

The INTERCESSOR

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

Volume 18

Number 3

The Best of Boone Celebrating 10 Years of Truth!

Two thousand and two marks the tenth year the magazine has been published from our Total Living Center in Boone, North Carolina, so this issue of *The Intercessor* is a compilation of what the editors deemed the best articles from 1992 until the present. Although necessarily somewhat subjective, we have tried to present articles that best represent their authors and clearly present our Galatians 2:20 truth.

“The Missing Truth” was the lead article in the first issue from Boone, and we chose to reprint it in this issue for the same reason today: in a few pages Norman Grubb summarizes the “secret hidden from the ages” which seems to be missing from the body of Christ.

We have also included a bit of history. “The future is now! Let’s just do it!” is the jubilant cry that began the 1993 Zerubbabel Annual Business Meeting report—the first business meeting held at the physical location of the Zerubbabel “total life outreach center.” Truly a celebration of God’s faithfulness, the report by Ginny Mansoor describes the steps of faith that brought the center into being from the vision God gave her father, Tom Prewitt, in 1982 through to the purchase of the Alpen Acres Motel facility on June 1, 1992.

In a companion piece written seven years later (“Zerubbabel Focus: Total

Living Center”), Tommy Prewitt relates how the center is currently functioning true to his father’s initial vision: “God has accomplished exactly what He said he would...a central place where...working people can be together and do this thing on a daily basis...a place where people can come for short periods of time all during the year when they are in some kind of crisis situation and need input...”

On a more personal note, we have included two articles by Ginny describing her search for answers as she and her family found themselves in an intensely painful situation brought on by her father’s adultery. In her review of Norman’s classic, *The Law of Faith*, she investigates what kind of faith is required in the face of blatant Biblical sin. Can a faith stand be taken that a sinner will be “clothed and in his right mind,” and on what basis? And how can one walk through continuing abuse and not emerge “Damaged”? Such faith as Ginny’s may be seen as absurd to the world, but is the true foundation of our spiritual ancestors in the Bible. “Thoughts on Abraham” takes a look at one—our father in faith.

The articles by Norman Grubb included in this issue present a rich treasury of his understanding and personal application of what he came to call God’s Total Truth. “The Story of the Ten,” taken from *After C.T. Studd*, describes the faith

challenge facing Norman as he sought to carry on C.T. Studd’s mission—how to appropriate from God His supply to a great and seemingly impossible need. Don’t miss “The Committee” by C.T. Studd. His rousing call to total abandonment to Jesus Christ rings out as loudly today as when he first published it.

“Christianity’s Lost Chord” clearly and emphatically explains who we are as human beings—containers of a god, not independent persons—and emphasizes our God given commission to take this truth to the body of Christ. In Norman’s personal message delivered at the Zerubbabel business meeting in 1992, his

continued on page 7

In This Issue

The Best of Boone	1
In His Own Words	2
The Missing Truth	3
1993 Annual Business Meeting	6
Zerubbabel Focus	7
A Look at a Book	8
Damaged?	9
Intercession of Rees Howells	10
Body, Soul and Spirit	12
One Requirement	14
Tape Talk	15
The Story of Ten	16
Revival	18
A Letter	19
About Unconditional Love	20
Thoughts on Abraham	21
Christianity’s Lost Chord	22
The Real Problem: Satan’s Lie	24
Message from Norman	25
Powerless over Alcohol and Life: Step 10	26
Questions? & Answers!	30
The Committee	31
To Think About	33
Zerubbabel Tape Ministry	34
The Bookshelf	35

The INTERCESSOR

The newsmagazine of
Zerubbabel, Inc.

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1895-1993

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A Tribute to Norman Grubb— In His Own Words

Norman P. Grubb went to be with the Lord on December 15, 1993. We reprint his own words, written sixty-three years ago, from the now out-of-print book, After C.T. Studd, as we did the year he died.

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 irrespressible, 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.

THE GOSPEL

To me the gospel is Christ in me—period. He replaces the false spirit in me. The human self of me—spirit, soul, body—does not change, for good or evil are not primarily located in me, I am only a slave to Him who is the goodness, as formerly I was slave to him who is the evil.

--Norman Grubb from *God Unlimited*

The Missing Truth

by Norman Grubb

This was the lead article in the first Intercessor published from our headquarters in Blowing Rock, North Carolina. Its Biblical truths remain as life-changing today as when the article first appeared in the January/February 1993 Intercessor.

It is our privilege to once again proclaim what sounds so boastful: that God has entrusted the missing truth to us for our generation of the church of Jesus Christ, just as much as He entrusted the truth of justification by faith to Martin Luther for his generation. This missing truth is **THE TRUE MEANING AND OPERATION OF THE HUMAN SELF.**

This is the era of the self, since Freud and others turned the attention of the whole world to what the human self really is. It has become the absorbing theme of psychology and psychiatry, and of a hundred other claims of answers to the question. Indeed, it has become the danger point in the efforts of many seeking to give the answer.

The danger, as ever, is in the offering of some form of self-development or self-completion. We who are believing Christians at once recognize the falsity of all this, when the basis is a supposed sufficiency available in the human self. This was the reason, after the Fall, for that flaming sword of Genesis 3:24: to block any such way to the Tree of Life by the lying deception of Satan.

The only true way is through the replacement of the fallen self-effort life, (operated in the human self by the Deceiver), by the substitutionary death

and resurrection of our Lord Jesus Christ. Only then can there be the finding of the true human self: by the exchange of Christ for Satan as operator. But it is totally by grace, through faith in His death and resurrection for and as us. And thus, we see also our co-crucifixion and co-resurrection in and with Him.

But the problem is, that though these glorious facts are recognized by the Bible-believing church of Christ, yet the church has not given out the total solution. Actually, the solution appears to be largely unknown and unrecognized by the whole of the church. This is a strong thing to say, and said most unwillingly. But if this is indeed the fact, then why is this so, and what is missing?

There is an increasing number these days who know and preach a gospel, which goes beyond that first great truth of justification by faith. They do know, and by many thousands experience, the reality of that new birth of the Spirit, by which believers become new creatures in Christ. The fruits of the Spirit are manifested in their lives. Many rejoice in and use the gifts of the Spirit. There are also those who know that further revelation to the believer, given by Paul in Colossians 1:24-27—not only Christ for us, but “Christ in us the hope of glory.” And yet the full solution has not been found. Why?

The Self’s True Purpose

The reason is that the true purpose

of the human self has never come into focus in knowing and application for born-again believers. That purpose is realized by the relationship of the human self to God through Christ in His deity Self, and before that, alternatively, to the god of this world in his false deity self. The Scriptures give us ample illustrations to show that our human selves were created only to be containers and then expressers of God’s divine Self. Our human selves were never self-operating and cannot be. So there is no such thing as self-reliance, though the whole world seems to be built on it!

We have constantly pointed out, in the pages of our *Intercessor* magazine and through Bible illustrations, that there never has been an independent human self. Such illustrations picture us as being: vessels to contain a liquid (Rom. 6:21,22), temples to manifest the presence of the deity (1 Cor. 6:19-20), slaves at the beck and call of their owner (Rom. 6:17,18), bodies activated by the head (Eph. 1:22, 23), and even wives reproducing the seed of the husband (Rom. 7:4).

These examples all teach that the Only One, who is the I AM of the universe, is the love, power, life, truth, and finally the “All in all.” And He created us human persons solely to be containers of Himself. Our one function, then, is to express by all the powers of our human faculties what He “wills and does of His good pleasure” by us (Phil. 2:13). Now this portion of truth is, to some extent, recognized and applied by

faith by present-day believers. And they will say, as Jesus said in His John 15 vine-branch illustration, that “apart from Him we can do nothing.” Many will say that.

But it is just at this point that, so far as we can tell, the great majority of the more “advanced” believers, who will say that much, have failed to find and share the true and total solution. (This group includes the preachers and victorious-life teachers and writers.) The reason they have come short is that they have missed the vital truth that everything in the universe functions only by pairs of opposites, the one using the other to gain validity and application.

Light is seen only as it swallows up dark: sweet, bitter; soft, hard. And the list continues ad infinitum, right to the positive and negative of electricity and the proton and electron of the atom. The same is true of our personhood, since it can be motivated only by the self-expression of one of two types of beings—either a self-for-self, or a Self-for-others. And this is the truth of God Himself, when it is revealed that He never remained a One alone. In the eternal begetting of His beloved Son, He has forever been the Self-for-others, the other-lover, rather than a self-lover.

When God purposed to bring into being a vast family of persons like Himself, He designed that they could only know and express their personhood by being confronted by alternative trees in the Garden. Partaking of the Tree of Life would impart to them His other-love, Self-for-others nature, to be expressed in their human personhood; or, partaking of the forbidden tree of the knowledge of good and evil would give entrance into them to the disobedient, self-for-self nature of Satan.

In his created freedom, Lucifer had rebelliously chosen to become what God was not and was therefore cast out of heaven. And then this false god enticed the human race to go his way and express his nature by their disobedience. This then meant that we humans, created to contain and express the being and nature of an indwelling deity-spirit, were taken captive by the spirit of error. Mankind has been “naturally” adept in expressing the total drives of self-for-self spontaneously, ever since the Fall. That includes when we do “good” things, which really have the self-for-self motive behind them.

The Great Deceit

Now this has been the vast deceit, which has blinded the whole human race (Rev. 12:9). We have been so deceived that we do not recognize that all of our self-for-self drives, which produce the misery and chaos of our world, are really Satan’s drives expressed and operated by us. They are never our own initial drives, because the human was not created to be controlled by himself. And that is the key to the widespread misunderstanding which exists among churches, preachers, and victorious-life teachers, as well as to the world itself. And it is this deceit which has blocked believers from entering into the liberty that is theirs and enjoying the total knowing and being of who they truly ARE. Practically all think of self as being the culprit in their selfishness, hates, fears, lusts, negative reactions, etc.

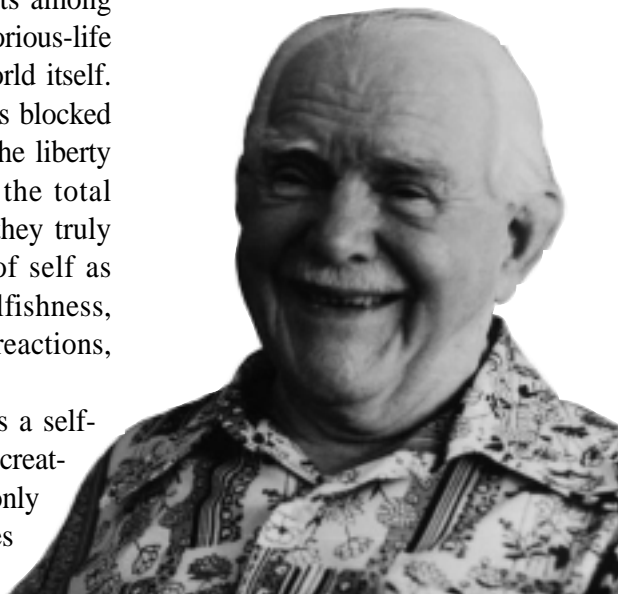
There is no such thing as a self-driven self. We have not been created with that capacity. We are only and solely expressing the drives of the deity self indwelling,

and thus joined, to us. Therefore, the whole outcry by teachers in the church to “shape up,” to improve, to be bettered by prayer, by Bible reading, by good resolutions or what not, is pure vanity. With enough “trying to become,” believers do experience the miseries and condemnation of Romans, 7, which they hate but cannot be rid of.

But as Paul’s cry, “Wretched man that I am, “ is every man’s cry, so must also his illuminating discovery become ours. Paul found, by Spirit revelation, that his humanity, his soul-body, his flesh was created whole and good; and so was ours. The problem was never in our humanity, but it was the Garden of Eden intruder, “SIN,” which is the operating nature of the god of self-for-self.

