. Growth has been evident in me personally and in the book ministry itself.

Zerubbabel has had a book ministry for over 15 years; but in recent years, with increasing technology, it has evolved significantly. When *The Intercessor* relocated to our Blowing Rock, NC headquarters in the early 90's, so did the book ministry. Up until only a few years ago, orders were still hand-written and recorded in a 3-ring notebook, as was inventory. Today we utilize the Access computer program that allows us to process our orders more efficiently. Now with a click of a button we can retrieve information such as our detailed inventory and customer mailing information, including individual order history. This enables us to send customers' orders the same day we receive them as well as keep track of repeat customers. Individuals and bookstores from all over

the US place their orders by email, phone calls to Zerubbabel Press, and mailing in the book order form found in *The Intercessor*. In addition, we have a British branch where overseas orders are carried out.

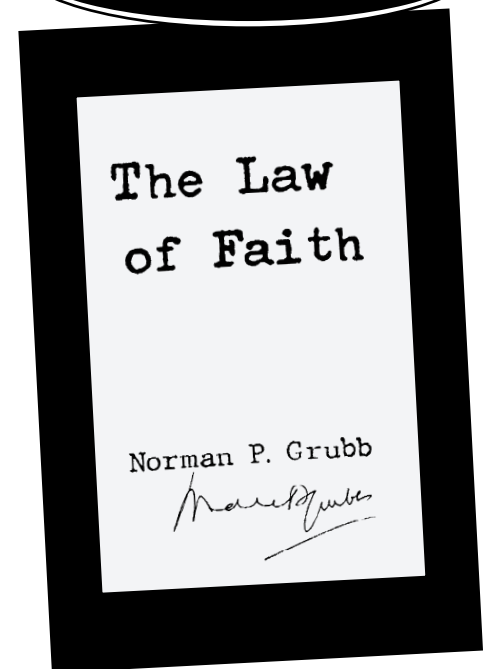
Book sales have increased since Zerubbabel Press has contracted with a professional publishing company to reprint many of Norman Grubb's books. This year, we republished *Yes I Am*, and it was our most popular sale in 2000. We are currently reprinting *God Unlimited* and are very excited about this.

The ultimate goal of the book ministry is to reach the world with the message of "Christ in you, the hope of glory" (Col. 1:27). To reach this goal, there are many steps for us to take. We feel that admission into the Christian Book Distributors Convention could be a major step in this process. In order for us to be admitted to the Convention, we must have our books in ten retail outlets. Accordingly, we will work to fulfill this goal this year. So while we have come a long way technologically, the overreaching goal—of carrying God's Total Truth to the world—has not changed. It is an exciting privilege to see how far we have come as we look forward to our future plans.

*In addition to running the Zerubbabel Book Ministry, Sheryl is an OB Nurse at Watauga Medical Center. She lives in Boone, North Carolina with her sister, Dacia.*

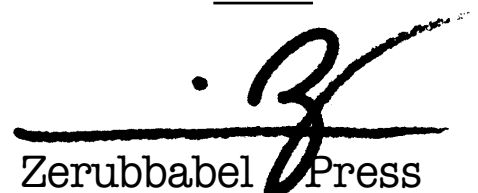
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# Amazing Grace

by Irene Gilsenan

In many ways I had a privileged childhood. I grew up on a farm, living in a comfortable house with my parents, three grandparents and my older brother. We all attended the local Anglican (Lutheran) church and my brother and I went to the church primary school and later to Protestant boarding schools. While we were taught right from wrong and encouraged to have moral standards, the possibility of knowing God in a personal way was a foreign concept to us. I may have heard the gospel before I went to university and met a Christian who introduced me to Christian Union, but I had no real understanding of what it meant to know Jesus as my personal Saviour. However, praise God, the light shone and I became a Christian at the end of my first year in college.

That was thirty one years ago! I don't remember how soon after becoming a Christian I started to desire my parents' conversion, but it goes back a long way. Far from seeing an answer to that prayer straight away, for many years my faith in Jesus was an area of tension or outright conflict between us. Even in times of tranquility there was no evidence of any spiritual interest on their part.

In June 1995 my father started to lose his sight. Before going to summer camp that year I remember thinking that this was God's way of really getting my father's attention and that I would prefer him to have spiritual sight and physical blindness rather than the

other way around. That year at camp there was a lot of emphasis on the word of faith and intercession. I spoke a word of faith that my father would become a Christian, and sometime later added my mother to that word. At camp that year, Brett's teaching included biblical evidence that when God says something will be, initial outward appearances often seem to demonstrate the opposite. The following years certainly bore witness to that in my parents' lives. Conflict between us seemed to intensify, as they became more antagonistic to any attempt to convince them of their need for salvation.

During these years, I too turned away from God's highest and best for me and chose instead to go my own self-centred way. All the time I was bent on "my" (really Satan's) way, I maintained an outward façade of "God first." I know this could only have been a hindrance to my parents and indeed to many others at that time. But, God in His mercy persisted with me and forgave the sin in my life and turned me back to trusting Him. Relationships with my parents were very difficult at that time. They opposed God's dealings in my life and firmly resisted any mention of the gospel, claiming to be "okay" as they were. However, as my life was cleaned up and Jesus Christ was free to live His life through me, I knew that they too were in His hands and my word of faith stood—whatever the appearances.

In the fall of last year things began

to change very quickly. Dad hadn't been feeling well and was in hospital for tests. At the time I was busy teaching school and studying for an exam. God arranged it that Dad was in hospital ten minutes from where I live. The day I finished my exam was the day I heard that Dad's diagnosis was cancer. There followed a remarkable six week series of events demonstrating God's great mercy and faithfulness and His continued attention to every detail.

Dad knew his diagnosis was cancer and his health was rapidly failing. I thought that surely this would produce a desire to be right with God. The first time I spoke to him after his diagnosis I asked if he was now ready to ask Jesus into his life. His reply, "Oh Irene, don't start that again." The battle raged! While I felt intense disappointment and discouragement I knew I had a choice—to believe appearances or believe God. I silently but firmly made my faith choice there at Dad's bedside. Within days our fall conference took place and that was a time of great encouragement and assurance of others standing in faith with me. I came away knowing Dad's salvation was God's deal, not "mine," and any attempt to manipulate it would be sin. My part was to believe and trust Christ through me to be and do and say exactly what He wanted.

My parents' home is in the town where I work so I basically moved in and went to work from there, returning

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# Tape Talk

by Chris Anderson

**TAPE REVIEW:**  
***The Word of Faith and Our Mission***  
 by Brett Burrowes

Why are we here? What is our purpose? What next—now that we are born again and have entered the kingdom of God?

Brett Burrowes presents us with the answers to these questions in his four tape series “The Word of Faith and Our Mission.” What a tremendous opportunity. A great privilege and responsibility with enormous implications. These were some of the thoughts that came to mind while listening to these tapes.

Brett starts out with the basics of who we are as persons—that we have a free choice in what and whom we believe (faith). He then goes into great detail about God’s promise to Abraham to make him into a great nation. But, because of their disobedience and rebellion, “Israel” failed to complete the messianic mission given to Abraham. God supplies the solution to this fallen nation by His perfect Son accepting the will of His Father—going to the cross and taking the sins of the world with Him. Then rising again as our living God.

But—now what? Brett provides an in-depth study on how the Bible says to proceed. By referring to many, many scriptures (both Old and New Testament), Brett shows us how

God’s promise to Abraham will not come back empty. Most intriguing is Brett’s conviction that Isaiah 42:5-7 not only pertains to a messianic prophecy, but also to us. We believe that the Son of the living God, Jesus Christ, lives His life in us, as us and through us. We are the vessels in which “The Intercessor” Himself can manifest Himself. We are to lay down our lives as He did, for the lost and fallen. Brett goes on to say that all of this will come with a cost (price). Unfortunately, not all of us will choose this path and the few of us who stay in the fold will be ridiculed, slandered and maligned for standing up for what we believe.

Brett makes many connections throughout the Bible between this ultimate “negative” of our sin and its

consequences, and the realization of the ultimate positive, our total salvation through Jesus Christ. The key to everything is “who” we believe we are. Jesus Christ can, despite how we feel, accomplish through us, God’s plan for His creation. Our unbelief can keep this from happening through us and God will rise up other vessels to complete “His mission.”

I encourage anybody reading this to get these tapes and make them a part of your library. As Brett ended the tape—God’s promises will not come back empty.

