

The INTERCESSOR

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

Volume 21

Number 2

From Disciples to Apostles

by Norman Grubb

Continuing from the last issue, Norman discusses the practical application in daily life of the third “fatherhood” level of faith.

We experience a total move over, by the compulsion of the Spirit, to a life of unceasing love-activities in spirit and body—from the discipleship to the apostleship level, from the apprenticeship to the proficiency level, from the school of faith to the life of faith...yet all (as ever) on the “can’t help it” level, with all the zest of living, the enthusiasm, the gaiety-at-heart of a permanent seriousness, where “the zeal of God’s house” has eaten us up.

But what does this actually mean to us individually? It means that we recognize that we never again have any other meaning to our lives except His loving others by us. For as He is the God of love and thus the total self-giver for His universe, so are we. We no longer regard our lives from the aspect of our own convenience, or pleasant or unpleasant situations or relationships, not even our physical well-being. This is the outcome of what was settled within us on our discipleship (learning) level. Jesus had to speak of that in drastic terms to awaken us from any comfortable tendencies to drift along with the tide. He had to say it shockingly: “If any man...hate not his father, mother,

wife, children, brethren, sisters, yea, and his own life also, he cannot be My disciple” (Luke 14:26). Hold hard! What can that mean? How could Jesus say that? He said it like that to shock us into thinking it through. It seems so wrong, and even ridiculous, that we are forced to ask, What did He mean? It can’t mean that! But when we do think it through, we see that all that ever moti-

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vated us in our unsaved days was self-love. Our love of others was really only to satisfy our self-love. My father, my mother, my wife, my children. The “my” was the real thing to us, not the “them.” The me, my, mine is all I had. And it is “me”—not the loved ones—that I hate when I come to Christ. Then when I have come, and He to me, the miracle is that the me, my, mine is changed to you and yours. I am now a you-lover, not a me-lover. And now I

have the kinsmen all back—to love them, rather than to be loved by them.

An Inner Detachment

But wait a minute—something has happened! Though we do have them back to love and serve them, an inner cutoff has taken place in which we really love only One and are joined to One, and our loves for others are secondary expressions of our one love. It is no longer God first and others second. No, it is God only, and all others we love as forms of Him. There is a detaching here which will certainly bring opposition, and maybe persecution, from some loved ones who feel—and rightly so—

In This Issue

From Disciples to Apostles	1
God's Tight Corners	5
Editor's Note.....	6
Separation of Church and State.....	8
Moses: The Wilderness Years	9
The Missing Truth	10
A Look at a Book	13
Tape Talk	15
To Think About	15
Our Cutting Edge	16
Nothing Short of a Miracle	21
Letters from Norman	23
Free, Indeed	26
Are We Still on Target?	28
Living Bible Excerpt	33
Words to Live By... ..	33

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that they are replaced in the center of our hearts by our Eternal Lover. But during our disciple days, let's be careful. Again, it is not by works: it's not that we "try" to cut ourselves off from anything or anybody. No! He does the cutting off, and all He does is always beautiful; and, of course, it does not result in less concern for our loved ones but in more total concern for them to become the total people they really will be in Christ once they come to know Him, though meanwhile our attitude may appear to them as hate or neglect. Neither do we cut ourselves off from the normal way in which God provides

Jesus says, "Stretch your believing further. The Holy Spirit didn't come merely to fill you; but from your fullness others will be filled." In other words, He is in you now as rivers of living water flowing out from you.

our material security, by our jobs or investments. But in His own way He does an inner cutting off, by which we know Him as our true source of supply. Even if our employment or financial securities are taken from us, we only praise Him because He is giving us our chance of proving His faithfulness according to His Matthew 6:31-33 word about taking no anxious thought about food or clothing, but rather, "seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Many of us have proved that through the years. But again, remember, it is He who lovingly loosens us from all earthly ties...until

by the Spirit we've taken that "flight from the alone to the Alone." He will certainly do it, because He must have us for our eternal destiny as sons expressing the Father in His Father-nature of love, and in which alone you and I can find our heart and life's delight. But He always has His own clever ways, so that what we might fear turns out to be a joy and blessing. For all is "for His good pleasure," and what He enjoys He will see to it that we also enjoy.

You should read the life of Rees Howells, the Welsh intercessor, to see a perfect example of how God turns a disciple into an apostle. He got Rees Howells point by point, to the place where the Holy Ghost had no rival in his life, until He had him finally fitted-out for his great life's ministry of intercession.

So we see that there must be a serious weighing-up of our position on the third level, just as there has been on the first and second. We "count the cost," as Jesus said. We need to face the fact that it means that we don't assess life any more on the grounds of What do I get out of it? What happens to me? or Will I achieve what I'm meant to be? And when things "happen" to us in life, we no longer may say "Why this?", as if implying we have been hardly done by. No! We see it all in terms of His fulfilling some love and saving purpose for others through it, even though at the moment we cannot see that in it.

Rivers of Living Water

While that is the negative side of this third-level life, the positive is tremendous—so tremendous that it appears fantastic to our human sight. The positive is what Jesus taught about the Spirit's filling. It is not simply that we thirsting ones may fully drink of

Him and remain filled, but Jesus says, “Stretch your believing further. The Holy Spirit didn’t come merely to fill you; but from your fullness others will be filled.” In other words, He is in you now as rivers of living water flowing out from you. This is Jesus’ fantastic statement in John 7:38: “He that believeth on Me...out of his inmost center shall flow rivers of living water.” John, in verse 39, points out that because Jesus spoke this before the Spirit was poured out on all believers at Pentecost, therefore the “shall” has been fulfilled and now is!

But out of us will never flow these rivers if we forget our union reality and look at ourselves in our humanity. It then becomes a joke. “Rivers—through me?” But once again, there is only the one way—faith. “He that believeth on Me.” So we are right back where we started. Of course, again that “takes the heat” off us. “Jesus can save me, a sinner?” Yes! Just transfer your believing to Him and you are saved. “He can deliver me from the efforts of my striving self?” Yes! Just reckon yourself as dead to sin and risen in Him, and now He replaces that spirit of error in you. “There can be rivers of living waters flowing through me?” Yes! Drop your negative believing in your weak little self, stuck away in your small, local situation...and look to Him who said that rivers are flowing through those who are believing.

I took my first step into that third level (of John 7:38) as a young man, when starting out on my call to the Congo. I was so hesitant, and it seemed so absurd that rivers of the Spirit could flow out of me, that, though I did believe, I was a bit like the man who said to Jesus, “Lord, I believe; help

Thou mine unbelief.” So I said, “Lord, I believe this word, at least for a muddy trickle to flow out!” But I did believe! And He has surely done more than I asked or thought! So BELIEVE—which is not one whit different from the believing in John 3:16 for salvation and in Galatians 2:20 for oneness. Stand there, laughing, maybe—as I did—at the absurdity of its ever being fulfilled. But remember: faith is substance!

I hope that I have made it plain that the full entry by faith into this apostle-ship level is definitely a crisis experience involving a fixed inner knowing,

By one means or another, the Lord will get us fixed as firmly into this third level as He has in the second. If you see this as God’s highest and ultimate calling to you, then **MOVE IN BY BELIEVING**—as you did when you first reckoned on the union, before the realization came.

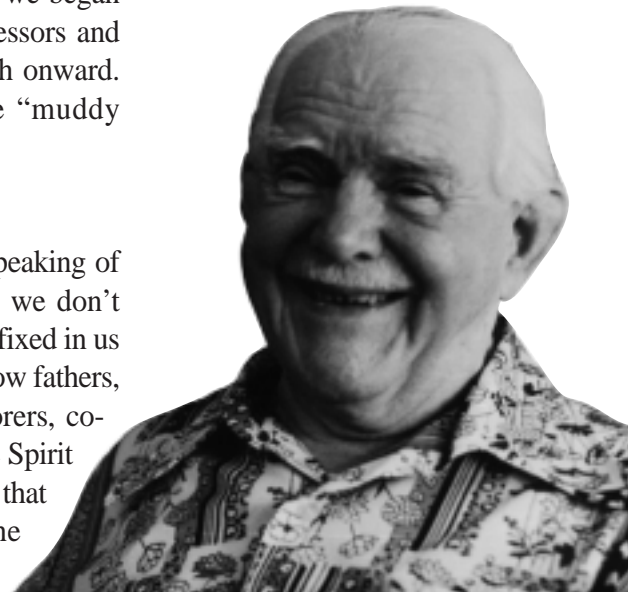
as with the other two. Even so, it is true that when we came to Christ we began to be other-lovers and intercessors and witnesses, from our new birth onward. We might say that was the “muddy trickle” stage!

Counting the Cost

But we are now, again, speaking of something total, from which we don’t look back, which becomes as fixed in us as did the other two. We are now fathers, apostles, bondslaves, co-laborers, co-saviors, intercessors—and the Spirit seals it to us. It requires of us that kind of serious “counting the cost” that Jesus spoke of in

Luke 14:28. It is the taking up of our cross voluntarily (and for keeps), just as there was our coming to the cross, and then the taking of our place on the cross. This is now the cross-bearing for others.

I thank God that it was serious for Pauline and me. In our engagement days He was working in my heart in that direction, and He had to work on hers to seal it to us both. She got frightened when, perhaps unwisely put, I told her on one occasion, after I had been stirred by reading Charles Finney’s *Revival of Religion*, that I had a battle and was alarmed about whether I loved her more than Jesus. So she gave me back the ring, and that really hit me, because what had seemed so clearly of God in our six-month engagement seemed to be completely broken in pieces. But the Lord kept me faithful to my Congo calling, even though in those days we were really only a “family mission” with half a dozen of us living in the Ituri Forest...and I had to face it, now our engagement was broken, that a friend of mine had his eyes on Pauline and I might find myself in the Congo forest living side by side in the next hut to



Pauline and her husband! Then an uncle of mine suggested that I drop going to the Congo and take an opening he offered as a missionary in India. It was a temptation, but I knew God's voice well enough to know that He had called me to the Congo, so I could not turn back. When this news got back to her, she realized that we did love each other and sent an invitation to me to return. I say she proposed to me this time! So we went—and thank God we went! But the main point is that what had bothered her was now settled for both of us. Apparently she had at first said to herself, “If I marry that man, God will be first, God's work will be second, and I'll be third; and I'll be third in no man's life!” But she still is, after sixty years, and I am third in hers. That settled our “apostleship” calling, and it was so serious a settlement that by God's grace we have never gone back on it, and have often renewed it together.

So by one means or another, the Lord will get us fixed as firmly into this third level as He has in the second. If you see this as God's highest and ultimate calling to you, then MOVE IN BY BELIEVING—as you did when you first reckoned on the union, before the realization came. So believe and He will confirm.

There is one other precious word which fits in with John 7:38. It is Galatians 2:8, where Paul says the Lord is “mighty in me toward the Gentiles.” He is in you and me, but now He is mighty, not for our interests, but with a power which will establish Him in others. Mighty—toward the Gentiles. TAKE IT!

The Way of Faith

In what ways does the Spirit flow

out of us as rivers? Have we any clear pointers? Yes, there are two. We shall see that He flows out of us as Spirit through spirit and Spirit through body and we shall see how He does this.

Let us look into the most basic first: the way He flows out through our spirit. That way, of course, is the way of faith, for the Spirit way is the faith way. We shall be foolish if we think we already know plenty about that way. We have hardly begun! We shall soon find, as I have, that there is plenty more to learn and apply through the whole of life.

The faith way is the one and only way by which the Spirit has flowed into

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us, and it is the one and only way by which He flows out. As I near the end of my days on earth, I have no more fascinating and fruitful occupation than living the life of faith in action. I join not only with those men of Hebrews 11 in their exploits of faith, but also with great men of faith of my earlier years, such as George Müller and Hudson Taylor, from whom I have eagerly picked up invaluable lessons of faith. But crowning all, for me, have been my years of intimacy with that man of faith and intercession, Rees Howells.

It was not now the faith of my own relationship to God in new birth or union that was interesting me. It was faith applied, and applied effectively, to every

incident of my daily life; and beyond that, to the lives and needs of all to whom I was and am sent, or who come to me. This required of me, first, a new expansion to my seeing of things. I had learned that before I can believe, I must see what I am to believe. First, see—then believe—single sight, then simple faith. But I had double sight, and that was my confusion. I saw two powers, good and evil—with plenty of evil. How could I bring the evil within reach of effectively believing God is dealing with it?