God’s Remedy

At last, when we are desperate enough to have the remedy, the Spirit opens up the simple truth to our eyes. “I thank God through Jesus Christ our Lord” (Rom. 7:25). That “Satan sin-nature” was by infinite grace the Savior’s sin-nature, as representing us on Calvary (2 Cor. 5:21). In His body-



death out went that sin-spirit, and in the tomb, in came His own Spirit. And we, every redeemed members of the body of Christ, are freed forever from the domination and indwelling of that sin-spirit, and given forever the Holy Spirit of God. We are free, free, free!

Our human selves, indeed, remain physically mortal until we receive our resurrection bodies; but in our spirit selves we are whole persons, human spirit united to Holy Spirit. Then we go boldly forward, as walking Christs, in place of what we formerly were: walking Satans. **NOW WE ARE WHOLE PERSONS!**

Even though many do go so far as to know and recognize the indwelling Christ and say that they can do nothing apart from Him, yet we must reluctantly say of the church of Christ in general that they are in deadly ignorance, having fallen into Satan's snare. The unrecognized stumbling block is that false, lying, conscious sense of a supposed self, which causes us such trouble, such failure, and such condemnation.

We are even told we must "die to self." What an absurdity! How can we die to a precious humanity, which God created for His dwelling place and means of God-manifestation and action? God forbid! It does seem that God's new day is now dawning, when the church will throw off these graveclothes of misunderstanding about our beautiful, God-made human selves. But this cannot be accomplished by some sort of affirming about our being "good selves." No! No!

Our Total Freedom

Only by our total recognition of the Truth, can we be totally free. Do we see that we never have been self-run or independent selves, but that all of us former-

ly were Satan-indwelt and Satan-expressing people? Do we see the site of the work done as Calvary, and not ourselves; and do we see the savior as Christ, and not us? And do we know that the Gospel is not an exchange of a "bad self" for a "good self," but rather an exchange of indweller in the human self? Is it clear that I now live as Him and for others because of Christ's death for me and as me?

This is all of marvelous grace, through faith—by our simple recognition; it is not by some important-looking commitment of the "self."

And so we boldly say that the Gospel is not an improvement of the self, but an exchange of indweller, by forever having taken place at Calvary: Christ for Satan in ourselves. Then, as Jesus said, "When the Son makes you free, you are free indeed."

Because this is the missing truth in the church of Christ, I outline this once again, and never tire of doing so. God has given us to know and bring back this truth to the whole church: the true meaning and operation of the human self.

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.

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 (1 Cor. 6:17). Thus we see that Christ has reproduced Himself in our flesh, and we Christians are really Christ living as us (Gal. 2:20).

Therefore, there is not only the forgiveness of sins but also a life in Christ of knowing we are dead to sin (Rom. 6). Furthermore, we are dead to the Law (Rom. 7), since the power of sin is through the Law. Christ is the only Lawkeeper (Rom. 8), and there is no independent human nature that can keep the Law, though we are continually tempted to believe so.

Belief in an independent human nature is Satan's lie and the root of sin. Non-Christians are really Satan-indwelt, expressing his lusts (John 8:44), just as we have come to learn that Christians are Christ-indwelt, expressing His righteousness (2 Cor. 6:16). Humans have no moral nature of their own, meaning that we are simply expressions of the indwelling deity nature, either of Christ or Satan (the fallen created being who is the spirit of error). Sin in a Christian is a result of believing again Satan's lie that there is a human nature which can do good or evil.

Our full restoration, then, is to see ourselves as Christ in the world and to labor and travail to see Christ formed in others according to the mighty working of the Spirit. This is "intercession," the definite laying down of our lives to present every man perfect in Christ (Col. 1:28). *The Intercessor* is committed to this great and thrilling commission, the cost of bringing it about, and the resurrection joy of reaping the harvest!

1993 Annual Business Meeting

by Ginny Mansoor

The following two articles look both to the past and to the future. The first, an account of our first Zerubbabel Business Meeting held in Boone, looks back to the past, 10 years earlier, when Tom Prewitt spoke a word of faith that Zerubbabel would have a retreat center in the mountains of North Carolina. Ginny begins her report with the rousing words "The future is now!" The second, written by Tom's son, Tommy Prewitt, describes that "future," which is now the present day Total Living Center believed for 20 years ago and begun 10 years ago. We include both as history and as a testimony to God's unfailing faithfulness.

The future is now! Let's just do it! These phrases sum up the theme of Zerubbabel's ninth annual business meeting. This meeting was particularly exciting for many of us because it was the first business meeting held in our new home office in Boone, North Carolina. We believed for a conference center in Boone for ten years, always knowing that God would provide for such a facility when He thought His troops were ready. It always seemed like that time was somewhere off in the future, and many of us used that as an excuse for not getting involved in God's work at earlier points in our lives. But that can no longer be anyone's excuse. (Actually, the word is "unbelief" because to not be involved in God's business for any reason is unbelief.) The future really is now. God really has provided a facility and has given us the commission of running a total life outreach program out of it so that others

might know the total truth of Jesus Christ living their lives out, for and through them.

With this reality, God set the tone for this year's business meeting. After a wonderful dinner, Fowler Cooper called the meeting to order. Then the night was spent reflecting on and praising God for the many miracles He chose to perform over the last ten years. From the initial vision He had through Tom Prewitt in July 1982, to the decision to buy property in Boone, to the fulfillment of a word of faith for an architect's fee, to the word of faith that we would break ground on a building on June 1, 1992, to the decision to buy Alpen Acres Motel, and finally to the word of faith date of June 1, 1992 when we actually took possession of the motel. All of this was God's work, His vision for the world, and we are actually lucky enough to be chosen by Him to walk it out. After reflecting on this, the Spirit led many to share the role they believe God has for them in His army. Several shared that they believed God was calling them to Boone, and several words of faith were spoken that God would work out the details of getting them here soon.

Saturday was spent going through each segment of the ministry with a fine-tooth comb, with various individuals explaining the details of the areas with which they were involved. Throughout the day, the focus was on how each segment of God's outreach could be expanded in order to get His message to the whole world. It was

agreed that the role of an area representative be changed. In the past, area representatives have played a passive role in the ministry, making themselves available should anyone in their area desire to contact them concerning any questions they might have or just for fellowship. The area representatives rarely initiated the contact. But it was decided that the role of area representatives was to be more aggressive by initiating contact and thinking of ways to get the message to more people within his area. Most of the afternoon was spent brainstorming with new, creative ideas of how to do this. Since the future is now, we must just do it! The role of area representatives is one that we all fill. God calls all of us to stand for Him and be His representatives. Because of who we are, Christ in our human forms, we cannot help but do this. After breaking into small groups, each and every person was able to express some way in which Christ through them could reach various people. In order to put down on paper all of the ideas that God revealed in this meeting, I would have to write a ten-page article, but unfortunately space does not allow me to do so at this time.

This was one of the most exciting business meetings yet. The times many of us have been looking forward to have come. We expect that God's Total Truth Living Center will open for business in the next year. And in the meantime, many of us came to see that God has business to do now, all over the world. And it is up to us (Christ in our forms) to do it.

Zerubbabel Focus: Total Living Center

by Tommy Prewitt

My father first had the vision for the Zerubbabel Conference Center back in the early 1980s. The Total Living Center of today may look physically different than what he envisioned. However, in function, God has accomplished exactly what He said he would have envisioned many years ago:

“A nucleus of people living in Boone who can do every day of the year exactly what we’re doing here at our annual business and planning fellowship—like a committee which coordinates things like pamphlets, conferences, videotaping, etc.”

“We’re not looking at a retreat center of this magnitude just to put on retreats and weekend conferences. We don’t need a facility for that. But we do need a central place where working people can be together and do this thing on a daily basis.”

“A place where people can come for short periods of time all during the year when they are in some kind of crisis situation and need input from others to help them come to faith in their immediate situation. It could be someone in a marriage crisis, or a financial crisis.”

These quotes are taken from a talk my mother, Page Prewitt, gave at the Zerubbabel business meeting in Jackson, Mississippi in January 1989 and subsequently reported in *The Intercessor* in the July-August issue of this magazine from later that year. It is amazing how accurately this describes the function of the Total Living Center today, 10 years later.

People come here either to receive help or to follow the Holy Spirit’s drive to participate in the ministry. We live in close community with one another and are involved with the important details of each other’s spiritual and physical

lives. Although many practical needs are addressed, the focus remains: what does it mean for us to live out our lives as Jesus Christ in us on a day-to-day, moment-by-moment basis? How do we recognize and deal with the sin of unbelief that pops up, the sin of independent believing where we begin to think of ourselves as separate from God, instead of as vessels of either Christ or Satan?

Norman Grubb spread the message of the mystery hidden from the ages, Christ in you, the hope of glory most effectively through intimate communication with many, many people. He was, of course, a prolific, eloquent writer and a speaker who traveled the world. But I believe that his impact was the greatest on the individuals who knew him personally, asked him questions, wrote him letters, and involved him in their lives on a personal, spiritually-intimate basis. We continue this emphasis today.

The Best of Boone

continued from page 1

words ring loud and clear as he issues a battle cry to embrace and spread the “Total Truth.” And in “Revival” Norman gives a simple but superb presentation of repentance through open confession of sin, leading to personal and corporate revival. Brett Burrowes takes up a similar

theme in “About Unconditional Love,” as he examines some common misconceptions about repentance and forgiveness.

We include part three of Page Prewitt’s excellent “Body, Soul and Spirit,” in which Page imparts the crucial truths she learned in life’s trenches about the difference between soul and spirit, and the necessity of this understanding to make the Christian life work. “Step 10,” an analysis

of the tenth step of Alcoholics Anonymous, shows how this understanding must be personally applied in recovery not only from addictions, but from sin itself.

It has been our highest privilege to publish *The Intercessor* from our Total Living Center in Boone these past ten years. It is with great expectancy that we look to the future, striving always to remain true to our Colossians 1:28 calling.

A Look at a Book

by Ginny Mansoor

BOOK REVIEW:

The Law of Faith

by Norman P. Grubb

We are grouping this excellent book review with "Damaged?" because in both articles Ginny uses her own personal and painful experience to illustrate the principles of faith that have revolutionized her own life.

In the July-August, 1997 issue of *The Intercessor*, I reviewed a booklet written by my father entitled, *A Lawyer Tells It Like It Is*. In that article, I told you that my father has been separated from me and my family for the past four and one-half years because of his sin. I explained that he had been unfaithful to my mother, divorced her, and then "married" his legal assistant. Clearly his adultery during his marriage to my mother was sin; but it is because God calls his current situation of divorce and "remarriage" sin that I neither speak nor fellowship with him. (In Mark 10:11, Jesus clearly states that "Whoever divorces his wife and marries another woman commits adultery against her.") In the article, I went on to explain that I feel extremely sad and heartbroken over my dad's chosen sin way of life and consequently the break in our relationship. I, as well as my mother and siblings, were devastated when my dad left on August 17, 1993.

His leaving (and divorce and

remarriage) was the worst thing that ever happened to me. And it was the BEST thing that ever happened to me. In the past, I had needed God to live my life for me to get me out of sin and through situations I had control over. But this is the first time in my life that I needed God to get me through circumstances I could not control whatsoever. I knew He could do this only if I had faith.

What does it mean to "have faith"? Is it some thing you can have, hold, or look at? No. And faith in what or whom? What do you even have faith for in a situation that is bad but that you can not control?

God provided answers for me to these questions in a book entitled *The Law of Faith* written by Norman Grubb. At a time during the first year that my dad was gone, I began to believe that my dad would be stuck in sin forever and that I could do nothing about it but just sit back and watch it happen. And then my mother suggested that that I read *The Law of Faith*.

