

The **INTERCESSOR**

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

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“If my people,
which are called by my name,
shall humble themselves,
and pray, and seek my face,
and turn from their wicked ways;
then will I hear from heaven,
and will forgive their sin,
and will heal their land.”



–II Chronicles 7:14, KJV

The INTERCESSOR

The newsmagazine of
Zerubbabel, Inc.

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Editor's Note

This is a special and unusual issue of *The Intercessor*. It is late coming to you because, after September 11, we took the time to assemble a group of articles that we believe presents an appropriate faith response to an unprecedented circumstance. We have never before addressed specific current events in these pages. However, we are living through a situation and in a time that is beyond politics and opinion. We are privileged to be watching God on the move in a more dramatic and visible way than many of us have ever witnessed.

Scott Prewitt went to the Pentagon as a member of a Baptist Men's Disaster Relief team the day after it was struck and his article, aptly titled "9-11-01," is an eye-witness account of God's rescue mission there—a rescue that was spiritual as well as physical. Our British friends weigh in with their reaction to the events in America in the British Fall Conference report, which was held in October. Brett Burrowes was actually in England on September 11. In "Evil in God's Plan" he records his personal response and then asks the question we heard in all its variations over and over: "It all feels so unfair and unjust: we are all powerless and helpless before death. Where is God in all this? Why did He permit it to happen?" Brett's answer may seem difficult to accept at first, until we realize that we are ultimately only safe if our God is totally in control of what happens in His world. Our comfort and hope rest solely in His providence. Norman Grubb's classic chapter, "God Determines, Not Permits" from *Who Am I?*, explains this point with great clarity.

The Psalms included in this issue touch on this point as well, communicating it as only the Psalms can.

The underlying cause of human evil—the very topic now being discussed by commentators of all stripes—is investigated in "The Fall of Man" by Norman Grubb. We must choose, for choice defines personhood, and we must suffer the eternal consequences of our choices. That choice, faced by Lucifer, Adam, and all of us, is clearly presented in "The Revolution," referring to the revolution in a life that changes from Satan's control to Christ's control. The revolution must be worldwide in scope, and both Norman and his father-in-law, C.T. Studd, shout the rallying cry in "The Secret" and "The Whole World for Jesus Now," reviewed by Janie Prewitt. We are in a war—a war against "spiritual wickedness in high places," and we are all commanded to fight.

Our best weapon in this war is faith. "Words to Live By" and "To Think

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God Determines, Not Permits

by Norman Grubb

The following is excerpted from a chapter of the same title in Who Am I?. At a time when so many are asking, "Why did this happen?", Norman's words here are all the more timely.

We are daringly saying that wherever there is a need, small or great, wherever there is a disturbed or tragic situation, God is not just looking on and to be called upon to intervene. No, God is the Real One right in the situation, and it is only His distorted clothing; and we preserve the clothing by believing it to be the real.

Now in utmost simplicity, without changing an outward thing, let us transfer our believings. That's all. Let us deliberately affirm, against all appearance, that this is not the difficulty it appears to be. Instead of looking at the situation, let us look through—to God, again not afar off, but the very situation being He in disguise. He with supply, He with solution, He with change, where we only see the opposite.

Then let us take it further. Let us specifically believe that He is coming through and will manifest Himself. Let it be specific so that it is an inner word of faith; and the best way such an inner word takes outer form is by praise. All we have now done is to transfer our believing from the negative to Him the Positive, and it is our believing which lets Him through. Our believing doesn't do a

thing in itself. God is the doer. God is the one who deliberately put us in this problem situation and thus awakens us to get into faith action. And the faith action is my responsibility as a son of God, invested with authority to be the one by whose word of faith He reveals Himself in some concrete form. He is already there. The supply is there for He is the supply, where our human eyes see only the need. We merely, by our word of faith, affirm His fulfilling presence. Just as at the beginning the Word said, 'Let there be light, and there was light.'

Now let us backtrack and go into this in more detail, just because it is so revolutionary and universal in its application.

First, there is our necessary basis of seeing God in everything and everybody. The universe is God manifesting Himself, Spirit slowed down to the point of visibility. We either 'see through' to that wonderful fact, or we don't. If we don't, there is not much point in following through along the lines in which Jesus evidently 'saw through' to His Father, the hidden presence in the apparent conditions of material need, disease, or death. But, if we do, then that which needs strong confirmation, if we are to be strong in faith under any conditions, is the certainty that God doesn't sit by and 'permit' various adverse or tragic situations; but He actually 'determines' them.

This gives me boldness and authority to say what would seem to the outward eye to be clearly contrary to the character of God as love, that whatever befalls me, or whatever apparent horrors are happening in the world, God sent those, God determined that—not just permitted them. And I think we see the explanation clearly enough when we have got it clear that outer sufferings are not the real suffering, but inner sorrow is in other words, the way we take a thing.

We saw in the account of the Fall that suffering was to be humanity's greatest blessing. Even before there was a human race, we are told in Hebrews 2:10 that the only way the Father could have a matured, perfected family of sons could be by His own Son, their Creator, becoming perfected as Leader-Saviour and Elder Brother by sufferings. Why? Because only by opposites can a thing be known in its reality: only by a full experience of the wrong way can we be established in the right.

So sufferings cry out to us that something is dreadfully wrong with our condition, and compel us to find our release from them, and from their inner sorrow which is their effect on us. In our blindness, which attributes the suffering to the outward conditions which appear to make us suffer, we seek to escape by altering outward conditions. But at last, by His merciful pressures on us by suffering,

the Father compels us to face up to the truth: that our true sufferings are within and not without. They are because we are inwardly committing the fundamental sin of 'the evil heart of unbelief.' We know in our inner beings whose offspring we are, but we refuse to bend our stiff necks and inwardly acknowledge that our true suffering is our rebellious, resenting, resisting inner attitude. We refuse to acknowledge Him in our true suffering situations, and accept Him in His love, in place of questioning how He can be responsible for what is happening to us. And we escape it still further by looking at the sufferings of others and asking how God can be responsible for that, not yet knowing in ourselves that all sufferings are purposed as redemptive in the individual lives of each sufferer; and the only true sufferer is the perpetrator, unless it brings him also to repentance.

But thank God we can come to this final point of reversing our antagonism, only because He first revealed Himself to us in outward form by His forgiving and restoring love in His Son, who has suffered with and for us. When at last we do that, and transfer our believngs from our outward suffering conditions and our consequent resistance to them and our defiance of Himself in them, and believe in Him and His word of grace with no strings or questionings attached, then we have found the key and turned it in the lock: our real suffering was our inner unbelief.

We now see through to Him alone who purposed these outer sufferings to establish us—the only way to do so. We now recognize by faith that it is He coming through in some

perfect manifestation of Himself in love and power. The sufferings are only the outer shadow cast by our unbelief. Then we praise and rejoice, the joy of birth swallows up the pangs of travail; and we begin to practise the fundamental principle of no longer seeing anything as evil to us, or a problem, or a frustration. We don't 'see' those things. There are no prison bars left, for there is no outer prison to this eye of faith which sees only the Father in perfection in all things. For whatever the outer situation, in our inner selves we can always believe and praise that this is God's perfection for ourselves; and then our outer prison conditions are found to be open doors to share the same secret with the many others around us in their desperate sorrows, because they have got these outer sufferings and outer bondages questions as confused as we had. We are free—free to love—and he that loves has God dwelling in him and His love perfected in him. The whole question of suffering, its meaning and values, is largely the theme of Peter's first letter.

So now we have the grounds for the change from the negative to the positive believing which has to take place in every incident small or large. It is as revolutionary as we have eyes to see it. Everything in our lives is as we see it in the outer form—every material thing, every person, every happening. We are believing what our eyes see. That is the only way we know how to live as common sense people, and we call that reality. But what if it isn't? If it is only an outer material form, just as my body is my outer form; and reality is spirit, God manifested through forms?

Now if I begin to be absurd enough to practice the habit of seeing everything and everybody and every happening in that dimension, how do I act? First, I act perfectly normal in relation to everything and everybody. I get on with living. But then all sorts of things happen that I would like to see different—again both things and people. Well, some changes and supplies are within my reach, I can handle them. Very well I do. But some are not. Now I am reaching nearer the bone. It is here that I am getting my practice in acting as a son of God, a spirit-person, not a matter-person. I look right through that situation, practical need, or whatever, and I say, 'That is only appearance. That is real on the matter world level, but I'm not really living there.' In my real self, my inner spirit joined to God's Spirit, that need is not real to me. It is not there to me. I only see my God of all supply where my natural eyes see only the lack.

That is how we 'die' to the natural outlook. We are seeing through. If it was God who put us in this place of need, then that is only the reverse side of His coin, and we don't live on the reverse side, and don't see it. The other side is the supply already there, for He is always all fullness. So now by the 'renewing of our minds,' we are beginning to see clearly. He meant us to have the problem to have practice in not seeing the problem but only Himself at the inner centre. So we now transfer our believing from natural seeing to seeing in the Spirit. We are now believing Him, and the problem (to us unreal) only His outer clothing.

Psalm 46

King James Version

- 1 God is our refuge and strength, a very present help in trouble.
- 2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
- 3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.
- 4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
- 5 God is in the midst of her; she shall not be moved: God shall help her, and that right early.
- 6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
- 7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.
- 8 Come, behold the works of the LORD, what desolations he hath made in the earth.
- 9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
- 10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.
- 11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

New Living Translation

- 1 God is our refuge and strength, always ready to help in times of trouble.
- 2 So we will not fear, even if earthquakes come and the mountains crumble into the sea.
- 3 Let the oceans roar and foam. Let the mountains tremble as the waters surge!
- 4 A river brings joy to the city of our God, the sacred home of the Most High.
- 5 God himself lives in that city; it cannot be destroyed. God will protect it at the break of day.
- 6 The nations are in an uproar, and kingdoms crumble! God thunders, and the earth melts!
- 7 The LORD Almighty is here among us; the God of Israel is our fortress.
- 8 Come, see the glorious works of the LORD: See how he brings destruction upon the world
- 9 and causes wars to end throughout the earth. He breaks the bow and snaps the spear in two; he burns the shields with fire.
- 10 "Be silent, and know that I am God! I will be honored by every nation. I will be honored throughout the world."
- 11 The LORD Almighty is here among us; the God of Israel is our fortress.

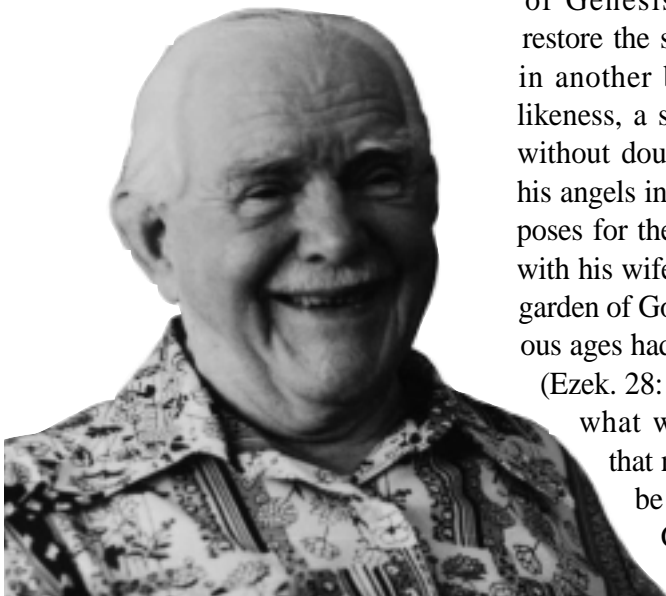
The Fall of Man

by Norman Grubb

In the last issue of The Intercessor Norman delved into the origin of evil, and called Satan's choice to be his own god "History's darkest moment." Now we look at man's fall, and begin to understand how Satan gained entrance into humanity and infected us with his lie of independence.

We now proceed to "the first man Adam," and the important lessons we have to learn from him. The investigations in recent articles, going to the sources of things in God and the origin of evil, have not been easy; but to those who, like myself, have always sought for a solid foundation under their spiritual feet, I hope they may have given light and understanding, even as I have derived so much light from the writings of men of God in their "openings" on the Scriptures.