Not Two Powers—Only One

So my first step of enlarged understanding was to discover the single eye—to step from seeing God personal to God universal. It cost me a year to get this finally and completely settled. Thank God, He put me through that painful period. It has altered all my many years—this seeing and knowing how to believe with no weak spots in any situation—and made me able to help others to do the same. As I say, the change didn't depend on the believing, but on the knowing what I could believe. There had to be an expansion of my inner understanding before there could be an expansion of believing.

I first had to have a shock—and this was God's way of shocking me: In the course of my reading, I ran across William James' *Varieties of Religious Experience*. As I read, it seemed to me that he was saying that Paul's conversion was just an inner self-adjustment, not an outward meeting with God on the road to Damascus. I may have misread him, but God meant me to read it like that, for my benefit: a negative to fit me for a total positive! Its effect on me—crazy though it may seem to you of more settled faith—was suddenly to

make me wonder whether, after all, there is a human self-sufficiency with no need of God—and perhaps even no God! In other words, I did not have an all-encompassing faith which answered all possible doubts and questionings. But I needed a God with no possibility of a hole in Him.

That sent me on a desperate search. I must have a “total God” or nothing. Indeed, I went so far as to say to God, if there was a God, that I’d had a twenty-year love affair with Him...He was all in all to me...so if He really was phony and non-existent, I would choose to be phony also, and in my love would cling to Him and be a phony along with Him. Love weathered the storm when the “faith boat” was being rocked. I went through a year’s search with much agony of spirit—believing, yet not believing. I need not go into details, except to say that, helped somewhat by the great mystics in their pursuit of and finding union with God, I too finally had a great inner “recognition” that He is all. That is why I am so strong on that now His being “all” has meant for me, ever since, that whatsoever there is in the universe, of whatever kind—

whether good or evil, negative or positive, including Satan and all his works—God is the source of all, for He is the True All, the Alpha and the Omega. (I am not saying at this moment how that can include evil as well as good, but will explain that shortly.) But it became burned in me like a brand that I am one with Him in whom the universe is one. It is like a permanent inner light in me, for He is light...and we are light. Some talk of a “cosmic consciousness,” and this became that to me, and I am branded.

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.

GOD'S TIGHT CORNERS

A knock-down blow is a very different thing from a knock-out blow. Oh glory to God, there is no such healthy spiritual atmosphere as a real “tight corner,” and thank God we are in such a tight corner because we are forced to look up and that is the secret of blessing and success. If we can only, by the Holy Ghost, reveal to all that they are living in this tight and ever diminishing corner, then when the fear lays hold how gladly can we give the way of escape by telling them of Jesus. They have only to look unto Him and be saved. Oh what a message! What a salvation! How well the Holy Ghost taught the early disciples to preach. What tight corners they put the people into until they were pricked in heart and called out, “What must we do to be saved?”

—C.T. Studd

Statement of Purpose

The purpose of this magazine is to further the great high calling of the Lord Jesus to carry His Gospel to the whole world. This calling is known in the Christian world as the Great Commission. Our interpretation of the Gospel is that Jesus Christ is the second member of the Trinity, fully God, made manifest in the flesh. He was tempted in all points as we are, but totally without sin. He was crucified for the sins of the world, was buried, and rose from the dead on the third day, according to the Scriptures. He gives the power to become the sons of God to all who receive Him.

Beyond this forgiveness of sins, *The Intercessor* is committed to proclaiming to every creature the mystery of the Gospel, which is Christ in you, the hope of glory (Col. 1:27). The outpouring of the Holy Spirit upon the Church at Pentecost means that Christ has joined Himself to us as one spirit (1 Cor. 6:17). Thus we see that Christ has reproduced Himself in our flesh, and we Christians are really Christ living as us (Gal. 2:20).

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

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

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

Editor's Note

As we continue to revisit precious truths heralded in *The Intercessor* over the last 20 years, this issue is rich in insight into the highest calling of the Christian and the distinctiveness of what we call the “total truth.” In the lead article “From Disciples to Apostles,” Norman Grubb describes the “life of unceasing love-activities in spirit and body” that flows from those who have moved over by faith into the “fatherhood” or “apostleship” level of faith. At this level of believing there comes an inner detachment from people and things—not in outward activities, but by a total shift in focus in the inner man: we no longer love “God first and others second. No, it is God only, and all others we love as forms of Him.” There is a cost—life is no longer about “my” goals, “my” happiness. Instead, we experience each circumstance as Christ-as-me fulfilling God’s loving and saving purpose for others.

Similarly, Norman points out in “Our Cutting Edge” that the human self can only find its fulfillment—its “total positive”—when we realize that we are not independent selves but created to be indwelt by God Himself. Using Galatians and Romans 7 we explore the truth missing from much of the evangelical church today—“that final top-level deceit of the false indweller expressing his nature as us and by us.” The Church is aware of the positive—“not I, but Christ,”—Norman points out. But only in Romans 7 do

we clearly see the negative—that all self-effort is Satan masquerading as us. With this realization comes the liberating truth that the negative was nailed to the Cross—Jesus Christ became sin for us. Using his personal experience, Norman describes how, through his inability to love as Christ loves, he was driven to find a “total” God—the only Lover—and his rightful place in union with Christ as the channel of the indwelling Lover.

In “The Missing Truth” (Jan-Feb 1993), we explore the depths of Satan’s insidious lie—so prevalent among believers today—that the answer to life is found in some form of self-development or self-completion. Although the Bible-believing church knows the glorious facts of the Gospel, the totality of God’s purpose for us and how we operate is still hidden to most Christians. Once again Norman exposes the lie of self-operating self, proclaiming the biblical and radical truth of how we humans function and the totality of God’s remedy for our inability to live as we should. But he goes further—charging us to boldly proclaim this missing truth to our generation: “Just as much as [God] entrusted the truth of justification by faith to Martin Luther for his generation...God has entrusted the missing truth to us for our generation of the church of Jesus Christ...the true meaning and operation of the human self.”

“Are We Still On Target (part 2)” is a continuation of Norman’s 1984 message to his mission, the Worldwide Evangelization Crusade (WEC). Having examined the Pillar

of Sacrifice and the Pillar of Holiness, Norman explores the Pillar of Faith and takes us to “the glory side”: how faith becomes substance, the essence of true prayer, the word of faith, and our intercessory calling. Although directed to the people in his mission, this message sums up our total truth message and provides an opportunity to assess its reality in our lives today.

Amid this issue’s emphasis on the highest, apostleship level of the Christian life, “A Look at a Book” reviews *The Law of Faith*, Norman’s classic exposition of the faith-life. A primer on how to enter into the richness of a life lived in union with Christ, this book examines “life-transforming biblical principles and testimonies to such a life of faith.”

To illustrate the rich teaching in this issue, we find examples both from the Scriptures and in the lives of people today that demonstrate the power of our total truth. Norman’s study of lives of Elijah and Elisha presented in “Tape Talk” pinpoint the effectiveness of a life firmly grounded on the union of Spirit with spirit—“Not I but Christ...yet I.” Elijah boldly proclaimed to wicked King Ahab that it would not rain except “according to *my* word.” Elisha, knowing his inability to fill his master’s shoes, asked God grant him “a double portion of your spirit,” acknowledging that Elijah’s power was found only by God’s Spirit flowing through a human vessel—proven by his remarkable acts as he went about daily living.

But is this power available to us today? Two testimonies in this issue

demonstrate the power of God to overcome sin and produce fruitful lives. Janie Prewitt shares in detail how she finally was freed from longstanding sin through repentance and appropriating the truth that she is joined with Jesus Christ in her spirit. Dacia Trethewey traces the parallel development of the *Z-News* youth magazine and her own spiritual maturity. From self-focus and crippling shyness to a fruitful, creative life, God brought her through to the “glory side” of a life as it was meant to be lived.

In a special feature, Tommy Prewitt’s op-ed highlights the fallacy of “separation of church and state” so often misrepresented as a constitutional guarantee, presenting the true position of our country’s Founding Fathers on Christianity.

Finally in “Letters from Norman” we are reminded that the “I” that was crucified with Christ has nothing wrong with it—never a “just me” but a vessel—either of Satan (from birth), or of Christ at our second birth. Norman reminds us that this truth “is our precious treasure and contribution, so guard it and spread it!”—which is, of course, what *The Intercessor* has sought to do for the past 20 years. This issue is a call to action—to live from and proclaim our total sufficiency in union with Christ.

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 five years ago, from the now out-of-print book, After C.T. Studd.

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 the 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 a one must pass through fires in which the selfish claims of natural loves and the selfish hold on the ‘good things’ of life, not to speak of the bad, must be burnt out to make room for the influx of supernatural grace, vision and resources. Holy and hidden mystery—that through the Cross is power, through the Cross glory, through the Cross joy, through the Cross fruitfulness.

God grant that we may be of this company of the abundant life, with a gaiety that is irrepressible, an attraction that is irresistible (through ourselves to Him), an adventurousness, an optimism and a courage that strike the deep chords of human nature; yet 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.

SEPARATION OF CHURCH AND STATE ESTABLISHMENT

by Tommy Prewitt

Many Americans believe that our founding fathers wanted to keep all religion out of government. However, the concept of "separation of church and state," a phrase not stated in the Constitution, is misunderstood from a historical perspective and misused by secular forces as a way to quash Christian expression in our society.

The early, pre-Revolution America was a profoundly Christian America. While there were many different sects, all were distinctly Christian, and in fact, outwardly evangelical. People of other faiths, such as Judaism and Islam, lived in Colonial America, but were not found in large numbers and were not persecuted but more just left alone.

The Christians of 18th century America agreed on and promoted the idea of a personal relationship with Christ, contrary to the institutional liturgy of the European church from which they had fled. The states were formed by pioneers with specific doctrinal distinctions, such as the Quakers in Pennsylvania and the Puritans in Massachusetts. The early universities which now make up the Ivy League were essentially Christian and founded by different denominations. In fact, it was the evangelical zeal of these early Americans that served as a main driving force behind the American Revolution.

Our heritage is replete with writings and sermons passionately delivered in the state halls of early America by Christian evangelicals calling their countrymen to rally against the tyranny of England. Alexis de Toqueville, a Frenchman who wrote insightfully about America, described the American Revolution as a "religious event."

Thomas Jefferson is often referenced as the

early proponent of keeping Christianity out of state affairs. But this is actually not true. Jefferson supported days of rest, prayer and fasting, and even attended church services in government buildings.

What Jefferson did do, however, was develop the idea that government should not establish a religion. The early churches were so intertwined with the states that the people wanted pastors' salaries paid out of state coffers. While actually not against Christian expression in government, Jefferson did recognize the potential myriad problems of state governments actively and financially supporting different churches. This was the genesis of the Constitutional concept against establishment of religion but was not intended to totally remove any reference to Christianity from public and government affairs.

So what happened? The Supreme Court headed by Chief Justice Earl Warren in the early 1960's banned public prayer and reading of Bible verses in school based on its interpretation of the First Amendment. As a result, public display of the Ten Commandments in state courthouses, nativity scenes at public buildings, and even the Pledge of Allegiance are called into question by our courts.

We expect cultural traditions to change with time. However, we should not accept the pernicious habit of our courts to remove any acknowledgment of America's Christian roots from our government and its agencies. Fewer principles of our America are as fundamental to our American heritage as are the basic, nondenominational precepts of Christianity. None are more important to saving America's moral culture, our freedom, and our way of life.

Moses: The Wilderness Years

And Moses said, 'Wherefore hast thou afflicted thy servant? And wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?...I am not able to bear all this people alone, because it is too heavy for me.'

—Numbers 11:11, 14.

This is one of the few times you find weakness in the great prophet. I wonder whether this was the first position where he backslid? The people, so often murmuring, were dissatisfied with manna, the food which God had given them, and Moses was so disturbed on this occasion that he got into the state to question God, 'Am I a father to this people?' He had believed greater things than this before so why should he go under in this test? But if you have any failure in your life never criticize Moses, unless you have believed as much as he believed and beyond him. At this point his burden for the nation was such that he would rather die than not go through.

When Aaron and Miriam murmured against him, God upheld Moses and said, 'With this man I have spoken face to face,' and with no other did he do this. The Word also says that 'the man Moses was very meek, above all the men which were upon the face of the earth' (Numbers 12:3). The rarest thing on earth is meekness, but Moses had been in personal touch with God himself, and no flesh can stand in his presence. Only God can change your nature and put meekness in place of pride. It costs to come into this spirit of meekness.