Reading this book and applying its principles changed everything for me. I began to see that because I am a vessel containing Jesus Christ, I could by faith believe that God was in control of the situation and He could bring my dad back to Himself. A very important passage to me in this book occurs in the chapter entitled "From Everyday to Advanced Faith." Here Norman is describing

the faith of Peter when he walked on the water with Jesus. He explains that through this experience Peter learned "there are resources in God that counteract nature, and man can use them." Did this mean that I too could use resources in God to counteract what was happening to my family?

With this question on my heart I moved to the next chapter "The Swaying Battle of Faith." In this chapter, Norman explains that there are two sets of realities—things as they are in the visible and things as they are in the invisible—in Christ. I realized that up to this point I had mainly concentrated on how things were in the visible—my dad was gone, he had hurt us, he did not care about God, etc. I asked myself, "But what about this invisible Christ reality?"

In that reality, my dad is a Christian, a child of God, a container of Jesus Christ who loves and cares about us. By living mainly from the visible reality I was putting my faith there—accepting it as the real truth. But Norman explains that the Christ (Spirit) reality is where our faith should be transferred. He goes on to say that "faith is inner action," something we do, not just a belief, which he defined as "mere mental assent to a proposition." Also, faith is not some vague hope for the future. Up until reading this, I know that is what I had been living from—vague hope that my dad would some how, some day

Damaged?

by Ginny Mansoor

“Bless your heart. You’ve been so abused, so hurt, so damaged.” I’ve heard this and statements similar to this dozens of times over the past five and a half years. “Why” you might ask. “Who abused and damaged you and how did they do it?”

The people I have heard this from were referring to how the actions of my father and others who were once close to me have affected my life. From a time before I was born, my father has led a lifestyle of deceit, adultery, fornication, covetousness, and hiddenness. And all of this he did while professing to be a born-again Christian. (Not exactly the life of righteousness, honesty, and peace that are supposed to characterize a believer.) Finally, five years ago his lifestyle culminated in a non-biblical divorce followed by a “marriage” to one of the numerous women with whom he had committed adultery. (I put marriage in quotes because in Mark 10:11, Jesus makes it clear that if a man divorces his wife and marries another woman the resulting union is adultery and not a marriage at all.)

I have read that one of the most abusive things a parent can do to a child is to be unfaithful to his/her mother. I wonder what the pros would say about the effects on a child of a parent’s unfaithfulness over and over and over again? I don’t think they would say it was good for the child! But, the aspect of my father’s adultery that may appear to make it even more severe is his

choice of partners. Some were nameless faces my family and I would never know. But, some were very close friends of our family. The first was a woman who is seventeen years older than my dad. She also was my mother’s very close friend, Bible teacher, and the woman who claims to have led my father to Christ. I have my doubts about whether my father is in fact saved because his “conversion” took place while his illicit relationship with the woman was going on. Then afterward, he remained in the relationship with her and then several others after her. One of those just happened to be another of my mother’s close friends and the mother of my childhood best friend. Then several years later, Dad began a sexual relationship with an employee nearly twenty years younger than him. But she was not just his employee. She was someone our family knew on an intimate basis—I worked with her starting at the age of 13, she baby-sat for my brothers and me when Mom and Dad would go out of town, she and her son spent Christmas and Easter with our family, and she was very involved in our small intimate Bible study. It is this woman to whom my dad is now “married.”

Needless to say, finding out about and living through the aftermath of my dad’s continued infidelity has been extremely painful. And from a human standpoint I guess I could say I have been damaged by my dad and these women. In fact, I have repeated-

ly been asked how I have lived and continue to live through all of this—live a life of victory, not of damage or abuse. At this time, I would like to share with you my answer to this very important question. Please know that the answer is the same for me no matter what situation I face.

I must start with the only aspect of the situation over which I have control—my believing about the matter. It is my responsibility and privilege to see these things that have and continue to come my way from God’s perspective—see things the way He sees them. So my question to myself must be, “How does God see this? Does He think you are damaged by any of this?” Absolutely Not!! Whatever comes my way, God means me to have it. I must say to those who try to do evil against me exactly what Joseph said to his brothers who sold him into slavery. “You meant this for evil against me, but God meant it for good.” (Gen. 50:20). Then in James 1 we are told to:

“Count it all joy when you fall into diverse trials and temptations; knowing this, that the trying of your faith worketh patience. But let patience have her work that you may be whole and complete, lacking nothing” (James 1:2-4). So, God sees it as good and commands me to see it as good when “bad” things come my way. Not only am I not destroyed, but I am rendered whole and complete by them!

But how do the hard circumstances in my life make me whole and com-

plete? Is it automatic or by chance? No! They push me into a place of faith. I have to rely on God completely and do as He says: Count it all joy! Or I can choose to reject His view and see myself as hurt and damaged. I allow Satan to take me down by believing what he tells me—that I am a mistreated and damaged person. This believing on my part is sin. To avoid going the Satan/sin way, I must practice the obedience of faith. I do this by saying about my circumstances what God says about them—that they are what He means me to get at that moment and He by faith is using them for my good. In Romans 8:28 Paul explains that “all things work together for the good to those who love God and are

called according to His purpose.” As a born-again Christian with Christ living in me, Satan can no longer hurt me. (Christ defeated Satan on the cross many years ago!) Neither can they that do his deeds—my father, his partners in adultery, etc. “Greater is He that is in me than he that is in the world” (1 John 4:4).

So, what may appear to be the worst thing to ever happen to me really is the best thing to ever happen to me. Because I feel so bad, hurt and damaged, I am constantly pushed by the pain of it all to see God in all my circumstances. Like David, I rejoice knowing that “though I walk through the valley of the shadow of death, I will fear no evil; for you are with me; Your

rod and Your staff, they comfort me. you prepare a table before me in the presence of mine enemies; You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever” (Psalm 23:4-6). Because I am a born-again Christian, Christ lives in me (Gal. 2:20). And as we know, Christ is not hurt or damaged even though He may feel bad. This process is precisely what James promises. It takes faith to believe that Christ is living in me and cannot be hurt or damaged by my father, etc. And this faith renders me complete, needing nothing. I am complete because Jesus Christ is living His life as me and He is complete!

If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you.

—John 15:7

After the man in the tin mill I had many converts, but there was a woman in the village I could not reach personally, and the Holy Spirit asked me, “Is it really necessary for you to come in touch with people in order to reach them? I want you to reach this woman by way of the throne, and to see that she is in the kingdom by Christmas Day.” To draw a soul into the kingdom without getting in touch with her was quite new to me. Could I bind the devil and take a soul out of his hands? She was said to be the worst woman in the village, really in his power. The Holy Spirit said, “If you will allow me to bring you to a place of abiding, night after night, you can put this soul through on Christmas Day.” I used to go before

him every night, with the Word, and I was not to go before him the next night until I had done what he told me. Everything in me that was not in accordance with his nature was to be taken out of me. Everything short of giving my life was tested, and he stripped me of things I never knew were in me, until I lived for one thing, the soul of this woman. In six weeks I had the witness that the victory was won, and then she began to come to the open-air meetings. I thought, “Will she hold out until Christmas Day?” I was watching myself. Could there be a doubt if there was no weakness in the abiding? God will never break a law to put you through. That is the abiding — taking all the unbelief out of you and binding the devil. On Christmas evening she was there in the meeting and down she went on her knees before the Cross. I told the devil, “You are conquered.”

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

A Look at a Book

continued from page 8

change his mind and come home.

It sounded great that faith is action, something we do, but what was I to do and how was I to do it? I could now identify the spirit reality but what did it mean to put my faith there? In the chapter entitled, “Speaking the Word of Faith,” I began to understand. Here Norman explains that “Faith is something which must have plain spoken expression. Hope or desire is not enough. The prayer of request is not enough. Not even the belief in the heart. What is believed in the inner man must issue from the mouth” p.115 (emphasis added).

This is what Norman calls speaking a word of faith. It is an action—speaking. But speaking a word of faith is serious. By doing so, we are publicly declaring that God not only can and will do something, but that in spirit time, He has done the thing. How could I do this?

I found the answer in my favorite and what has become for me the most important chapter in *The Law of Faith*, “Strategy in Faith.” In this chapter, Norman walked me through the steps one takes in speaking a word of faith. First, he explains that “no word of faith can be spoken—unless it first dawns on the mind that there is some better condition than the existing one, that God can intervene and change things.” The first part was easy for me. I knew it would be better for my dad to be out of the sin he was in and to return to God. But could God really cause my dad to choose Him?

From all outward appearances, this looked very unlikely. My dad is in serious sin and seems not to care one bit what God thinks about it. As a matter of fact, he flaunts it in God’s face by trying to pass his sin partner off as his “wife.” (Wife is a biblical term which cannot be applied to a non-biblical relationship.) As you can see, I had (and still have on a feeling level) doubts. I was afraid to say God could change things because what if He didn’t. I would look stupid, and feel let down. How could I say I believed something when I was afraid it wouldn’t happen? Norman answers this by saying fear is not only normal, but it is also necessary. Fear, he explains, is “faith in reverse; and faith, once roused to believe the worst, can be reversed to believe the opposite.” What a relief! My fears could actually work for me instead of against me!

Later in this chapter Norman sets forth two facts that he believes are outstanding in the great crises of faith in the Bible. The first he calls a “staff-meeting” with God. This is where we talk to God about the situation. Here we voice all of our fears and doubts as well as how the condition can be better. We spread the matter before God. We may reason as to why He should act for us. We may search into motives. It appears as though we are trying to convince God to get involved, but Norman explains that this is really how God gets His mind through to us! Pretty tricky fellow, huh?

This brings us to the second fact—sweeping victory! Assurance becomes ours because the “Spirit has prayed through us according to the

Father’s will. The circuit is complete: from the Father to our minds by the Spirit; from our minds back to the Father by the Spirit.” Then we speak the word of faith and watch for the Lord to reveal how He has answered us!

After reading “Strategy in Faith,” I said a word of faith about my father. I said by faith that God would bring my dad out of his sin and back to Himself so that my dad can continue with his God-given commission, which is to take the message of Jesus Christ living his life through us to the world. In the physical reality this has not happened and appears impossible. But I know in the Christ reality not only is it possible, but it has happened! Now I have the privilege of waiting to see the two realities meet.

I know my view of faith and my role in applying it will never be the same after learning the principles set forth in *The Law of Faith*. Since I first read it I have read it or parts of it many times—so many that my copy is falling apart. But it is with great pleasure that I tell you that Zerubbabel Press has now reprinted the book, so I can get myself a new one. I hope you will get one and read it for yourself. In the preface, Norman said that by writing *The Law of Faith*, “I feel that I am passing on to others the most precious and innermost secrets that God has taught me.” Norman, thank you for sharing.

Body, Soul, and Spirit

by Page Prewitt

We are reprinting the third part of Page's excellent series, "Body, Soul, and Spirit," in which Page passes on the invaluable truths she learned about the division between body, soul, and spirit.

This morning I find myself in the midst of the very dilemma that I have been talking (writing) about in the previous sections of this exegesis on body, soul and spirit. It is my desire to write a final segment of this study and give you a more detailed explanation that includes examples of how our understanding of the difference between soul and spirit enables us to live victorious lives as Christians. In other words, how does all that I have shared with you on the differences between soul and spirit (see July/Aug. '97 and Winter '98 in *The Intercessor*) work out in our everyday lives? All truth must be practical and workable on a day by day basis or it can hardly be called truth.

But as I sit here and attempt to put words into my laptop computer I am feeling intensely frustrated. I find myself unable to get into focus not only what I want to say but how best to say it. I have made several starts, but each has come to an abrupt end. I keep thinking that I can't possibly get my thoughts written down. I keep saying to myself that I am not a good writer, so I'll just quit and leave the writing to those who are good at it. From the non-spiritual way of viewing life, all of this is true. But is this how God views what I am experiencing? NO!