We must first take a glance at the creation of this present world order,



though we need not spend much time on it. It seems clear that between the first and second verses of Genesis 1 is the fall of Lucifer and his followers, and the consequent chaos in this world system, over which he ruled, and which he still claims to control (Luke 4: 6), a claim recognized by the Lord Jesus in calling him "the prince of this world." A spirit forms its own body according to its own essence, therefore when that power-spirit, Lucifer, became the devil, his realm as well as his accompanying hosts shared in the chaotic conse-

If Adam and his race were to be in fellowship with God, they must be both intelligent and free. God cannot have fellowship with automata.

quences of the rebellion. In the creation of Genesis 1, God intervened to restore the situation. His plan centred in another being, made in His own likeness, a spirit with soul and body, without doubt to replace Lucifer and his angels in fulfilling God's final purposes for the world. This man, Adam, with his wife, Eve, He put in Eden the garden of God, just as Lucifer in previous ages had been in that same garden (Ezek. 28: 13). Now let us remember what we have learned already, that no human spirit, created to be God's fellow and son has God's nature in himself. As a created self, he is

empty of goodness and love. He can only by himself, in his basic selfhood, become a self-centred devil. His created spirit has been made for one purpose—for union: to be a container of and co-operator with another Spirit, the Father, Son and Spirit, the perfect One.

The Necessity of Freedom

But another fact must be noticed. If Adam and his race were to be in fellowship with God, they must be both intelligent and free. God cannot have fellowship with automata. Each must know what he does, and do it voluntarily. That is the key to God's long dealings with humanity. He must have free lovers, free servants, free sons. However long it takes, whatever tragedies or disasters there may be on the way, the kingdom of heaven must be peopled with willing subjects who love to be what they are. They must therefore clearly understand the conditions of their creation, both their endowments and limitations; they must learn their innate emptiness of all good, and in what relationship of grace and union they are for ever to be, creature with Creator, sons with Father, human spirit with God the Spirit. Then having learned and seen that place of dependence for which alone they are made, they must come of their own volition to cast themselves forever upon the One for whom they were made; they must be His lovers by conviction, His bond-slaves for eternity by intelligent and delighted choice.

Now watch the strategy of God. He makes Adam, we are told, “a living soul.” Is that not enough? Yet two verses later, when He had put him into the garden, we read that in the exact centre of the garden was a special tree, the tree of life, and near to it, though not in the centre, the other tree. But why a tree of life, when he already had life? We know the answer of course, but Adam had to discover it. Alas, he never did. All Adam had, all that a Creator can give a creature, was a natural life, which can do nothing good of itself: We are told what that tree of life was, for after the disobedience, God put cherubim at the entrance of the garden lest they should take of the tree and “live for ever.” That tree was the gift of eternal life, and eternal life is Jesus. Doubtless both trees were symbolic. We have the counterpart in the bread and wine of the Lord’s supper. There is no merit in the actual elements; but the taking of them is the outward testimony to the inward act of faith; behind the symbols we see Jesus and our faith partakes of Him. So the taking of the fruit of either tree would indicate the act of faith which received either Christ or Satan into the heart.

A Test for Adam?

Most mistakenly we often seem to think that God put Adam there to test him, to see whether he would obey or not. Not so. It was because by no other means could he discover his own innate helplessness.

It was not as we often erroneously think, that Adam could have done the good deed of rejecting the advances of Satan. If that were so, man could be good by his own unaided effort. But he was placed between those two trees to

learn that of himself he can do nothing good, and is not expected to! It was to teach him the basic fact of his creation, that his own human spirit is an empty helpless vessel so far as living the good life is concerned: “in me, that is in my flesh (my humanity) dwelleth no good thing.” He was not created to be good. He was created to be indwelt by the Good One, and the negative command not to eat of the tree, followed by the direct temptation to do so, was not to stir into action some potential capacity in Adam for obedience and goodness, to demonstrate that he could be good if he would; but to reveal to him the one

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essential point he had to learn about himself, that he was created helpless so far as being and doing good is concerned: and then that his little human spirit had one marvellous potentiality; it could be the container of the Divine Spirit via the tree of life, and yet not lose its own individuality in being so; but that the two can dwell together, each in the other, in an eternal fruitful bond of union, the human being the delighted and loving bonds slave of the Divine.

The Lesson God Intended

This fundamental lesson about ourselves and Himself, which even redeemed humanity is learning so painfully and slowly, and millions, alas,

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!

never learning at all, could have been learned by Adam and Eve at the crisis of their temptation. That strange negative command not to eat of that one tree, when all else that God did and said to them was so gracious, good and positive, must have had the effect that all commands have on a human being; it must have aroused questioning, inquisitiveness, and produced the contrary desire to do the forbidden thing, leading finally to the direct temptation and solicitation to do it. But somewhere or other along the trail of this contrary desire, this disturbing antagonism to the One who had given them all good things and in whose presence they were living, they could have faced up to their condition, and inquired of God why they felt a pull in this forbidden direction and what they were to do about it. It was then that their attention would have been directed to the tree of life.

In all things the law of demand and supply is at work. We seek and we get what we first need. The hungry and thirsty are filled. Every indication is that Adam saw nothing that appealed to him in the tree of life, because he saw no need of it; he had life enough by virtue of his creation; what more did he need? He was self-sufficient, so he thought. He had to learn—but learned too late—that natural man is a slave to his own desires, and must always be so. That which captures his affections holds him in its chains. Nor can he free himself from the false by mere resistance: the very motions of resistance focus his attention yet more on the thing which enslaves him: he may hate it, he may fight it, but to be delivered from it can only be by the captive being led captive: a counter attraction, an enslavement: a new master must be

substituted for the old; it must be “the expulsive power of a new affection.” That is the law of man’s being. The fruit of the tree of life, the indwelling Christ, was God’s provision for Adam’s hungry, fascinated, yielding and helpless spirit: with Christ in him the temptation would have lost its power and his eyes would have been opened to the great delusion; but he never saw and never sought, and humanity still stumbles along the dark road of blinded self-effort.

The Difference Between the Fall of Satan and of Man

But between the fall of Satan and that of man there is an important difference. There are those, according to the

But between the fall of Satan and that of man there is an important difference.... Satan in his fall dethroned God and enthroned self by a deliberate attitude of will. Eve, on the other hand, was deceived into her act of disobedience.

Scriptures, whom God cannot recall. The fallen angels are among these. So are human beings who add to their ignorance a persistent refusal to respond to His grace and truth, and a persistent allegiance to Satan. They start as fallen humans, they end as devils. Satan in his fall dethroned God and enthroned self by a deliberate attitude of will. Eve, on the other hand, was deceived into her act of disobedience; it was not so much deliberate antagonism to God as desire to indulge the lust of the flesh, the lust of the eyes and the pride of life; Adam indeed sinned wil-

fully, but rather to go along with his wife; that is why these sins have such a hold on humanity. But they were not deliberately anti-God; rather, just pro-self and pro-world. They ate of the tree of good and evil; they still could know, discern and appreciate the good. God could talk to them and they could hear and answer. God could both pronounce judgment and give them hope of a deliverer. Not yet for them had values been totally reversed, good become evil, and evil good. There was in them the light that lights every man that cometh into the world, the light of conscience. They had become children of the devil, as we all are by nature; they had walked out into the night of the great delusion, that self can get on by itself: In such a lost condition we are “by nature children of wrath”; we are not merely blinded and self-deceived, but also guilty, deliberate sinners and enemies; we are on our way to the lake of fire, prepared for the devil and his angels; but we are still savable and reachable by the long arm of grace.

Humanity’s Tragic Error

Mr. Earl Hitchcock, a student of the writings of Jacob Boehme, gives this adequate summary of what we have been saying. “Oh, if the world could see that God in Himself outside of creation wills nothing but God, He creates nothing but good: that Jesus Christ is the object of His affection, that the Son is the Sun that shineth upon all in nature to produce the same life of God.

“If they could see that all of our troubles come from the fall of Lucifer and its results: that the first earth went into chaos and confusion, a mass of rebellious nature, neutrons and protons

within the atom exploding to their own ruination: that this was all set off and triggered by self-will, self-imagination, self-assertion with the ego in predominance: that the devil is the result of the reaction of God in nature, the power of God in nature which was blessing nature, when upset by created self, went into a chemical reaction that was chaotic; the eternal nature, when fallen, became diabolic nature, that is that part of eternal nature that entered into self, not all of eternal nature, but just that part which Lucifer controlled.

“It was only the loving graciousness of God in the Son which recreated order out of disorder and gave man the privilege of restoring and repopulating the earth of good and evil we are now in. Man was given world dominion to rule this earth in righteousness by the power of the Triune God residing within him, by his becoming a god-man full of the light of the Shekinah Glory; he was to be the walking, talking tabernacle of the Triune God in nature.

“Man’s great trial came upon him because he was residing in a body taken from the fallen and restored earth. This gave the great enemy Lucifer a ground to work on in man, through his body. The conflict was too strong, because man was too earthly minded, too body conscious, too nature conscious. The carnal nature is too close to us, when once the mind agrees with the lower nature; it starts a fire that is fed with the oil of hell; but man’s mind had the ability of naming everything after its innate nature, and of restoring the lost paradise on the earth, and had a good start in the garden which was to be extended to the ends of the earth, if it could have been brought under the dominion of the Divine nature. Man’s trial would have

been for forty days until complete victory had been won, and there would never have been the record of a fallen race of Adam.

“The last hope of creation now rested only in its Creator. God in Jesus Christ had finally to defeat the enemy and open up a way for poor creation to return to glory again. All life, blessing and the fulfilment of the promises of God are only in Christ. He is the ‘seed’ to whom the promises were made. In Him nature can die to the core and become alive to the good, regenerated and harmonized in the dynamics of God. All things outside of Christ are in death, all evil manifestations such as sickness, anger, storms, earthquakes, are the workings of the perverted power of God in nature, or the reaction of the power of God in nature. All the judgments in Revelation are this power in nature: sores, water changed into blood, fire, hail, one third of the earth burned up, nature not giving her fruit. The last fire must convert all unintelligent nature back again.

“If the world could see this, they

would be only too happy to accept Jesus Christ as Saviour and Lord, the Bible would make sense to them, and there would be no atheism and all of this higher criticism, and charging God with sin and being the cause of rebellion and wars. But the devil is man’s great deceiver, he is jealous of man and working hard to cause his ultimate ruin. But thank God, redeemed man will take Lucifer’s vacated seat of power under Christ and will rule this earth once again.”

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.

To Think About...

God permits needs in our lives *that* He may *now* supply them in Christ. That is the point. Needs, shortages, problems are summonses to *faith*....For need is a shadow. And what casts a shadow? The light. No light, no shadow. The light of God’s fullness shines on this world. The oppositions of Satan, to which we add the sin of unbelief, have interposed themselves and cast the shadows of the lacks of this life. Christ has come to destroy that intervening barrier. Then to those who believe Him, it is no longer a barrier but a bluff—a challenge to faith.

—from *The Deep Things of God*

Zerubbabel Focus: *British/Irish Fellowship*

by Meryl Langley

Our fellowship is with the Father and with His Son, Jesus Christ.

—1 John 1:3

Both British and Irish groups meet separately for weekly Bible Study and fellowship. In Britain we gather together for Sunday lunch at the ‘Langleys.’ The afternoons are then spent reading, discussing, helping with projects etc. For example, recently Kim Rogers had the task of mailing 400 letters in connection with her employment—a daunting prospect for one individual. She brought all the papers, stationery and postage stamps over to Jackson Close. In no time many hands had made light work—the job was done. On occasions, if someone needs help with painting, repair jobs, etc., then fellowship ‘moves’ to that home.