And the Lord said unto Moses, 'How long will this people provoke me and how long will it be ere they believe me?...I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they' ...and Moses said, 'Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy' ...and the Lord said, 'I have pardoned according to thy word.'

—Numbers 14:11, 12, 19, 20

At Kadesh-barnea God judged the people on their own report. They had turned against him many times before and had been forgiven many times, but there comes a moment where you cannot get forgiveness. The writer to the Hebrews tells us that Esau came there. The 'old man' thinks he can continue to sin and get forgiveness but once God acts you cannot be reinstated. These people never believed God. He will always test believing on a point where there is no other source of deliverance. Faith is the greatest weapon God has put in the hands of the believer but it must be a believing in the spirit. A believing that is only mental assent or of the senses will never hold out. People will always believe when there are signs but what kind of believing is that? Signs do not change people.

At Kadesh-barnea the people sinned against the covenant God had made at Sinai, that he would drive out

the nations in the land before them. Only Caleb and Joshua believed, and God said that everyone of those who had disbelieved would never enter the land. Plague carried thousands away but plague never touched Caleb and Joshua. Would you think that these people with their persistent unbelief should enter the land? Moses prevailed again so that God did not destroy them at that time but they were never to enter the land. In despair they tried to go against the enemy but God was not with them, they were defeated and had to turn back into the wilderness.

Then came the rebellion of Korah, Dathan and Abiram, and 250 princes stood with them against Moses, claiming that God was as much with them as with him. Again Moses stood in the gap but all those who rebelled were destroyed. It was a great crisis but Moses told Aaron, as high priest, to take a censor with fire from the altar, and incense, and to go amongst the people to make an atonement, 'and he stood between the living and the dead and the plague stayed.'

And Moses lifted up his hand and with his rod he smote the rock twice: and the water came out abundantly...And the Lord spake unto Moses and Aaron, 'Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.'

—Numbers 20:11, 12

And I besought the Lord at that time saying, 'O Lord God...I pray thee, let me go over and see the good land that is beyond Jordan...but the Lord was wroth with me for your sakes...and said, 'Let it suffice thee; speak no more unto me of this matter.' Deuteronomy 3:23-26.

The moment you limit God you do it once too many times. This is what Moses did at Meribah, and God turned him down. Whatever you do is not counted if by unbelief or disobedience you hinder God. Moses failed and was not to go one step further. He failed in the place where God offered victory. Three times he tried to get God to reverse his judgment but God could not do it. Moses had been commissioned to take the nation right in to the promised land but here he failed to believe God and to sanctify him in front of the people, and because of this he was barred from the land. How sad, that Moses fell, as well as Aaron and Miriam. Nevertheless the covenant still stood, and a new generation entered the land under Joshua and Caleb.

During those years in the wilderness, Moses taught the new generation the laws of the kingdom, the laws they were to obey when they entered the promised land. In the book of Deuteronomy we see him preparing the people for the time when they would go in to the land of Canaan. In chapter 32 is the song of Moses, calling not only the people but the heavens and the earth to give heed to his words. The years in the wilderness were years of testing, to prove what was in the nation before they went into the land.

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

The Missing Truth

by Norman Grubb

This article was included in the Jan/Feb 1993 Intercessor, the first issue published from our Boone, North Carolina Total Living Center. We reprint it here on our twenty year anniversary.

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 recognized 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. The purpose is realized by the relationship of the human self to

God thought 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 as 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 discover become ours. Paul found, by Spirit relation, that his humanity, his soul-body, his flesh was created whole and good; and so was ours. The problem was never us 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 Saviour’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 member 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!

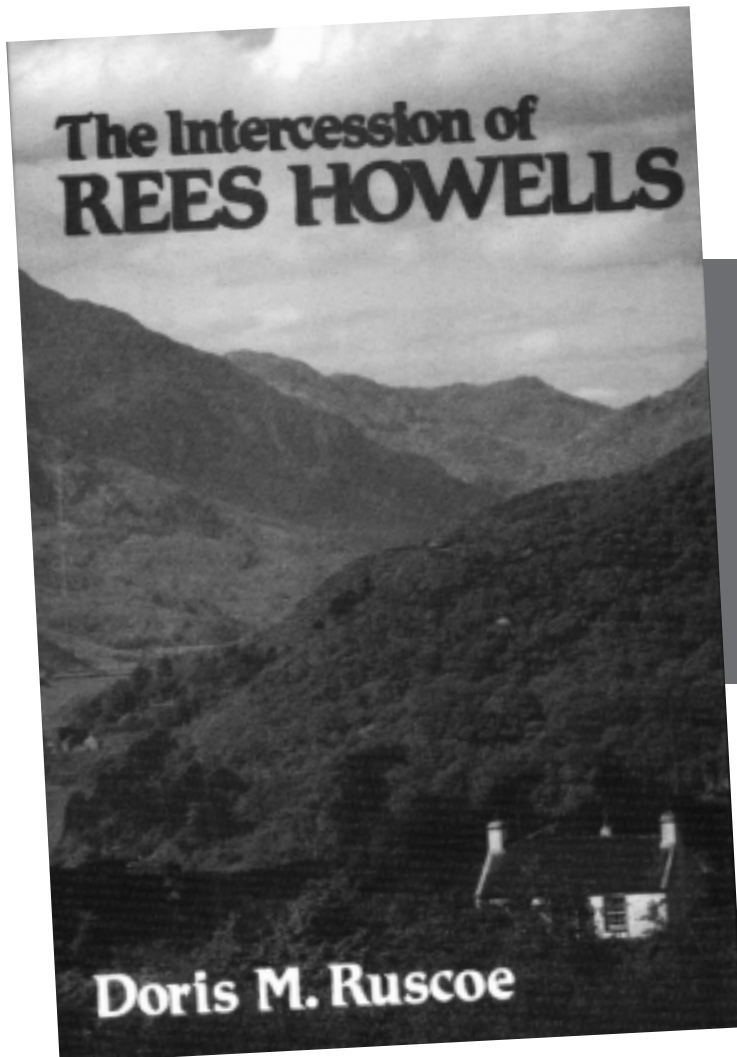
Our Total Freedom

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 formerly 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 Saviour 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? It is clear that I now live as Him and for others because of Christ’s death for me and as me? This is all 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 our simple recognition of the exchange 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.



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A Look at a Book

by Meryl Langley

BOOK REVIEW:

The Law of Faith

by Norman Grubb

The Law of Faith is my favorite of Norman's books, evidenced by the countless underlinings in my copy! I read this book at a time of need in my life and would carry it around with me wherever I went, delving into it at every opportunity: in the cafeteria at lunchtime, travelling on the bus, sitting in the park and most evenings after work. In the preface Norman himself writes, "in putting these truths on paper, I feel that I am passing on to others the most precious and innermost secrets that God has taught me."

From the very first chapter, I was "caught" as Norman shares his personal testimony regarding his fascination with the life of faith and how this was advanced by a call to join a faith mission, best known by its earlier name, Heart of Africa Mission, but now remembered by the title of Worldwide Evangelization Crusade. Norman details his own personal struggles and victories as he illustrates different levels of faith: the simplicity of saving faith and the progression to advanced faith, which, of necessity, involves man's awareness of his own corrupt nature to the point where he finally realises God is all and in all and therefore has God alone in the centre of his heart.

Norman takes two chapters, entitled "Undiscovered Self 1 and 2" to describe

in detail the exposure of man's corrupt nature in the lives of such mighty men of God as Moses, Abraham, Jacob and Joseph. Here we see clear examples of the SELF-life in these men and how, often after long years, God brought them to the place where they were finally ready for the inner leap of faith in which they would embrace the "full and final enthronement of their proper Lord."

On a personal note, I look back over my life and bitterly regret many choices I have made, mostly at the expense of my family and fellowship. I have wasted so many years in self-seeking (SIN). I lived this out by pretending to be a nice, sweet Christian, when really inside I was judgmental, self-righteousness, prideful, full of hatred and therefore in rank disobedience toward God. Although I now hate the sin, I do praise God; He has led and kept me and continues to do so to this day. However, Norman does emphasise the one great difference between these men of God and ourselves. They lived the other side of the Cross before the Savior, and the apostle Paul has very clearly given us the scriptures. I was therefore without excuse before God; I knew better.

So why does God go to such lengths and demonstrate such patience? Norman gives us the answer in chapter 7: a thorough insight into our own nature is the essential preliminary to a vital experience of "the law of the Spirit of life in Christ Jesus." And this is not simply for our own personal benefit, but

it is that we will be willing vessels for Him to be through us and continue being for others. Norman now examines this fact more closely and takes us by the hand as it were, to show us what this new Life of faith is like.

Chapter 9, "The Swaying Battle of Faith," looks at labouring faith and resting faith. This is so challenging, yet inspiring, encouraging and motivating. Norman sites the situation where Abraham and Sarah had been promised a son and in spite of their visible physical conditions (great age), God by now had advanced Abraham's faith so that he was able to turn his back on things seen to the point that a sheer impossibility did not stagger him. This is resting faith indeed. The final step is perfect faith; being fully assured that He is able to perform what He promised.

In the following pages, as in all of Norman's books, he covers the truths of the full gospel of Jesus Christ under such chapter headings as "The Fullness of the Spirit," "Temptation Analysed," "Faith in the Daily Life," "Speaking the Word of Faith," "What is Clear Guidance in Major and Minor Matters," "Harmonious Relationships With Things and People," to name a few. It is always tremendous to re-visit the Biblical truths of "no independent self," we are "vessels containing a Deity" and of course the wonders of body, soul and spirit. *The Law of Faith* does this perfectly, simply speaking right into the heart of such matters and therefore just right for "dipping into" as various occa-

sions arise in life.

This book gives the answers to many of our searchings and questionings in the Christian life and at the same time challenges us to some hard thinking. There are also presented some life-transforming Biblical principles which are accompanied by two or three testimonies to such a life of faith.

In the middle chapters, Norman takes a very real and honest look at "False Faith," "Strategy in Faith," and "Unproductive Faith." Here he warns us of the pitfalls of those who do not open their minds to every aspect of truth revealed in God's Word and rush headlong in to some part of truth which specially appeals to them. On speaking the word of faith Norman admonishes us in the chapter "Strategy in Faith" to lift

our sights from our normal outlook to glimpse the possibility of change and the friction this choice causes simply "kindles the flame of faith." Norman is not afraid to ask the question "What about the baffling occasions when the stand of faith is taken and nothing happens?" He flatly refutes a common explanation that God's answer has been "No." The answer is always there, if we will see it.

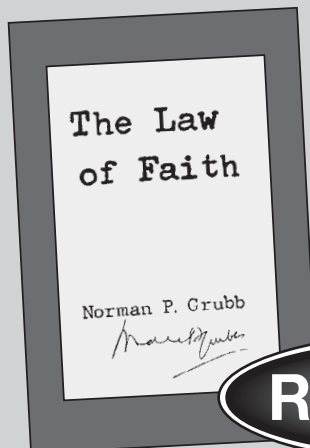
The chapter, "The Underlying Law of Fruitbearing Faith" is to me the most challenging and yet the most exciting. Such faith is a result of the personality handed over to Him for total immersion and possession by the Spirit of God. His life drives us out of self-pleasing into self-giving, out of indulgence into sacrifice, out of security into service, out of

care of self into concern for others. Note: it is His life in us that carries this out. This provokes in me a sense of awe, humility, relief, and yet knowledge that I cannot run away from the challenge. I remind myself that without faith it is impossible to please God and one day I will find myself before Him. I know then I will want to hear His "well done," and today therefore yield myself to Him.

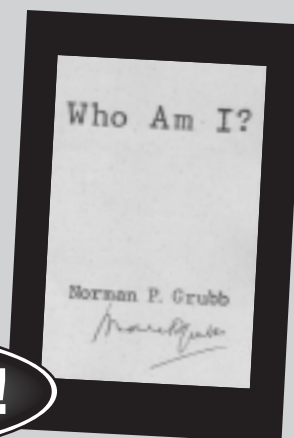
Having reviewed such a great book, it only remains for me to wholeheartedly recommend you read its pages and discover for yourself the insights and treasures that God revealed to our brother, Norman, which he has so faithfully passed on to us.

Norman Grubb's Who Am I? and The Law of Faith

Unedited from the original.