My difficulty has nothing to do with writing. My impediment is a result of my unbelief. I have allowed myself to become caught in the Satan trap of believing that "I" am my own operator and that "I" am responsible for getting the truth that I want to share organized and written down. In other words, I am believing I am just me, and I am not believing that I am in union with Christ. Each of these is a LIE and believing either is SIN on my part. (I will go into an explanation later as to why and how this is sin.)

Because I am spirit-operated and not self-operated it is the job of my spirit operator to get my thoughts organized and use me as the vessel through which to write them down. The problem is that my own unbelief has gotten me into the Satan trap called SIN. Consequently I have given Satan the opportunity to temporarily boss me on the soul-body level. (Remember that Satan can not re-enter my spirit center where Christ linked Himself to me when I took Him to be my personal savior.) Hence Satan has temporarily gained control in this particular area of my life, and he (Mr. Sin) is blocking the Holy Spirit from getting His ideas expressed through me. To sum all this up, I am in the midst of a soul-spirit war which is made evident by the fact that my thoughts and feelings are one hundred per cent opposite to my desires—really, God's desires through me.

Now that I know what is wrong, I must take the appropriate steps to clean

up my sin. For Christ to take His rightful position as my Spirit operator, I must be freed from Satan who has made an inroad into my life. The Bible is very clear as to what I must do for this to happen. I must confess to God my sin, that is, my wrong believing about myself; then I must turn from this sin of unbelief to believing rightly about myself. To spell it out for you, I must say to God that my believing that I am unable to get this writing done is a lie. I then take by faith what I know to be the truth: Christ, Who is one with me in spirit, is absolutely capable of organizing the truth He has made real to me and use me as His human agent to put it in writing. The following two scripture passages are very helpful to me when dealing with unbelief sin issues: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind" (Romans 12:2), and "Everything that does not come from faith is sin" (Romans 14:23).

It sounds strange and harsh to call this kind of thing sin because we usually think of sin being some mean or unkind act (sins of commission) or something God puts on our heart to do that we don't do (sins of omission). Of course, these are sin, too; but it is the result of the subtle root sin of unbelief that we are discussing here. When Satan can get us to fall for his lie, we become the agents by whom he gets his evil deeds done; however, we think it is "just us" operating ourselves.

The Original Lie

The sin problem began when Lucifer (Satan's name before he fell), who was created by God and chosen by Him to be His light-bearer, became jealous of God's power over him and used his God-given freedom to set his light and life against God. He chose to refuse to acknowledge God's authority over him, and he defiantly declared himself to be equal with God. This choice of Satan's changed for all time the operation of God's entire creation. This defiant, disobedient choice was the very first sin ever committed in God's glorious universe. This is "THE ORIGINAL SIN," and as its consequence, Lucifer and his angels were cast out of Heaven.

All mankind has been infected by Satan with this same lie—that we, too, are equal with God and that we can operate independently of Him. Satan began his sin infiltration into the human race when he convinced Eve that God had lied to her. He talked her into believing that what he, Satan, was telling her was the truth: "You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God knowing good and evil" (Gen. 3:4-5). Eve gave the fruit to Adam and he took it and ate it. Thus Adam, like all of us after him, learned the hard way that what God had said was true because contrary to what Satan had told him, he and Eve suffered the consequences that God had promised them. From the day that Adam fell, the entire human race has been infected by Adam's sin: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came

to all men, because all sinned" (Rom. 5:12). So all sins are a product of people believing Satan's original lie.

Sin never begins with a deed; consequently, our root problem is never our deeds. Deeds are merely the symptoms of a deeper hidden problem. But Satan has done an excellent job of tricking us and keeping us from getting to the root of the problem. Because of our infection of his deception we always concentrate on the symptom. This keeps our attention off the source of sin, which is believing Satan's lie that I am just me and that I can and do operate independently of God. Of course this is ridiculous. How can anything that God made move out from under God and be it's own boss. Even the angel of light (Lucifer) could not do that. God had created him, and the life that was in him was spirit (some form of God's Spirit) expressing Himself through Lucifer. But Lucifer chose to believe the lie that he could be equal with God and operate himself.

Replace the Lie with Truth

So what does all this have to do with the place in which I find myself stuck? How does knowing the difference between soul and spirit get meaningful and helpful words into this computer? The process is very uncomplicated but not easy to do because it takes a giving up on our part and admitting that we are wrong. First, I simply stop saying all the negative things to myself that I have been saying, and I say instead, "If I am Jesus Christ in my particular form and He is my operator, then what I am saying and believing about my inability to organize and transcribe my thoughts cannot be true." "Why," you ask, "is it not true?"

Because what I am thinking and believing may be the way things appear to my human senses, but they are merely appearances, and we are admonished in Scripture not to judge by appearances. I must look through appearances to what is true in the realm of spirit. This is how Jesus lived. He saw past the outer human need to His Father, the total supply, though invisible to the human eye, right in the midst of the negative circumstance.

Next, I begin to say by faith (none of it will be fact at this stage) what I know to be real in the realm of the Spirit. "The truth is that Jesus Christ through me can write anything that He wants to write as long as He is the one in control of my life." As we discussed earlier, Christ regains His rightful place as Lord (Boss) of my life when I confess my sin of unbelief and then confess and stand in the truth.

The idea that "I" (meaning just me) is able to write at all is a lie because, as we have established, there is no independently operated "I" in the universe except God; it is sin on my part to believe and talk as if there is. The lie that we are independent is a very confusing and deadly point because it is unknown to most and misunderstood by many that are familiar with it and it is the origin of all sin behavior.

Practice in Replacement

Here is an example of what I am talking about. We say that we are shy or fearful or smart or ugly (use your own example). Let's pick "shy" and write it out. "I am a shy person. I have all the traits that portray someone who is shy. I have always been this way. I have been told I was shy since I was a small child." All this is true on the body-soul

level, and Satan has been free to live out shyness because my wrong believing about myself has given him the freedom to do so. But (and it is a big but), the truth is that I know that my operator is Jesus Christ and the shy label that I have put on myself is a lie. The truth is that Christ is not shy. He can be any way he wants to be at any given time. If He is quiet, that is His business, and I can't call myself shy because of His quietness. At the same time, I may be feeling shy; but that is just a soul feeling and it has no reality on the Spirit level. I differentiate between the two by saying, "I am feeling shy, or afraid, lonely, or superior, or smarter, but these are all feelings and they are not who and what Jesus Christ, who is my operator, is." The feeling will probably continue but I focus my attention on Who I am in Spirit and I pay as little attention to my feelings as possible.

Now, let's apply the same spiritual reasoning to my situation: "I am totally inadequate to get my thoughts organized and written down." In this statement I am believing and confessing that my problem is my inadequacy. Look at my sentence for a minute and, as you do, keep in mind that the key is who is doing the organizing and writing. Is it good old "I" or "just me"? It can't be, can it, because we have learned that there is no independent "I" or just me in the universe and when I confess and believe that it is "I" or just me I am in sin—Satan has moved in on the flesh level and he is blocking Christ from getting this job done. Remember I get rid of Satan and subsequently his block of the Holy Spirit when I clean up my sin. Can you correct my sentence and make it a true one?

For my statement to be true, I must say, "I can get this article written." Of course we know the secret that makes this statement true; it is Jesus Christ who is my Spirit operator that can and will do it through me. My responsibility is simply to trust Him to do it.

It is important to remember that it is okay for me to say, "I feel like I can't get my thoughts organized and written down." Here I am expressing a soul feeling and not a spirit fact. As we have already established, Satan takes over when I move from expressing soul feelings and thoughts to stating Spirit facts.

Our Example—Jesus

Satan tried to use his same way of deception on Jesus. Do you remember His temptation experience in the wilderness? (John 4:1-11) Satan began his discourse with Jesus, not as we would expect—tempting Him with food, (Jesus was hungry because he had fasted for forty days) or with power. He tempted Him with pride. Satan preceded all these specifics with his piercing statement, "If you are who you say you are, you can turn these stones into bread or you can throw yourself off the temple and God will send angels to save you."

Jesus could have come back with, "Of course 'I' am who 'I' say 'I' am; 'I' am the Christ, the Son of the living God"—the "I" meaning that He had what it took in and of Himself to do what Satan tempted Him to do, and go Satan's self-for-self way. The truth, and He made it quite clear, is that He and His Father are One, and He does only what He sees His Father do (John 14:10). His strengths and His abilities are operated only in love for others just as are those of His Father. The words of

the glorious hymn say it very clearly. "Fix your eyes upon Jesus, look full in his wonderful face and the things of earth will grow strangely dim in the light of His glory and grace."

My Responsibility

I am now finished with this article, but the task of writing it never became easy. I sat at the computer, putting myself at the disposal of the Holy Spirit, and simply recorded thoughts as He brought them to my mind. No matter how impossible the task felt, I continually reminded myself of the truth—Christ is perfectly capable of getting the writing done that He wants done. My responsibility is to remain faithful by making myself available to Him to use to get the job done.

One Requirement

All that God has ever required of a human being, whether saved or unsaved, is honesty. Dishonesty, not sin, damns a soul. Unwillingness to part with sin and therefore refusal to admit ourselves to be what God shows us we are by His word, by preaching, by the Spirit that sends us to hell.

Norman Grubb

—*The Liberating Secret*

Tape Talk

by Janie Prewitt

TAPE REVIEW:

Jonah

by Norman Grubb

I must confess that when I chose this tape on Jonah by Norman Grubb, my mind automatically registered “Jonah and the whale.” You know the song, “Who did, who did, who did, who did, who did swallow Jo-Jo-Jonah”? We’ve heard the story since childhood: God told Jonah to go to Nineveh but he didn’t want to, so he ran away and got on a boat and a storm blew up and Jonah ended up in the water and then God had a big fish swallow him up and after living through that stink Jonah straightened up and went to Nineveh. Well, as I began listening to Norman talk, I was quickly convicted that my understanding of the history of Jonah was greatly limited.

As Norman moves through the passages of Jonah, he gives us some very important background about this prophet. He notes the important reason for Jesus using the example of Jonah (instead of Moses or Elijah) in his rebuking of the Pharisees in Matthew 12. He explains to us why Jonah was different from all the other minor prophets in the Old Testament. He then explores (you may be as surprised at this as I was) why Jonah’s reaction to God’s command to go to Nineveh was the most normal thing a man of God could

have done in those days.

Norman shows how Jonah, even in his fleeing from his commission, continually remained a “man of faith,” even as did Jesus who prayed that God would “remove this cup” from him. Jonah never removed himself from God’s service; instead he was vehement in his belief that he was not the man to do this certain thing God was asking him to do. Norman described Jonah as “a servant of God who had a certain kink in his faith life.” Norman then takes us through the evidence that proves Jonah was not in a backslidden state as he ran to Tarshish and boarded a boat.

Then a very significant blessing blew in with that great wind that God sent Jonah’s way. Do you know what happened to the crew after their boat was hit by the terrifying storm? The pleas they made to their gods weren’t answered, and the man who said he was a servant of the God of the sea told them to throw him into the churning waters. Norman points out that the first fruits of Jonah’s historical flight were the fates of the men on board the ship that day.

Next, God sends the famous fish. As Norman cleverly parallels these passages with our own lives, we see that we also have fish that God prepares to swallow us up. Out of these personal whale bellies, we, too, are pressed to cry to the Lord for Him to hear our voice. And will we, like

Jonah, remain men and women of faith? As Norman tells the story, we see Jonah go through the “process of agony and the dying of the intercessor through whose dying and rising God is fulfilling His great purpose of grace.” So Jonah, from the belly of the whale, sees his idolatry, sees the price he must pay for not going God’s way, and promises to make good his vows to God.