Two weeks ago saw the departure of Mary Walsh, who was part of the British Fellowship for many years. She has returned to Ireland, her homeland, and is now part of the fellowship there. Mary’s testimony is an important part of the inter-connection of the British and Irish fellowships. In 1987 Mary—living in Ireland—responded to an invitation to attend the 1st British Conference, held in Capel, Surrey. She brought news of the Total Truth back to Ireland, but by 1990, Mary emigrated to London, seeking fellowship with others who had embraced the truth of their union with Christ. Amazingly, however, the very prospect of Mary’s departure was the

stimulus God used to lead Irene Gilson to find out more about what Mary had discovered. In that lay the seeds of the present Irish fellowship; and how interesting it is that after a decade Mary has returned full circle to Ireland.

In Britain, we hold monthly fellowship weekends. They run from Friday evening to Sunday afternoon. Christina Duncan from Scotland joins us, with perhaps one or two folks from Ireland and Brett Burrowes from the States, when he is in England. Our regular readers will know that Brett attends Durham University on a part-time basis and, when possible, plans his trips to England to coincide with our weekends.

Then we have our annual Easter Conference which runs from Easter Monday to the following Friday. These are usually held in Leicestershire, but next year (2002) it will be held in Northampton, just 5 minutes away from our fellowship home. Usually these are attended by our Irish and American friends and always prove invaluable. Each fall we have a weekend conference where, again, our Irish and American friends join us.

Without our realising it, it appears to have become a tradition that after Christmas each year, we travel to Ireland and spend 4 or 5 days with our folks there. These have always been very special times. I love to spend time with brothers and sisters on a day to day

basis—seeing where they shop, visiting their work places, brushing shoulders with the folks they regularly meet, and generally being involved in their everyday lives.

Last year was the first year in many that we were unable to hold the June Irish Conference. This was because of the hoof and mouth outbreak in England and we felt it was far too risky to travel to Ireland, particularly since Richard Gilson manages a pig farm!

Then, of course, both the Brits and the Irish travel to the States for Summer Camp in Boone. 1993 was the first time a few of our folks made the trip. Since then, this has become the highlight of our calendar. I can think of nothing to equal the 7 to 10 days that we, as an extended family, spend together.

So short a time ago who would believe that fellowship life as we have known it for so many years could potentially change so dramatically. In February last the first intimation we had that meeting together is a privilege and blessing not to be taken for granted was when the already mentioned outbreak of hoof and mouth disease prevented us from meeting at Easter and June. On an even bigger scale the events in Washington and New York of September 11th last, while throwing the safety of travelling to meet each other into question, focus us more keenly than ever on the spiritual battle that rages.

A Tremendous Revolution

by Norman Grubb

Jesus lays down His life on the cross, none taking it from Him except by His own choice, and God raises Him from the dead. The whole of Scripture interprets this for us as the judicial removal of the inevitable separation of the human race from God for eternity, which is the consequence of us being law-breakers (sinners), guilty, cursed, condemned. This was completed by Him Himself voluntarily taking the place of separation from God on the cross in our place, “bearing our sins in His own body on the tree”; His outpoured blood was the evidence of the completed sacrifice.

There would be no efficacy in the death of one man for another. That is why the root of our faith, John says, lies in the fact of the incarnation, “God manifest in the flesh”; so that this was God in human form, the source and upholder of the human race, being “the propitiation for our sins” in His death. The resurrection was the evidence that the atonement was so complete that all consciousness of sin and separation had disappeared for ever, and we who believe are “justified” (Rom. 4:25), legally pronounced as like the risen Christ Himself with “no stain on our character.” Forgiveness would not be enough, because though forgiven we remember what we did. Justification means we are as if the thing never happened.

Yet the blood of Christ shed for our sins would not be enough, if Christ crucified and risen was not the means of a total human revolution, the change of gods in the centre of our personality—

from occupation by the spirit of error to occupation by the Spirit of truth (1 John 4:6). To have the consequences of a permanent condition of being law-breakers, a life in hell, removed by “the precious blood of Christ,” would not be enough if we humans remained possessed and continually motivated by this spirit of error. Only if there is a change of inner indwelling God, and thus change of motivation, can there be this full deliverance. And this Paul revealed to us as having been revealed to him, particularly in his Romans and Galatians letters. When Christ died, this was the human race on that cross, for He was our representative. So in that identification He was in God’s sight “made sin.”

Sin is the character of the sin-spirit which produces the sins, and the human race has this spirit within it. Then in His death, it is said “He died unto sin,” for death separates body from spirit, and this separated all who believe from that false god. His burial (still representing all of us “buried with Him”) indicated that there was a dead body in the tomb with no spirit. The resurrection (still we risen with Him) was the entry and union of the Spirit of God with the dead body which represented the human race. And here was the change of gods, by the grace of God, completed for all of us who exercise our free capacity of choice in receiving, recognizing and affirming our union with Him.

Now our choice changes, when through repentance (change of mind) we are ready to discard our old faith in

our self-life, recognize our wrongdoings, and transfer our choice of faith to salvation through Christ. What we take, takes us. We take Jesus, He takes us; and the consequence is God’s love shed abroad in our hearts. We begin, compulsively, not of duty but by a new dynamic, the tremendous revolution of a human being, the new birth, in which for the first time in our human history we begin to love somebody else more than ourselves. We start by loving Him who died for us. But when we love Him, we also begin to love people, for He is identified with people. But it is not our love. By no means so, because human love can only be self-love. It is God’s own love shed abroad in our hearts by His Spirit (Rom. 5:5). We have begun to be, not to have the eternal love. We have come home, the prodigal to the Father. Only it is an inner spiritual home-coming of which the parable is an outer symbol. Our home-coming is a union of spirit with Spirit. We have become branches of the Vine, one entity, one person as Head and body make a person; and as a branch is the spontaneous expression of the tree-life, we are the tree in one of its local forms.

This is what the creation of man in the image of God meant—that we should be little Christs, Jesus in human form. This is why God was manifest in the flesh in Jesus—that the meaning of manhood might be completely seen in Him and then become possible through His atoning work.

—from *Once Caught, No Escape*

9-11-01

by Scott Prewitt

For me, September 11, 2001 started just like any other day. I was driving into work and listening to the radio when I heard the news at 8:50. At the time, the radio was reporting that a small plane had crashed into one of the World Trade Center towers. I did not think much of it, but I decided to turn on the TV when I arrived at my office to see what it looked like.

I tuned into the news about 30 seconds after the second plane hit. I could not believe what I was seeing. The broadcasters were still trying to speculate what type of plane it was, but I knew that this had to be a large commercial aircraft. I am a flying enthusiast, and I know what most commercial and private aircraft look like. I knew right away that the second plane was a wide-body aircraft, so I knew something horrible was unfolding here. The TV footage showed beautiful blue skies over New York City with miles and miles of clear visibility. There was no way this could be a freakish problem with air-traffic control; even if they had a total system failure, no pilot would ever fly into a building by accident.

The rest of the event unfolded as our nation and the rest of the world watched in horror. I was completely shocked, dazed, and distraught. As the

news continued to show the second plane hit the tower, they suddenly switched to a live shot somewhere else. Before they could put up a graphic, I could tell that underneath billows of black smoke, the Pentagon was on fire. I remember loudly saying, "Oh no, that's the Pentagon." My colleagues in the office watched with me in horror as the news showed the building burning out of control. I knew that the depth of

other and tried to discuss what was going on. Finally, I received a call from my sister saying that Tony was safely on the ground in Memphis, Tennessee. His flight landed there after they had been flying for about an hour.

The call I was waiting for came at about one o'clock that afternoon. Dan Norman serves as the regional coordinator for the North Carolina Baptist Men's disaster relief unit in our area. I

have volunteered as a team member for disaster relief for about six years. The disaster relief team goes into areas hard-hit by natural disasters throughout the southeastern United States. The team is responsible for setting up a mobile kitchen and serving meals to victims of disasters as well as those who help in the aftermath. We usually

serve many volunteers, police, fire, and military personnel. The mobile kitchens are loaded on large trucks and driven right into affected areas.

I have worked several floods and multiple hurricanes. North Carolina has seen several major hurricanes hit the coast in the past several years, so our team has unfortunately had plenty of practice working in the kitchen. However, we have had no experience working in a situation like what we would face now. I wondered if we



the disaster was not over. Our country was under attack.

My fear grew through the morning because my brother-in-law Tony was traveling that day by air. He was flying from Charlotte, North Carolina to Los Angeles that morning. He was out of contact, and there was no way for me or anyone else in my family to know that he was safe. The day became more surreal by the minute. The phone rang and rang through the morning as family and friends called to check in with each

would be called to step-in and assist in the relief effort from the terrorist attacks. My emotions were mixed; I could hardly come to terms with the horror of the attacks, but I knew God could use me no matter how I felt.

Skip Greene also called me a few minutes later to tell me that our unit was on alert and that we should expect to move out sometime Wednesday morning. He did not have any final word on exactly where we were going or exactly when we would get there, so I was restless for the remainder of the day wondering where we would go and what this new kind of disaster would be like. Plus, I just kept watching the images over and over again of planes crashing into buildings and people running and screaming. Through it all, I constantly affirmed to myself that God was in complete control of this, and he would use the tragedy as a triumph.

That evening my family gathered at my mother's home to be together and share in the day's events. Our family has been a close-knit group for years, but this night took on special meaning to us. We were so thankful to all be together in the same place (except for Tony who we knew was safe and would be driving back to Boone the next day) and not be scattered about the country. I know so many others around the country experienced a special closeness with family and friends that night and in the days to follow. Families and friends all across the country did lots of soul searching and inventorying of their lives. It did not

take much time for practically the whole nation to realize that people are what matter—friends and family and relationships are what God puts in front of all of us as His means to express His love to each other. I believe that our nation was quickly turning on its heels and moving quickly to God.

Several times that afternoon and evening, I called Dan and Skip to see if there was any definitive word on where our unit would go and when we would leave. They heard nothing, and this kept me unsettled on top of the rest of the events of the day. By the time we were



ready to leave my mother's house, it was about ten o'clock that night, and we had no word on our final status. Driving home, my mobile phone rang. It was Dan, "We are leaving in one hour and we are going to the Pentagon." Wow! My surreal day had just taken a turn into even stranger territory. We had all guessed that we would be going to New York City and that we would leave sometime on Wednesday morning. As usual, though, God has His plans beyond what we can imagine.

Our team gathered in the parking lot of the First Baptist Church of Boone

at eleven o'clock and prepared to leave. Skip prayed that God would bless us and keep us from harm and use us as his servants of mercy. We loaded up in several vans, and off we went. All totaled, there were thirty-five of us going to set up the unit and serve. We drove all through the night through North Carolina and Virginia. I took the late-night shift and found a radio station that was broadcasting the news instead of regular programming, and that helped me stay awake. I felt like I could not hear enough about the events of the day. I wanted to know every angle and every

bit of news and every lead in the investigation.

We stopped for breakfast just after daybreak, and we were only about two hours outside of the capital then. We were all anxious as to what would soon follow. We were really close, and we did not know what this disaster would be like. We continued to drive on, and as we got closer and closer, the mood became

more and more quiet and reflective.

Traffic was moving pretty well outside of the city, but we knew we would be in for a tough time as we got closer to the Pentagon. Luckily, the head of the North American Baptist Mission's Board has some pull, and they were able to arrange a police escort to the Pentagon. We met our escort about ten miles outside of the city, and away we went. The best way I can describe the next ten miles is to compare it to the parting of the Red Sea. I do not know what it looked like for Moses and the Israelites, but I think I got a sense of it

that morning. We rode past traffic snarled in congestion that would have taken us hours to crawl through. It was a real blessing for us to be able to hurry to the site to get set up, plus it really helped us mentally. I'm glad that we did not have to be frustrated as we were stuck in traffic trying to get help to people who really needed it.

We drove with the windows down, and when we were about four miles out, we could smell smoke and fire. It got thicker as we got closer, and finally we topped the last hill and there it was, right in front of my eyes. The Pentagon was still burning and firemen continued to work to control the blaze. Again, it was totally surreal that here I was a part of this now, sensing the situation with all five senses. The smell of smoke and jet fuel was almost unbearable. My eyes burned. You could taste the soot in the air as you breathed. It was hot as we were only about

fifty yards away from the burning building. We pulled into the south parking lot of the pentagon at 8:40 A.M. Wednesday morning, exactly twenty-three hours after it had been hit.