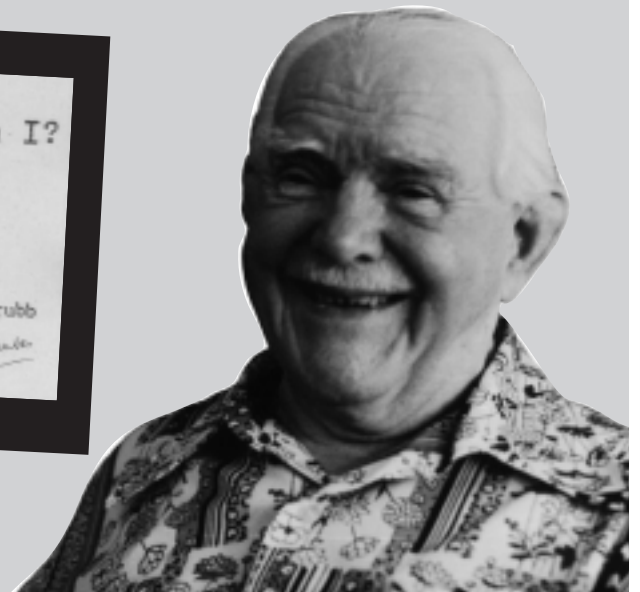
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Tape Talk

by Pat Mace

TAPE REVIEW:

Elijah-Elisha

by Norman Grubb

“As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word”—What an introduction we have to Elijah as he spoke to Israel’s wicked king, Ahab! What is the significance of this bold proclamation? It was a picture of the spiritual life of his fellow Israelites; a drought would show Israel the dried up, barren conditions of their spiritual life.

In both this declaration and his other that follows three years later we see what lies behind the words—he said it was according to *my* word.... Yet Elijah lived with a wink: it wasn’t *he*, but *He*. Norman makes clear what faith is: knowledge, certainty, authority, and that Elijah’s was the faith of God spoken through the faith of man.

As we look at Elijah and the circumstances that God sent his way, we see his life as an example to us, for us to know for ourselves the principles by which he lived—more than a principle—a Person. Norman takes us through the story of Elijah’s visit with the woman of Zarephath and her son. She stepped out in faith, trusting God to supply their needs according to Elijah’s word to her, and then came to a real faith of her own.

Another person with whom Elijah had dealings was Obadiah. They both

became frightened over the slaughtering of the prophets by Ahab’s wife, Jezebel. Norman contrasts the difference in their fear—Elijah knew union, and thus, knew when to come back where he belonged.

There are so many examples of truth that Norman points out in this study of Elijah’s life. From the prophets of Baal calling on their “god” to answer by fire, we see that self-effort won’t work—“Self can’t change self because at bottom there is no independent self: it is really Satan’s disguised way of living through us.” Then with speaking his word of faith of “the *abundance* of rain,” Elijah experienced his crisis moment, for he said it and so it must happen. And it did—and Elijah completed his intercession, laying down his life for his people.

This also points us to Christ who is

the abundance in us...when He is living His life, the abundance flows out of us like a river.

Norman then gives his insight into Elisha, Elijah’s successor. Even though Elisha spent eight years in preparation, serving his mentor and receiving his guidance, when the time came for Elijah to be taken up to heaven by a whirlwind, Elisha knew he didn’t have what it took to fill those shoes. This desperation pressed him to say “I want a double portion of your spirit.” And God granted this—because again it is His life poured out to Elisha, His vessel, and then also through Elisha, to others.

Don’t miss the richness of the faith lessons that Norman gave us in this three-tape series; he was able to reach into the depths of both Elijah’s and Elisha’s lives and show us the real men of faith that they were.

To Think About...

Every situation we go through is God’s perfect will. It is precisely the necessary one. So praise God for each situation. Accept yourself exactly as you are. We have to be content to be what He chooses to be in us at this moment. You cannot tell what God has for you, or what future purpose He might have in the experience that you are going through right now. Just keep doing what you believe at the present He is moving you to do. He has perfect purpose for all that is happening to you, even if at the moment it is not clear. The single eye of faith enables us to remain free within, regardless of outward circumstances. We are to accept fully the situation at the moment He has us in, knowing that it is for the purpose of manifesting His Life in us. Because He was determined to take us this way, He does not see the confusion, heaviness or perplexity, but only His next step in His perfect plan, and He is the one who will bring it to pass.

—Norman Grubb

Our Cutting Edge

by Norman Grubb

The Edge Explored

I want again to outline what we believe the Spirit has entrusted to us as our "apostleship," as much as He gave Paul his "apostleship to the Gentiles." It is to fulfill and complete for the Body of Christ what is the true meaning and activity of the human self as created and purposed by God.

In our generation, investigation into the true meaning of the self has been brought drastically to our attention by such as Freud and Jung. This has been called the "me" generation, with the answer always being sought and attempts at answers given as to what the true self is.

In his time Paul put the self into focus on its true level when in his Galatians letter he wrote of "God revealing his Son in me" (1:16), "Christ living in me" (2:20) and "He mighty in me towards the Gentiles" (2:8). Here in three radical statements Paul gave the total positive of the human redeemed me: containing and expressing Christ in me, as me.

But Paul, in his delight in "communicating that gospel which I preach among the Gentiles," did not there outline the negative—the indwelling sin of the self-relying self—from which they had been delivered by this grace of God in Christ. It was in his Romans 7 (vs. 17, 20) that he testified to his own experience with that negative. He had been totally deceived into operating by what seemed to be his self-relying self, but was really Satan's self-relying self mas-

querading as him.

So then, because he had not defined the negative before (at least in the written records which we have), there were these deceived, self-action works by the Galatians, as in 4:9-10: "Observing days, months, times, years." That was what Paul was combating in his Galatian letter: false brethren who enticed believers back to that old self-effort life of works, which was really Satan-effort and "accursed" (1:9).

It is the very misery and bondage of that self-effort life under the Law which makes the deliverance from it so glorious. We are freed in His Cross by faith in His death as us and thus replaced in His resurrection by Christ in His nature of self-for-others as us.

The Cross Is the Key

Now Paul comes right out with what we are delivered from by our identification with Christ in the Cross: "I am crucified with Christ"; "They that are Christ's have crucified the flesh with its affections and lusts"; and "God forbid that I should glory except in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world." Here the negative evil fully manifested in our Satanic self-for-self activities—is nailed, where it belongs, to His Cross. It is the very misery and bondage of that self-effort life under the

Law which makes the deliverance from it so glorious. We are freed in His Cross by faith in His death as us and thus replaced in His resurrection by Christ in His nature of self-for-others as us. So what we are saying is that the "gospel" we especially preach is first the exposure of the hellish negative of self-effort works, which is indwelling sin, and then the glorious replacement by Christ indwelling with His nature, through His resurrection and our responding Galatians 2:20 faith.

The gap, even in the evangelical church of our day, is just what Paul had to recall his Galatians to so vigorously and underline in his letter to them. He does it by his all-out emphasis on the Cross, demonstrating that a strong, emphatic positive only operates in its passion and strength when it is replacing and swallowing up its negative. Then the self which puts its energies into operating the negative gives all its force to the positive. Thus, the self misused in expressing Satan's self-for-self nature now totally and gloriously expresses Christ in His self-for-others nature.

We first see this as a fact in our Living God Himself as the Trinity—Father, Son and Spirit—in action. The Father as "consuming fire" (Heb.12:29) symbolizing total self-energy, by His own eternal choice begets His own beloved Son in His likeness. He "dies," as it were, a death to being a fire-self and His nature is transmuted into being His light-self (I John 1:5). As Spirit, God is the life-giving blessing in all the beau-

ties, harmonies and glories of our universe. And it is His light-nature of other-love through the Son which is birthed into us by the new birth of the Spirit. His are rich fruits, as in Galatians 5:22-23, the direct opposite to the labored, Satan self-for-self works with their horrible consequences of 5:19-21.

We Must See Who We Were

That gap, which is the main drive of our truth-presentation to the Church and the world is the teaching of not only Christ for us, but Christ in us—that special "mystery" which Paul opens to us in Colossians 1:27. But almost universally the Church, even in its deeper-life teachings and victorious life conferences and writings, does not bring its hearers to their true fulfillment through desperation and travail into Christ formed in us (4:19). This is because they have never been confronted with the negative in its full dreadful focus.

Paul himself, in his most personal of sharings, opened this negative up in its full explanation in his Romans 7 chapter. He had already gone well beyond the joy and realities of the new birth in Romans 5, and moved forward in chapter 6 to confronting, not just past sins committed, but present sinning even in our new birth condition. Here he underlines that further revelation of our identification with Christ, who not merely so gloriously died for us, but died as us.

Christ, Paul taught, was made sin as us (Rom. 6:1-13 & 2 Cor. 5:21), was cast off from the presence of His Father as us, died as us—being loosed from that indwelling sin nature of the Satan-spirit in us, and rose as us in His own nature of the Spirit of Truth. So now Paul says in Romans 6 that we can by faith reckon ourselves freed from Satan

operating his sin acts (as in John 8:44) by our bodies, which now become containers of Christ.

The Final Deceit

But still there remains that final, top level deceit of the false indweller expressing his nature as us and by us. Our final release is only when, in our own Romans 7 travail, we at last "see" that what appears to be our "good" self-effort is still Satan-effort of self-for-self. The so-called "good" of that forbidden tree is the lie that took us captive in the Fall. Only created to contain and express another as vessels, slaves, branches, wives, temples and body

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members, we were caught out into expressing that false deity as if we were independent selves, when there is no such thing!

Therefore, the strength and passion of affirming that Christ now lives in me is totally based on the startling exposure of realizing that I have been expressing Satan as me (Rom. 7:17, 20). Thus the misused self by Satan is transmuted into the right-used self by Christ; and as we were walking Satans, so now we are walking Christs.

Our cutting edge is a radical Pauline Scriptural insight and revelation. It is bound to meet, as Jesus said it would, with fierce opposition from deceived

believers, of whom we were part. They seek to protect the inconsistencies of an apparent just-human self, which in actual fact is nonexistent. But we need to keep reminding ourselves and sharpening our inner understandings of this knife-edged completeness of revelation and our plain Bible basis to it.

The Beginning Of The Search

Now in tracing my search for a total answer to life, you also can discover how faith in Christ's finished work both solves our human predicament and fulfills God's eternal purpose for us.

When my wife Pauline and I joined her father, C.T. Studd, in the heart of Africa in 1920, we were both as totally sold out for Jesus as we knew how to be. Previously I had been for five years of World War I a soldier in the British Army. Christ had become my personal Savior at the age of 18, just months before I received my commission as a second lieutenant in the Gloucester Regiment. All through those years I was a zealous witness to Christ, both among my fellow officers and other ranks.

Then I followed my army career by going to Trinity College at Cambridge University, taking up a small classical scholarship I had been awarded just when the war started. For those of us having these prior scholarships, the authorities offered a shorter and much easier course for a "pass" degree. This replaced the more difficult honors degree and awarded us almost nominal BA and MA degrees.

I really spent my college months as a vigorous witness to Christ to my fellow undergraduates, who were mostly ex-officers as I was and quite sophisticated. The fruits of those months of bold witness were in quite a local revival of

men receiving Christ and the starting of what we named an Inter-Varsity Conference with some from other colleges. This has since expanded into the quite vast Inter-Varsity Christian Fellowship in hundreds of colleges worldwide.

So by the time I had married Pauline, we had both heard the plain call of God and had given our lives to join C.T. Studd in bringing Christ to the various unreached tribes (the Azande, Medge, Mabbudu, Mangbettu and Pygmies, where today there are a hundred thousand believers in a thousand local churches). We were as sold out as we knew how to be for Jesus and souls.

We Needed More

But we had not long been with C.T. before we sensed that he had a "something more" in his Christ-abandoned living, without the strains and stresses of self-consciousness, fears and negative reactions we so often battled with. He was living the quality of gospel he brought to his Africans and spoke of a "Jesus Christ running about inside black bodies"! So we came to see we needed more than just our lives devoted to Christ, which did not handle the inconsistencies and often inner failures in our personal living.

So as we set out in search of this "extra," largely through the writings of Mrs. Penn-Lewis sent out to us from Britain, we gradually came to be confronted squarely by that very Galatians word of Paul's in 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

In that confrontation one night when

visiting an African believer, instead of sleeping on our camp beds in his native hut, we sat out in his banana plantation for about five hours. Then finally we took our stand of faith that we were now among those who say with Paul, "I am crucified with Christ" and now "Christ liveth in me...." In both our experiences sometime later—she after two weeks and I after two years—the Spirit bore His inner witness to us that Christ now living in us was the fact. We then began vigorously to bear witness to this, both among our fellow missionaries and the Africans.