*Chris, his wife, Kathy, and their children, Matthew (11) and Chelsea (9) live in Boone, North Carolina where he is a manager for Back Yard Burgers.*

## To Think About...

We must not stay, even temporarily, under condemnation, when Satan has caught us out. It is the easiest thing to do, and our distressed feelings are really self-pity and pride. It is not so much that we have grieved *the Lord* that disturbs us, as that we have failed. The acceptance of condemnation is a form of self-righteousness. God has told us, when we sin, to get quickly to the light, recognize and confess the sin, and then He is faithful and just to forgive us our sins, and to cleanse our consciences from all sense of unrighteousness. “The cleansing fount I see, I see; I plunge, and O, it cleanseth me.” To remain in condemnation, therefore, is really disobedience and hurt self.

# British Easter Conference

by Joanna Langley

We had our 15th British Easter conference, with a difference! The hoof and mouth outbreak in England meant that many of our friends from Ireland and America could not be with us in person, but of course they were with us in spirit! As the week progressed we began to see why God had arranged things this way.

By the end of the first day we realised the importance of being real and honest with each other and dealing with the core spiritual issues in our lives. We had been avoiding the real issues, but a call from our friends in Ireland set us back on the right track.

The key theme that emerged was the basic biblical fact that we are vessels expressing either Christ or Satan.

Some of us had been willfully disobeying this truth, believing they were superior or inferior selves. This gives Satan the reigns to do as he pleases by Christ's vessels (2 Tim 2:26). When we allow Satan to do this we become weapons of wickedness (Rom 6:13) against God's army which is taking God's truth to a lost world.

Knowing that we are vessels is a basic truth, but Hebrews 6:1 tells us: "Let us stop going over the basics of Christianity again and again. Let us go on instead and become mature in our understanding. Surely we don't need to start all over again with the importance of turning away from evil deeds and placing our faith in God." One of our members was not putting her faith in God regarding a major life change.

Through patient and faithful exhortation of God through members here and abroad, she repented of her disobedience, confessed her sin and decided to trust Christ to live out His life through her in this situation. Once she stepped out in faith she saw that all along God had been providing for every detail of the process.

Whilst we felt disappointed about our absent friends (soul), this was in fact God's perfect circumstance for us to move on to maturity (Spirit), "to present everyone perfect in Christ" (Col 1:28).

*Joanna is a part-time student and works at Barclays Bank in Leicester, England.*

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

—Romans 12.1

No single person can receive the Holy Spirit until he has made a full and complete surrender. He is a person, and when he comes in, he brings in all that is of God, and from that time it is in God you live and not to any selfish motives. I never once sought a blessing after he came in; I had the blesser himself. It may take you some time to get used to this new realm but do not try to do anything of yourself. When he wants to do something through you, he will make it plain. You

need to realise your position in him: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). Live with him, come to know him and allow him to speak to you. When you have the Holy Spirit, you do not need to make a show. He will reveal himself without your effort. It is a new realm altogether, a realm in which you are "transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God" (Romans 12.2). This life in the Holy Spirit is as simple as it is great.

—from *The Intercession of Rees Howells*  
by Doris Ruscoe



# A Movie Classic

by Fowler Cooper

Movies play a significant role in our culture today. They are a large part of the entertainment industry, and movies provide millions of Americans with amusement in their leisure time. Many people do not realize, though, that the movies that we watch play a crucial role in our maturing and developing lives. When we see inappropriate things in movies, we expose ourselves to images, language, and ideas that can be emotionally unhealthy and spiritually harmful. Yet, many movies can also reveal certain ideas that are valuable.

Recently I had the pleasure of viewing a great movie by the name of *Twelve Angry Men*. This is a classic, black and white film made in the mid 1950's. I was very entertained by this film and especially by the great cast including Henry Fonda, Ed Bagley, E.G. Marshall, Jack Warden, and Jack Klugman, to name a few. The movie takes place in a jury room after the murder trial of a young man. In this room, twelve men are brought together to discuss the fate of this one man's life. Every juror states that the convicted man is guilty except one, played by Henry Fonda, who stands up for what he believes in and eventually changes the course of the young man's life.

*Twelve Angry Men* is an excellent film because even though it is very entertaining, it also provides us with some great examples to live by in our lives. The movie expresses and demonstrates several morals and values that God reveals to us in the Bible. First, this movie teaches us not to judge something by the look of

it. The man on trial was a young immigrant with a weak lawyer, so several of the jurors jumped to conclusions and just assumed that the man was guilty. Their ideas were rooted in racism and bigotry. The Bible speaks very strongly against racism. God teaches us to love one another and treat each other with the same respect with which we would want to be treated with. God also says that we are all containers built to house Jesus Christ and each of us is the same in God's eyes. It is a sin to judge anybody, whether it is by looks, race, age, or anything else except by the spirit that someone contains.

Next, several of the jurors were also just plain lazy. One man had a baseball game that he didn't want to miss, so his main concern was getting out of that room as quickly as possible. Others were bothered by the heat, so they tried to end deliberations as soon as they could by saying that the young man was guilty. Laziness is not something that the Lord takes lightly, and he tells us this in the Bible. Laziness is a sin and can lead to horrible consequences if not taken care of. The book of Proverbs talks often of the consequences that come upon the lazy man.

Also, the movie teaches us to stick up for what we believe. We as Christians have to be strong in our faith to live the way God wants us to live. One man stuck up for what he believed in and totally changed the course of another man's life. If he had judged the young man, been lazy, or just sat back and not said what he believed, the young man would have been killed for a crime that he did not commit.

Because of one man's right and just actions, another life was saved.

It is crucial that we obey God's word and live according to the way that he means for us to live. We have to be strong in our faith and stand up for what we believe in and not back down at any cost, no matter what the temptation may be. I really enjoyed seeing these biblical truths as part of the plot of the movie *Twelve Angry Men*. I think you would really enjoy watching it if you have never seen it.

*Fowler is a graduate of Watauga High School in Boone, NC. He works at Back Yard Burgers and his parents are Sanda and Fowler Cooper.*

## The Only Way

Human reason is the vehicle, albeit the highest, of human self-sufficiency; and blinded self never can and never will see God by its own resources. God's truth can only come by God's revelation, not of this world, and is only available to faith; and faith means nothing less than the bowing down and falling prone of proud reason, and the committal of ourselves with all the passion of our being to Someone and Something He did for us which we can never and shall never prove, but do believe.

# Garbage In...

by Scott Prewitt

A few weeks ago I watched an interview that serial killer Ted Bundy granted to Dr. James Dobson of *Focus on the Family*. Mr. Bundy happened to be on death row in Florida at the time of the interview and was scheduled to die there a short time later. Ted had one thing on his mind and wanted to let the public in on his secret. Unfortunately, Mr. Bundy became addicted to pornography at a young age, and his obsession with it led him to a life of crime and brutal murder by the age of twenty-seven. He was only forty-three years old when the state of Florida put him to death for his crimes. Ted Bundy certainly looked and sounded normal. He could have passed for the bank officer or the grocery store manager down the street. By the looks of him, you would never suspect that he had confessed to the killing of twenty-eight people.

Mr. Bundy selected Dr. Dobson to conduct his final interview before his execution because he felt that no one in the press would do justice to what he needed to talk about. Ted's desire was to warn anyone who would listen to the dangers of pornography. He spoke of how he became hooked at a young age by exposing himself to explicit material, and from that point, he led a life out-of-control. His obsession was fairly tame and soft-core, but it engulfed him over time and became stronger and

stronger. Soon, he was insatiable, and he needed more and more pornography and more hard-core material. When that no longer satisfied him, he turned to more deviant behavior, and soon he became a rapist and a murderer. What started as a choice to expose himself to some seemingly insignificant pornography ended when he was executed by the state of Florida.

God warns us in the Bible that we must guard our hearts and minds, for Evil seeks to destroy us in our body and soul. Evil certainly destroyed Ted Bundy, and Satan seeks to destroy both believers and non-believers alike. Mr. Bundy is an extreme example of how far down Satan can take a person, but I believe that this same Evil destroys us even if not to the same degree that it destroyed Ted Bundy.

I believe in a very simple principle: **GARBAGE IN = GARBAGE OUT**. Anyone who has ever written any kind of computer program or set of macroinstructions knows this very well. If you give your computer a bad set of instructions (garbage in), it is going to produce a bad outcome (garbage out). The same goes for just about any aspect in life today. In the kitchen a bad recipe with low-quality ingredients is going to produce a bad meal. In school, a student who does not pay attention in class and who does not study will do poorly on the big test.