We immediately got to work. We had lots to do to be ready to serve 3000 meals for supper that evening. The kitchen unit is a large covered trailer packed with cooking wares. Loaded onto the trailer are numerous pots and pans and utensils as well as portable stove burners. The centerpiece of the unit is two steam kettle cookers. Together, these can cook

1500 pounds of food in about an hour's time. The unit also has a propane gas tank and an electric generator. The mobile kitchen is truly self-contained. After we arrive where we need to be, we can operate self-sufficiently for days.

The only thing we do not bring with us is the food. The disaster team is usually coordinated with the Red Cross emergency response teams, and the Red Cross is responsible for supplying us with the food to cook. As we began setting up the kitchen, I was assigned the responsibility of manag-



ing the inventory when it arrived. This was no surprise for me as I was in charge of inventory when our team went to the North Carolina coast to provide relief for the victims of hurricane Fran. At that disaster, I managed six tractor-trailer loads of food and was responsible for ten thousand meals each at breakfast, lunch, and dinner. We prepared so much food at that site that we had to have two forklifts on the job just to get food from the truck to the kitchen unit.

This disaster would be easier than the usual hurricane because we were

servicing much fewer meals, and we did not have to serve breakfast. A local McDonald's franchise minutes from the Pentagon had volunteered to make biscuits and mcmuffins for the 3000 folks there working the scene. It was truly amazing to see help pouring in from so many areas. We continued to set up the kitchen through the rest of the morning, and 100 yards away, the Pentagon continued to burn. Two tractor-trailers loaded with food arrived just before noon, and my task turned to menu management and inventory organization. Each time we

work a disaster, we have to wait for the food trucks to arrive before we can make our menu. Most of the food is canned, which is more sanitary plus it can be stored in a non-refrigerated environment. Some of the food is frozen, and some is refrigerated. On a disaster, we usually have a variety of entrees to serve such as chicken and dumplings,

stewed beef, chili, pot roast, and baked ham. We also serve vegetables such as corn, green beans, field peas, and mashed potatoes. Plus we usually serve pudding or applesauce for dessert, and a roll, and tea or coffee to drink.

I quickly surveyed the two trucks to get an idea of what we had, and then I jotted down a menu that would get us through the first three or four days. Next I unloaded the items that we would serve for dinner that evening and then organized the two trucks so that we could easily locate

items when we needed them in a hurry. Our unit was taking shape, and everyone was working hard to be able to serve that evening. By the middle of the afternoon, the hardest part was over for me. I had gotten the trucks organized, the evening meal was unloaded and being prepared, and I suddenly had little to do. A couple of us decided that we would walk closer to the building and survey the damage and rescue efforts as close as the security would let us. We did not realize at the time just what that would mean.

The police had set up a security perimeter at the street that runs completely around the building. Between the street and the Pentagon is about fifty yards of grass lawn, and this is where the numerous agencies were stationed and had set up makeshift command posts. Looking in that area was like looking into a bowl of alphabet soup. Local, state, and federal government agencies were all there. Most of them wear a simple shirt or jacket with the initials of their agency on them. We saw AFD, FBI, NTSB, NSA, ATF, APD, PPD, and USAF just to name a few. Plus, there were numerous military personnel wearing their fatigues. As we got closer to the security checkpoint, we noticed that the area had an unusual mood and that something very serious was about to take place. After asking around a few folks, we were told that President Bush and his top aides were about to make a trip to the Pentagon to view the damage and speak with the rescue workers on site.

We got as close as the Alexandria police let us, and we waited to see if we could get a glimpse of the

President. Time moved slowly on as the streets began filling up with more police and secret service personnel. At one point, on a hill behind where we were standing, a van pulled up and ten officers wearing all black and carrying the biggest automatic weapons I have ever seen got out and slowly disappeared into the bushes and trees behind us. It was strange to think that this spot that had been so vulnerable just a day before had quickly become one of the safest places on earth. A few officers were on motorcycles right in front of us, and we could hear the chatter on their police radios. Just like in the movies, we heard dispatchers and officers speak in code about the President, his security, and his whereabouts.

President Bush finally arrived, and I was thrilled to see him so close. He was only about forty feet away from where we were standing at the barricade when he got out of his limousine. He walked with his entourage into the secure area of the building and met with rescue personnel and reporters only feet away from where the airplane had slammed into the building. While he was there, a group of firefighters unfurled a huge American flag off of the side of the building just to the side where the building had collapsed. It was a stirring moment for everyone there, and most people I saw were crying. President Bush was in the compound for about twenty minutes, and then he made his way back towards his limousine. As he was about to get in, he looked towards the barricade where we were standing. There were several military folks near us, and we were all waving and clapping for him. The

President then proceeded to walk around his limousine and approach us all. I could not believe it. Here was the President of the United States walking over to this relatively insecure area to speak with some military personnel and some volunteers.

Just a day before, he had been a specified target of assassination, and then the next day, he was out in public speaking and shaking hands. He came over to where we were standing and spoke to the fatigue-clad army grunts, and he took a few pictures with them. Then, he walked right over to where my volunteer friends and I were standing. I shook his hand and told him "God bless you, Mr. President," and he said, "Thank You." As he made his way down the line, another Baptist volunteer was able to tell him a little bit about our group and our mission. He paused to thank us for being real 'soldiers of compassion' and then slapped my friend Charlie on the back with the charm of a man from Texas. We were all very impressed that the President would go out of his way to see folks like us, especially considering the circumstances of the day. I also take great comfort in knowing that our nation is being led by what all signs point to a man of God who seeks His will in the decisions he makes.

Strangely, our time at the Pentagon was fairly easy and routine. We had a job to do, and we did it. At meals, sometimes we would sit next to some officials who were working inside the crash scene and get details of what they were seeing and doing. That was always interesting, and we would try to share in the expression of

BIBLE STUDY:

by Brett Burrowes

What happened on September 11th was a terrible tragedy. I did not lose anyone close to me when the Trade Centers collapsed, so I can only imagine what it must be like for those families who did lose someone. Bringing these terrorists to justice, as important as this is, must seem like small compensation for the loss of their loved ones. After all, nothing will bring back the family members and friends that are no longer living, not even the deaths of the terrorists. It all feels so unfair and unjust: we are all powerless and helpless before death.

So it seems natural to ask where is God in all this? Why did he permit it to happen? I can understand how God might permit me the daily troubles and annoyances of life, but this? This kind of event was not supposed to happen to us: such things never entered my mind: they were beyond the realm of possibility. For myself the myth of American invulnerability was shattered, not only because we are the most militarily powerful nation on earth, but simply because such things don't happen to us: we're America! But of course such things do happen to us and have. So again, I ask: where is God in all this?

The simplest answer is that God is where He has always been: right in the thick of things and at the heart of every circumstance. It is not as though the event happened while God was off napping somewhere or visiting some distant galaxy and He had to rush back as soon as He heard that some terrible event had happened because He wasn't paying attention. No, God had a purpose in what happened before the event ever occurred, though of course he did not cause the terrorists to do what they did. God does not merely respond to events in the world and turn them to the good: He is in control from the very beginning and nothing escapes His careful planning, though He is neither the source nor cause of evil. Hence Norman Grubb has written in his book *Who Am I*: "God Determines, not Permits." You might ask how God could have

a purpose in such an utterly evil thing such as this. Isn't He a God of love? Of course He is: God is not evil but completely good, loving and just. But whatever evil motivated the terrorists, God was ultimately in control of what happened on September 11th. God could have acted to prevent the terrorists from doing what they did, but He didn't. Why? Because He wills us to get the consequences of our free choices. Since we are persons who are made in the image of God, He has given us freedom, the free choice to be vessels of wrath or mercy. But our choice not only has consequences for our-

It seems natural to ask where is God in all this? Why did he permit it to happen? I can understand how God might permit me the daily troubles and annoyances of life, but this? This kind of event was not supposed to happen to us: such things never entered my mind: they were beyond the realm of possibility.

selves but consequences for others. Since the fall of Adam and Eve, we have been getting the consequences of our own evil choices and the consequences of the evil choices of others, and God wills us to get these consequences in order that we might turn back to Him.

Some may have trouble believing that a God of love could have a purpose such as act of evil. But God predetermined that Jesus would be murdered at the hands of evil men, as Peter says: "this man, *handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law*" (Acts 2:23). In fact, "both Herod and

Pontius Pilate, with the Gentiles and the peoples of Israel, gathered together against your holy servant Jesus, whom you anointed, *to do whatever your hand and your plan had predestined to take place.* (Acts 4:27-28). It hardly needs to be said that the most evil act in all of history was the unjust murder of Jesus on the cross. He alone is absolutely sinless (2 Cor 5:21), and therefore the only one completely undeserving of his fate. We all are sinners and therefore deserve to die (Rom 3:23, 6:23), and so if we die in some tragedy, we are after all only getting what we deserve. But Jesus did not deserve death, and so his death was a crime of unimaginable magnitude, and yet Scripture says that it happened *according to the definite plan and foreknowledge of God.* God's purpose in Christ's death was for our salvation, despite the intentions of evil men. In fact God used their evil intentions and actions to accomplish His purpose. God did not make these men evil; we are evil by our own choice. But given the fact that without Christ we are vessels of Satan, God simply uses us and Satan through us as His convenient agents to accomplish His plan.

If it is true that God predetermined and intended Christ's death, how much more it is true in our case. If it was "the Lord's will to crush him and to cause him to suffer" (Isa. 53:10), how much more that must be the case when we suffer. But God's purpose is not to cause us pain as if He were some kind of cosmic sadist, but always and only for our ultimate good. As Joseph said: what human beings meant for evil, God meant for good (Gen 50:20). His brothers had intended evil for him, selling him into slavery into Egypt, but God had intended to send Joseph ahead into Egypt in order to save his family from famine. The evil his brothers had intended was the convenient means by which God fulfilled His purposes. In the same way, the evil the terrorists intended was merely the convenient means by which God fulfilled His plan.

EVIL IN GOD'S PLAN

It is impossible to know all that God intends through this event, since for each of us God might have a different purpose through it. For unbelievers, what happened is a warning of coming judgment and the inevitability of death for us all. What happened is not simply an unjust event, but God's call to repent of their wicked, unbelieving life. After all, death is not an undeserved event, since we are all sinners (Rom 3:23) and the wages of sin are death (Rom 6:23). That the means of that death is unjust and wicked makes no difference, since it is God who decides in every single case the exact time when we will die: it is not chance or luck, it is not decided by terrorists or criminals, nor by diseases or accidents: God alone is the one who decides. He is absolutely sovereign over all that occurs and over the times of our deaths, including the deaths of every single person who died in the Trade Centers. This is a hard truth, but the people who died on September 11th died because it was their time to die. For Christians, death was an invitation to come home to be with Christ in heaven. Death is not the final word for us, we will be raised from the dead to enjoy eternal life in God's presence. For unbelievers, it was time to face God in judgment: "It is appointed for human beings to die once and then to face judgment" (Heb 9:27). For us who are still alive, their deaths are a warning: death comes to us all, so we need to be right with God in the present (by trusting in Christ) so that we do not face damnation when we die. For believers, this tragedy ought to spur us on to share the gospel with our unbelieving loved ones and friends, so that they do not have to face final judgment with fear.

For myself, what happened on September 11th was a warning not to trust in the American myth of invulnerability, that is, in our own strength as the most powerful nation in the world. as the hymn by Wesley states: "The arm of flesh will fail you." For me, it was a powerful reminder to trust in God alone and not in our strength to protect ourselves, since ultimately our

safety is in the hands of God no matter what we do to protect ourselves. This does not mean we do not take adequate steps to ensure our safety, both as individuals and as a nation, but ultimately our safety is in God's hands, as are all the events of our lives and the time of our death. God is sovereign over it all, and nothing happens apart from His plan. God's command is that we trust His sovereign love, no matter how events appear to contradict it.