"I" Am Crucified?

It was at this point that I still had a confused and unanswered area. I could

This human self of ours was only always created to receive, contain and express God's own Deity Self in His self-for-others nature.

see and delight in the new reality of Christ actually living my life, which produced much transformation. But it still had not answered the many inconsistencies in the "I am crucified" part of that Galatians 2:20 statement. In that "I" there still remained plenty of self-consciousness, anger, strains, fears and whatnot. The fact of Christ living in me was much more consciously enjoyed than the fact of "I am crucified" with Him.

What had been missing and was written about so effectively by Paul to his Galatians—"Christ revealed in me," "Christ living in me," and "Christ mighty in me towards others"—I had now in some focus. But "I am crucified"—effectively a dead and risen self, a self "crucified in its affections and

lusts" and a self "crucified to the world and the world to me"—was another matter. Some more clarity was needed at that level.

I began to see things in the same way the Galatians obviously did. They felt they needed some self-improvement and were falsely persuaded to try some self-effort works ("You observe days, and months, and times and years" - 4:10). And I strongly felt I needed more love toward my fellow Africans. How could I obtain it?

I began to get my answer in the startling word which came to me: "God is love" (1 John 4:8)—not has, but is. Therefore, the love I needed was and is HE as a person. He is that love, and therefore my capacity to love can only be the bold recognition that He as love expresses Himself in and as me—"Christ liveth in me"; "Christ my life."

Then I saw myself as just the containing vessel. To express love simply required faith—that Galatians 2:20 faith—which recognized and affirmed He was the love expressed by me. And that began to take me much further into Him as peace, power, wisdom and indeed all those qualities needed by me. There they all were, and thus expressed by me as me, just as a vessel contains and offers the liquid in it, or the branch reproduces the tree life in it, and so on. This was a good stride forward.

I Am Only a Container

But now I came finally to my ultimate question and answer. What then was my "I" before I became conscious by faith through glorious grace that He was that All in me as me, and I simply the expresser of Him? Now I was coming right up to that million dollar question all are asking (Freud; Jung and

onward to modern psychology): What is the self?

And now at last I had found the answer given so plainly by Paul in his Romans 6-8 personal sharing and mainly in his chapter seven. Here he has come right out with the plain fact, long unobserved by me when I read him. This human self of ours was only always created to receive, contain and express God's own Deity Self in His self-for-others nature.

Consciousness came in the Triune God Himself only by opposites. In His eternal consciousness as a fire self-for-self, He was transformed into the light self of self-giving love by the begetting of His Son. All the powers of His eternal self now poured into and expressed other-love in place of self-love—God as light in place of God as fire.

And we are marvelously created to express His likeness, "made in His image" (Gen. 1:27). So then our first parents Adam and Eve had to be conscious selves by being confronted with the opposites of the two trees in the Garden. By their taking of the forbidden tree in conscious self-for-self disobedience under Lucifer's enticement, we all received in our human vessels that rebellious self-for-self deity spirit of error.

Therefore, the answer is that there has never been such a thing as a simply human vessel-self. In Adam we all started at the Fall by being occupied by this Satan lying spirit of error, whose nature Paul names as "sin indwelling us" (Rom. 7:17, 20).

I Am Crucified—by Faith

So now the Galatians 2:20 of Christ dwelling in us has its strong basis first in the Cross-death experience. There in Christ—in His body death "made sin" as

us—our co-crucifixion with Him means that we are not just some mysterious empty self now to be filled with Him, but a self which had been totally occupied by the false deity. The "I am crucified with Christ" means that by faith I am identified with His death, as symbolized in water baptism.

Out has gone from me that false deity with his self-for-self nature. And now Christ living in me means He as Spirit of Truth, with His nature of self-for-others, has fixedly replaced that false deity. So there never has been such a thing as just an empty human self.

The liberating gospel is the replace-

Out has gone from me that false deity with his self-for-self nature. And now Christ living in me means He as Spirit of Truth, with His nature of self-for-others, has fixedly replaced that false deity. So there never has been such a thing as just an empty human self.

ment by faith of the Satan-sin lying deity with our Christ in His nature of self-for-others love. And that is its freeing, cutting edge.

"Not I, but Sin" before "Not I, but Christ"

We are so bold in saying we have the "cutting edge" because somehow, on the whole, the teachings of the Church of Christ have missed the fact that our human "I" was vigorously occupied by and expressed that lying spirit of error. "I am crucified" is not some mysterious, unexplained condition of my "I" as empty, but means that casting out forever of the false occupant to be replaced by the True One. It is the surgery of cutting out the

false indweller and his replacement by the True One that is our cutting edge.

The strength, glory and passion of the replacement is that we redeemed humans have first to agonize over our inconsistent self, expressing its apparent self-unpleasantness. "It is no more I that do it, but sin that dwelleth in me" (Rom. 7:20). And then—then—there is the glorious discovery that Christ now in me is the replacement for Satan-Sin dwelling in me, sin characterizing the self-for-self nature of the Satan-indweller.

But that exchange has meant first a strong emphasis on the negative, which can then have an equally strong replacement by our Positive. Light only shines brightly in proportion to the darkness it swallows up. This is often where the pointing finger of accusation is directed at those of us who first must major on sin-exposure before the time is ripe for the replacement by Christ-exposure. We are bound to be first called sin-minded and apparently sin-obsessed before we can give, in all firmness and consistency, its replacement by our Christ-mindedness.

Examples: Four Movements of the Spirit

I have had contact in my many years with four strong Spirit movements. In each case they have been founded on a strong negative emphasis on sin before coming to the full glorious liberation of replacement by Christ.

In my early college days there was the Oxford Group Movement founded by Frank Buchman, which swept through Britain and America. Its primary emphasis was "The Four Absolutes"—Absolute Honesty, Purity, Unselfishness and Love—and the practical challenge to line up your life of professed

Christianity with them. With that came the honest response of making a list of miles of failures. Only then were we pointed to the cleansing, atoning blood of Jesus, and thus boldness in acceptance of cleansing. Then we were presented with the fact of Christ indwelling us and our living by daily "listening" to Him and noting what He said.

The radical effects on many lives were due to the first emphasis being on sin-acknowledgment and confessing (often quite lurid) before cleansing and daily guidance were within reach. Though the movement, with its famous book *For Sinners Only*, was blasted by many believers as being too sin-minded, its aim was right, of course. Even the flow of the pure gospel by Paul began with the iniquities of our fallen condition in Romans 1-3 before presenting the blood atonement. Unfortunately, in later years the Oxford Group Movement dropped its emphasis on the Blood cleansing, and so has almost disappeared in world effectiveness.

The second Spirit movement, was C.T. Studd's emphasis on sin-exposure among his Africans. Law was in operation before grace was applied, and this met with much criticism, as though "Sin and Law" directed. But now, as the years have passed, how well we see the strong foundation laid which has produced all the thousands of Congo (Zaire) believers and churches. The crusade Studd founded has expanded into about thirty-five unevangelized fields around the world with twelve hundred fellow workers.

Then I had close contact with the Ruanda Movement of East Africa, with its best known presentation in Roy Hession's *Calvary Road*. It was based on "walking in the light," sin quickly recognized when "the cups don't run over," sin

confessed and cleansed in the Blood, and challenging of each other. This has been used of God in the Spirit-quickenings of tens of thousands and is still in action in East Africa and worldwide. Here again the critics seek to point at it as too sin-conscious and sin-confessing and challenging. Yet, it is precisely this that has made it so preeminently Jesus-conscious.

Now, after C.T. Studd in his worldwide missionary crusade, the Oxford Group in its true days, and Ruanda, as modern movements of the Spirit with which I have been connected, some of us are part of a further movement of the

We are always liable to assaults of the negative and thus lapses into the negative believing (unbelief) through the Satan pressures on us. But always we replace the negative by this positiveness of being He-as-me, and this now becomes our daily and easy adventure of faith.

Spirit. We are finding that, though still mere beginners in our churchwide, worldwide Spirit commission, our message has its cutting edge, with which I title this article, and is producing both fervent adherents and critical questioners.

Preserving the Edge

The first raw fact is that we were all first Satan-Sin expressers, and of necessity must be brought to realize both our hopeless Romans 3:23 condition as well as our Romans 7 travail along with Paul of "O wretched man that I am!" Only then do we move on to live naturally, with no further condemnation and with the boldness of being spontaneous walking Christs, having once been walking Satans.

Yet along with this glorious new lib-

eration in Romans 8:2, we are at once warned by Paul that we are to "walk" step by step in the Spirit. We are always liable to assaults of the negative and thus lapses into the negative believing (unbelief) through the Satan pressures on us. But always we replace the negative by this positiveness of being He-as-me, and this now becomes our daily and easy adventure of faith. Thus we delight in our normal positive walk, yet always are alive, as Paul said in Romans 8, to diversions and to having them pointed out.

So we come back to where I started—to our cutting edge. Such a majority of fellow believers and even victorious life teachers have missed the vital point that the strength of a positive is always in recognizing and replacing its negative. Christ in us—our Positive, as in I Corinthians 11:3 and Romans 11:36—only has force because He replaces Satan-Sin in us.

Our Commission

The Intercessor magazine, weekend fellowships and conferences, literature, and a rising group of representatives and teacher-sharers bring this "total"—with its negative as basis to its positive—to our fellow believers. If it is my final word before the Lord takes me, it is just this: We are peculiarly called as our commission to preserve, emphasize and explain this, thus following directly in Paul's own steps. Once again we say that the negative must be painfully exposed before it can be healthily replaced, though with vast relief and thankfulness and passion, by its Positive. And that is Christ, only Christ, in and as us, because He takes the place of that false deity in and as us—and makes us FREE INDEED! May our lips never be closed.

Nothing Short of a Miracle

by Dacia Trethewey

Some of our readers may be familiar with our youth magazine, *Z-News*. *Z-News* is a simple quarterly publication designed to introduce children to the Colossians 1:27 truth, “Christ in you, the hope of glory.” Our late friend Dottie Tupper started the publication in the summer of 1989. At Dottie’s invitation, I became involved with *Z-News* by the second issue just doing little drawings. At that time, I was 19 years old and just beginning to emerge from a pit of sin and despair with no hope and no direction in my life. Today I have the privilege of being the editor of *Z-News*, teaching a children’s Sunday school class and teaching art to K-8th graders in the public school system in North Carolina. It’s amazing to look back and see God’s faithfulness over the past 16 years, both in my life and in the life of *Z-News*. In a way, my life really started at the same time *Z-News* was first created, and our testimonies have been intertwined ever since.

My life used to be hopeless and bleak. I had a negative view about God and my circumstances, and it affected every area of my life. My view of God stemmed from my ungrateful heart, as I believed he gave me a “raw deal.” I was a special case, and no one else was like me or understood what it was like to be me. I used to see myself as an independent person, and lived from my feelings of shyness, self-consciousness, and self-pity. I believed that these feelings were “just me.” This was sin, and was extremely debilitating in my life. It

affected me to the extent that I could not speak in a room full of people without breaking down in tears—even for something as simple as an introduction.

I did not plan much of my future because I didn’t know how I would ever make it on my own. My family was dysfunctional, but I didn’t ever see that I could “make it” on my own away from home. I avoided authority and uncomfortable situations. Although I went to church when I was younger and was taught the Bible, I had zero integrity. Instead, I rebelled and turned totally away from God. I lived a life of immorality including abusing drugs and alcohol during most of my teenage years. Eventually I became more desperate and longed for an answer and freedom from this bondage. Nothing worked, until in a moment of desperation, my mother shared with me a truth I had not known before. This truth was simple and was the total answer I was seeking!

The total truth that I came to know is what our *Z-News* and Intercessor magazines are founded on—the principle of no independent self. I am not “just-me,” but am joined to Christ. I learned that we humans are composed of three parts: body, soul, and spirit. I always lived from body and soul, and that was my total focus and reality. That was my huge problem because when I saw myself independently, I was really giving Satan the opportunity to have free reign of my members. Instead of focusing on all the negative ebbing and flowing of my body and soul as I had done all my life, I began to focus on spirit—the part that never

changes, where I am joined to Christ. I claimed then that I was whole, complete, and lacking nothing—for one reason and one reason only—that Christ is this in me. I knew I couldn’t say that about “just me,” but I could definitely say it about Him. I could then no longer say that “Christ-I” is limited by any feelings or circumstances. The Creator of the universe lives in me, and knows NO limits. This was the TOTAL answer that I was seeking! And it was applicable in EVERY area of life. Though seemingly just words in daily living, I believed it, meant it when I said it, and I saw God begin to work a complete miracle in me!