Spiritually, God holds us accountable to the "garbage in = garbage out" principle. The Bible instructs us to keep our hearts and minds clean and clear of garbage so that we will not produce garbage (sinful thoughts and deeds). I have learned, sometimes the hard way, that sin does not occur in a vacuum. Sinful thoughts and deeds are most often the result of a small, seemingly insignificant choice that goes against God's will. This choice to go against God is always rooted in the desire to be self-for-self (Satan) rather than self-for-others (Jesus Christ). The problem lies in the fact that once Satan gains control of the believer, he remains in control and progressively uses the believer as a sinful weapon against righteousness. With Satan in control now, the believer cannot stop Satan from taking him or her down a long, painful, and destructive path of sin and wickedness. Have you ever said to yourself, "I cannot believe I did that. I would never have believed that I would stoop so low"? I know I have.

This happens because there is no "just I" that makes the first seemingly insignificant sinful choice; nor is there a "just I" to stoop to the lowest point of a series of sinful choices. The Bible says that we are used as either weapons of righteousness or weapons of wrath. Once we make the first choice to choose self-for-self, we become that

weapon of wrath. Here is the rub, though. We STAY that weapon of wrath until we free ourselves from Satan's grasp. This freedom comes through the conviction of sin and repentance from it. This is what allows Christ back in control of our life and our deeds become pure again. So, "garbage in = garbage out" defines our lives when Satan is in control. When Satan is in control of the believer, no matter how kind or nice or helpful or generous or loving their actions appear to be, the Bible calls it evil and wrathful and destructive (garbage out).

The "garbage in = garbage out" principle must also be boiled down to our own lives and our own minds and our own minutes and seconds of every day. A sinful deed does not manifest itself in a vacuum. It is the result of a heart-choice to go against God. However, even this heart-choice does not spring up out of nowhere either. I believe that such a choice is greatly affected by what a person lets into her or his mind in the course of living a normal day. For example, I believe that a person who decides to tell a "little white lie" will tell another if she or he does not clean it up with God and her or his fellow man. Soon, the lying becomes more involved, more deceitful, more selfish, and more destructive. Eventually, such a person is known as untrustworthy, unreliable, and undesirable. Soon, the

person loses the confidence of friends and family, and the cycle can get worse and worse. Satan destroys by taking a small white lie, gaining control through the choice, and slowly but surely taking the believer down.

When I was in high school, I was the classic underachiever in the classroom. God gave me a good brain and the ability to use it in an academic setting. However, I frequently chose to goof-off, neglect my homework, and arrive for school ill prepared. I did not have bad study habits; I had the bad habit of not studying. However, to call this a bad habit really does not call it what it really was. It was sin on my part! I wasted the talent and ability God gave me, and I was a terrible steward of his heavenly riches bestowed on me. Yet the same "garbage in = garbage out" principle applies again.

The garbage I let in were small choices early on in junior high school to miss small assignments and not study for tests as much as I should have. Later on in high school, I completely missed big assignments and hardly studied for major tests. My garbage in produced garbage out report cards with bad grades. Satan took me over on this, and he controlled me to the point that I began lying about my schoolwork to my parents and teachers. I even dropped so low to the point that I began weaving tales of a learning dis-

ability to lessen the blow of a terrible report card. I told this saga to a couple of adults I worked for after school and actually talked them into calling my parents to break the news to them. Needless to say, my parents knew better. As I look back now on this episode, it is so ridiculous to me. And that is how I know that Satan took me over on this when I chose to neglect small parts of my schoolwork. The problem got bigger and bigger as he took me further and further away from what God meant for me to be at school. Thankfully, I then chose to use my ability and become the student God wanted me to be, and I did well in college. God restored me to what I should have been all along, but I do look back and think of the wasted time and ability.

We are constantly bombarded by stimulus all around us each and every day. The decisions we make regarding where we go, who we go with, what we watch and listen to, etc. affect us in so many ways. In the next issue, I will discuss what the Bible says about the influences in our lives as well as ways we can protect our minds and hearts from Satanic influences. Until then, don't forget to leave the garbage out!

*Scott is the youth director of Zerubbabel Ministries. He lives in Boone, North Carolina and is an owner/manager of Back Yard Burgers in Boone, Hickory, and Lenoir, NC.*

# Garbage Out

# God's Sovereignty in Success and In Failure

## An Interview with Dr. Thomas Prewitt

by Elliot Coatney

*Lessons in faith do not frequently come as epiphanies. They must often be learned in the school of faith—over the course of years, through trials, failure, and suffering. In this way, God perfectly orchestrates opportunities for each of us to understand the lie of independence and to know Christ as the one living out his life; through His vessels and in the very circumstances He has arranged. Dr. Prewitt's experiences as he went through his medical training and established his career provide a candid look at how this has happened with one man. While Tommy's experiences are unique, all of our readers will certainly be able to identify in some way, as God has trials for all of us. And as Tommy suggests, we must all either*

*choose to see God's sovereignty in these trials and grow in faith, or succumb to Satan's temptations and wither in resentment and bitterness.*



### **When did you start to think you would like to be a surgeon?**

It's silly, but I used to watch M\*A\*S\*H and I thought Hawkeye Pierce was a great guy. And my family was very close with John Bunting, a surgeon in Louisville, Kentucky. He was an interesting, dynamic, charismatic fellow

who had an interesting dynamic life. It was just interesting that he had all these facets to his life, and I thought I'd like to do what he does. So when I went to medical school, I didn't really go to be a doctor—I went to be a surgeon.

### **In college, did you anticipate how difficult medical training would be?**

I don't think so. I always thought that if I just applied myself it would be easy. I probably had a view that there was something kind of exciting, and romantic, and inspiring about being in medical school.

### **Was there?**

Not really. It got to be more like that as a student doing clinical work, but before that it was just class and labs eight hours a day. Then you go home and study all night, come back the next morning and take tests. There is very little about that routine that is fun and exciting. And then, I just didn't have my priorities right during that time. If my life were straight at the time, I wouldn't have had near the problems I did.

### **Can you describe your first years in medical school?**

I was very depressed for the most part. I had been in a bad relationship with somebody that was broken—it needed

to be broken. And I just hated medical school in general. I had a hard time concentrating. It wasn't fun, and it was much more demanding than college. I really wasn't dedicated or interested in it. When I didn't perform well, I often blamed the system for the way they asked questions or the way they lectured. I didn't take a lot of responsibility for myself then.

### **What was the fallout of that?**

I ended up having to take a year of medical school over. My grades were fractionally below what the school thought was acceptable for me to move on, and they thought that I needed to do my first year over. It was a drag (Laugh).

### **During that time, did you ever consider quitting med school and doing something else?**

I didn't think I was going to quit. I thought I might take a year out and kind of recover from it—that kind of malarkey. My dad said that it was a very serious thing for somebody to start talking about giving up a career. I think my parents knew I would never have gone back. I think I realized also that it wasn't going to be easy to go back at any time. I just had to do the hard thing, bite the bullet and go forward.

**So what was next?**

I went back to school. It was a struggle. I had seen the coursework already, but I still wasn't motivated to get up and go to class and study. And it was embarrassing to go back and be behind the people I had been in class with.

**What lessons did you learn during that time?**

I forget this a lot still, but I think with baby steps, I learned that I don't have to do things on my own—I credit my mother with teaching me this. Jesus Christ could do things through me instead of me trying to do it on my own sheer will. I could literally decide that He can get up out of bed and go to class and get up and study—all these things I hated and didn't want to do. It was clearly His faith that did it. It wasn't like I had some epiphany where everything suddenly became easy. Christ actually did it through me, and He is actually the One who believed it. I just decided that I'm going to say this is true. I got through the year ok, but it's not like I came back and, all of the sudden, became a straight A student.

Then, I think God honored my mother's dedication to getting me through it, and to some extent, the baby steps of faith I was taking, because I really got a break at the end of my second year of medical school before clinical interns. A family friend in Jackson, who was an E.N.T. surgeon, kind of took me under his wing and helped me get a position as a student with a big cardiovascular surgery group in town.

Here I was a student who had struggled through my first two years of school, and I had this fantastic job that many I was in school with would have died to have. I was just flabbergasted. I

would work in the operating room helping them harvest the vein or hold the heart for cardiac surgery. I also learned to sew. I'd stay late on Friday nights to do cases. Those guys treated me like I was a resident—they would ask me tough questions and throw me out of the operating room if I didn't know something. So, God rewarded me with this job opportunity, though I didn't deserve it.

Instead of starting my third year of medical school behind like I had been, and with a really negative view of myself and of the situation, I started out with a tremendous advantage. The third year of training was a shock to a lot of other guys. But I had kind of been through it in the summer. I had learned some tough lessons and was prepared. I had studied hard. I had been around patients; I knew how doctors talked; I got along well with the residents. I respected the staff, and I was used to the pressure of them wearing you out. After all my problems with the class work, I really excelled with the clinical part. I did extraordinarily well in surgery. I was a great student there and ended up with the third highest grade in the class in surgery. So that really changed my life as far as my medical career was concerned.