Trusting in God's sovereign love does not mean, however, that our country should be passive in the face of what has

What is it that God wishes me to see through what has happened? Is God warning me to repent, is He shattering the myth of American invulnerability? Is He reminding us of our own powerlessness before death? God has many purposes in what happened, and probably as many purposes as there are of us. But each of us must ask ourselves: what is it that God has intended for me through this event?

happened. Our government was given the power of the sword in order to protect its citizens (Rom 13:4). But should we not "turn the other cheek," as Jesus commands us? First of all, this command applies to individuals, not governments. Secondly, this command simply means not to seek revenge for harm done to one's person, which God forbids. The command not seek revenge, however, does not relieve us or our government from the responsibility of protecting others from evil when we have the ability to do so. This is especially true of a government which has the God-given responsibility to

protect its citizens. Not to respond to and deal with the terrorists would be disobedience to God's mandate to the government; to bear the sword for the protection of the people. The failure to deal with the terrorists would mean that they would be free to continue terrorizing anyone who opposed them, and this would represent a real lack of love. Passivity and inaction in the face of evil is not love, but indifference and apathy towards our own people, and we can be grateful that our government has not chosen this sinful course of action.

Thus America's response to the terrorists would not be justifiable as mere revenge or retaliation for what was done to us, for God forbids the taking of revenge (Rom 12:19). Nor, despite the comments of our officials, should our purpose be one of justice, for how will death of the terrorists bring back our loved ones? We will have to wait until the final judgment and the resurrection from the dead for final justice. Ultimately our purpose in Afghanistan is not revenge, nor even justice, but the government legitimately acting to protect its people and prevent further attacks.

But even if our government's acts to protect us are justified, this should not prevent us from looking within ourselves and asking: what is it that God wishes me to see through what has happened? Is God warning me to repent, is He shattering the myth of American invulnerability? Is He reminding us of our own powerlessness before death? God has many purposes in what happened, and probably as many purposes as there are of us. But each of us must ask ourselves: what is it that God has intended for me through this event?

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Sabrina's Story

by Ginny Mansoor

Before I began the article I was asked to write for the Fall Intercessor following the 9-11-01 tragedy our family experienced its own. I hope others who have lost loved ones on September 11th would at least experience the peace that we have, knowing that Sabrina, while not physically with us on earth, is eternally with Jesus in heaven. We are including copies of her handwritten journal so Sabrina can tell her story in her own words.

I will never forget the sound of my husband's voice when he answered a call we received during the early morning hours of October 16th, 2001. Although I cannot recall his exact words, I know I will never be able to forget the tone—pure, unadulterated devastation.

We were awakened by the shrill ring of our phone shortly after 1:00 a.m. Since I supposed it was the security company that services our business, I let my husband, Tony, take the call. But, it was not the security service. Instead, it was his sister Helen calling to tell Tony that his sister Sabrina had died only moments earlier. Sabrina was only thirty-three

years old and had absolutely no known medical problems. Her parents spoke to her on the phone at 7:30 p.m. and she seemed fine—just talking about something she had seen on the news and complaining of nothing. Then she put her two young children (4 and 21 months) to bed. Shortly thereafter, her husband Hank went to bed, leaving Sabrina alone to do her daily Bible study. (She studied about three hours per day, everyday!) The next thing he knew, Hank woke up to find Sabrina in bed next to him unable to breathe. Finding no pulse, he started CPR and called the paramedics. She never took another breath.

Needless to say, on a feelings level, we are devastated by the loss of Sabrina. At the same time we rejoice and celebrate with her. For now, she is reunited with Jesus and one day we will have the pleasure of fellowship with her again in heaven. Of this we are confident!

You may wonder how we can be so confident about Sabrina and her new home. We know that Jesus promised in John 3:16 that, "God so

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4-24-01

Today I finally write! I have been wanting to express myself since Feb. 27, 2001. That day was very special to me. I became a True Christian and established a relationship with God.

So many things in my life were just falling apart. Hank started a business, and we could not make the bills. Our only savings in the stock market took a dive down, so we came to the conclusion that I would have to get a job. Well that was Feb. 26, Monday. My life was empty. I felt it was the 1st time Hank had lost hope. He had always said I would stay home with the children and to see his attitude change not only hurt me but frightened me. I called my sister, his crying, my friends, Judy, Vicki, & Shanna. I felt lost for 2 days. In my heart it felt like my children were dying and I had to figure out a way to save them. Driving in the car, every thing looked

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different, almost blurred, coming through my eyes. I thought what can I do. I can not bear the thought of deserting my kids to get a job. I wanted to always be with my children. Would they know me when I picked them up from school at 5:30 everyday? I often wondered! How would weekends be. Always hurried grocery shopping, laundry, cleaning house, when would I see our children. I was Hopeless! The mornings would come and I could not move. I did not eat for 2 days. Most of my friends had nothing to say that would save me. I was looking for some words that would save me. I looked to the Internet for at home jobs & nothing. Then my friend Vicki told me "Pray about it." She had a situation come up in her life about staying home with her newborn and one day her prayers were answered, so she said mine could too. I listened to her and I

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prayed and prayed. At this point I thought maybe I should call my brother Tony, he is very religious so maybe he can help. Feb 27. - I called Tony and left him a message. I think he heard the urgency in my voice and called me back that night. Hank was home but in the other room. I told Tony our financial problems and my work dilemma. He then told me that the Bible "says a woman's place is in the home with the children, teaching and molding them to be God's little soldiers. He told me to work out a plan with Hank on this business so we could have a goal that Hank would look for other work. I discussed the option with Hank and he was not very happy which I can see why! I went against my husband's dream. I knew deep down he could get this business going but how long would it take! I felt like

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me going back to work was his fault. What happened to all our money, & Security, it was gone. A few days passed and God, told me give your husband support that he needs and help him with the business. So I did.

Back to my phone call with Tony. I hung up crying and still not feeling great. I started reading the Bible looking for answers but found nothing. Then about 10pm. I received another call from Tony. He said that he and his wife were talking and they wondered if Hank & I were saved. I said "Yes" very defensively. I believe in God! Tony sort of backed off and said well I just wanted to make sure you asked, Jesus to come into your heart and be with you and guide you and to repent, Ask God to forgive you for being a sinner. When I got off the phone with Tony I

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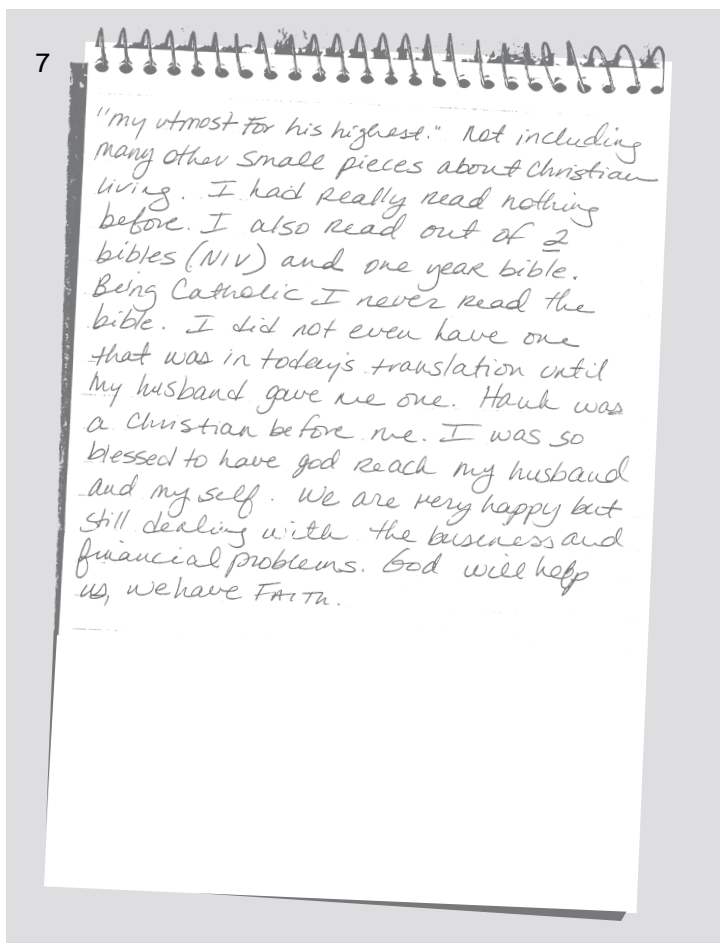
thought, "well I never actually said those exact words to God before." So I said why not what do I have to lose. I said those things to God and I meant them in a way that is unchangeable.

I felt so much better! I read the bible and still I cried out for the first time the next day Wed. Feb 28. I went to Highland's Pres. Women's Bible study. I had been wanting to attend but never had. I was so happy I went. That bible study, I had to hold back my tears. I can't even remember what it was about but I do remember them saying God can do anything and if we follow in his ways and do what he asks then all will be o.k. I came out feeling alive. I suddenly felt God was my hope.

Later I learned that if I would give it all up to God he will lead me. I suddenly stopped

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crying at the thought of anything. I continued praying to receive God's direction. Then the next day Hank came home and said "I don't want you to get a job. we will manage." It was like God was holding me in his hands. My whole outlook on life changed. I realized how powerful God's word is. Now my worries are not there. I know that we must wait for God's answers with no worries. If we trust in him the all will be fine. I am a true Christian. I am eager to learn more about God and I am reading anything that is going to make me a better Christian. I have read two Larry Burkett books, one called "Using your money wisely" & "Debt free living". Also have read "Today" March & April daily devotionals, "Loving Obedience" and "The Prayer of Jabez" and currently reading



loved the world that he gave his only begotten son that whosoever believeth in him shall not perish but have everlasting life." Sabrina did believe this with her whole heart, and when Jesus "knocked at the door" of her heart she said yes and invited him to be her savior and live in her heart. How do I know? Because Tony had the extreme privilege and pleasure of leading her to Christ! It is with bittersweet pleasure that I share with you the following, taken from Sabrina's journal, written in her own hand.

After accepting Christ as her Savior, Sabrina changed forever. She was a true example of what it means to be sold out for Christ. She could not get enough! She was always reading and studying God's word, because she really wanted to know what God expected of her and she wanted to live a right life. We laughed when she told me of how some of her Christian mentors warned her that she was actually studying too much. Sabrina said, "We are talking about God—the one who sent his only son to die for us. How can I study his word too much!"

More than anything, Sabrina wanted others to know what she knew—that Jesus had died for them as he did for her and that he could and would change their lives too if they would let him. If this is a decision you have never made, I beg you to do so now. More than ever, I now know that tomorrow is not a promise or a right. The Bible promises in John 12:24 that from death comes life. We would love to know that your life was changed or touched by Sabrina and her death.

Moses was learned in all the wisdom of the Egyptians, and was mighty in deeds and in words.

—Acts 7:22

Nothing in the life of Moses happened by chance. As an infant he was miraculously preserved from death and rescued by Pharaoh's daughter, and his own mother, who had risked her life to save him, became his nurse. God sent the princess down to the river that day and moved her to adopt the child as her own son. Moses had the best education that Egypt could give. He was probably the only person who could receive the Law from God and give it to the nation. See how the deliverer was being prepared.

Then came the day when he tried to deliver his own people himself and had to leave Egypt. He had made the great decision and identified himself with the people who were in bondage, and the writer of the letter to the Hebrews tells us, "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures of

Egypt" (Hebrews 11:24-26). When God wanted to choose a deliverer, was there a better man than the one who had tried to do it of his own accord? God will not use you until he sees that you are prepared to act yourself, and he will always find the one who carries the biggest burden. Moses always knew why he was living in Midian for those 40 years—because he had tried to deliver God's people. God had made a covenant with Abraham, with Isaac and with Jacob. Was there another man in the nation he could have used to carry out that covenant?

In the early chapters of Exodus we read of 40 years of a man's life. The wonderful steadiness of Moses in the tests in Egypt, with Pharaoh, the magicians and his own people, was due to the 40 years of death-life in Midian. The prince in Egypt became the shepherd of his father-in-law's sheep in the desert. You cannot be steady in a test while there is flesh undealt with, but Moses knew that his life had been forfeited and anything God would give him after that was better than death.