This was a time of “new beginnings.” As God began a work in me, He provided a network of new friends/believers, and I had the opportunity to contribute artwork for the new youth magazine, *Z-News*. I first attended our local Bible Study in Massachusetts and Zerubbabel conferences and summer camps. It was great news that others believed the truth, shared how their own lives were transformed and helped me know it for myself. My life then began to dramatically change as I dared to claim that I was not an independent person, but was joined to Christ, and “...it is no longer I that live, but Christ lives in me” (Gal. 2:20). I trusted God in small things, believing He could handle any situation perfectly through me, and finding Him to be ever worthy as He took over my life. Having the total, practical answer gave me confidence to take action where I was formerly debilitated.

He could handle the next thing that was before me to do, and could do it despite the negative feelings and thoughts I had. It was relieving because I didn't trust just "myself" but trusted Christ to take action through me. Simple, yet not always easy to say, especially when body/soul pulls seemed so opposite.

As I began to take steps by faith I was able to do things I once thought impossible—trusting Christ to do what I could not. He did the impossible through me—and could speak to a group of people and have something worthwhile to say without crying. I learned to do the next right thing, which thankfully included working more and more with *Z-News*. I was able to share what I was learning about Christ living my life as I was learning how to handle more responsibilities with the magazine. I see now that it was part of God's plan to have my life and the life of *Z-News* coincide, and was all part of His perfect plan to bring me to today.

God provided an outlet for me to begin to take what I believed and share it in simple terms with *Z-News* readers, and it was a privilege to be able to do this. The spiritual growth in my own life occurred alongside the growth of *Z-News*, and I was able to share this in the magazine, beginning with simple artwork in the 2nd and 3rd issues. By the 5th issue, I shared my testimony ("I Felt So Lost") and was involved in the creation, set-up and production with my friends Robyn Mace and Scott Prewitt. Robyn would travel from Maryland, I would travel from Massachusetts, and we would meet in New Jersey at the home of *Z-News*' creator, Dottie Tupper. We typed, cut, pasted and put *Z-News* together in two days, literally on the floor of Dottie's living room. We loved

this time we had together were grateful that we had taken part in an important commission for young people. These were the early days of the magazine and early days of my redeemed life.

Even before I recognized it, God was preparing me to carry out His will for me. I earned a secretarial certificate from a business school in Boston, which was a first significant walk of faith for me because it was so far outside my comfort zone. There I learned administrative skills, which I have always used in the jobs God lined up for me, both for employment and for our youth ministry. My parents owned a print shop where I worked for several years and learned how to plan, prepare and produce printed materials, which was a foundation for understanding how to publish *Z-News*. I attended a local college for visual arts, (I recently went back to college to earn a teaching degree), which has now become my career, as I am a full time art educator. Through these years, I attended Zerubbabel conferences and became more involved with *Z-News* and working creatively with young people. I didn't realize the big picture at the time, but did the next right thing God had for me to do, trusting Christ to be able to do it through me. Now I see clearly that God had these specific details worked out for the larger plan He had for me in our youth ministry.

Through the years, I continued working on the magazine, and by the 10th issue I had moved to North Carolina with close friends who were committed to our ministry based on the truth of Galatians 2:20, through which each of us had experienced freedom. God continued to do a further work in me as I realized that I was bound in those areas in which I still saw myself inde-

pendently (which means I really believed Satan's lie). I will spare many of the details, but can sum up that EVERY problem stemmed from my sin of unbelief (thinking I was just-me again) and refusing to trust God and His sufficiency in ALL areas of my life.

There were some things I did not want to give up and preferred my ideas and perceptions to God's. This was sin. As a result, I missed out on one and a half years of my commission and ministry through *Z-News*, which I deeply regret. Although I cannot get that time back, I am reassured that I have been forgiven for it. After reaching a point of desperation and brokenness from the consequences of my choices, I confessed my sin to God and others, and repented and turned from it. I don't take lightly that my life today is a second chance—a redeemed life. I am even thankful for that negative side, because it is such a contrast to the joy, freedom and forgiveness I now know.

My life today is victorious and nothing short of a miracle! I went from being unable to state my name in a room full of people to becoming a gradeschool teacher where I rely on my ability to communicate verbally. I ultimately changed from believing I was "just me" (the lie of independence) to knowing that Christ is in me and can live perfectly through me, despite my feelings. I am whole and complete, lacking nothing. Christ truly has lived the life I cannot! This truth works, because the person Christ works, and my life is a testimony to that. I want others to know this amazing truth that has changed my life, and that's why I am so glad to share my testimony and to help share the truth with the next generation of young people through *Z-News*.

Letters from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

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Aug. 23, 1988

Dear Susan,

Thank you for this first letter from you. So glad you have written, and the best news is that you get The Intercessor mag. I wonder how you got contact so that it is sent to you. Yes, we seek in it to share our GREAT SECRET that we humans never were just self-acting selves. That was Satan's lie. We were beautifully created to CONTAIN AND EXPRESS our Living God Himself, as vessel, branch, body-member, 'slave,' 'wife,' temple, and I see the Spirit has been opening your inner eyes and some with you to what we call our TOTAL TRUTH. All that matters is are we now Walking Christs, when we used to be WALKING Satans? You will get plenty in the Intercessor on that great reality. Thank God there are many Catholics one with us and we with them.

You have it so right, as Jesus said, we become "little children" of faith and live by realizing HIM as the Real us living in and as us. That is the beautiful childlike simplicity of truth, and we then have the true joy of true childhood. We live FREE. Yes, and we are KEPT. We take that for granted and perfect love casts our fear. You will get plenty of riches like that in the pages of the mag. Perhaps you will write a word of testimony from Ireland which we might share in the Intercessor.

Shall like to hear from you again.

Lovingly,

CONGO * SPANISH GUINEA * IVORY COAST * UPPER VOLT * SENEGAL * LIBERIA * GHANA * PORTUGUESE GUINEA * CHAD
CANARY ISLANDS * COLOMBIA * VENEZUELA * GHUGWA * BRAZIL * SWAZILAND * ETHIOPIA * FRANCE * TRUCIAL STATES * IRAN
NEPAL BORDER * INDIA * PAKISTAN * THAILAND * VIET NAM * INDONESIA * FORMOSA * JAPAN * KOREA
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The Worldwide Evangelization

C. T. STUDD, Founder



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Oct. 28, 1988

Susan dearest,

What a great great letter – just top stuff as you run through the Lord's wonderful revealings to you. Thrilling. I love the maturity of your tracing though stage after stage in your being "settled" as who you ARE. I also knew that you had seen our loved No. 1 Page. She is our prophetess with clearest sharpest insights into functioning normally as He as us, and the inroads of temporary unbelief under Satan assaults.

I love also you having the burning vision for a growing company of knowers in Ireland, and yourself being that outflowing River. As you say, it is so good when those deceptive days of self-trying are over, and we just ARE, and the river boldly flows out directly from that Spirit motivating us, without us having to "make" any self-preparations etc! And I also love you say you can be meek, or bold and tough, as motivated, when at last we know it is solely He as we. Marvelous to be living the start of an eternal life delightedly under the conscious total directing and re-expressing of HIMSELF as us – our glorious eternal co-heir co-operating!

So to my joy, dear, you don't leave me much to say to you! Nearly always something pops up even in letters which expose a flash of an independent us!! But the Spirit has steadily led you though those earlier "shallows." I simply marvel when I look back on my recent years and see the OUTBURST of reapings in the fields "white to harvest" – our "total" harvest, facing the fact that we have been given an almost unique commission for our day. AMAZING that hardly any – who? – have caught on to the human self never having been self-acting. Numbers as with my Weccers know

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that "Never-the-less I live, yet not I but Christ lives in me" part of our great Gal.2:20, but HARDLY ANY know that that "I" which was crucified had nothing wrong with it being a human "I," but was a deceptively misused "I," deceived into thinking it was "just I." I hope you have had this booklet on Rom.6-8, probably the last I do and have sent hundreds all round WEC, and a few good responses. The Spirit gave me great confirming light when I "saw" that Paul had said 2000 years ago that there NEVER NEVER WAS A "just me" in action, but ONLY A VESSEL, BRANCH, SLAVE, WIFE ETC. EXPRESSING MY Owner. That little book makes that very clear and will bear fruit. It has yet to become a revolutionary overturning revelation to almost the whole church of Christ, as quite obviously the best "deeper life" teachers don't "know" it. It is our precious treasure and contribution, so GUARD AND SPREAD IT!

You know now not to BOTHER over the fact of much religious contention in vibrant Ireland. Our way is so SIMPLE. Just KEEP OCCUPIED in giving what we've got. Let the chips fall where they may. You had the "normal" path we all have to walk one way or another. Necessary and vital! You (we) have to go through the "inadequate" stage to be conditioned for the heart-cry of Rom.7 and the glory of Rom.8:1, 2! I loved best of all you saying, like Caleb of old, or Job, "I'll keep going along with You, even if I remain beaten up"!! And as you say our ministry becomes just "spontaneous," And I much like your attitude so different to non-believers - false containers! No trouble with the container!

So loving you, dear and loving having this from you,

- CONGO * SPANISH GUINEA * IVORY COAST * UPPER VOLT * SENEGAL * LIBERIA * GHANA * PORTUGUESE GUINEA * CHAD
- CANARY ISLANDS * COLOMBIA * VENEZUELA * URUGUAY * BRAZIL * DOMINICA * FRANCE * TRUCIAL STATES * IRAN
- NEPAL BORDER * INDIA * PAKISTAN * THAILAND * VIET NAM * INDONESIA * SINGAPORE * JAPAN * NORTH
- GREAT BRITAIN * UNITED STATES * CANADA * AUSTRALIA * SWITZERLAND * SOUTH AFRICA * SWITZERLAND * GERMANY

Free, Indeed

by Janie Prewitt

I have written my testimony for *The Intercessor* before, but I must write it again. I want to give testimony to the love and sacrifices made by those who fought against Satan's strongholds in my life that resulted when I continuously chose sin, and the grace and mercy of God who gave His Son to die for me so that I need not be slave to the very sin I would not give up.

One reason I am writing my testimony again is that as recently as May, 2003, I was still living in sin. The worst part is that I lied to my family and friends—I had deceived them into thinking that I had turned from very specific sin and unbelief. The truth was that I had never put to death addiction and self-indulgences I had claimed to have repented of. I realize the picture I paint may seem overly focused on the sin I chose, but I am at a loss as to how else I can truly depict what God rescued me from and how miraculously His saving grace, cleansing blood and Holy Spirit have transformed my life. The fact is, it is when I finally and fully faced my sin and how it was destroying my life and affecting everyone around me that I began to live from this truth: I am “helpless with no hope outside of Christ living in me.”¹

It might help to give you some background as to how I grew up and how my spiritual deterioration started and progressed. So as not to get bogged down in too many details, here is the upshot of my background in capsulated form: I grew up in a home where I went

to Sunday church, Sunday school and Wednesday church. I was baptized when I was eight after talking with my preacher and my Sunday school teacher about how I was a sinner and that I needed Jesus to save me. I sang in the youth choir, went on youth church trips, attended a popular Bible study in high school, and was part of a core group of students in a Christian college ministry.

I am ashamed to say that even as a young adult, I gave God very little thought. I thought mostly about myself and what I wanted to do. I read the Bible, but I did not embrace it, apply it or live from it. The tragedy is that even though I had had so much exposure to God and His truth, I still chose a life of selfishness. I began making very deliberate sin choices, the most gripping of all being that of obsession with my weight which led to years of anorexia and bulimia. Entering into this addiction, I gave Satan an all-consuming hold over everything I thought, believed and did. The foundational lie I based my addiction on blocked out all truth and light that came my way. My life was built on the lie that I was not good enough unless I was thin—and that I was better than others if I was thinner than they were. I did not want anyone to know this was how I thought and believed. My life was one of spiritual darkness, hiding and deceit. I was in physical danger and in certain spiritual death.

And then God intervened. I met my future husband and those who were to be my future spiritual family. They were

obviously concerned about me, as I was deep in the throes of my eating disorder. They faithfully and firmly presented God's truth and light to me so that I could be rid of the Satan lies that ran my life. Here is where my greatest shame lies. I did not accept their Godly rescue. And worse, I pretended that I did.