**So, you earned your medical degree and then began your residency in surgery.**

Yes. When I was a third year and fourth year medical student, the residents and staff really wanted me to stay in Jackson. I had strong letters of recommendation, and I considered doing my residency at Vanderbilt, Tulane, or Jackson—all of which had good reputations. I ultimately stayed in Jackson

and was very happy to end up there. One result of staying there was that I married Cissy. God obviously put me in Jackson.

**Your training in Jackson was ultimately interrupted with a pretty high honor. How did that come about?**

In Jackson, my chief resident Bobby Robbins had done a fellowship in cardiac surgery at the National Heart, Lung and Blood Institute of the National Institute of Health. Robbins was dynamic and sharp—head and shoulders above the other chiefs. I really wanted to do what Robbins had done and go to the NIH for surgery. I talked to my administrator Dr. Hardy. He knew everybody, and it just so happened that there was an opportunity at the surgery branch of The National Cancer Institute at the NIH. It was sort of a huge joke for me because there were some three hundred residents—really smart guys from NYU, Harvard, Duke and similar schools—applying for eight positions. But ultimately Dr. Hardy helped me, and I earned a position. It was a great honor to go to the NIH. It was a great, dynamic time.

**Once at the NIH, was it strange to think back on your first years in medical school?**

Having to repeat that year of medical school has been a real blessing. Coming from an experience like that, someone can either resent it or see that there is a perfect reason for it. Even though there was a lot of sin in my life that accounted for it, there was a perfect reason for it—God ultimately has used it to His benefit. I know where I've come from. I know I'm blessed to

be where I am; I'm blessed to have made it through. I'm blessed that people will come see me as a doctor, and I'm blessed that physicians will send patients to me. I think a lot of people do not have the same opportunity I had to not take themselves so seriously. I think a lot of people are victims of their own success. They really think that they are responsible for where they are. A lot of people think that they're superior to others because they've done all these great things. I know I haven't done great things. It's easier for me to get past that. Bottom line, I know where I am is a blessing.

**After completing your training in Jackson, what were your plans for the future?**

I considered academia, but ultimately I wanted to have a busy surgical career. I wanted to be a prominent, successful surgeon, have a lot of patients, etc. At that time, my family and others in my fellowship had moved to Boone. I wasn't necessarily thinking about Boone, and then my sister said to me on the telephone, "Are you going to be a surgeon or a missionary?" There was a job offer in Lenoir, thirty miles from Boone, and I took it.

**Meaning your answer was...**

I'm going live a different life than I had said. I had some fantastic career opportunities that would have been more lucrative, that would have been easier. But I decided that what God wants me to do, that's what I will do—it will be a "missionary" life.

**So, as far as the surgery position was concerned, Lenoir was not some fantastic opportunity. Is that right?**

I loved Lenoir, and I was blessed to be there. Lenoir was a great place. The people were very sweet and supportive of me. There were problems with the practice though. I wasn't busy. But ultimately it got me close to Boone. It also enabled me to become established and confident enough that God was able to change my wants. I had not really wanted to come up to Boone to join a practice, and I certainly didn't want to go into practice for myself. But because of certain events and circumstances, it became feasible and what I wanted to do—move to Boone and set up my own practice, with virtually no visible support from the hospital or other physicians.

I was coming to a small town that already had four or five surgeons with two or three more on the way. Of potential doctors who might refer patients to me, I had talked to one on the phone for thirty minutes. One other doctor happened to know my family—that was it. It was a very odd thing, and I don't think I would have predicted it while at the NIH. It's not what most would consider the path of least resistance to a successful career

**On the surface, it appeared like the odds were stacked against you.**

Yes, the odds were very much stacked against me by appearances. I thought I'd come up to Boone and just be satisfied to make enough money to support my family and live here.

**Have you had any confirmation since that time that maybe God had a little more in store than you?**

(Laugh). Well, it turns out that there was more opportunity here than I would ever have imagined. I would not have

realized it had I not come up here. The community and the referring physicians at the hospital have been extremely supportive. I've ended up with a practice where, for example, I have sixteen major cases scheduled this week. On average, a good busy practice might do eight cases in a week. So I've just been overwhelmed with the number of patients. As far as clinical outcomes, my patients have done well. I have a great office staff, a well-run business, and a great area to practice in. It has exceeded my wildest expectations.

**In what ways do you see your work as a part of your ministry?**

I think my work is a part of my calling just the same way anybody else's is. I don't look at medicine as some romantic awe-inspiring thing. I don't look at it as all these people I'm "helping." This is what God has picked for me to do, and I'm not different than anybody else. If this is what God wants me to do, then He's using it for His purposes. If Jesus Christ is living your life out and He happens to be delivering newspapers for a living, or if he happens to be operating on sixteen people in a week, it doesn't matter. His ends are being served, and His purposes are being fulfilled, and that's just the facts. Things have gone great for me. I've been blessed beyond my wildest imagination, but it could turn on a dime. I could be doing something entirely different a year from now that I would never have predicted, and I would have to say the same thing—God's using it for His purposes. It seems easier to say when you've been successful, but if God had me doing something else, I'd be just as much a part of His ministry to His world and His people.

That being said, what I have found specifically about the work I do—the practice of medicine—is that people are not particularly interested in how technically well you can do an operation. They’re just interested in how you treat them. If you treat people well, care about them, let them know you care about them; this is much more of a ministry than any particular skill. And anybody can accomplish this anywhere. Some of the best things I do for people are some of the most minor, most trivial things—the mundane, unsavory things that aren’t glamorous or exciting. When someone operates on breast cancer, people generally see this sort of thing as “saving lives.” I really do not see myself as saving lives. It sounds exciting, and that’s all well and good, but to me, there are much more minor things that are just tremendous personal blessings. So whatever somebody’s doing in life, I see it as God’s mission for them. You don’t have to be doing something that looks good.

**Through the ups and downs, and the challenges you face day to day, what sustains you?**

I used to complain and whine a lot when I didn’t like my circumstances. I’ve had to be beaten over the head about that for years and years, but I can say now that the bottom line is that the circumstances I have are God’s perfect place for me—whether I’m believing it or not. When I have a lot to do—when I have a lot of patients, a lot of family responsibilities, etc.—it feels overwhelming. But ultimately, it’s God’s perfect place for me. It’s a blessing. That’s what I have said, bottom line. Even if my circumstances are the result of some sin choice I’ve made, I still have to say that God is

using it for His good in some way—not my good, but His.

**Norman Grubb talked about finding “adventure in adversity.” You seem to find a particular adventure in adversity that often has great humor associated with it. How is that?**

With my believing right about a situation, I guess that’s just how Jesus Christ wants to be through me when things are tough. When my believing isn’t right, then as much as anybody, I’m a whining brat, unhappy, feeling sorry for myself. When you believe and know that God’s in control of your circumstances—that they’re His perfect place, and it’s exactly what’s supposed to be happening—then the pressure is off and the worry is off. I’ve been blessed to see a lot of adverse circumstances turn out, and that’s one benefit of living through adversity. People that have never looked at their circumstances and said, “Well, this is God’s perfect place for me, and He’s ultimately in control,” they never see the glory of faithing through. They also don’t have the track record to get through harder things.

The ability to see God in difficult circumstances doesn’t come instantaneously. You have to take the steps that you can take. When things are difficult, you have to say God is in control and His will be done. It can be hard to say, but then—only then when you say that and really believe it—do you see the positive fruits. Then that experience gives you a foundation that allows you to deal with more difficult things. Your initial reaction doesn’t necessarily change, but your bottom line belief about it does. I used to get so hung up on things that in retrospect were so

trite. Having been through much more difficult things, it’s embarrassing thinking about it all now.

**It’s certainly a different perspective with Christ seeing in a situation rather than Satan.**

That’s exactly right. Satan wants to see circumstances through you as dismal and hopeless and to put you in the pit of despair—that accomplishes his ends. Satan certainly does not want us to live from faith. When Christ is doing the seeing, things just take on a different light. If God wanted things to be different, they would be different. Turning that over makes it a lot easier.

**Thanks Tommy.**

# Pass It On??

Do you have a friend or acquaintance, or even a group with whom you would like to share *The Intercessor*, but hate to give up your copy? If there is any reason you could use multiple copies, please let us know and we will be glad to accommodate you.

# Great is His Faithfulness

*Following is an email written earlier this year by Kim Rogers of Leicester, England, to several friends in the Zerubbabel family. Kim has graciously allowed us to share her letter with the entire Intercessor readership.*

To: friends@intercessor-magazine.org  
Subject: Great in His Faithfulness

Dear All,

I am writing to share the news of what has been a most incredible week with God.