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

9-11-01

continued from page 15

our emotions with each other too. The hot meals we served were a great opportunity to reach those who needed help and were hurting. They also allowed us to be an earpiece and mouthpiece of God during this time when so many were turning to the Heavenly Father for answers. I will never forget the people I met there, and I am grateful that God used me to touch others with His love in the middle of the tragedy.

We came home on Saturday night having left the unit in the care of the next team from North Carolina. We worked for three days and nights, and our time was done. I was sad to leave in one sense, but I was thankful to be heading home to see and be with family and friends. I will probably never be quite able to explain everything I saw and felt there at the Pentagon for three days, but I do know that God called me to go, and I willingly answered His call. I am grateful to family back at home who picked up the slack for me which allowed me to be gone from work for three days. Mostly, I am thankful that we have a God who loves us and cares for us and has moved heaven and earth for us to know Him, and He promises us eternal peace if we call on His name and are saved by His grace. No tragedy on earth can ever separate us from His love.

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

CLOSING THE GATES OF HELL

The War of the Devil, the Agony of Humanity and the War of God alike appeal to us. We plead for real Contrition, Fasting, Prayer and Consecration among God's people. Humble contrite hearts will open to us the ear of God. By fasting and prayer we can even cast out devils. Real consecration shall be the precursor of Conquest. We cannot as at Pentecost all meet together in one place, but we can everywhere meet at the feet of Jesus. Let us meet there continually till HE rain Humility and Righteousness and Love and Valour and Obedience upon us, melting us down and moulding us into the image of Christ.

Thus shall Jesus deliver us from our idolatry of cliques and churches and castes and missions and "isms" and set all our hearts aflame for Jesus only, with one War Cry, "Jesus Christ and Him crucified." Thus shall we love one another as He has loved us, and the world will believe that we are the servants of God: thus shall we be one as Christ and the Father are one, and the world will believe that Jesus was sent of God to be the only Saviour of every human soul; and thus shall we advance under the Captaincy of the Holy Ghost, a united invincible army, to evangelize the world, to destroy the Kingdom of Satan, to pave the way for the coming Empire of Jesus Christ, and to hasten the return of the Blessed Son of God.

Such shall be the results of the evangelization of the world. The Reign of Christ—the Redemption of Humanity—the defeat and captivity of the Devil and the closing of the Gates of Hell.

—C.T. Studd

The spark that kindles revival is open confession of sin. That is logical when we think about it, although it is also the reason why we resent and resist it. Revival starts with conviction of sin, specific, surprising, and intense enough to make us determined to be rid of it. How can we do that? By repentance and confession, of course, leading to the cleansing blood. But that is not all. I belong to a company of God's people, and in most instances

does not leave me with a rag of self-righteousness, it is the capitulation of the final and most jealously guarded citadel of self. Are there not many occasions when the Spirit of God is manifestly at work through the word preached with power, we come to the edge—and stop short? Not for lack of conviction, but lack of obedience in open confession. We stop sometimes in a meeting and ask, Who wants revival? A number of the godly respond.

by Norman Grubb

Revival

my conviction of sin comes to a head when I am hearing God's word among them. Can I then possibly be honest in my repentance if I conceal it from them, when I lived among them with sin in my life, yet professing a righteousness which was not the real fact? Of course I cannot. "The sacrifices of God are a broken spirit," and that cannot mean broken before God, but stiff-necked before man.

Let us face it. Heart conviction is the smouldering embers of revival, but open confession and the cry for mercy is the lighted flame. And is not that where the hold-up comes? Confession before men

"Let those who want revival step forward." Out they come. Then what? How does revival come? The answer is always the same—"Begin it in me." But its beginnings are painful and costly. They are honest confession, not general prayer. "If my people humble themselves...then will I hear."

"I dwell...with him also that is of a contrite and humble spirit, to revive the spirit of the humble." Revival starts when we wait on God long enough to face our individual sins, not sin in its grosser forms which most of us may not be committing, but in the subtle, finer forms of which we have spoken earlier; and when we are humbled and hungry and desperate enough to make open confession. A thousand instances prove the truth of this.

God's word specifically tells us that vital spiritual experience is bound up with open confession before men in conjunction with the private transac-

tion with Himself (Rom. 10:9), and it is a plain fact of revival history. Something happens to me personally when I break down in public, which does not happen to me in secret. It is the burning of my boats behind me; it is the cutting of the shore lines, which launches me clean out on my new voyage of cleansing and faith. Something is released within me which gives new tone and power, combined with new boldness to my witness. But its effect on others is both contagious and dynamic. One sets another going. Confession and testimony are bound to move my neighbour. I don't do it for that purpose. I do it because God tells me not to be a hypocrite, and to confess both my faults and the grace of my God in me. But all revivals in history have consisted of a cry from the heart which has leaped from one to another, till the whole atmosphere is charged with the power of God.

Are we to hold back from such scenes through fear? Are we to sit back and say, "Yes, but embarrassing and unwise exposures might be made. We must be very cautious." Caution will never unloose the heartstrings or open closed mouths. Risks must be taken. Far, far better to let a burdened soul get into the clear, even if sometimes something out of place may be said. A word in season may adjust that: and if not, is it not a thousand times better that a soul in the mire should get his feet on the rock, even if he splatters us a bit in doing so, than that he should remain in his filth?

The danger is not the occasional person who might say too much, but the mass of people who say too little, and never get free themselves to transmit to others what could flow from their open and cleansed personalities.

So if we ask the question, How can revival come, the answer is here. Through honesty. We must come to the light and walk in the light with each other as much as with God. We must start with ourselves, in this as in all else the preacher leading the people, confessing with Isaiah that "I am a man of unclean lips," as well as that "I dwell in the midst of a people of unclean lips."

Confession must be specific, just as true conviction is. In all revivals it has been first the pin-pointing of sin by the Spirit, and then the pin-pointing of ourselves as the sinners. Keep to that when we seek revival, not to the emotional circumference, but to the moral centre. Aim for brokenness and openness, we ourselves leading the way. We shall meet bitter opposition, there will be many critics, there can rarely be a revival without a revolution, but we know we are on safe ground when sin is exposed, the precious blood magnified, and the people of the Lord real with one another: and those scenes of ancient times will be repeated, as indeed they are, when "the people could not discern the noise of the shout of joy from the noise of the weeping of the people."

—from *The Liberating Secret*

Following the Strand

An Interview with Brett Burrowes

by Elliot Coatney



Each issue of The Intercessor includes a Bible Study written by Brett Burrowes. As the byline of each study illustrates, Brett is a true scholar of the Bible. God

has blessed Brett with a brilliant mind, and he has used this gift to pursue his study of the Bible at the highest level attainable in an academic setting. Though Brett enrolled in seminary in search of a fuller understanding of God's truth and an answer to life, it was the strand of truth he found in the writings of Norman Grubb that led Brett, over the course of years, to the answer he now knows as the mystery hidden for ages: Christ in you, the hope of glory (Eph 3:9, Col 1:27). Originally introduced to Norman Grubb's books as a teenager by a caring Irish neighbor, Brett eventually found his spiritual home here in the very ministry and magazine born out of Norman's last work of faith. Now, as Brett nears the completion of his doctorate in biblical studies, he will carry this same strand of truth back to a seminary setting where he will have the opportunity to lead other searching students to a fuller understanding of God's truth and an answer to life.

Brett, did you grow up going to church?

No, my family and I didn't go to church. My father grew up Baptist, and had turned away from it in college. When I was seven or eight years

old, however, I heard the gospel. A minister who was working part time near my house gave both my brother and me a New Testament, and I believed it. Then, when I was fifteen, I decided I would become Catholic because I thought it was the oldest church. At that time, my mother contacted an Irish neighbor, whom she thought was Catholic, so that I could talk with her. This neighbor was actually going to an Assembly of God church, and I ended up going to that church with my neighbor. As much as I could understand at that age, the church taught good moral standards and pretty straight doctrine: Jesus died for our sins, He rose from the dead, and He dwells within us. My parents made some critical comments about my going to church, asking me sarcastically if I thought my grandmother was in hell, but I wasn't told not to go. To this day, I don't know whether my mother regrets calling that neighbor I ended up going to church with.

After your high school days, how did you decide where to attend college?

I wanted to apply to some Christian colleges, but my parents made it very clear that they didn't want me to attend a Christian college. I applied to Wheaton College anyway, but my parents didn't think it was a good

enough school. My father had studied under some major names in a PhD program in physics, and my grandfathers had gone to Harvard and Yale—my parents expected me to follow that tradition. They did not dictate where I was to go, but I knew what was expected. I ended up deciding to go to Vassar College in Poughkeepsie, New York where my mother had gone.

What did you study at Vassar?

I had been interested in math and science in high school, but I wanted eventually to do something that had an impact on the lives of others. For me, math and science didn't fit that picture, and so I didn't take a math or science course my entire time at college. I took classes in Classical Greek to learn to read the Bible in Greek, and I considered a major in Classical Greek but ended up settling on a psychology major. My mother and father had started seeing a psychologist for marital problems, and I had talked with a psychologist as well. I thought that was interesting, and so I chose to major in psychology. I think God used my studies in psychology in preparing me for the future, but I don't think it would have been good for me to become a counselor or psychologist—that's not my strength. I ended up publishing research in psychology while at Vassar and considered pursu-

ing a PhD in psychology, but ultimately it didn't hold my interest.

When you were away at school did you find any Christians to fellowship with?

I was part of an Intervarsity Fellowship at Vassar. We had about fifteen to twenty students, but we were sometimes down to five. Christianity was looked down upon at Vassar, and there was a strong anti-Christian presence. We were not allowed to present the Gospel unless we were approached. We could hand out Bibles, but we had to stand behind a sort of display table. I don't think these restrictions would be tolerated down South or in the Midwest where there is a stronger Christian presence. We probably could have legally challenged them, but financially we didn't have any means of doing that.

At that time, I also started going to an independent Pentecostal fellowship about an hour away, and that's how I met Joe Laffin and Colette Varanouskas (Colette Burger at the time). One of the pastors there was teaching from Norman Grubb's books. Back in Massachusetts, my Irish neighbor had given me two books (*The Spontaneous You* and *God Unlimited*) by Norman, and I had read them as a teenager. I knew that Norman had something that I didn't have. I knew that it was very important, but I didn't understand what he was talking about. So when I heard the pastor talking about some of the things Norman was saying, I was very interested.

Ultimately, there was a split in the Church over Norman. I was very

shaken up by it, and I wanted to find for myself what the Bible really taught. The problem was that I didn't have the means for doing that. I began looking in the Vassar library for books about Paul's letters and John's letters, trying to find out what all these verses we had flung back and forth at each other really meant. That's how I ended up deciding to go to seminary and learn how to interpret the Bible. I was driven by a desire to resolve for myself what I believed and what right doctrine was. My parents were willing to pay for my master's degree, so I wasn't under pressure to go get a job.

Did you go to seminary?

Yes, I ended up going to Gordon-Conwell Theological Seminary on the north shore of Boston. I chose Gordon-Conwell because my youth pastor in high school had gone there, and it wasn't too far from my parents' house. The students and faculty there come from a variety of traditions—Methodist, Baptist, Presbyterian, non-denominational, Assembly of God, Pentecostal—but the doctrine is essentially Calvinistic reformed. There is a strong emphasis on God's sovereignty and control over the universe and a lot less emphasis on human free will and choice. The school is basically evangelical, with a focus on preaching the gospel and being born again. It was founded as a missionary training school, and so there is also a strong missionary emphasis.

I earned two degrees while I was at Gordon-Conwell. The first was a Master of the Arts in New Testament, which I completed in about three

years. Then I took a year off and worked so that I could afford the second degree. By that time my parents were saying that I would have to pay for any more school. The second degree was in Biblical Theology, which covered both Old and New Testament. I finished that degree in 1994 after three years.