So everything’s okay now, right? Nope. But Jonah did all that God told him to, and his preaching to the Ninevites even brought about a great revival of repentance! True, but there’s still the problem of Jonah’s attitude. Here Norman shows us God’s personal dealing with Jonah—how God patiently enlightened Jonah to see His perfect purpose. Here we see the only account in Old Testament history in which God reveals his universal love purpose to an individual. Norman emphasizes the importance of this picture of salvation, which points ahead to the work of the coming Messiah. Just as God through Jonah brought about a national salvation, so God through Jesus brings about a world salvation.

So if you suspect that your understanding of the book of Jonah might not be as complete as you desire, I can promise you that this tape of Norman’s will change that.



The Story of the Ten

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

We include this moving account of Norman Grubb's word of faith for additional workers at such a desperate point in the life of his mission.

I was sitting on the edge of C.T. Studd's native bed. We were in his bamboo house in the heart of the Ituri Forest. It was 3 a.m. He looked very white and drawn. His thin legs beneath the blankets were drawn up under his chin, with his wasted arms clasped round them. Without was the still African night, the palm trees looking lovely silhouetted against the moonlit sky—and behind the dark rim of the primeval forest. We had been talking for hours.

Suddenly he said, "This looks like the end of everything. I don't see any way out." After a pause he added "Eighteen years ago God told me to found this mission. We have had all sorts of difficulties, but He has brought me through them all. If God doesn't deliver me now, when I am near the end and faced with the biggest, well, He is.... But He isn't, because He will!"

It was the darkest chapter in the mission's history. That hateful thing, internal dissension, had raised its head in our ranks and torn the work in half. We were without representation at home. Rumours had spread from mouth to mouth which shook the confidence of many.

Pauline, who is C.T. Studd's youngest daughter and my wife, had accompanied me on a visit to him in the Congo, knowing that we should not see him again on earth. While we were there, the storm broke. It would be neither helpful nor necessary to go further into the details of the controversy. It has long since been

left behind. The love of Christ has swallowed up bitterness and rivalry, nor is it for us to assess the rights and wrongs. God has richly blessed our brethren who formed a new society, even as He has been pleased to bless us.

The point was the severity of the catastrophe. That midnight scene shows even the man of God, C.T. Studd, stag-

Our first occupation became, not to exercise our own minds, but to find His mind. What an overwhelming difference that made.

Away went worries, plans, defeatist fears. In their place was just this. What does God say about it? What God says is always original, always in the impossible, and great enough to be worthy of Him.

gering for a moment under the blow, although rapidly returning to faith. The inward conflict which Pauline and I suffered was intense, as we faced our call to return to England and rebuild in the dense fog of suspicion, condemnation and controversy. It was the darkest valley of our lives also, and we lived there for six months.

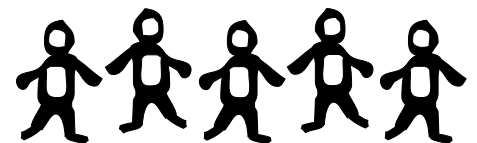
Yet we were to learn, as an old saint once wrote, that "The way to heaven is through hell." The more the Lord plans to use an instrument, the fiercer the fire in which it is tempered. We had earnestly sought for ten years that we might be instruments meet for His use, and the answer had been a great deal of prun-

ing with very little fruit. Now at last, right from "the belly of hell," we were to be lifted up into "a large place."

We were praying together four months after our return, when Pauline turned to me on her knees and said, "Father has gone home. I know it. We are to start anew with God." I knew it too. We were dumb with the shock for a time. But it was God's voice. We left that room different people. We had heard and accepted God's call. Shortly after, a cablegram was handed to us at the breakfast table. We glanced at each other before we opened it, for we guessed its contents: "Bwana (C.T. Studd) glorified July 16th."

Prepared thus by the Spirit, we knew what lay before us. We were to take up the sword C.T. Studd had laid down. Something else had also happened in the blackness of that night. Some of "the treasures of darkness," of which Isaiah speaks, had been laid open to us, and one supremely great secret of effective service had become vividly real to us, which lies at the root of most that follows in these pages. It was the answer to that simple but fundamental problem, how can I know God's will? If I know it, then obviously I can believe and act. But first I must know.

How can I put the light we saw in a word? Perhaps best by describing what we did. We made one change in the daily programme at headquarters, but that change made all the difference. It was customary to start the day's work with a half-hour of Scripture reading and prayer; then followed the real business, letters, interviews, and committees. Now the emphasis was to be





changed. The reading and prayer was to be the real business of the day, and the rest fit in as best it might. In other words, our first occupation became, not to exercise our own minds, but to find His mind. What an overwhelming difference that made. Away went worries, plans, defeatist fears. In their place was just this. What does God say about it? What God says is always original, always in the impossible, and great enough to be worthy of Him.

What He said was this. Our petty human thinking was occupied with the littleness, poverty, weakness of our condition. He said, "Look at Joshua and see what I did for him, and Moses and Abraham and Daniel. Do you think I have given you a great commission—to evangelize the world—and not great resources to do it with? Does not all the Bible tell you that I have come to make people strong out of their weakness, if they will only believe? Now, will you believe?"

The answer was obvious. Just one thing remained. For what specifically should we ask and believe? What was our immediate equivalent of Moses' need of manna, or Joshua's need of a way across Jordan? That was not hard to find. Men and money, of course. For we were a Crusade to evangelize unoccupied areas, and that needs just those two supplies.

So we came to our first transaction of faith, based on guidance, a truly memorable moment in our history, for what we did then we were to repeat in an endless succession of instances for an endless variety of needs. We came somehow to the conclusion, I can't tell exactly how, that for us the impossible which would glorify God and extend His Gospel would be the supply of ten new workers and all the money for them in a year, by the first anniversary of C.T. Studd's death, July 16, 1932.

Having done that, we exactly

obeyed the word of Christ, "When ye pray, believe that ye receive." We deliberately thanked the Lord for what we had then received. From that day on we never asked again for the ten, but daily reminded Him and ourselves in His presence that they were ours, and thanked Him. Our daily prayer meetings were turned into enjoyment meetings, possessing and enjoying our possessions in the invisible, before we had them in the visible. One other lesson also that was gradually learned, of deep importance in faith, was that the Source is our concern, not the channel: in other words, that we are to keep occupied with what

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Now for the story of how the ten came. Some readers may think, "Well, ten is not many, nor the £1,500 necessary for their outgoing." No, they are not: but remember we were infants learning to crawl! To us it had all the thrills of new adventure and discovery. As we used this one and only method of obtaining things from God according to His word, by the invisible hand of faith reaching into His equally invisible resources, we felt all the joys of pioneering in a new country.

The first two came in quite easily

and soon sailed. It was then that we saw another condition of the pathway of faith, which is not exactly the faith itself, but is the works which prove the faith to be real and establish us in it. It is the equivalent of the confession with the lips commanded by the Scripture as a necessity for salvation, side by side with the belief in the heart (Rom. 10:9). We saw that one who really believes is ready to make public acknowledgment that the things he has received by faith are his, although he has not yet obtained them in fact. We saw it particularly with Joshua at Jordan. He came out from the presence of God and told his officers to prepare victuals, for in three days they would cross the river. A declaration of a certainty, yet only a certainty to faith. In the same way God told us to write to Jack Harrison, C.T.'s successor on the field, and tell him to expect ten new workers within the year, although owing to the circumstances the missionaries on the field had no thought of immediate increase. I had a brief controversy with the Devil about it, as he told me what a fool I should look predicting what would not come to pass, and that as the new secretary in London I should be doing the best thing possible to shake their confidence. Yet of course it had to be done. The unmistakable word of the Lord had come, and the letter was sent.

The next three, women, were ready to go by March, but there was no money. So we gathered together one morning, faced the fact that nothing hindered them going except finance, and made a definite transaction with the Lord that then and there we received it from Him by faith. The three soon had a fine opportunity of making the open declaration of faith. Two of them were going away for the Easter week-end, so they left their addresses with the third, telling her to wire them if the money were provided during the week-end.

On the Saturday we had two guests.

continued on page 29



Revival

by Norman Grubb

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 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 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. "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 transaction 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*

A Letter

Page Prewitt wrote this letter in response to a note she received from an estranged friend who, while grateful for Page's friendship in the past, still did not desire a resumption of the fellowship the two of them had enjoyed.

Dear Madeline,

Thank you very much for your loving note. What you have written has me both puzzled and pleased. I am puzzled at your saying that I think that you are in sin. I am under the impression that we are not in communication because of the sin you think I am in, not because any sin that I think you are in. I have no idea what you are doing today, so if you are in any sin I don't know about it. Also, no sin that I have ever thought you were in or that you might be in today would give me a reason to break fellowship with you. It is my conviction that God calls me to walk with those He puts in my life (you for example) no matter what. In so doing, when or if Satan invades either my life or the life of my friend, Christ in us is there to admonish and attempt to expose the liar (Satan). This is the way He frees us, His beloveds, from the bondage of sin that stops the precious life of Jesus flowing through our wonderful God created manifestations.

I am quite pleased to hear that the things I had the privilege of passing on to you have become helpful in your new place. More pleasing than that, though, is to once again experience God's faithfulness to me, this time by His confirmation that my sometime strident way with you was not some

Satan thing of me trying to make you over to suit myself, but He in me doing what He needed to do to shape you into His image so you would be right for where you are today. I am very grateful that the pain, difficulty, and criticism I often experienced on account of my interaction with you did not thwart my love and concern for you and cause me to take the softer and easier way of accepting you like you were (Satan bossed at times). That would have been sin on my part because I would have had to go against my inner knowing, plus I would have been putting my comfort and reputation before your well being. No matter what, I have always wanted God's highest and best for you. That's what He means, isn't it, when He says, “Greater love hath no man than he lay down his life for His friend.”

I would be pleased to hear from you again. If I am Christ in His Page form and you are Christ in His Madeline form, then why are we not walking in some kind of relationship? You say that you love me and that you know that I love you, which I do, so where's the beef??

Love as ever,

Page

About Unconditional Love...

by Brett Burrowes

There seems to be a real misunderstanding among Christians about the relationship between forgiveness and repentance because they are often confused about what God's unconditional love really is. This is not just a theological issue since most of us are daily faced with repenting of our sins and forgiving others who have sinned against us, as Jesus said in the Lord's Prayer. On the one hand, can we expect God and others to forgive us when we have not turned from our sin? On the other hand, can we forgive someone who won't admit the wrong he's done to us?

I believe this confusion is rooted in a failure to understand the true nature of God's love. First, people seem to think that "unconditional" means absolute tolerance for any kind of behavior no matter how mean or evil it is and no matter what the consequences to others. In my mind this is mere indulgence, not love. For how is it love to let a person go on destroying himself and others when setting a limit might turn him around? It is true that God loves us without conditions, but that does not mean that He tolerates sinful behavior.

God's unconditional love means that He never stops desiring us to stop our sinful behavior and never stops acting to motivate us to stop. His love does not tolerate anything less than the best for us; no matter how far we wander from God, His love is always there for us, drawing us to Himself if we will only be honest with Him about what we have done. In this sense God's love is unconditional. God does not give up on us.

Unconditional love does not mean, however, that God accepts our behavior no matter what we do. God's love is unconditional, but it is neither tolerant nor indulgent. God's love is a consuming fire that burns and destroys anything that will keep us from being pure vessels for Him to dwell in. Accepting us as we are does not translate into accepting "our behavior" as it is. God accepts us where we are in order to change where we are, or rather to change which spirit operates us and lives our lives.

For this reason God cannot forgive without the person sincerely repenting of his sins. It is not that

God does not desire to forgive: He wants to with His whole being. His whole drive is to restore sinning people to Himself and to deliver them from Satan's misuse of them. But He cannot as long as a person fails to come clean. If God forgave without requiring repentance, it would not be love—for the person would remain in Satan's grasp.