It started last Sunday night when I got home to an answerphone message from my Dad, who is in Spain with my mother, saying that my Grandpa was dying. He gave details of the Christian nursing home where I could go and see him for "one last time" if I wanted to.

I knew that my Grandpa was not saved and that I needed to go and see him about his salvation. When I told my mother about going for this reason, she said "Well, don't be too disappointed." She was totally focused on the outer circumstances—he has had Alzheimer's disease for years and was very sick.

Despite my mother's discouraging words, I decided to visit my Grandpa anyway. Upon arriving, the nurse at the home sat me down and prepared me for the physical condition of my Grandpa before I saw him. He was a dying man. He had his eyes closed. He was not talking and was very weak looking. He was also very restless, moving from side to side and shifting around in his bed. However, the nurse told me to hold his hand and speak to him because he could still hear me.

I read to him from a booklet all about salvation called *Why Jesus*. The booklet included a prayer you could repeat to ask for forgiveness and to ask Jesus into your heart. I went again the next night and read to him from the Bible and kept saying that he could find peace with Jesus if he

accepted Christ as His saviour. This time, he had one eye open and was more restful.

I was believing for his salvation. Then my friend Irene told me that, with her father, she had asked God to see the evidence that he was saved. I felt scared about asking God for this. I thought about it and didn't know what to do, but I did know that what I wanted, I could trust as being Christ's desire. Then God had me find this verse: "Until now you have asked nothing in My name. Ask, and receive, that your joy may be full" (John 16:24).

Hallelujah! I realised I could, without being afraid, trust God that Grandpa would be saved and ask Him for a sign that Grandpa had accepted Christ. So straight away, I called my roommate Jo at home to tell her that I was asking to see the evidence of Grandpa's salvation in the name of Jesus Christ.

Later during the week I met up with my boss for my appraisal. She is a Christian, and I told her that my Grandpa was dying and that I was going to see him and continue to witness to him. She immediately let me go to be with him and said that I didn't have to come to work the next day either. So I left to go back to the nursing home, and in the car, I put on my tape of the Bible. When I heard this verse, my mouth dropped open:

"In an acceptable time I have heard you, and in the day of salvation I have helped you. Behold, now is the accepted time; behold, NOW IS THE DAY OF SALVATION" (2 Corinthians 6:2).

So, I went in feeling very excited about what God was going to do that day. My Aunt and Uncle, also born-again Christians, were there with Grandpa already. They too were believing that he would be saved. We were together all day talking and praying with Grandpa about him going to be with Jesus.

I told my Aunt about asking God to see a sign



that Grandpa accepted Christ. She said that the sign they had seen was that a few times when they had been praying with my Grandpa, he had had tears in his eyes. This seemed very significant to me. As my Aunt spoke about this, my Grandpa started to get agitated. He started to breathe more quickly and moved as though he was trying to say something or get our attention. My Aunt asked him if she should read the blessing to him, which she did. She read a blessing from the book of Numbers:

"The Lord bless you and keep you;  
The Lord make His face shine upon you,  
and be gracious to you;  
The Lord lift up His countenance upon you,  
and give you peace"  
(Numbers 6:24-26).

When she got to the end, Grandpa settled down again and was peaceful. We both stood there for a moment, not saying anything. Could this be the sign I was looking for? I believe it was. I realise it was not a huge, physical, concrete sign, but I believe God honoured my word of faith that Grandpa would be saved. Although Grandpa gave no indication of accepting Christ, I believe I will once again be reunited with him in heaven. But I won't know with absolute certainty until I get there.

The next day I got a call about 9:30 a.m. to say that Grandpa had died. I am grateful that God had made sure I was there the previous day. My joy truly was full, now having real hope that Grandpa was with Jesus in heaven that day—something that only a few days earlier I would never have thought possible.

During this time, my other Grandad (on my father's side) had been coming into my mind. He is 91 years old and, throughout his life, had also rejected the truth about salvation through Christ's death and resurrection. I planned to go and see him. Before going, I talked to Jo about his being saved. We decided to say a word of faith that he would be saved that day!

On the way to see Grandad, I wondered about listening to my Bible tape again and laughed to myself at the thought of what I might hear. So, I put it on, and the first words were:

"The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strong-holds. We demolish arguments and every pretension that sets itself up against the knowledge of God" (2 Cor. 10:4-5).

To actually find my Grandad, I had to go on a search of his regular haunts. First of all I tried the pub where he spends most of his time. Knowing the purpose of my mission, it felt strange going into this smoke-filled atmosphere, with regular drinkers staring at me. The barman told me that I could find him at the "bookies" (a betting shop) across the road. Sure enough, there he was, but it took some convincing to drag him away from the horses, to his house.

During the conversation, my Grandad resisted and argued. He said that he had always been religious and had gone to Sunday school when he was young. I kept thinking back to that scripture from II Corinthians. I explained that being religious and going to Sunday school are not the same as accepting Jesus into your heart. Because of his pride, he didn't like the thought of asking for forgiveness. However, Christ through me persisted and defeated this satanic stronghold, and my Grandad asked what he should do to be saved. I gave him the booklet I had taken with me, and He read the sinner's prayer. After we had talked about it more, he was asking how he could get hold of Jesus to talk to him! He said that I had "signed him up" and that he was "one of the clan now." He knew he had made a commitment.

I am now planning to go and visit him regularly and get scripture to him—starting with the Jesus video (as he doesn't like reading, but has a healthy video collection). I feel excited at the prospect of developing our relationship on a new level, with Christ being the focus.

I am also excited about the impact the events of this week will have on my family. I have already told my Dad all about what happened with his Dad in the hope that it will make him think about where he himself is with Jesus Christ. I have also had a long phone call with my sister, which was started off by the salvation of my first Grandpa! I know God is going to turn her around out of the sin life she has chosen.

So, just wanted to share God's Glory in all of this with y'all !!!

Love,  
Kim

*Kim lives in Leicester, England and works as a pharmaceutical sales representative. She is a Zerubbabel Youth Contact and actively involved with Z-News, Zerubbabel's youth magazine.*

# Commit Your Way to the Lord

by Colette Varanouskas

As I struggled with how to begin writing my testimony, I realized that if I were sitting across the kitchen table from you, sipping tea and eating shortbread cookies, I would have no trouble at all. So I decided to put my imagination to use and pretend just that. So, how about a cup of Earl Grey?

For starters, let me sum up my childhood very briefly. I was a really strange kid! I was partly the product of strange genes, partly a strange upbringing in an alcoholic family, and of course put that together with the misuse by Satan, and what do you get? A recipe for S-T-R-A-N-G-E. In short, I was extremely shy and awkward, self absorbed and introspective—a real joy to be around! I would make people feel extra comfortable as I stared at them in silence with huge fear-stricken eyes. Unpopular in school (I never put forth one ounce of effort to be anything but) and uninvolved in anything extracurricular if I had my way, I was nonetheless not miserable enough to pursue anything different for my life for a very long time. Strange and self-centered as I was, for as long as I can remember, I had a knowledge and fear of God—I knew that He was the boss, and that I wasn't. I had grown up in a church-going family, so I was well acquainted with the stories about Jesus. I was very serious about my "religion" growing up, and was always very concerned about whether God was happy with me. I understood that sin had consequences, and was not thrilled at the

prospect of having any. So much of my understanding of being a person of God had nothing to do with a personal relationship with the Savior—it was about staying out of trouble, and following the rules.

I became a Christian in my first year of college. I had been pressured for nearly a year by my older sister to consider accepting Christ as my personal savior. What she was telling me was foreign to me—after all, I already believed in Jesus, what more was there to do? She was like a dog with a bone, and I finally agreed to accompany her to an Intervarsity Christian Fellowship meeting at the college. Once there, it was apparent that the joke was on me, and I was drawn to the Life that others there were experiencing in a way that I had not. I decided to give "it" a try, and thus began a journey that has changed my life.

When I first became a Christian, I experienced a joy in my life that I had never had—I suppose it was a honeymoon of sorts. It was during this time that I discovered the Bible and wanted nothing more than to talk about my new-found relationship with Christ. I attended a charismatic church and was full of hope for my life. That lasted about a year and a half. Then, bad (sinful) choices and inadequate spiritual guidance led me down a very difficult and painful road. When I was 18, I met a boy that I dated on and off for a very tumultuous 5 years. I must say, I met my match where strange was con-

cerned! Moreover, he also was the product of an alcoholic family, and was a very angry person, locked up in a world of pain and self-consciousness. Our relationship was fraught with immoral behavior, frustration, promises to God to "do better," failure, despair—et cetera. I broke it off many times, only to find myself unwilling to maintain a boundary. I felt unable to stay apart from him for any length of time; then, we got married when I was 23. In a year and a half, we were two of the most miserable people you ever came across—both of us "trapped" in a marriage that was far from what I knew God intended marriage to be. I knew that I was to blame for much of my own pain—so I did just that—blamed myself. But I also bitterly blamed my husband, and was eaten up with resentment and self-pity. I didn't know what to do, and was very well aware that "my" faith in God and the doctrines I believed were not cutting the mustard. I knew that the problem was really inside of me, and it was not God's fault.