At first, I didn't know where I would end up after seminary. The majority of students there were going into the pastorate, and some were becoming missionaries. My professors were suggesting that I earn my PhD and teach, though only a few students there were going on to do that. Looking back, I see how God was steering me all along in this direction. I've always had intellectual interests and a curiosity about the past, and then I think God used my professors to make it clear to me that pursuing my PhD would be a good direction to go.

What sort of fellowship did you find while you were at Gordon-Conwell?

I started going to a small fellowship in Boston that was loosely connected to the folks in Poughkeepsie whom I had been with, but I had some doctrinal problems with them and ended up leaving the fellowship for about two years. I was at seminary trying to resolve these doctrinal issues, but I didn't end up resolving anything. Despite everything I knew, I still couldn't get my life to work. Not that all the knowledge was worthless, but it was worthless to me in getting my life to work. I couldn't transfer the knowledge to my life; I couldn't quite bridge that gap. My life really wasn't

working. I was dissatisfied with my life and I was angry about my circumstances—about the way my father had been growing up, about other events in my life. I didn't know about trusting God in the circumstances or about every circumstance being God's perfect circumstance for me. To me they were just horrible circumstances, and I hated them. I was also terribly shy and fearful. I hated that about myself as well but didn't know how to change.

During that time, in 1991, a member of the fellowship in Boston invited me to a conference at Singing Hills, and I decided to go up for a day. While I was there, I got honest with myself and others about the fact that my life wasn't working. I was very distressed about it. The person there who helped me the most was Page Prewitt. She was very gentle with me and very kind. That was a turning point for me, since I turned from trusting in my own intellect to trusting in Jesus Christ to live His life through me.

How did you go about choosing a PhD program?

My advisor at Gordon-Conwell suggested I consider Southern Baptist Seminary in Louisville, Kentucky, and I attended there for a year back in 1994 and 1995. By the end of that year, however, there was a big split between the faculty and the administration, and fifty-three professors left—one of whom was my advisor. I could have stayed at Southern Baptist with another professor whose approach I didn't agree with, but since I had wanted to study in England in the first place, I decided

to pursue that direction. I was interested in the University of Durham, which has a thousand-year-old theological tradition, but I was actually more interested in a particular professor there and his research on Paul than I was in the university itself.

Applying to Durham included a formal evaluation process of sorts. I sent the professor a couple papers I had written and described the dissertation I wanted to work on. In the states, the PhD program includes classes and a dissertation, but in England, the whole PhD is the dissertation. You basically have to know what you're going to write on before you apply. And that's the basis on which I was accepted—not simply on grades but my ideas for the dissertation.

I wrote the professor by email asking if there any way I could work it out financially to attend Durham, and He suggested a part-time arrangement where I would do most of my research in the states and then go over to Durham periodically. After a fall conference in Britain in October of 1996, I went to Durham and met with my professor, and then my program began the following January.

My first year, I was at Durham for only two weeks, but it was very difficult to maintain focus and interest outside the academic environment. The first two years of my dissertation, I didn't get a lot of writing done. I got a lot of reading and research done, but I didn't start writing it until March of 1999. So, since 1999, I have gone over for three or four months a year.

When I'm over there, I get to see other members of our fellowship—Christina Duncan in Scotland, the

Langley's down in the south of England—and meet with them when I can. I usually go down to the Langley's at least once a visit for the monthly fellowship meeting.

When you started the program in Durham how did you plan on paying for that?

The part time tuition is only about \$1,200 dollars a year. Full time would be about \$10,000 dollars a year. I got in on the last semester at that part time price. It was going up to about \$3,000 or \$4,000 a year the very next semester. So God was very gracious. I'll end up paying \$6,000 dollars tuition for the whole time as opposed to three years full time, which would have been about \$30,000—so I'm paying one-fifth the price in tuition.

I took out a loan, and I planned to continue working at my older brother's business while I was in school—that was part of the part-time arrangement. Then, in January 1998, I moved down to Poughkeepsie and stayed with the Laffins for about two years. During that time I was working for a temp agency and also for the post office at a big center where we had to encode mail in the machines. It was only six months until my hands just couldn't take the typing all the time. A lot of the temp jobs were data entry.

What is the hardest part of writing the dissertation?

Research is easy. Reading books and going to the library—that's the easy part. Having to write is the grind. Even revising is easy in comparison to writing. To produce it is not easy.

For the most part, I have lots of ideas; the difficulty is organizing the ideas into something comprehensible that someone else will understand. I face the same challenge writing an article for the *Intercessor*. It's difficult, and I just don't whip it off.

Do you ever just want to quit?

At times I've thought I don't really want to do this; I just want this to end. It feels too hard. Those are just feelings though. I always have to get back to Christ's desire within me that motivated me to become a scholar in the first place.

When you're in the heart of the grind, and it's so much an academic pursuit do you ever lose sight of the spiritual purpose, the glory of it?

I think it's the opposite. Doing research in the scriptures and discovering things is fascinating. It is a kind of worship of God—I'm admiring the depth of His word and how God has worked everything out. I find that amazing. Maybe other people find it sterile. I more feel frustrated when I've got all these ideas that I can't get out onto paper. The writing process is frustrating. I just have to keep reminding myself that it's Jesus Christ doing the writing and Jesus Christ doing the research.

Does your career, or the need of one, help keep your focus on the task at hand?

Actually, I think the idea of having to go out and start my career makes it more difficult at times. I find the job process somewhat intimidating—I haven't been through it at this level before. I'm just beginning to apply

for jobs this fall for next September.

Your credentials are strong, why the anxiety?

There is a glut of PhDs in biblical studies, so there's a lot of job competition. There are several Durham PhDs who don't have jobs yet—another one on the market isn't going to help. I just have to keep coming back to the fact that God is in control and that He has the perfect job for me. I'm just walking out what God already has planned. I'm looking at the circumstances from the fourth dimension rather than getting into anxiety about appearances. Looking at it from a purely third dimensional viewpoint, it could also hurt me in the job process that I haven't had any teaching experience because of my part time program. But knowing of course that God is in control of that, I just have to trust that it's not going to make a difference in the job He wants me to get. I just keep reminding myself that it's Jesus Christ in me going through the job process. My Father in Heaven already has the job planned out, and so He's going to be the one teaching even though I feel fearful of leading in the classroom.

So you are close to finishing your dissertation?

I have about 85% percent written. I'm going to finish a complete draft by November or December and then I will probably go to Durham for two to three months to do my final revisions. Then, in March I'll submit it. Three months later, I have an oral examination where two professors grill me about the thesis for about 2 to 6 hours. Hopefully I'll pass and then

get my degree next June. At that point, I'll either be searching for a job, or I will already have gotten a position.

Where would you like to teach?

I would prefer to teach at an evangelical seminary and to be training pastors and missionaries who will be going out and working with people rather than teaching at a university where the students are not going out into Christian service, for the most part. I'd rather not end up at a university or a liberal arts college, but if God has me there, then that's fine. I think it would be very hard emotionally, psychologically, and spiritually to be in a place that's hostile to Christianity.

I also feel that a conservative seminary like Alliance or Asbury would be more open to what I have to say than a more liberal seminary. My experience at Vassar is that liberals talk a great deal about tolerance and openness, but what they mean is tolerance and openness of those who agree with them. Beyond that, it seems to me to be tolerance and openness toward ungodliness. But maybe God will have me go to a more liberal seminary and be a light there to others. That's fine. Or maybe He'd have me go to learn some basic teaching skills and then move on. I do also have some concern about whether evangelical seminaries are going to be open to what I believe doctrinally, but I'd rather be with people I was convinced were believers than with people who I didn't know about.

Thanks Brett.

The Secret

by Norman Grubb

I know no more illuminating truth for our generation than the heights and depths of the 'mystery' which Paul said he was commissioned to reveal to the Gentiles—"Christ in you." An unveiling of the fact that I am inwardly "one'd" with Christ through the blood of His atonement, a realization that it is a fact, not a distant ideal, a bursting through of the suggestions of world and flesh and Devil that there is still a gulf or distance between us; this opens wide the gates for the flood tides of conscious enablement. All power is mine if He is my life; all guidance is mine if His mind indwells mine; all authority is mine if I share His throne as a king and command deliverances according to His instructions to me (Mark 11:22-24).

I ought to fulfil the task given me. God expects me to. I have no excuses for failure. God has not given me the spirit of fear, but of love, power and sanity. We are set in our day and generation to be overcomers, not to sail through calm seas, but to walk on storms, to replace need with supply, to transform aspiration into realization. The language of defeatism, fear, lack, weakness is not to be in our vocabulary. "Let us go up at once and possess it, for we are well able to overcome it. As for these giants, they are bread for us," we say with sturdy Caleb. We are to act as the men of faith of old; we are to visualize our goal in clear outline; we are to take it for granted that we shall reach it, for have we not both the commission and anointing of God? We are to lay our plans, build our organizations, produce our written and verbal pronouncements, pray our prayers, do our work, not as those who will fail and fall by the way, but as those who will finish the work we have been sent to do, as did our Lord and Saviour.

Our own goal is clear. We have made it plain in these pages, and in the attaining of it we have endeavoured to put these great truths into practice, and have found God's seal on them beyond our powers of description or words of adequate praise. Inwardly there has been the calm of a life at rest in the family life of our far-flung brotherhood; there has been a new grasp and understanding of the principles of open, happy fellowship, freeing us from internal strife to engage the true enemy of souls; outwardly in the battle there has been the conscious enduement which turns the contradiction of sinners, the oppositions of Satan, the stresses of pioneer life or financial need, into the fuel for triumphant faith.

Mistakes there have been. Many things might have been done better. It is of the Lord's mercy that He uses such as us, and we would always be open to the checks and warnings of the Spirit whether directly or by other members of the Body. Still, as Jack Harrison wrote after C.T. Studd's death, words with which we closed his life story, "God enabling us, we shall go on!"

The goal is clear before us—the adequate occupation of all those areas in which we already have a footing, the building of churches of Christ in them until the natives themselves can

assume full responsibility, and the entry into any other such unevangelized areas not being worked by other missions. By God's grace we keep that and nothing less ever before us as not only our responsibility but as the task for which we are "well able" in Christ.

My prayer is that through these pages some of you, my readers, as a personal responsibility may also be commissioned to take this preaching of the Gospel to all who have never yet heard it. To others of you God may speak in another way: He may open your eyes to your resources in Christ and may be telling you to see to it that the same kind of works of the Spirit take place in your sphere. To you also comes, as to us, the word of the prophet of old, "The people that do know their God shall be strong and do exploits."

One fundamental fact remains to be stated. There is a background to the manifestation of the mighty works of God through a human channel. Underlying resurrection is death. Paul to possess all things had nothing; to make many rich was poor; to be powerful and wise had become foolish and weak; to be re-made had been broken. To share the intimate fellowship of a Saviour he went the way of saviourhood, "suffered the loss of all things," "became conformable to death." We know and can employ through the Spirit the powers of the world to come in the measure that we have died out to enslavement to the possessions, glories, ways of this world. It is a real death, as prelude to a real new life. The Lord Christ made some strange statements, such as that it costs some an eye or limb to enter the Kingdom, that a disciple must forsake all, must "hate" loved ones, possessions, life. By this He meant that such an one must pass through fires in which the selfish claims of natural loves and the selfish hold on the "good things" of life, not to speak of the bad, must be burnt out to make room for the influx of supernatural grace, vision and resources. Holy and hidden mystery—that through the Cross is power, through the Cross glory, through the Cross joy, through the Cross fruitfulness.

God grant that we may be of this company of the abundant life, with a gaiety that is irrepressible, an attraction that is irresistible (through ourselves to Him), an adventurousness, an optimism and a courage that strike the deep chords of human nature; yet withal with a purity, intensity, meekness and altruism which are not of this world, but are a sweet savour of Christ, both of life unto life and death unto death. These are they who in every generation "turn the world upside down" and make preparation for the glorious day of Christ's personal appearing. Even so come, Lord Jesus.