God does not just wish to deliver us from guilt, a consequence of indwelling sin, but from the indwelling sinproducer himself. Only repentance—a total rejection of the sin—can break Satan's hold over the person (see 2 Tim. 2:25, 26).

Therefore, God's love demands repentance. It is not a burdensome requirement, for divine love can settle for nothing less than a total restoration of the person to God. To desire anything less is satanic. "God is not willing that any should perish, but for everyone to come to repentance" (2 Pet. 3:9). So if a person does not repent of his sin when confronted, he cannot be forgiven by God or by other Christians—not out of meanness or revenge, but out of God's love.

So the idea that we must tolerate sinful behavior in people no matter what the effect on self or others, is certainly not love. In fact, such tolerance is the supreme form of hatred, since it complacently allows the person to remain being operated by Satan and to continue getting the horrible consequences of such a choice. It is not love; it is granting our approval to such wickedness (Rom. 1:32).

We must not encourage someone to presume on the goodness of God as if anything he does will be automatically forgiven without the internal change of mind that is called repentance. It is not that we do not want to forgive, but that forgiveness would produce the opposite effect of what we desire, the restoration of the whole person. It would only confirm to the person that his behavior is really not all that bad, and as a result he would continue in it and continue to be operated by Satan.

God's fiery passion within us, His love, compels us to take a hard line on sin because God's desire is for every sinner to be fully restored to Himself. Restoration cannot happen without repentance.

Thoughts on Abraham

by Sanda Cooper

Abraham's willingness to sacrifice Isaac is one of the greatest examples of faith in the Bible, as it was through this child whom God had promised that the nation of Israel was born. This article is particularly timely in light of the events of September 11, 2001, as it was Abraham's "unfaith" in God's promise that led to the birth of Ishmael, his son by the maidservant Hagar, which in turn gave us the Arabs. Thus began thousands of years of bloodshed that continues on to this day.

A friend of mine sent me an excerpt about the sacrifice of Isaac from a book by Elie Wiesel, the Jewish concentration camp survivor and author. I had been reading *Fear and Trembling*, Kierkegaard's account of the same story. The difference between the two is marked.

Elie Wiesel calls Isaac "the most tragic of our ancestors," which puzzles me, as I would call him one of the most triumphant evidences of the power of faith in God prior to Christ Himself. Isaac and Jesus have similar roles. God, in fact, asked Abraham to do nothing He Himself had not done. God promised that the nation of Israel was to come into existence through

Abraham's seed, Isaac, and yet God said to sacrifice him. Mankind was to be saved from eternal separation from God through Jesus Christ, yet He was crucified. Abraham so believed God's promise that he acted, as Kierkegaard says "on the strength of the absurd," and believed that even if he killed Isaac, God could raise him from the dead. Jesus, who was scorned, mocked, hated and totally disbelieved by almost everyone to be the Son of God, actually died and was buried, and did rise again. Absurd is a good word for both: it is absurd and ridiculous to the natural mind to imagine a father willing to kill the only son he has waited for many years to be born, a son through whom will come a nation, and from that nation the salvation of the world, and yet willing because God—the one in whom he has put his faith—told him to, so He must have a plan to raise him. It is equally absurd that a man who grew up like you and me and had brothers and sisters, learned a trade, ate, drank, slept, got hot and itchy or cold and hungry, said He was God in the flesh, was killed for it, and came back to life and was then seen by over five hundred people. Two very bizarre sto-

ries, unintelligible to reason, but sensible to the eye of faith.

The reason Wiesel misses the point is that he is not equipped with the only faculty that can bring understanding—the Holy Spirit, who lives in a person once he accepts Jesus Christ as his savior. Jesus knew His disciples did not comprehend most of what He said, and He told them, "The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." This proved to be the case, as attested by the fact that after the disciples received the Holy Spirit, they are almost unrecognizable from the scared, doubting group who ran for cover at the crucifixion. So the still small voice is, to me, the Holy Spirit: He makes the path clear, whether or not it feels hard or soft, pleasant or painful, and it is "normal" according to many people's standards. Jesus said, "For whoever wishes to save his life shall lose it; but whoever loses his life for my sake shall find it." So, we are in the "losing" business. So was Abraham, and look what he gained.

Faith Action

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."

-Norman Grubb from *God Unlimited*

Christianity's Lost Chord

The Definition of Ourselves as Both Disciples and Apostles of our Churchwide Worldwide Commission

by Norman Grubb

This is Norman Grubb's vision of our world-wide commission to bring the truth of who we are to the whole church. We are privileged to reprint it.

As Disciples (learners) we have come by the Spirit and Word to be co-knowers of what we boldly call our Total Truth, and spontaneous Be-ers of who we now are. As Apostles we now are captive and obsessed, thru our Pentecostal confirmation, by our co-knowing, with giving our lives as DCDs (Don't Care a Damn—about anything but Jesus Christ as C.T. Studd so boldly proclaimed). We are commissioned ones to “MAKE ALL MEN SEE” who they are by grace thru faith, as walking Christs when we had been walking Satans, and never were the Lucifer-delusion and deceit of being self-acting and self-operating selves.

Our simple definition of who we are is:

FORMERLY SATAN-I, NOW THRU CALVARY CHRIST-I, AND NEVER THE DELUSION OF BEING JUST I-I!!

The Lord Jesus was first Saviour delivering us from our false self-for-self nature under Satan's ownership, and establishing us as co-sons with Him The Son and with the Father, being conformed to His image, and thus destined co-heirs and co-managers of His Universe, expressing His Self-

for-others nature.

Then as Founder of His worldwide Body in Spirit-union with our Head, we have our Missionary Commission to preach His world-saving gospel to every creature. Thus disciples become apostles.

Through the centuries the members of His body have fulfilled a great number of commissions in getting His Word, now written in the Scriptures and with its multiple variety of definitions in detail and application, to the whole world, and are still in the process of completing this. His means of doing this has been multiple church-fellowships, as members of His One body with His one truth, the local churches being both centres of worship and edifying, and in their missionary outreach. Many emphasize varieties of interpretation of the One Truth in detailed definition, though the true ones, (for there have been many false imitations and interpretations) are always in conformity to His revealed word centring on HIM Himself, crucified, risen, ascended, coming, and operating by the same power of the Spirit which raised Him from the dead, and now filling and operating the members of His new-creation body since Pentecost. This body in its ten thousand varieties, each in their local situations, has its God-

anointed pastors and teachers, and supervising elders, as outlined by Paul in his epistles. And all at their foundations “members one of another.” Yet there are also many false imitators which have arisen, claiming to be part of His body. Conformity to His revealed Word and the members being born and anointed of the Spirit, is the true safe basis for knowing true body-membership, yet allowing for much varied details of lesser interpretation.

Some of these interpreters through the centuries have been specially concerned and involved in following through with what the writers of the epistles define as nearest to body life in the early church. Paul, Peter, John and James have all concentrated on this, perhaps particularly to many of us Paul and John. E. H. Broadbent's book *The Pilgrim Church* is the best documented book on this first century Christianity, tracing those who through the years, concentrated on the ultimate life conformed to Jesus' Sermon on the Mount and standards in the Epistles, though usually under great suspicions, persecution and excommunication by the majority of churches.

We ourselves are among those who have sought for the ultimate as it has appeared ultimate in the Scriptures, and taking into account many others

thru the centuries who have been ardent seekers, and in their own terms, finders of what seems total to them. What we have then 'found' and tested, best as we can with the Scriptures and interchanges of viewpoints from fellow-members of the One Body, we boldly put in print and in every opportunity of sharings. We give the name of INTERCESSOR to our magazine by which we seek to disseminate our precious "total." (But by the name "Intercessor" we really mean what the Scriptures present to us as the whole process of being an intercessor, aligned to our Great Intercessor now "passed into the heavens, Jesus the Son of God," and in those processes of intercession, which go far beyond a normal interpretation of merely intensified prayer. We mean the life's highest fulfilment in Commission, Cost and Completion—that of Jesus' word in John 12:24, "If it dies, it brings forth much fruit.")

We give our basic meaning to what we daringly call our TOTAL TRUTH—for our generation—in Paul's basic Romans 6-8 revelation that we humans were wonderfully created, but only to be containers and vital expressors by all our human faculties of the Trinity, Father, Son and Spirit, personally re-expressing Himself (Themselves) in His basic Self-for-others nature by us; as Paul put it, "Whereunto I labour, striving according to His working which worketh in me mightily." We the vessels, branches, servants, body-members, reproducing Him in all His grace and salvation purposes. We recognize that that has first meant getting our wonderful human selves into focus, and to do that, we humans had to start by being poisoned by that false Lucifer deceit of being independent self-opera-

tors, just as he himself thinks he, and thus our whole fallen humanity of which we all are a part, have falsely operated on a false basis of self-reliance and self-activity. The full 'gospel' of Paul's revelation in his epistles is the lying falsity of that self-reliance, till when at last it has collapsed as our deceived way of life, we are conditioned to find our TOTAL, in being beautiful God-expressors in His Self-for-others nature in place of that false invaded Satan in his self-for-self nature. We at last learn (as "disciples") that this was our Saviour's full purpose by His death and resurrection, to rid us, as we move in by declared faith as in Galatians 2:20, of that deception by that spirit of error that we are just ourselves. That wrong spirit is replaced by the Spirit of Truth, and we begin a spontaneous way of normal living, as inwardly expressors of Christ in place of Satan, and we have moved from the necessary first trauma of Romans 7 to the liberation, as well as warfare of faith, in Romans 8. The nitty gritty of this TOTAL TRUTH is that first "appearance" of us losing ourselves as though non-being, whereas in fact, we only wholly find ourselves as conscious expressors and operators of HIM, and we find normal living "paradises in place of hell," as one said!

But it is on this raw spot of the true self only being the expressor of the deity self, first the false one, and then thru Calvary and faith, the True one, do we truly FIND OURSELVES AND BE OURSELVES, and then with all the "Intercessor" outcomes of being operated by our Saviour, and whatever is our part in carrying thru that saving work. All our literature is wholly concentrated on this revealed truth, both in

our "Intercessor Magazine" and books and booklets offered in these pages.

So, just as Paul, under the leadership of the Spirit, founded local church fellowships with sufficiency of local leadership and organization, so we accept this conscious COMMISSION to take to the whole church in the whole world this FULLNESS of what was purposed by Jesus as Saviour and brought into action by Paul and the early apostles, as we interpret that fullness as briefly described in this article, and much more fully in our magazine and literature.

To further implement this as our sphere of calling (merely as body-members of the Body of Christ), some of us have given ourselves full-time to the upbuilding of our commission, and its spread and establishment reaching right through the church of Christ.

Some dozen of us have already responded to God's call to give ourselves full-time to this calling, giving up our previous secular employment to do so, and on that basis, Jesus gave of material supply in Matthew 6:33. We welcome a continued increase in our numbers of "full-timers."

We now have purchased sixty acres in the Blue Ridge Mountain area of Boone, North Carolina and the plans already drawn for a fellowship centre, to which at present we give the name Zerubbabel (the Jewish leader who spoke the word of faith in Zech. 4: 6-10). We have since purchased a motel (Alpen Acres) in Blowing Rock, North Carolina, to serve our present needs as a fellowship and teaching centre. We expect to see God calling many others into this full-time ministry, at present largely in North America and Britain, but expanding worldwide, and many

coming for visits and shorter periods, and so learning with us what Paul called “the way of God more perfectly.” Meanwhile, some of us are spreading out in visits and to groups and in local weekend fellowships, finding others who are becoming “co-knowers” of our “total” with all the release it brings, and then those who pass through the “little children” to the “young men” and finally, “fathers” stage of 1 John 2:12-14. They in turn, will be “obsessed,” as we are, with what “obsessed” Paul—“to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God.” Thus our numbers are already rapidly increasing, and we expect to see mounting numbers, who either locally

in their own sphere, and in other practical co-operating ways, join us in our world commission. We do not see ourselves forming specific “groups,” still less anything like church-fellowships, but rather as continued disseminators through the whole body of Christ of what the Spirit and Word has now made so plain to us as the ACTUAL REALITY of all precious humans, who have come to this one destined EXCHANGE gloriously available to us all, from being Satan and sin expressors by the false inworking of that false spirit, to being Christ-expressors by His fixed indwelling in us as us, and thus then that inevitable consequence of this Spirit of love to the whole world pouring Himself out by us, as Jesus said, in John 7:37-38.