It was at this time that I got to know Sanda Cooper. I had attended a few conferences where our local New York fellowship had gotten together with the Zerubbabel fellowship. I had been introduced to the message of "no independent self" and believed it intellectually, but found my experience did not match up with it. Sanda caught me in a very desperate moment, and I am not sure what she said, or how, but the Spirit of God touched me and began to

soothe my troubled heart so that I could begin to absorb, not just intellectually, but deep within, the truths that had already transformed others' lives who had embraced it before me.

My life did not change overnight. For another six years, I lived mostly in fear and cowardice in my home (a very striking Christian witness!) I desperately wanted peace—within myself, and in my marriage. My mistake and sin was to pursue a false outer peace in the relationship—one that Satan offered and I was happy to accept—at the expense of the true peace that God provides when we follow Him without compromise. The joke was that I thought that since we were not yelling at each other we were at peace. In reality, there was a silent war raging twenty four hours a day. I was full of fear and compromise.

When my son was born in 1995, things deteriorated further. My husband informed me that he was, in essence, over and out, not part of the team. He had been following the path of least resistance all these years by staying married to me etc., etc. And now he was leaving. I found myself powerless to let go—to just be God's person, regardless of the response it gained, and I begged God to do for me what I could not do for myself.

Shortly thereafter, I was by myself, with a new infant. My husband wanted an "amicable" divorce. (He has since married the woman that he insisted he was not involved with at the time he left.) I accepted responsibility for much of what went wrong, and I wished desperately that I could undo my part in it. Much of it was also a result of Satan's grip on my husband's life because of his unwillingness to make Christ the

Lord of his life, thereby giving Satan free reign to do his deeds through him.

In the following months, which turned into years, the truths that I had been continuing to hear and embrace became life changing—moving from academic exercise to the very thing that I depended on to get me through my days. I learned so much from my fellowship family. They taught me how to raise my child as they continued to raise me. They taught me that Christ/Colette is not a wimp, but has been given a Spirit of power and of love and of a sound mind.

Even with all of this, there was still something very critical left to see.

**When I chose out of  
unbelief, I began to love  
life, as I trusted God at  
the turns and twists down  
this new road. I found  
myself doing things that  
amazed even me.**

(Though I knew that I was a sinner, I never had seen—even with all of my sin choices—to the depths, how rotten I was.) I still unconsciously considered myself a responsible, kind and gentle person of integrity and uprightness. Who was I kidding? After I publicly ripped a dear friend to shreds one night in a cruel and humiliating confrontation, I had a glimpse of the stink that was really living inside of me. I told God that I did not want to go any further. I finally knew that I was evil through and through, my hair follicles to my heels, but I was terrified to face myself. I also told God, once again, that if He would do for me what I could

not do (go through the pain of self-exposure), and make me willing, then OK. That sleepless night, God presented me to myself in living color, and I saw how utterly sinful, prideful and self-righteous I was, and how I deserved the punishment that Jesus took for me. I soberly took stock of my life and depended on Christ moment by moment to live a different sort of life through me—His life. My righteousness—filthy rags. His righteousness—clear, clean and sharp. I consider this the point at which my life really began to change.

Since then, I have had a major career change, from nursing to interior design, a switch that was encouraged and made possible by my Zerubbabel family, and which required every ounce of faith to overcome the fear and inadequacy I felt. There were many times that I needed the help, encouragement, and reproach of my friends—times when I chose fear instead of faith, thereby inviting Satan into my life to control me and make me useless in God's kingdom. When I chose out of unbelief, I began to love life, as I trusted God at the turns and twists down this new road. I found myself doing things that amazed even me—hunting down contractors at their building sites, contacting strangers for business opportunities, meeting architects—which brings me to the next chapter.

I met with an architect about 11/2 years ago at the suggestion of my small business counselor. He became a mentor in business, and I respected him for how he treated others and for how he conducted himself professionally. It was not long before he expressed an interest in me personally, and as I was loathe to mess up my life which I was

thoroughly enjoying, I did not exactly jump at his invitations. I made it quite clear to him (I am sure I seemed quite rude!) that I did not date for dating's sake, and that if there was going to be a relationship, it would be with someone who was headed in the same spiritual direction as I was. "There, I thought, if that doesn't scare him off, nothing will." I was not into inflicting more pain on myself, my child and another person, and better not to get started at all. Again, the joke was on me! He not only wasn't scared, he was interested in what made me tick, what I believed, and asked me to explain it to him. In a matter of a few weeks, he had invited Christ into his own life, and in a few months was asking me to marry him. I did...or should I say, WE did...my 5 year old son insists that Paul has married both of us! And in a way he has. God has provided us with a very tenderhearted and kind soul to both be a companion for me, and a Christian father to my son. His words are constantly sprinkled with thanks to God for his life in Christ, for his new family, for the opportunity to live differently. He has been an incredible blessing to us, and I am so grateful to my Zerubbabel family for their encouragement and support to both of us, and the part they played in getting my life on track so that I could be ready to be the kind of wife for Paul that God intends for him to have. I realize that for now, while Paul is the business mentor, I am the spiritual mentor, and nothing has pleased me more than to see him relish our conversations, Bible reading times, and fellowship meetings.

There is hardly a day that goes by that I don't stop and think about how I got here and ponder where I am going. I

am well aware that "my" strangeness, in right use, is really Christ expressing himself in my unique personality. Some of the quirks and oddities that are part of what make me who I am are the very things that attract those whom Christ is drawing to Himself through this vessel. I can, because of the experiences that have shaped me, identify with others who need answers just as I did.

So...while I may yet be a little strange, guess what? Here you are, still sitting across the table from me...and you know what they say...it takes one to know one! How about another cup?

*Colette, an interior designer, lives with her husband, Paul, and son, Timothy (5), in Poughquag, New York. She is also a Zerubbabel Contact.*

## Amazing Grace

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home at weekends. As Dad's health deteriorated I witnessed a wonderful softening in him. Now he welcomed it when I suggested reading scripture with him. Twice I saw him cry after his local minister, a born again Christian, read and prayed with him. On one of those occasions the minister prayed a salvation prayer, encouraging Dad to make it personal for himself. Once I was reading John 14 with Dad and verse 3 seemed to light up: "When everything is ready, I will come and get you, so that you will always be with me where I am." I knew for sure that Dad would not die a moment before everything was ready. As I read John 15:7 I was struck by God's promise, "Ask any request you like, and it will be granted." I already knew that my word of faith for

Dad's salvation was a done deal but now I asked to see the evidence of it before he died. As I shared this with Breda in school next day, she joined with me in believing for visible evidence. The day before Dad lost consciousness he was in the kitchen in his wheelchair and was very distressed. He asked me to hold his hand and said, "I'm dying, I'm dying." I talked simply about what Jesus had done to make it possible for us to go to heaven and asked if he would trust Jesus to take him there. His reply, "I will, I will," was the evidence I had asked for. Everything was now ready. Dad died two days later on 18 November.

But that's not the end of the story! My mother, now living alone after 53 years of marriage, was naturally devastated. I didn't know how much she was aware of all that had happened during Dad's last weeks. One day, several weeks after his death, encouraged by Sanda to be bold, I told her why I was so confident that Dad is now in heaven. I asked her if I could read Billy Graham's *Steps to Peace with God* with her and she agreed. When it came to the prayer at the end Mum wasn't ready to say it, but agreed to think about it that night. Next day we talked on the phone and she said that she had prayed, asking God's forgiveness for her sins and asking Jesus into her life. Thank you God!

*Irene is a teacher in County Kildare, Ireland. She and her husband, Richard, are Zerubbabel Contacts for Europe and are actively involved with the UK fellowship.*

# A Look at a Book

by Janie Prewitt

## **BOOK REVIEW:** *The Chocolate Soldier* by C.T. Studd

*Every true soldier is a hero!  
Every true Christian is a soldier!  
Join the ranks!  
Enlist!*

So reads this small but formidable pamphlet by C.T. Studd from beginning to end. It is titled “The Chocolate Soldier,” but has a subtitle: “Heriosm—The Lost Chord of Christianity.” As Studd fires on, the reader quickly begins to see the contrast in a “Chocolate Soldier” (who dissolves in water and melts at the smell of fire) and a “Hero” (whose very breath is battle) and may then make a determination in which camp he lies. “We must divorce Chocolate and Disobedience and marry Faith and Heroism,” says Studd, his every word

a battle call to be true soldiers for Christ.