—from *After C.T. Studd*
by Norman Grubb

Zerubbabel Focus

continued from page 10

A major and increasingly important aspect of our fellowship is keeping in touch by telephone. We may not see each other on a weekly basis, but daily we talk to each other on the telephone, encouraging each other and holding ourselves accountable to “walk in the Light, as He is in the Light” (1 John 1:7). As we have speaker phones now we can all take part in conference calls which span the Irish Sea and sometimes, indeed, the Atlantic Ocean. Tremendous!

So, dear friends, I trust this gives you a flavour of the fellowship that takes place, this side of the Atlantic. If there is anyone out there who would like to be a part of our meetings, whether in England, Ireland or Scotland, just pick up the phone (see contact details in this issue). We would really love to hear from you. A warm welcome awaits you. Maybe you would prefer to just write or e-mail someone; make that first move. You will be so glad you did.

Meryl is a Zerubbabel contact from Northampton, England and lives with her husband, Jim. She is secretary to the Director of the Centre for Healthcare Education at University College Northampton.

Editor's Note

continued from page 2

About” encourage us to see that the seeming disasters we face are but a challenge to faith. The eyes of faith—His eyes—see only a bluff.

In the last issue of the magazine we

included an article on revival, and we do so again, as we see what may be the flickers of revival in this country. Evil on a grand scale and “everyday evil” have the same source—Satan’s operation through God’s children. It is only through repentance and brokenness that Satan is expelled and Christ is able to live His life out in and through us. As Norman says, “We must start with ourselves.” Then, who knows the power that may be unleashed?

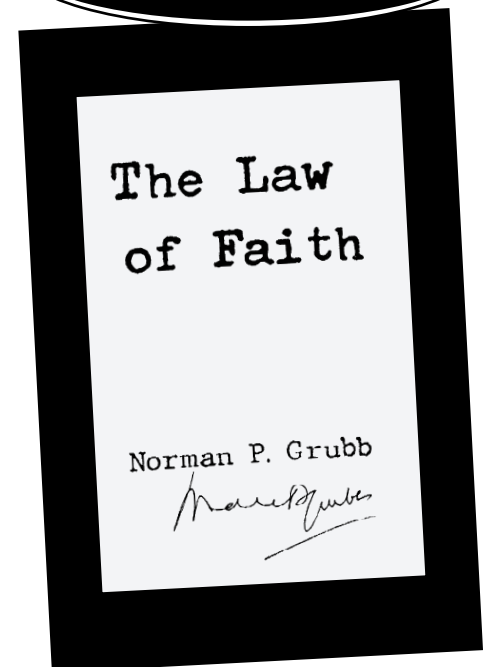
We include an example. What happened on such a massive scale—sudden unexpected death—happened a month later on an individual scale in Ginny Mansoor’s family. In “Sabrina’s Story” she recounts the totally unexpected death of her sister-in-law, a young mother of two, and her enormous gratitude and certainty that Sabrina is with Jesus. We stand in faith with Ginny that the life God promises out of death will be manifested and we will see abundant fruit from this young woman’s powerful testimony. Revival had begun in Sabrina, and was spreading.

We close with a quote from Norman:

God grant that we may be of this company of the abundant life, with a gaiety that is irrepressible, an attraction that is irresistible (through ourselves to Him), an adventurousness, an optimism and a courage that strike the deep chords of human nature; yet withal with a purity, intensity, meekness and altruism which are not of this world, but are a sweet savour of Christ, both of life unto life and death unto death. These are they who in every generation “turn the world upside down” and make preparation for the glorious day of Christ’s personal appearing. Even so come, Lord Jesus.

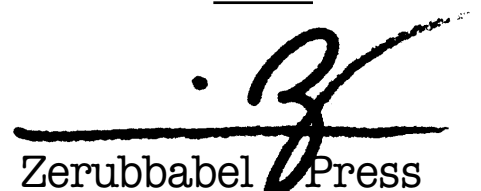
Norman Grubb’s The Law of Faith

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British October Conference

by Breda Sunderland

In the words of the Irish poet, W.B. Yeats, it seems that since we last gathered at Hothorpe Hall, Leicestershire, just a year ago, that “all is changed, changed utterly.”

From the outset, those of us who attended the 2001 October conference registered just how radically different circumstances are. The impact and consequences of the September 11th attacks on the U.S. were felt deeply. The gravity of the current global situation, precipitated by the September 11th atrocities, lead us to think often of our brothers and sisters in the American fellowship. The following quotation from C.T. Studd, writing of World War 1, and published in the Summer *Intercessor* is remarkably apt: “The terrible war in which the Allies are engaged is a righteous cause. The War of Christ is trebly so.” Our singing on Sunday opened with “America the Beautiful,” dedicated to absent friends. Also, the continuing effects of the hoof-and-mouth crisis were evident, with the Gilsenans unable to travel—Richard is a farmer in Ireland. So, though few in number, those who gathered at Hothorpe were keenly aware of the urgent global situation and the importance of being clean, clear vessels available for God to “will and do of His good pleasure” (Phil. 2:13).

The fact that ours is a “total living” ministry was abundantly clear.

As we updated each other on Friday night, a list of situations to discuss, tasks to do and decisions to make over the weekend emerged. For instance, someone mentioned a letter that she’d received, and the ensuing discussion about how best to reply so that the recipient might hear and respond positively to Christ lead us back to study Scripture. Scripture is very clear that “a man reaps what he sows” (Gal. 6:7) and that everyone “will have to give account to Him who is ready to judge the living and the dead” (1 Peter 4:5).

We shared many glorious testimonies of how faith creates reality. People described challenging and sometimes excruciatingly painful circumstances—ranging from work to familial relationships—and how Christ through them continues to live victoriously, often standing in faith for those who hurt us. We talked too about the importance of facing reality—however painful that may be. Faith for a person or situation is only possible when the facts about that person or situation have been faced squarely and any illusion or lie is exposed for what it is and turned from. There was an outpouring of support and encouragement for those among us dealing honestly with hurt. The youth programme for the weekend also looked at pain and suffering for the believer and how God uses these to build us up and strengthen us. Paul, for example,

endured a multitude of sufferings for Christ’s sake, never once complaining. In fact he actually boasts in such circumstances, knowing the Christ’s power works best when he is weak: “For when I am weak, then I am strong” (2 Cor. 12:10).

The youth programme also continued on last year’s theme of peer pressure, looking at different ways to overcome situations such as being asked to lie, being offered a cigarette, being encouraged to break school rules, or disobey parents and teachers. Everyone shared examples and took part in role-plays to practice saying “no” and standing firm in what you know to be right. Our Bible example was David who illustrates that even when we feel tempted to do what we know is wrong, we can trust God to keep us and handle the situation in and through us.

Practical help was on hand for those seeking input on a variety of work situations. Among our number are several dynamic business people who shared insights—often humorously. (I can still hear Christina from Scotland repeatedly quote Zig Ziglar’s “I am so motivated I’m smoking”!) At one point you would be forgiven for thinking you had walked in on a training workshop—video role-plays...the lot. The point, however, is that we believe that Christ lives His life through us, His vessels—in every situation.

This leads us full circle to the

Scripture we studied on Sunday—Mark 4; the parable of the Sower. As Christians professing the total truth of “Christ in you, the hope of glory” (Col. 1: 27) we must be “like seed sown on good soil, hear the word, accept it, and produce a crop—thirty, sixty or even a hundred times what was sown” (Mark 4:20). The need for a troop of soldiers bearing the weapons of righteousness and ready for battle couldn’t be clearer than it is this fall. In the words of C.T. Studd, “The call of patriotism is loud. The call of Christ is louder still—war to destroy all the works of the devil everywhere.”

Breda is vice-principal of a local second-level school in Ireland. She lives in Athy, County Kildare, with her children Maria (13) and Niall (11).

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.

A Look at a Book

by Janie Prewitt

BOOK REVIEW:

The Whole World for Jesus Now by C. T. Studd

“The startling message of events today is ‘War.’ The message of God running throughout the Bible is ‘War’ also.”

So reads this treasure by C.T. Studd written during the first World War. In it, that passionate soldier for Christ, Studd, pointedly proclaims the true reality of the war in which we are all called to fight—“Your God and Saviour need you...The Gospel must be preached to every creature...unto the uttermost parts of the earth.” Studd joins Paul in the battle cry, “Be a good soldier of Christ...War the good warfare. Fight the good fight of faith.”

In “The Whole World for Jesus Now” Studd explains how the true definition of a Christian is that of a soldier. The Christian soldier is “sworn to carry the message of peace and war to every soul that knows not the peace of God.” In this present day war of the 21st century, we see the American and allied forces attacking and capturing every post of the enemy. Equally, we soldiers of Christ must not delay to attack and capture every post and stronghold of the Devil. As President George W. Bush resolutely declared, “We will not waiver. We will not falter. We will not fail. Peace and Freedom will prevail.”

Indeed, Peace and Freedom for

the soul is the battle we Christians are engaged in. The real War is with the spirit of Evil, Satan, who holds non-believers captive in the chains of sin and unbelief. It is God’s war we fight and His Kingdom we defend. Studd demonstrates how our world wars teach us how to wage the War of God. He lists startling facts about the command of Christ to Christian soldiers. He asks some solemn questions that every soldier of Christ must answer before the throne of God. He convicts the heart by asking, “Shall the call of Christ among Christians produce less results than the call of country among patriots?” “There can surely be but one answer to the call of Jesus Christ to His world-wide war against the devil and his empire. Shall we serve our Savior, Who died for us, and to Whom we owe every blessing we enjoy, with less devotion than that which we gladly give to our King and country?”

In these times of overt battling with our enemies of the world, let us renew our determination to battle the supreme enemy of God. Let us embrace the words of C.T. Studd, “We must fight with fury the fight of faith.”

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

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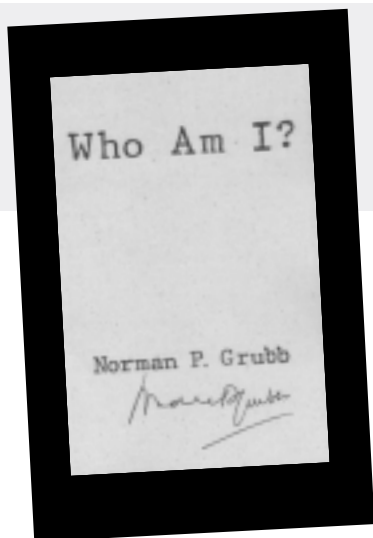
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Norman Grubb's

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Our Hope is in Him

The Lord shatters the plans of the nations
and thwarts all their schemes.

Don't count on your warhorse to give you victory—
for all its strength, it cannot save you.

But the Lord's plans stand firm forever;
his intentions can never be shaken.

But the Lord watches over those who fear him,
those who rely on his unfailing love.

What joy for the nation whose God is the Lord,
whose people he has chosen for his own.

He rescues them from death
and keeps them alive in times of famine.

The Lord looks down from heaven
and sees the whole human race.

We depend on the Lord alone to save us.

Only he can help us, protecting us like a shield.

From his throne he observes
all who live on the earth.

In him our hearts rejoice,
for we are trusting in his holy name.

He made their hearts,
so he understands everything they do.

Let your unfailing love surround us, Lord,
for our hope is in you alone.

The best-equipped army cannot save a king,
nor is great strength enough to save a warrior.

-Psalm 33:10-22

Words to Live By...

Fear is faith in reverse: and faith, once roused to believe the worst, can be reversed to believe the opposite.

Subscriptions

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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.

Postage is paid at Blowing Rock, NC.

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

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

BRIAN COATNEY

Just Me—Insights into the operation of independent self. Kingston, NY, 1986. One tape—\$5.00

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

Side 1: Isaiah 50:10: Walking by Faith In Darkness—Walking in faith when there is no witness of the Spirit. Ft. Washington, PA, 1988.

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

Revelation 16: The Seven Bowls—The inner consequences of unbelief are really God's calling cards to faith. Jackson, MS, 1989. One tape—\$5.00

Seminar of 1 John—Teaching and group discussion of major themes in each chapter of this unusual epistle. Baltimore, MD, 1988. Set of three tapes—\$15.00

OTHER SPEAKERS

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