We do not plan further organizational developments, but we work as a fellowship, meeting quarterly where possible and certainly annually for our staff examination of what God is telling us as our next steps of outreach, for we have faith for a million co-knowers, till that day when the prophet said “All shall know him from the least to the greatest;” and at such gatherings, we seek the consensus of the Spirit in our next stages of world witness.

So this is a suggested outline of what at the beginning we named a “DEFINITION” of our special, but clearly outlined commission in our day as the rightful fact and privilege of the whole body of Christ.

The Real Problem: Satan's Lie

If you have been seeing yourself as an “independent” person and acted from that belief, realize that you have gone for Satan's lie about the believer. You have gone for Satan's lie about yourself. God only sees union with Himself; Satan sees and sponsors this divided outlook. This is the sin of unbelief—unbelief about who God says you really are.

God has said that He that is joined to the Lord is one spirit with Him (1 Cor. 6:17). He has also said that He is the vine and believers are the branches. He is their owner, and believers are His bondslaves. He is the deity placed in the temple. We, the believers, are the temple to manifest and display Him. He is the husband, furnishing the seed to the productive wife. Believers are the wife, wedded to this One. He is the treasure, and we, the believers, are the vessels that contain Him.

The branch, the vessel, the temple, the wife...all are dependent. The branch is dependent upon the

vine, the vessel upon the contents, the temple upon the deity, and the wife upon the husband. The analogy of the owner and the slave shows that the master is the one who owns the slave, and as in Romans 6:17, the slave is never his own owner or his own operator.

So, if you are a believer, to even “see” yourself as an “alone-I” who has the ability to operate himself—even that seeing is sin. The Scripture says when we find sin present with us to confess it. So the remedy is just to confess it. Call it sin and confess it. By confession I don't mean “sackcloth and ashes.” Confession is no more than agreeing with God. It's as if God says, “Look what you have been doing. You have let the enemy get you confused and mixed up. See it. Confess it.” It's as simple as that.

—from *Alphabet Soup*
by Page Prewitt

Message from Norman

Here is a reprint of a message written by Norman Grubb for the annual business meeting 10 years ago—1992—our last business meeting before relocating to Boone. It is as timely today as it was then.

MESSAGE FROM NORMAN GRUBB FOR ZERUBBABEL ANNUAL MEETING JANUARY 1992

My loved Co-intercessors,

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

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

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

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

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

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

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

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

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

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

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

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

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

N o r m a n

Powerless over Alcohol and Life: Step 10

Anonymous

In the early nineties The Intercessor placed a strong emphasis on the 12 Step program of Alcoholics Anonymous which has benefited so many. Although The Intercessor has turned away from this emphasis in recent years, we still recognize the Biblical truths which they embody.

Step 10: Continued to take personal inventory and when we were wrong, promptly admitted it.

Although the “work” this step requires seems really hard, I am reminded that my real work is to mature in my spiritual understanding. But as I write of my personal experience with Step 10, I may use “work” from time to time in the sense of “laboring” through darkness into light.

Sometimes I do not like to start this step because in those situations, I have already told myself that I will not enjoy the result. I have already instinctively condemned myself, having believed that I am a foul, evil person and that I should have done better or differently or ought to have been different. I have also believed, therefore, that when I look and take this inventory, I will always be wrong.

The “shoulds” and “oughts” have brought me back to a system of believing that I know now is “independent

believing.” This system of believing starts with the premise that I am just a person on my own, defining my own morality, rather than having my morality defined by the actions of the deity with whom I am joined or who works in my members. In other words, often when I begin this step I’m already believing incorrectly. I do not have an independent morality but only the morality of the Son with whom I am joined—One Spirit—or the morality of

My work here is to see what I have believed about myself today, moment by moment, and what the consequences of my believing have been. Had I followed Mr. Sin’s directions today?

Satan, who has operated me in my members. Thus if I am going to get very far as I start Step 10, I need to know and remember where I have come from in my believing and what I am now believing about the fact that Jesus Christ has chosen to live as me (Galatians 2:20).

What Have I Believed Today?

Since the introductory word is “continued,” I know I am simply “continuing” the searching and fearless moral inventory of the Fourth Step. The Fourth Step emphasized my con-

tainer status. The daily, hourly and sometimes moment-by-moment Tenth Step work does, also. As a slave of sin (Romans 6:20), I once always followed Mr. Sin’s direction (“You do the deeds of your father” John 8:41). My work here is to see what I have believed about myself today, moment by moment, and what the consequences of my believing have been. Had I followed Mr. Sin’s directions today?

Had I believed that I was now a slave of God (Romans 6:22) with Him doing His thing? Or had my believing been that I was somehow an independent, self-operating self and by that believing had I necessarily fulfilled the lusts of the flesh (Galatians 5:17).”

My problem, you see, has always been (when I go with Mr. Sin’s temptations) that I believed I was a self-operating self with needs that must be satisfied. With that type of believing, I was, until recently, willing to go to any lengths to satisfy those bogus needs. No matter what the cost!

Did I believe the same lie today? Were my feelings so prominent in my experience today that I believed I was my feelings—that my feelings were somehow really me? Did I lose track of the truth that my real citizenship is in Heaven and that Christ had chosen to join Himself to me through the Cross? Did I believe that as a result of Christ’s

redemptive work we had become One Spirit (1 Corinthians 6:17)? Had I felt rejected and, as a result, believed I was rejected, unworthy and “independent”? Had I moved into the terrible state of self-pity in which I had lived so long in the past?

So you see how this Tenth Step inventory goes. I look at my day for the old-time snares of resentment, anger, rebellion, lack of gratitude, self-centered fear, self-pity, etc. Had I today, because of unbelief, sinned and lived in the same type of addictive believing behavior I had used in the past to cover up some perceived lack in me—rather than experiencing the pain and maturing spiritually through it?

If I discovered I had sinned today, I needed to promptly admit that sin, repent of the sin and make amends as quickly as possible—and then get on with the great commission (Matthew 28:19-20) which is the Twelfth Step: Having had a spiritual awakening as the result of these steps, we tried to carry this message to others, and to practice these principles in all of our affairs.

Two Lies Satan Tells Me

As I wrote earlier, I seem to have a very hard time working this step. Here are a couple of lies that catch me out. The first addresses that feeling, sense, view, etc. that Satan has hammered at me, and mankind, for so long. That sense that haunts me is that I’m the problem and not him. Satan’s lie to me is that somehow there is a “just me” who lacks integrity, is a self-centered, wrong, bad person who is inherently foul—not just a failure, but a totally despicable human being. The truth is, of course, that I’m a perfect vessel and in my perfect vesselhood, even if I have

not believed aright, I have been redeemed by the blood of the Lamb.

As I daily go about joined to the Lord (1 Corinthians 6:17) with Him doing the living (Galatians 2:20), this step tells me to promptly admit “when I was wrong.” Not that I’m a wrong person, but that I believed something wrong about myself and, therefore, sinned. Although I have been completely forgiven and the slate against me has been erased, I still have this awful feeling of “wrongness.” That “wrongness” is not what this step addressed, but is what Satan wants me to experience.

Step 10 says “when” I was wrong,

Although I have been completely forgiven and the slate against me has been erased, I still have this awful feeling of “wrongness.”

not “since” I was wrong—and there is a great difference, isn’t there? Notwithstanding the “wrongness” Satan has assaulted me with, this step permits, in fact it instructs me, to view myself in a different light. This I can say, then, that while working this step, “Greater is He that is in me than he that is in the world.” As a consequence, while I review my day I will see that my actions haven’t always been wrong and that I, in fact, have been redeemed by the blood of the Lamb. Being made One with Him, I am not a wrong person. So I can look at my day a little clearer, a little cleaner through the eyes of Him who redeemed me, and I will find a neutral me rather than a wrong me.

Instead, this step addresses the requirement that I honestly view my

life daily, and when I see a wrong (sin) choice, to promptly confess that I sinned by choosing to temporarily to believe that there was a “just me,” an independent self, who needed or lacked something and chose to get it. SIN!

This step is also very difficult for me because sometimes my insides hurt so badly that it seems I can do nothing about honestly choosing my way out of the pain through confession and prayer (James 5:14). Pride and self-centeredness shame me. Sometimes I’m so “shut down” (that is, I appear to be totally disconnected from the event I am inventorying) that I cannot, it seems, choose out of the unbelief. Yet the only way out is by choosing to believe Galatians 2:20 and promptly admitting that the problem today has been that Satan has deceived me into believing that there is a “just me” who must be protected, pampered, and nursed along.

Thus I come to the second part of this step—And after taking the inventory, promptly (being ready or quick to act as occasion demands) admitting where I was wrong. If I just take a personal inventory and stop with that, I miss the release that comes from admitting and repenting of the wrong, the bitterness, the anger and resentment—all of which, unless promptly confessed and repented of, will soon spring up and eat me up again!

The importance of an honest daily inventory can be tied to Hebrews 12:15 (Living Bible): “Watch out that no bitterness takes root among you, for as it springs up it causes deep trouble, hurting many in their spiritual lives.”

Willingness is the Key

The key to living this step success-

fully depends upon my degree of willingness. Willingness in me centers on agreeing in a small way with what Jesus experienced in Gethsemane—where being “deeply grieved” He said, Father, if thou art willing let this cup pass from me (Matthew 26:38-39). He obviously didn’t like His present circumstances and wanted to escape an inner pain; however, He did not stop there. He went on to say, If this cannot pass away unless I drink it, Thy will be done. He was willing to fully experience what the Father had sent His way. He endured the Cross, despising the shame (Hebrews 12:2) for each of us. So as I see whatever comes to me as coming from the Father’s hand, a willingness develops in me.

When I say, “sometimes my insides hurt so badly it seems that I can do nothing about honestly choosing my way out of the pain,” I mean that the pain appears so overwhelming that life really does seem hopeless. It is not, but successful living seems hopeless.

But what is this present pain? Mine, and I imagine yours, too, comes in many different forms” fear, anger, greed, worry, emptiness, feelings of guilt and shame, self-pity, fear of exposure that if you really see me, you won’t like me, the fear that a wrong move on my part will destroy my life, or maybe even no feelings at all—a nameless pain. Regardless of how I feel, life seems to work when I focus on the fact that Jesus did not merrily go about His business with no pain. And He, too, did not want to experience life’s pain but was willing to do so.

My willingness, therefore, comes from a focus on what Christ has done and the gratitude that comes with that recognition. It doesn’t immediately

change how I feel. But it does take me back to the fact that Another is living out this life. The ONE who also experienced feelings that pushed Him to say, “Not my will buy Thine be done” will again say this AS ME.

There can’t be much doubt that a regular Step 10 experience is biblically sound:

Watch and pray, lest you enter into temptation. The spirit truly is ready, but the flesh is weak.

—Mark 14:38

For you are dead, and your life is hidden with Christ in God.

—Colossians 3:3

Do not be wise in your own eyes.

—Proverbs 3:7

Whoever loves instruction loves knowledge; but he who hates reproof is stupid.