Through the next 18 years of getting engaged and then married, moving to North Carolina, starting a business with my husband, brothers and sister-in-law, having two children and beginning to raise them, I continued to hang on to my addiction and deceive all those around me. Oh, I gained weight, I was no longer bulimic, and I ate how I thought would appear “right” to others, but I was not right inside. In my heart, I still wanted to control my weight, to make sure I didn't gain too much and to still only eat when I felt like eating (which for an anorexic isn't that much). And what did I do with these pulls in my heart? I went with them, made choices based on them and hid them from my husband, family and friends so that I would not have to do differently. I was willing to eat, but not willing to eat in a way that would cause me to gain more weight than I liked. Nobody knew, but I would eat much more in front of others and then when alone, I would balance that out by eating less or not eating at all. I was still obsessed with my weight and I was still a rebellious, selfish liar.

God, through His marvelous way of working details and timing out, exposed

all of this sin in me in May of 2003. The events leading up to the exposure of my sin makes a long story to tell, but what is more important to relate is how life-changing the spiritual help and admonishment that was poured out to me was. My sister-in-law was on the phone with me repeatedly for days urging me to be honest and confess my hidden thoughts and beliefs to her. My husband and other family members tirelessly listened to the details of my sin. I knew it was painful for them to discover how I had deceived them for so long. Admitting the blackness within me to them and hearing out loud how hideous I sounded and feeling a right shame for deliberately hanging onto my sin for so long began a work in me. This was not how I wanted to live nor how I wanted to teach my children to be. I knew once again I had a choice: would I take or reject God's loving rescue from a life of death and sin? Would I continue to subject my family and friends to lies and abuse from a Satan-bossed vessel? I did not want to continue to do that. God had created me for one purpose—to manifest Himself through me to His creation. My sin had blocked that for too long.

I took a long hard look at my life. I had no joy, meaning or purpose. What had my salvation meant other than that I was going to Heaven? I made a decision. I wanted to be a clean vessel to contain God's Holy Spirit through the person of His Son Jesus Christ. I had sinned knowingly and rebelliously against God and everyone I lived around. I had hurt my husband, children and family in ways I knew I wasn't even aware of. I had pretended to be a person I was not. I had lived opposite from the way God and godly people in my life had wanted me to live. I could

undo none of this and for that I was very sorry. I wanted no more of Satan's lies and doings and I wanted to live a right, Christ-life to those around me. There was no hope of doing that unless Christ lived out every moment in me. That would not happen if by my unbelief I gave Satan opportunity to sin by me. I had proven I could not live a life pleasing to God. I knew my only hope was that Christ would live life through me. But would He?

I had read the truth of what God says about me in the Bible and heard that same truth from my family and friends for years. Would I now take Him at His word and base my life on the foundation of His truth and not Satan's lies? Was it too late now? After all my years of rejecting God's truth and plan for my life, did I still have a right to ask His forgiveness and claim His promises? Well, I did not know the answer to that question but I did know that I had failed completely at living life, and at this point I had nothing to lose.

My root sin had been to see myself as an "independent self," an alone-I who could live life by myself. This was Satan's original sin—the lie he wants us all to believe. The truth is that I am not an independently operating person and have never been one. Before I was born again, I was operated by Satan—by his spirit of evil (Eph. 2:2). When I became saved, I was as God sees me—one with Him. God says in 1 Cor. 6:17 that "He that is joined to the Lord is one spirit with Him." He also says in 1 Cor. 6 that my "body is the temple of the Holy Ghost which is in you." Further truth God reveals in His word is that I am "perfect and complete, lacking in nothing." God had presented me with this truth many times before, but only now

was I convicted to the core. I had lived from nothing but lies that I wanted to believe about myself and selfish wants that I did not want to give up. How tragic that I had squandered the riches and gifts God had made available to me through His loving kindness and the sufferings and death of His precious Son.

With a very sorry and broken heart, I could only hope that if I put my faith in Christ and the promise of Galatians 2:20, then I could dare to believe that it was true in my life: "I am crucified with Christ; nevertheless I live; yet, not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." I pled with God as David did in Psalm 51—"Create in me a clean heart, O God, and renew a steadfast spirit in me."

God is wonderfully faithful and true. In expressing His life through me, He has renewed my mind. He has completely changed how I view the very things that I had believed Satan's lies about. I agree with Him that I am whole and complete because His life fills me and it has nothing to do with how much I weigh. I am no better or worse than any other person He has created to live His life through. Selfishness, self-centeredness and any self-for-self are Satan's sin life and are worth nothing and will cost me everything. My husband, my children, my family and friends need Christ's life poured out to them—not the abuse that I heaped on them when I chose to let Satan live his evil by me.

I can say today with a contrite but grateful heart that God is faithful to live His life out through me. I, in return, must be faithful to believe. I must put my faith in Christ to do what I cannot do—live my life. Today I believe what

Are We Still on Target?

by Norman Grubb

This message was delivered by Norman Grubb to The Worldwide Evangelization Crusade Conference in 1984. Norman was the General Secretary of the WEC from 1931 until 1965.

Part Two

Knowing that we know.

Thus prepared by the Spirit-revelation of Rom.7 to see the true facts, I can now make the faith-affirmation of this fixed, eternal exchange of the indweller, expressing His nature in and by me. And as I make my bold confession with my mouth about this exchange at my center, the Spirit, according to 1 John 5:10, bears His inner witness, and from now on I know. Faith becomes the inner substance.

The simple result is, first, the dawning realization that it is actually He living my life, (Col- 3:4), He, as me in my form. He, the thinker, willer, doer (1 Cor. 3:16 & Phil. 2.13), and I see myself as Christ in my form. And then it further dawns on me, that now I have no more condemnation of myself (Rom- 8:1), and can accept myself as well as be myself, with that permanent inner hidden consciousness, that it is really He, not I. I have re-found the true eternal duality, but now within the unity. Formerly I would try to work as we two (He and I) keeping a relationship going between us, with successes and failures. But now I take Him for granted, for it is really He who has chosen to join Himself to me (John 15:16). So I boldly live my normal life, think my thoughts, make my decisions, throw myself into

my activities, with no sacred-secular differences in them: and, indifferent to variations in soul-feelings of His apparent presence or absence (Heb. 4:12). Thus I am able to take it for granted that it is now HE expressed as me. What could look like license is actually motivated, controlled liberty. What looks like irresponsibility is 100% responsibility, because I am inwardly a 'driven' person. "Once caught, no escape" says it, as I named my biography!

...now I have no more condemnation of myself (Rom 8:1), and can accept myself as well as be myself, with that permanent inner hidden consciousness, that it is really He, not I.

The right uses of temptation.

Now as to temptation. We remain in our mortal bodies to be lights to our fellow humans, just as He became light to us. Thus we live in this Satan-soaked world which pours its enticements on us. Formerly we thought there was a flesh nature in us which responded; we struggled hard and were self condemned. Now however we recognize they are all pulls of Satan, and it is his right to pour his temptations on us, while we remain in his world (James 1:14). So we do not deny or oppose temptation. He the Perfect One, was fully tempted without sin, therefore, obviously there is no sin in temptation. But now, instead of denying or oppos-

ing the reality of all forms of temptation-pulls, we first of all recognize the right of Satan to tempt; but then, while we admit his freedom, we are also free to affirm ours; and we say, "Those are only pulls on my outer flesh or soul, but I am dead to them. I am now Christ in me". So I respond to those negative pulls by affirming who I really am—Christ as me: I now love where I felt hate, and have courage where I feared, I turn pulls to self gratification into ministering to others. And so on. I am now more than a conqueror.

The same Spirit, who confirmed Jesus in who He was as the Father's beloved Son at His baptism, when He came into Him in the form of a dove with the dove-nature, and who afterward worked His mighty works by Him (Luke 4:18, 21), then took Him through Calvary (Heb. 9:14), and finally raised Him from the dead, is the very Spirit of whom He told His disciples at the supper table, would come into them (John 14:14 & 16:7).

He came at Pentecost. That Spirit who caused Jesus to Say, "if you see me, you see the Father", now causes us to say "if you see me, you see Jesus"

Do we transmit this to our new brethren?

I have taken time to share this in some detail, because it is only since I have the fixed, rooted, glowing inner consciousness of who I really am, that it has become throughout these years, and now still is, my constant "drive" to

"make all men see", and thus enter by the Spirit into their own inner-knowing of this total meaning of our redemption. But although I believe and certainly hope that all we Weccers inwardly know our "Christ in you" reality, I have no present evidence that this final reality of the Gospel so possesses us individually that we must get it to our peoples. But I am today boldly saying to you that this total emphasis, however it is phrased, but as a realized fact, is THE DISTINCTIVE of WEC. While we bless God for all our fellow missions and co-workers, we do have our SPECIAL DISTINCTIVE. Yet I very much question, whether it is anything like the same DISTINCTIVE it was in our founding days, which I then sought to continue in 1931, as also Alfred Ruscoe in North America, and using such training centers as Emmanuel Birkenhead and Rees Howells' Bible College, and then our MTC under Stewart's leadership. That is why, in all seriousness, I am asking you to face this basic fact of our present-day WEC, and to enquire of yourselves, whether the Spirit has so glowingly confirmed to you who you really ARE. What does the Spirit say to all of us about our continuing the WEC ministry and full alignment with our unique DISTINCTIVENESS, and thus bringing this Distinctiveness to our national brethren in the churches? Will you take this now to your hearts during these weeks?

Our Second WEC Distinctive—Achieving Faith.

This now takes me to our SECOND DISTINCTIVE—ACHIEVING FAITH. In this one I think we have remained largely faithful to our Pillar of Faith. Certainly on the level of the Lord

supplying our funds, without appeals to man. But I also think, that when it comes to being the regular God-given basis in our worldwide ministry, for finding the mind of the Lord, and moving into transactions of achieving faith in relation to specific objectives, on the Hebrews-eleven pattern of faith, there is room for wider application among us.

Whether we recognize it or not, the rebuilding of WEC, and the birth and the great growth of CLC makes it plain, that achieving faith was our foundation laid by C. T. Studd, and made fully operative from 1931 onwards. In this, I,

...instead of denying or opposing the reality of all forms of temptation-pulls, we first of all recognize the right of Satan to tempt; but then, while we admit his freedom, we are also free to affirm ours; and we say, "those are only pulls on my outer flesh or soul, but I am dead to them. I am now Christ in me.

as did also Alfred Ruscoe, owed much to our close contacts throughout several years with Rees Howells. With him I learned that all the records of achievements by the men of God as named in the Bible, but specifically in Hebrews 11, came not just from normal prayer, but by that definite type of prayer, James called "the prayer of faith". WEC does emphasize prayer, as does the Bible, in the sense of constantly "making mention" and bringing before the Lord the various pressing needs. But here again I would say that the DISTINCTIVE of WEC, God-given, is not general praying, but the creative, reproductive faith of Heb. 11 as in verse 32 .

This, thank God, is in evidence by many fine examples among us; but I am not so sure that it is an understood, accepted and practiced principle throughout our WEC, in both sending bases, fields and churches.

From "Pray-So" to "Say-So."

By this distinctive form of reproducing faith I mean (as seen in the recorded lives of the Bible men-of-faith), quite a different thing from the normal prayer-meeting or Battery, and the information sheets supplied to them. I would call it more, "Say -So" rather than a "Pray-So" activity. The simple fact is that the WEC & CLC of today have been solely built and expanded on this "Say-So" "words of faith".

But is this our normal way of approaching, handling, and solving our needs, problems and challenges worldwide in our WEC of today? I am not sure that it is. But if not believed in, and regularly practiced on all fields as well as sending bases, by our leadership, as being truly God's ways right through the Scripture records, it will evidently not be the essential way of faith in operation in the life of our churches. Admittedly, to operate by faith, as instanced in Heb. 11, is a definite, clearly defined onward step from the normal walk of faith of the believer, although it was meant to be available to everyone who, as the Psalmist said, moves on by the Spirit-revelation from knowing God's acts to knowing His ways (Ps. 103). That is the very reason why I still say that it is a specialized Pillar of WEC, and needs therefore to be taught and practiced as such, beginning at our training centers, then in our sending bases, and then in the training of our church leaders, and through them to the

members of His body. How I would like to see, in the newsletters and calls to prayer from our fields, sent to our Prayer Groups, specific reports of positions of faith being taken by spoken words of faith, as of things already accomplished (Mark 11:24), relating to all varieties of immediate needs and calls for expansions, and summoning folks to share in praise and faith.