Studd hails the heroes of the Scriptures, saluting their desperate ventures for Christ. Noah, Abraham, Moses, David, John the Baptist, Paul. Not an ounce of chocolate in any of them. The secret of these “real men”? They had but one Director, the infallible One, who requires instant obedience but not the endorsement of any man. You will be truly fortified as you read of these heroes who knew God only, trusted God only, and obeyed God only. You will be sobered and encouraged as you read how some of these heroes joined the ranks of Chocolate Soldiers and the secret of how they got out again.

One by one, Studd picks off the Chocolate Soldiers in the Bible. Rueben, Meroz, Balaam, Demas and the ten spies. Ruthlessly, he rebukes

all Chocolate Soldiers for fearing man and not God. Chocolate Soldiers, he says, refuse to judge, rebuke or put away evil. The Christian’s battle is against the evil one and “Chocolate Soldiers merely go to see battles and coolly urge others to fight them.” They know nothing of the ammunition given us by God—the power of the Holy Spirit being in us “good, straight, bold, unconquerable, heroic.”

I urge you to read this pamphlet, and its both convicting and inspiring message. Those of us who will fight must fight to set up the throne of Christ all over the world. It is not small things that God despises, but Chocolates. God has no use for Chocolates. Are you one?

*Janie lives in Boone, North Carolina with her husband, Steven, and their daughters, Stephanie (6) and Anna (4).*

## Annual Business Report

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high school students how God has equipped us—by means of Holy Spirit conviction, His Word, the Bible, and a brain to think situations through—to handle every day temptation: “No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear” (1 Cor. 10:13). All of the youth enjoyed making musical

instruments from common household items, and many were able to rollerskate at Skate World. What a blast!

“Where two or three come together in my name, there I am with them” (Matthew 18:20) was evident throughout the weekend; not just in the rebuking and confession of sin—Satan’s artillery against God’s holy mission for us (Galatians 2:20 and Mark 16:15)—but also as we came to one mind about questions raised regarding various

aspects of our ministry. As Norman would say, our need was simply evidence of God’s supply, as people spoke up with insight, solutions, and offerings of their time and abilities.

*Vicki lives with her son, Bret (10), in Boone, North Carolina where she works as an Office Assistant.*

# Questions? & Answers!

**Q:** What does Paul mean when he says in Colossians 3:5, “Mortify, therefore, your members which are upon the earth: fornication, uncleanness, inordinate affection, evil desire, and covetousness (which is idolatry)”?

**A:** Paul makes it clear that we must mortify—put to death—the deeds of the flesh. How do we do this when we are obviously very much alive? We do it by faith—faith in the fact that our old man was put to death on the cross with Christ: “For we know that our old man was crucified with Him so that the body of sin might be done away with” (Rom. 6:6). In his death our old Satanic life boss was separated from us and with the resurrection we were given the Holy Spirit as our new inner boss.

As I trust Him, who has joined Himself to me to be my inner spirit boss, He will work in me both to will and to do of His good pleasure (Phil. 2:13). In other words, He will cause me to want to do what He wants me to do, and He will motivate me to do whatever He pleases for me to do. My members are now used to accomplish His will, not to do the “deeds of the flesh.”

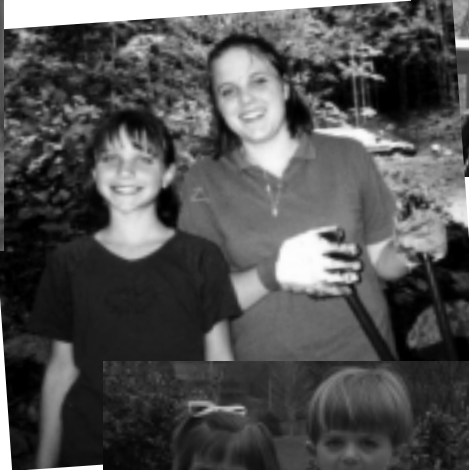
## The Fourth Dimension

If there is no time with God, and the Bible says there is not: if past-present-future are a permanent and present reality to Him: if the many statements of Scripture on election and predestination, the many prophecies, the many declarations of coming events as already in existence, cover the whole of human history, then it is plain proof, at least to me, that what is true of large events is equally true of small. We too with God may “call the things that be not as though they were,” because they really are.

How do we do this? Well, personally, as this one or that one, or this or that situation, is on my mind, and I can regard it as within the compass of the interests which are my concern, I straightaway take it for granted that this is a thing already in existence in the invisible. I affirm it as so, I thank the Lord; and as the need, still unsupplied in the visible, keeps returning to my mind, I keep affirming and praising, and stating the fact when it is the right occasion to do so. If my concern is for a fellow believer, then I keep remembering that, if God has predestinated all believers to be conformed to the image of His Son, He will infallibly do what He says, and by faith I can keep seeing Him in that one, completing what He has begun.

# Postcards from **BOONE**

*Suffer the little children...*



*A new addition*



*Our high school graduates*

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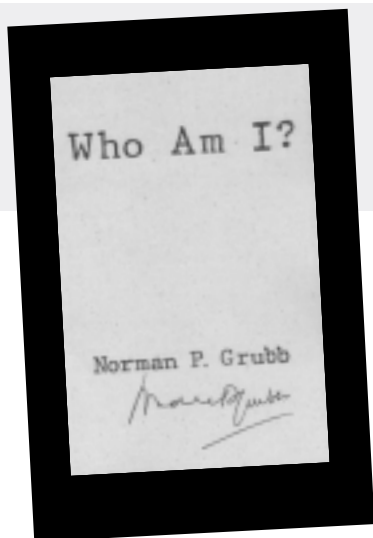
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## A Promise for the Faithful...

Don't worry about the wicked.  
Don't envy those who do wrong.  
For like grass, they soon fade away.  
Like springtime flowers, they soon wither.

Trust in the Lord and do good.  
Then you will live safely in the land and prosper.  
Take delight in the Lord,  
And he will give you your heart's desires.

Commit everything you do to the Lord.  
Trust him, and he will help you.  
He will make your innocence as clear as the dawn,  
And the justice of your cause will shine like the noonday sun.

Psalm 37:1-6  
(New Living Translation)

## Words to Live By...

In the Bible an intercessor is anyone, everyone, who sees a situation with God's eyes and moves in on it. The whole of our life, all our lives, are full of frustrating yet challenging situations—opportunities to seize and grasp.

## 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 \$3100 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, articles for publication, etc.) should be sent to the magazine office address, 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.

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# Zerubbabel Tape Ministry

The following audiotapes are offered as an aide to affirming the Lord's revelations of "Christ in you." They will be of interest to those Christians who are seeking to further their understanding of living in union with Christ. All tapes have been recorded live at various gatherings and may contain some background noise. Editing has been kept to a minimum in order to preserve the precious truths these tapes contain.

## NORMAN GRUBB

**Introduction**—Collected teachings and personal testimony providing an overview of the principles that have guided his ministry. Singing Hills, NH, 1987 Set of two tapes—\$10.00

**Suffering**—There is no suffering apart from glory, and no glory apart from suffering. Singing Hills, NH 1987. One tape—\$5.00

**As He Is, So Are We**—An overview of 1 John, followed by a discussion of sin in the believer. Baltimore, MD, 1987. One tape—\$5.00

<b>Abraham</b> (1975)	2 tapes- \$10.00
<b>David</b> (1976)	3 tapes- \$15.00
<b>Elijah-Elisha</b> (1977)	3 tapes- \$15.00
<b>Esther-Mordecai</b> (1975)	1 tape- \$5.00
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<b>Galatians</b> (1976)	2 tapes- \$10.00
<b>Hebrews</b> (1976)	3 tapes- \$15.00
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<b>James</b> (1977)	2 tapes- \$10.00
<b>Job</b> (1975)	2 tapes- \$10.00
<b>Jonah</b> (1975)	1 tape- \$5.00
<b>Joseph</b> (1975)	1 tape- \$5.00
<b>Moses</b> (1975)	4 tapes- \$20.00
<b>Philippians</b>	1 tape- \$5.00
<b>Romans</b> (1978)	5 tapes- \$25.00
<b>Samson</b> (1977)	1 tape- \$5.00
<b>II Corinthians</b> (1977)	2 tapes- \$10.00

## PAGE PREWITT

**Body, Soul & Spirit**—Understanding how to see ourselves as God sees us. Blowing Rock, NC, 1986. Set of two tapes—\$10.00