—Proverbs 12:1

Through Pain to Maturity

It is clear from scripture and experience that the pathway of spiritual maturity is outlined with pain. Indeed, Satan’s lie—that we are independent selves who lack much, need everything we don’t have and can never get enough of—is so deeply ingrained in us that changing from this thinking, feeling, and believing requires trauma to the soul. That trauma is pain!

I am, in my core and forever, a Christ/I—that is, a person who by free choice transferred my permanent allegiance from self-reliance to reliance in Another and was thereby born into the family of God. And God, desiring to manifest Himself to His world through me, decided to and did become one

spirit with me and decided to and does, therefore, live His life through and AS me (Galatians 2:20). When I say, then, that I am an alcoholic, I do not intend to confuse you. The real, eternal me—the spirit me—is joined to the Lord—one spirit (1 Corinthians 6:17). But the me you can touch and see is emotionally and chemically a slave to the numbing effects of alcohol. I simply cannot drink alcohol, eat food soaked in alcohol or taste alcohol in any form.

Having to experience—without the temporary numbing produced by alcohol or any other addictive behavior—what others experience of fear, joy, wonder, confusion, anger, loss, etc. is a new experience for me. Instead of alcohol, I must now rely on faith in Jesus Christ, in God the Father, and the Holy Spirit to preserve me intact. I’ve never seen any of them but have experienced their handiwork. The Tenth Step helps reaffirm the truth to me.

The Twelve Steps promise what the Bible has always promised. If I steadfastly hold in faith to the life provided by my Higher Power, who I know as the triune God, life will become fulfilling and, therefore, worthwhile. His life through me is laid down for others, and this is the only real joy that exists!

As with all of the preceding nine steps, I necessarily omit from this brief article much of significance and importance. I simply don’t have space to tell all. I urge each of you to find out for yourself the insides of a Twelfth Step life.

Anonymity is a fundamental traditional in AA. However, the writer welcomes any questions or comments which may be sent to the magazine office.

The Story of Ten

continued from page 17

They themselves lived by faith, and so we took it for granted that they had no spare stores of money. As a matter of fact for years they had a sum in the bank which they had dedicated to the Lord, but He had never told them what to do with it! That night before going to bed, in a word of prayer, someone quite naturally mentioned the three. You can imagine the surprise we had next morning when they came down to tell us about this sum and that in that word of prayer God had spoken to both of them separately that the money was for this purpose! It turned out to be sufficient for two passages. At this point the faith of the third who had remained with us shone out in really remarkable fashion. We made the news known at dinner time and said that we must send the telegrams. She then said, "Why not wait half an hour? God may yet send the money for the third passage"—in spite of the fact that, being Sunday, no post or visitors would be expected. Just at the time she said this, unknown to us, the treasurer had cause to go over to his office, which was closed, and he there found a letter. When opened, it had within it a cheque for £100! The telegrams were sent.

These three sailed in May, followed by two in June, a total of seven. The eighth arrived from Canada. Six weeks remained and no applications, and no money. Five weeks, none. Four weeks, no application, but a gift of £100. Three weeks, still none. Two weeks, No. 9 applied.

Now there were but days left. Thirteen days, twelve, eleven, ten. On the evening of the tenth No.10 applied. It was at a conference. He had spent three

days in fasting and prayer to be sure of God's call, and the next day the Lord set a wonderful seal on his application. A guest at this conference, who knew nothing about No.10's offer, was praying before breakfast. The Lord distinctly led him to take a blank cheque from his cheque book and put it in his pocket, but did not reveal the reason. At breakfast he heard a mention of the application and at once knew that the cheque was for this purpose. Shortly after £120 was in the Secretary's hands.

Two days later two of us were in Ireland. We went into the matter together and found that £200 was still needed to complete the sum. So we agreed in secret to ask the Lord for this. A couple of days after, as we came out of a meeting, our hostess handed one of us a telegram, and, although she had not an idea about our secret prayer, said, of all things in the world, "Perhaps there is £200 in it." It was from London and read, "Two hundred pounds for the Ten."

Within six days of the anniversary God had sent the ten and all the funds. It never had been our intention to get this number actually to the field by that date, for we felt there must be no hurry about the necessary testing of their suitability. All that we had asked and received from the Lord by faith had been graciously and completely provided. All the ten sailed to the Congo by the autumn, five men and five women. Our joy was great, yet greater and of more importance was the realization that we had been allowed to prove by personal experiment that this was the way outlined by God's word for the fulfilment of His purposes through human agency.

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

FAITH— CONQUERED DOUBT

Faith is built on doubt. Doubt is its lifeblood. Let us not be mistaken about that. Faith is doubt absorbed, doubt conquered. Unbelief (unfaith) is doubt accepted. Unbelief is an act of will as much as faith. Doubt is not an act of will, but is the only attitude we humans can have towards anything external to us until we decide whether to accept it or to reject it. The uncertainty, the doubt, is the very element which gives stimulus and passion to the decision. Faith, then, is built on doubt.

Every smallest action is conquered doubt. You eat food. How do you know it won't poison you? You sit on a chair. How do you know it won't collapse under you? You go to visit a certain home. How do you know it will be there when you get there? Action, therefore, on every level, is conquered uncertainty. You make up your mind that there is every possible likelihood that a thing is what it appears to be and will react as you expect it to, and then you act—by faith. The more uncertainty there is, the more passion in your decision of faith, for there has been a bigger doubt to conquer.

—from *God Unlimited*

Questions?

Answers!

Q: I am in great turmoil and confusion. My dilemma is that I think God is asking me to do something I do not want to do. I feel overwhelmed and incapable of agreeing with God that this is what I will do. Please help me!

A: God is not the author of confusion. I know this confusion can feel like mental static that will not go away. It becomes an obsessive whirl of circular thinking. The truth of who you really are is the only answer that will relieve your turmoil.

So, the way to begin to solve your dilemma is to begin with the facts. Does the thing you are being asked to do line up with scripture? God will never ask us to do anything that contradicts His written Word. It would also be helpful to seek counsel from another Christian—one who knows the Bible.

We see all through the scriptures where God asked people to do what seemed impossible. For example, Abraham's call to sacrifice Isaac, Moses' call to give up his royal palace in order to identify with his own people, and our supreme example: God giving his only Son to be crucified for the salvation of the world.

The trick is Satan wants you to think it is just you having to do whatever, and he paints the bleakest picture and outcome. The truth is God is perfect love and only desires the highest and best for His children. There is not a you who is independent of God to carry out what you are being asked to do. Remember Philippians 2.13—"For it is God who is at work in you both to will and to do of His good pleasure." The only peace and safety you have in this world is to line up with God's will.

What God is really asking is for us to relinquish our view of ourselves as "just us"—believing we are in control and trust him to live in and as us. This is the obedience of faith.

We often do not see the big picture as God sees it, so we don't fully know what He has in mind—"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2.9) But if we obey God and die to what we think we want, we can be confident that out of that death, life will be produced for others. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

Q: I read in your magazine that spirit is the true reality and feelings are neutral; so, why is it important that I be in touch with my feelings?

A: Feelings are part of our God-given humanity. Our soul and body is the vehicle by which God's invisible Spirit can be expressed. We need to be in touch with our feelings so we can speak truth back to them. If we don't speak back to them, we believe we are them which is independent believing and sin. This sin prevents God's expression of Himself by us. Thus, rather than Christ living our life, Satan expresses himself through our members. When we understand that our feelings are no more or less than a springboard to faith, then our body, soul and spirit work together as God intended.

Q: My husband says he is grateful for his sinful past as a Christian because it brought him to the knowledge of who he is. He uses Romans 8.28, "All things work together for good," to back it up. Somehow this doesn't sound right to me, but I'm not sure how to respond to him. Can you help?

A: First of all, it is necessary to read the entire verse, in context. Romans 8.28 says that, “all things work together for good to them that love God, to them who are called according to His purpose.” (KJV) In the larger context of Romans 8.18-39, Paul is referring to the sufferings of the present time which do not have the power to separate us from God. So, Paul is not referring to our sinful actions which somehow God works together for our good, but rather to painful circumstances (see vs. 18-22; 35-39).

In addition, verse 28 says, “all things work together for good to them that love God. Loving God means obeying His commandments (John 14.21). Sin, however, involves a conscious choice to disobey God and does not express love for God. We can never justify sin on any basis; basically, sin is spitting in God’s face, saying, “I will go my own way.” Paul even said, “Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer in it?” (Rom. 6.1-2).

So we should not say we are grateful for our sinful past. Sin does not drive us to God and does not press us to a spirit knowledge of ourselves. Sin drives us away from God. (Isa. 59:2) Rather, we should say we are grateful for God’s law and our experience of frustration and powerlessness to stop sinning (Rom. 7), for that is what pressed us to find an answer, not the sin itself.

THE COMMITTEE

“The Committee I work under is a conveniently small Committee, a very wealthy Committee, a wonderfully generous Committee, and is always sitting in session—the Committee of the Father, the Son and the Holy Ghost.

“We have a multi-millionaire to back us up, out and away the wealthiest person in the world. I had an interview with Him. He gave me a cheque-book free and urged me to draw upon Him. He assured me His Firm clothes the grass of the field, preserves the sparrows, counts the hairs of the children’s heads. He said the Head of the Firm promised to supply all our need, and, to make sure, One of the Partners, or rather Two, were to go along with each member of our parties, and would never leave us or fail us. He even showed me some testimonials from former clients. A tough old chap with a long beard and hard-bitten face said that on one occasion supplies had arrived and been delivered by black ravens, and on another, by a whitewinged angel. Another little old man who seemed scarred and marked all over like a walnut shell said he had been saved from death times untold, for he had determined to put to proof the assurance that he who would lose his life for the Firm’s sake should find it. He told stories more wonderful than novels and Arabian Nights, of escapes and hardships, travels and dungeons, and with such a fire in his eye and laugh in his voice, added, ‘He said gambling for Christ was the best game in the world. He said the compulsory rest cure was rather hard on him now with his gambling craze still there, but the Chief Partner commanded it, and said he must not be selfish and greedy about it, that he had had a good long innings and made the highest score so far, and had better sit quiet a bit, with pads off and coat on, and encourage the others.

“It did me good to see this old warrior. He was like a bit of red-hot quicksilver, and one felt scorched up with shame — and ever since I saw him, and heard him, I have had a sort of pocket telephone inside, ringing me up and saying at intervals, ‘Go it, old chap, go in for a slog! Your eye’s in all right, and their bowling is getting weak. Take the long handle, only a few minutes till the stumps are drawn. Go it! Go it! Go it! Bravo! Now again!!!”

—C.T. Studd

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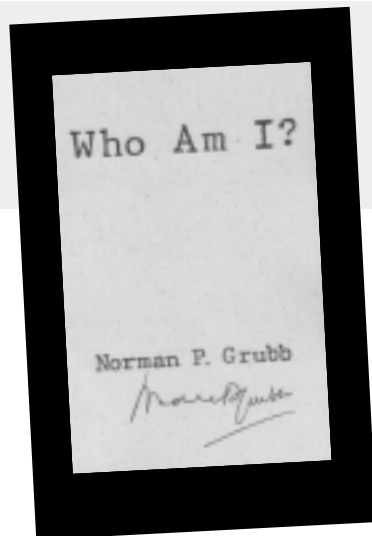
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To Think About...

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

—Norman Grubb
from *God Unlimited*

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Individual, Marriage, & Family Therapy
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Words to Live By...

“If Christ be God and died for me, no sacrifice is too great for
me to make for Him.” —C.T. Studd

Youth Ministry

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Subscriptions

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

The Intercessor is published for about \$5,200 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 par-
ticipated. By faith, we look for the continual outflow of the
“word of God” by us.

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tions, information, articles for publication, etc.) should be sent
to the magazine office address, PO Box 1710, Blowing Rock,
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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

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PAGE PREWITT

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