How I learned the practice of Achieving Faith.

The ways the Spirit taught us to put into practice the rebuilding of WEC in 1931, after C.T.'s glorification of July 16, 1931 (ways which have not changed through these past years), were these: First, the approaches to our needs and pressing situations were not simply recognizing them and bringing them to God in prayer. No. The reverse. We had learned, as "seated with Him in the heavenlies," to replace our normal first, frustrated reactions to what was confronting us, not by bringing them to Him in "prayer", by "sitting" before Him like David (2 Sam. 7-18) and asking Him, "What do You mean by this situation?" (Indeed it has become a saying, that we always are asking, "What are you up-to Lord?"!).

At that moment of great crisis in 1931, there was just Pauline and I with Daisy Kingdom, since all the others who were on furlough, had left us. We found that the money on hand for that month was \$8 per head for the 35 workers in the Congo! At this time Pauline and I were led to take the step at the home end, of taking no further allowances from WFC. (Admittedly, in our unbelief we thought no others would ever join us on that basis! How way-out we were! This principle has

now become the standard of all our sending bases!) But the whole secret lay, and still is, in seeing that it was God who has a purpose, and actually "means" (Gen 50:20) the 'evil' for good. So it was not just a matter of crying to Him for some deliverance, but of finding out what perfect purpose He had, which would shine light out of the dark (2 Con. 4:6). There then came to me (I have never had some mystical flashes of insight, but merely some fresh thought coming to my mind), the reminder of God's word to C.T., 18 years before, as he set out for the heart of Africa - that famous statement he wrote back to his wife, "God has told me this

...it was not just a matter of crying to Him for some deliverance, but of finding out what perfect purpose He had, which would shine light out of the dark.

'trip' is not just for the Southern Sudan, but for the whole unevangelized world". To which he added, "To human reason it sounds ridiculous, but faith laughs at impossibilities and cries, it shall be done". And with that, the obvious word from God came to us in our 1931 crisis. "This condition is not for your collapse as a mission, but to go forward to this 'ridiculous' completion".

But if so, how? – was our next question. And of course, we already had the answer from C. T. – faith. But then, what is faith when it moves from theory to practical application? As we four talked (a new recruit was also with us), we said, "Let us go to our authority on faith – The Bible". So it occurred to me, that, as we were a little like Joshua, who had to follow his leader Moses, we

would see how Joshua acted. There we read the first section of Joshua 1, with God instructing and commissioning Joshua. But, we said, "It isn't instructions we need, it's application", How do you do it? There the answer was in print before us (verse 10), but it was the inner revelation of the Spirit who actually then turned on a light, which has never since gone out. God's conversation with Joshua had ceased. The next recorded statement was that of Joshua calling together the officers of his army and telling them, "Prepare you victuals, for in three days you shall pass over this Jordan", which at that time was in flood. Right there we stopped short and said: "On what authority had Joshua said 'Within three days?' God had not said that to him. And there we saw the secret. God has put Himself and all His resources at our disposal within any given commission. So we simply state the amounts needed. It was Joshua, who as a military man, calculated three days for preparation, and afterward said, that God would open-up Jordan within those days. We gloriously saw the point. God always gives us His blank check, but we put in the amount!

And so we did. It was to be the first band of new workers of a coming, marching army to go out to the world without Christ. We named ten within that first year after the Lord took C.T. We spoke together our first word of faith, linked to our key Scripture of Mark 11:24, that what we desired, when we prayed, we also believed that we received it. We putting into practice Jesus' word in Mark 11:22, "Have faith in God," or rather "Have the faith of God." Believe with God's own believing, imparted to us, which means, that He calls the things that are not, as

though they are (Rom. 4:17). We did that together, and once spoken, there was no going back on that spoken word – not on feelings, not on helpless appearances, but on God's own spoken Word of Scripture put into personal application.

No need to say much more, for it is the principle, and not the experienced details, that really matters to us. We will only add, that we never 'prayed' in the sense of 'asked' again. We daily met, sat, thanked and often laughed together. It wasn't just shooting at a target of faith (and I note that we often mistakenly talk of faith targets), for faith has already hit the target! We talk faith-bull's-eyes! (Watch our language! It is a give-away!) And as those ten were completed, with Ivor Davies (who is still called, Bwana Kumi - which means 'ten' in Congo), so we proceeded to 15, 25, 50, 75. Thus the new fields blossomed - out with those exploits of faith. Pat Symes going to Columbia; Sam Staniford to Ivory Coast; Alec Thorne to Spanish Guinea (Equatorial Guinea); Catherine Harbord to the Nepal Border; Jock Purves to Baltistan; Wilf Morris followed by Len Moules in India; Edwy Gibbons and Leslie Brierley to Senegal; Horace Davey and Percy Cluhine to Iiheria; Bessie Ricker (Brierley) to Portuguese Guinea (Guinea Bisseau); Harold Williams with Heini, GermannEdey to Borneo (Kalimantan); Heini Germann then on to Sumatra and Java; Lou Fulton to Japan; Don Rowley to the Moslem World; Marlin Summers to Pakistan; Horace William, in China; Alfred Ruscoe in Canada and U.S.A. (see his book, "The Lame Take the Prey"); David Batchelor in Switzerland and Germany; Arthur Davidson in Australia; Ivor Davies in New Zealand;

Francis Howbotham starting the Missionary Training College in Scotland and Stewart Dinner in Tasmania; Ken Adams in the launching of the Christian Literature Crusade; Phil Booth in the Radio Worldwide; Fred Chapman and John Lewis in the Soon and Bientot ministry; Bill and Ena Pethybridge in the Youth Work. Not to mention the brave pioneer wives of many of them. About many of these faith pioneers, are brochures and booklets, sharing about their 'adventures' of

If a proposal is of God, the Spirit surely registers it to us as a body, and it comes in such a way, that we respond from the heart, with the personal witness of the Spirit, that it is He who is saying it to us. We then, and only then, can move in as a body to speak that word of faith, which means it is "the faith of God" to us, and something already in existence in the invisible, which then will appear in the visible.

faith, especially in "After C.T. Studd", with the earlier stories of the WEC, and also in "The Leap of Faith" about the CLC.

Present day application.

From InterCon, to local churches.

How does this now apply to our present InterCon. II? Would it not be like this? God appoints leaders to lead. I always took it to be my calling and responsibility to be free enough to get God's word on what were to be our next steps in our worldwide calling. I then would take it to our morning sessions, which I regarded as strategy sessions. I

would bring to all of them what God was putting on my mind. I took the meaning of leadership not to compel, but to win agreement, that God was saying this or that to us. So now, it may be like that in our InterCon. II.

If a proposal is of God, the Spirit surely registers it to us as a body, and it comes in such a way, that we respond from the heart, with the personal witness of the Spirit, that it is He who is saying it to us. We then, and only then, can move in as a body to speak that word of faith, which means it is "the faith of God" to us, and something already in existence in the invisible, which then will appear in the visible. But the word of faith is something openly spoken "with the mouth". It means that we then use all our public means of information to let everyone know what God has said and what is going to happen, through all of our WEC magazines and other means of publication. The word of faith is no hidden thing. The price is paid in appearing as the "fool-of-faith", until faith then is manifested as substance.

My earnest hope is, that on each field and sending-base this principle of going forward, together in our high calling may become the regular practice. Should it not really be the prime and first responsibility of a field leader to find and get God's mind for the next stage of advance on his field, sharing what is on his mind, as he visits the workers in their centers during the year? Then at the annual conference, the main "business", which would stand out in the report would be what the leader presents to the fellow-workers as the next concrete advance for that year. When the Spirit then has witnessed this same proposal to all, and not till then,

the united word of faith is spoken. All interested friends then have the announcement made to them. One of the main objectives of the area advisors is then to help stimulate and concentrate the field leaders on this as their primary leadership responsibility.

Hopefully then, the leaders of local churches will also "see" that this is the Spirit's pattern, as shown in Heb. 11, and give, the same form of leadership to their church members, heading up in the local God given projects into which they enter by the united word of faith of the local fellowship, which they publicly make known.

In other words, the forward-moves by faith are seen as the heartbeat of the Spirit's way of bringing His full purposes into fulfillment by His people: and this way of applied faith, operates in all details of personal daily life, as well as in church affairs. This has been God's way, ever since those first words of faith were spoken, when creation came into being, "Let there be"... "Let there be"...and there was. It would be a great inspiration and means of instruction, if WEC leaders, right down to local church level could read, or have interpreted to them, Dr. Paul Cho's book "The Fourth Dimension". It is solely by these same means of the word of faith, that Brother Cho is now the pastor of the largest church in the world, in Seoul, Korea. We all could learn and catch much by the Spirit from this book, as I have done.

Every Weccer an Intercessor.

In one last word I will head up all that I have been saying under the one Biblical title of INTERCESSOR which is what all we Weccers are. By that, I don't mean the way the use of this word

has been weakened down to "intercessory prayer". I mean the full Isaiah 59:15 meaning, of those who have a specialized calling and commission from God to "gain" the fulfillment of such a commission, as it was with Jesus, our Intercessor, to whom there first came the commission in 1.,59 15, 20, then the cost in 53-12, and finally the completion in Heb. 7:25. C.T. Studd was an intercessor when he wrote, on his arrival in the Congo, that the people would "hear and hear to purpose" of their Saviour and His salvation. For this very thing He laid down His life, and they did hear "to purpose". Our beloved Pat Symes, with his 50 years in Colombia, is doing the same with his Colombian co-workers in their present glorious faith outreach. So far all of us our "calling" in WEC has an equal "gaining" of it. As Paul said, we share "the fellowship of His sufferings", but are also "made conformable to His death", and gain the out-resurrection of the risen harvest (Phil 3:10-11). Indeed, I am truly sorry that any of our sending bases has introduced a 65-year "retirement" age. I should like to see that word completely eliminated from our WEC vocabulary! Let Weccers be free to continue until, maybe, their fellow-workers consider a change necessary. Jessie Soles continued her full-salvation-ministry among the Congo churches until in her eighties, when the Lord then hooked her to Himself. Equally at the recruiting stage of a WEC candidate, I urge in these days of married couples, even with children going to the fields, that no such couple should go unless they purpose in their heart (like Daniel 1) to persist in their calling, and the children fit into the call rather than the call into the children, for a long period to fulfill an

effective intercessor-ministry on their field. In other words, that Weccers respond to God's call to WEC, and the sending bases sense the confirmation of the Spirit to that call, to remain in, and pay the John 12:24 intercession price which brings forth the "much fruit". Intercession means COMMISSION COST and COMPLETION.

Maybe this is my last word in print to all my beloved co-Weccers worldwide, after my privileged 65 years, when Pauline and I, with our loved Ma Deni (Lillian Dennis) joined C. T. Studd. It is a last word with greatness of joy, that by God's enabling, we Weccers are pursuing our privileged calling on those same "old paths" laid down by the Spirit, through our human founder, and yet, at the same time – applying a rub or two of polish to the sparkling steel of our drawn swords for worldwide evangelization until He comes.

Free, Indeed

continued from page 27

God says about me—that I am joined with Jesus Christ in my spirit and have been since the day I was born again. Lining up with that truth determines how I see myself, others and everything that comes to me in life. Whatever comes to me, Jesus Christ through me has already determined to take on, handle and live it out according to His perfect plan. I know Satan the enemy is ready to confuse and deceive me with the lie of an "independent I." God warns me that Satan is lying in wait to bind me up in wrong believing. It is by the grace and mercy of God that I can put my faith in Him and by the faith of the Son of God that Christ-I lives.

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Complete in Christ

"Don't let anyone lead you astray with empty philosophy and high-sounding nonsense that come from human thinking and from the evil powers of this world, and not from Christ. For in Christ the fullness of God lives in a human body, and you are complete through your union with Christ."

—Colossians 2:8-10

(*New Living Translation*)

Words to Live By...

Stop fussing about your human self, where you fail and where you need improvement. Drop that whole false idea. Vessels don't improve, they just contain. Now turn your attention away from what you are as a vessel—or think you should be. With a single eye, turn your full attention to the One the vessel contains.

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The following audiotapes are offered as an aid 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.

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PAGE PREWITT

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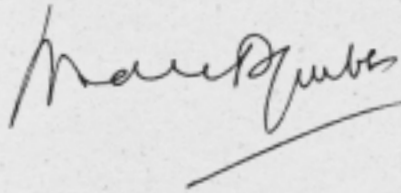
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