**No Independent Self**—Understanding how Satan's trick works on the believer. Blowing Rock, NC, 1986. One tape—\$5.00

**Alphabet Soup**—When the ABC's of life are all scrambled up and even saying "who you are" is not working. Blowing Rock, NC, 1987. One tape—\$5.00

**A Pinhole of Light**—A personal struggle to find the answer to life when all hope is gone. Baltimore, MD, 1988. Set of three tapes—\$15.00

**Powerless Over Life**—Who we are in Christ as it relates to the twelve steps of Alcoholics Anonymous. Kingston, NY, 1987. One tape—\$5.00

**Choice**—What is it? How does it work? Page answers these questions and explains what true choice really is. Blowing Rock, NC, 1988. One tape—\$5.00

**Faith Creates a Reality**—To believe into God brings about God reality. Believing in ourselves (just me) is what brings about Satan reality. Cobham, England, 1989. One tape—\$5.00

**"Life Is Difficult"**—The joy and glory of life is our ability to transcend its difficulties. Poughkeepsie, NY, 1990. Set of two tapes—\$10.00

**In Simple Terms**—A practical look at the Total Truth and how it works out in daily living. Blowing Rock, NC, 1998. Set of three tapes—\$15.00

**Spirit: The Real You**—While we are made up of body, soul, and spirit, the only reality is spirit: loving, knowing, and choosing. Blowing Rock, NC, 1999. One tape—\$5.00

## BRETT BURROWES

**The Basics of What We Believe Bible Study**—An overview of the Total Truth with an emphasis on the "old man/new man" controversy. Blowing Rock, NC, 1995. Set of two tapes—\$10.00

**The Heart of the Gospel**—How Paul's gospel can make a difference in our lives, as explained in Romans 1-8. Blowing Rock, NC, 1994. Set of six tapes—\$30.00

**The Word of Faith and our Mission**—How our faith brings God's word into manifestation. Blowing Rock, NC, 1995. Set of four tapes—\$20.00

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**The Set of Your Mind**—A discussion of Romans 8:6 and life in the Spirit. Singing Hills, NH, 1985. One tape—\$5.00

**Freedom: The Foundation of Personhood**—Understanding the personhood of God and His operation through us. San Bernadino, CA, 1986. One tape—\$5.00

**Free-Fall of Faith**—An overview of Romans chapters 1 to 8 given on two separate occasions. Kingston, NY & Baltimore, MD, 1987. Set of two tapes—\$10.00

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**Side 2: Union Truth from the Parables**—Using the 2 parables in Matthew 13 as a springboard, Brian examines the basic truths of who we are in Christ. Poughkeepsie, NY, 1988. One tape—\$5.00

**The Mountain Shall Be a Plain**—The word of faith as illustrated from the word to Zerubbabel in Zechariah 4:6-7. Atlanta, GA, 1988. One tape—\$5.00

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## OTHER SPEAKERS

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**A Life Transformed: Sanda Cooper**—Recalling her years of growing up and the effect of her mother's alcoholism on her, Sanda shares how she moved from isolation and depression to a life totally spent on others. Lanham, MD, 1989. Set of two tapes—\$10.00

**God's Plan and How We Fit In: Sanda Cooper**—An in-depth look at who we are and how we fit into God's plan for His creation. Lanham MD, 1989. Set of four tapes—\$20.00

**Set Free: Fowler Cooper**—What began as a defense mechanism as a child, led to an adulthood plagued by mind games and mental "traffic." Fowler shares what finally broke this incessant pattern and gave him the freedom to live his life. Blowing Rock, NC, 1988. One tape—\$5.00

**A Message for the Desperate: Scott Breckenridge**—Living a life caught in the misery of Romans 7, to survive, Scott had to find a total answer for his life. Dillon, MT, 1989. One tape—\$5.00

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*Canadian readers:* Tapes are available at same prices in Canadian funds (\$5.00 per cassette) from Iris Taylor, 299 Mill Rd., #1708, Etobicoke, Ont. M9C 4V9; tel. 416-622-3019.

*British readers:* For price list and to order tapes, contact:

Marian Kinahan, 36A Connell Drive, Newbridge, Co Kildare, Ireland; tel. 045 436006

# The Bookshelf

Title	Author	Size	Price
Freedom: The Foundation of Personhood (1988)	Brian Coatney	Pamphlet	\$ 1.00
From Despair To Delight (1990)	Sanda Cooper	Pamphlet	\$ 1.00
Who You Are and Not Who You Thought You Were (1989)	Jackie Ginn	Pamphlet	\$ 1.00
Continuous Revival	Norman Grubb	46 pages	\$ 3.00
C. T. Studd, Cricketer & Pioneer (biography) (1933)	Norman Grubb	241 pages	\$ 7.00
Intercession In Action (1991)	Norman Grubb	38 pages	\$ 2.00
No Independent Self (1986)	Norman Grubb	Pamphlet	\$ 1.00
Paul's Key to the Liberated Life: Romans 6-8 (1988)	Norman Grubb	Pamphlet	\$ 2.00
Rees Howells, Intercessor (biography) (1952)	Norman Grubb	263 pages	\$ 8.00
The Key To Everything (c. 1960)	Norman Grubb	Pamphlet	\$ 2.00
The Law of Faith (1947)	Norman Grubb	212 pages	\$10.00
To All Believers... It's as Simple as This (1986)	Norman Grubb	33 pages	\$ 2.00
Touching the Invisible (1940)	Norman Grubb	64 pages	\$ 3.00
Who Am I? (1974)	Norman Grubb	165 pages	\$ 8.00
Yes, I Am (1982)	Norman Grubb	291 pages	\$12.00
Reaching Out Through Conferences (handbook)	Pat Mace	Pamphlet	Free
Alphabet Soup (1992)	Page Prewitt	Pamphlet	\$ 2.00
A Lawyer Tells It Like It Is (1990)	Tom Prewitt	Pamphlet	\$ 1.00
The Lame Take the Prey (autobiography) (1968)	Alfred Ruscoe	154 pages	\$ 4.50
The Chocolate Soldier	C.T. Studd	Pamphlet	\$ 1.00
Fool and Fanatic? (excerpts from letters)	C.T. Studd	128 pages	\$ 4.00
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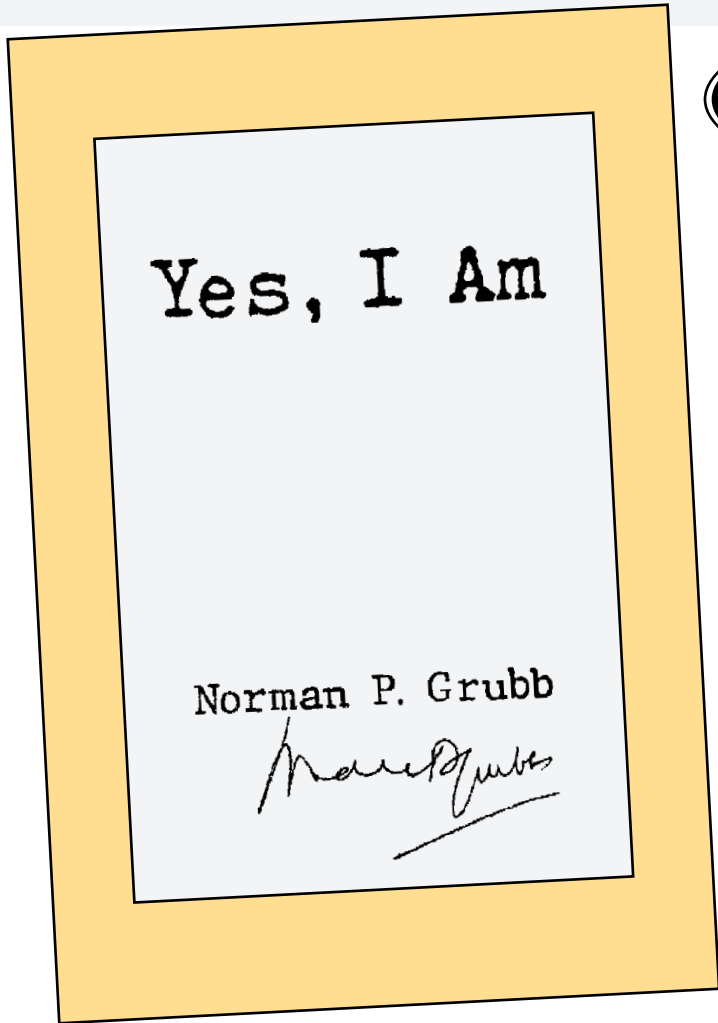
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