

The INTERCESSOR

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

Volume 23

Number 1

Prayer and the Fourth Dimension

by Norman Grubb

Stating that "Prayer is the product of our union with Christ," Norman Grubb pierces into the mystery of that union in the following article, taken from God Unlimited. His revolutionary insight into the spirit dimension can transform prayer from hopeful pleading into thankful, confident acceptance of God's real, but as yet invisible, supply.

I believe a fresh approach to prayer is needed among many of us. The trouble is that we Bible believers, just because we tenaciously hold fast to "the form of sound words," as Paul instructed Timothy to do, are in danger of interpreting in terms of this-world's concepts what are really the data of another world. The Bible can only use human language to express superhuman facts, so that it can be only shadow language; and if we are too literal in our interpretation, we can easily miss what it is meant to convey, just as the Jews failed to recognize the Christ when He came. The inner truth is there like a kernel in its shell, like the living God veiled in the incarnation.

The greatest failure in this respect is in passing over from the unreal sense of separation which this world conveys to us in all our relationships,

to the actual reality of union, the Christ-in-you reality which Paul named as the mystery of the ages. In our average evangelical preaching we have rightly stressed separation from God through sin (although we have missed the fact of the union with Satan): we have proceeded to reconciliation through Christ: but we have rarely gone right through to unification of Spirit with spirit. And the reason is obvious. It takes us out of our depths in this three dimensional world of length, breadth and height, of line, plane and cube, where every person or object in its apparent existence is distinct from another. To talk of Christ in us, and we in Christ: to speak of multitudes of persons being one in Him: to be told of a day when everything will be gathered together in one: when God will be all in all: when time will be no more: when past, present and future will be all the same in Him who is already "the same yesterday, today and forever": to be given multitudes of instances and statements in Old and New Testaments to prove that future events are already in existence in God's sight, for He "declares the end from the beginning"; such facts and statements

are uncomfortable to us in our down-to-earth world of space and time; and even though we accept them from the Scriptures, we really regard them as vague, rather unreal, spiritualities, rather than the actual facts, while what we call real is in truth the unreal!

Our complacency is being shaken, however. If we haven't really accepted the Bible as speaking scientific truth on these subjects, we have suddenly had to wake up to an unexpected ally to the Scriptures—modern science! We find the real, as we see it, is the

In This Issue

Prayer and the Fourth Dimension	1
A Faith Illustration.....	6
Editor's Note	7
Strategy in Faith	8
Mighty through God	10
The Substance of Faith	17
Clear Guidance.....	20
CD Talk	21
Bible Study: Prayer	22
Pigmies are Giants	24
What is an Intercessor?	26
Unproductive Faith	27
To Believe is to Have	30
Questions? and Answers!	32
Living Bible Excerpt	33
Words to Live By... ..	33

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unreal! Solid matter, for instance, is actually billions of whirling units of energy—whatever that may mean. The empty air is crowded with myriads of sound waves. We laugh at our forefathers for thinking that the sun went round the earth; but we are just as big fools in our misconceptions. And what does all this tell us? They are broad enough hints to us to take heed to these strange Bible statements. There plainly is another world beyond our world of senses.

What does the Bible tell us? That there *is* another world-to-come, another

Prayer is not some poor earth denizens reaching up to some distant Father in some remote heaven, very uncertain about the answers they will get, taking many a shot in the dark, not even always sure if their prayers reach above the ceiling.

er dimension if we like to use a human term, and that some characteristics of it are revealed in dim outline, but clear enough for faith to grasp and to live by, or at least greatly to influence our outlook and conduct in this life; but that they are bound to run contrary to our normal three-dimensional outlook, and will usually meet with ridicule, or at least with a push-off as too starry-eyed for this competitive world.

The first characteristic is that persons in this new kingdom are not separate as we regard persons here but are really One Person. But because He is the All, all opposites are resolved in Him; therefore a part may contain the whole, as much as the whole contain

the part. Thus the redeemed are all one Christ, yet a complete Christ is living in each!

God is the Three-in-One, One God, yet each Person of the Trinity is separately and distinctly complete God. God the Father, God the Son, God the Holy Ghost; and of Christ it is said, “The Word was with God, *and* the Word was God” and “in Him dwelleth all the fullness of the Godhead bodily.” The Whole is one God, and yet the Parts are each the Whole! To human logic an absurdity: to faith a reality. And we redeemed humans are already introduced to this relationship, to this fact. We are actually part of the Ascended Christ: “as the body is one and hath many members...so also is Christ.” He is the one, complete Christ, the All in all of the body (Eph. 1:23); yet we remain forever separate persons in that One, and in each of us lives the Complete Christ! That is fourth dimensional logic!

A realization of this by believers gives a new sense of solidarity to our unity in Christ. We actually are one person, and Paul prays that our knowledge shall be increased to the point that we realize we are “one perfect man” (Eph. 4:13). This is already the fact, though not realized by our outward senses. It makes an absurdity of separation between believers to the point where we say we cannot have confidence in so and so. We may have plenty of differences between us, owing to our finite minds and easily-disturbed hearts; but basic division, no. If we have, we have divided with ourselves, we have no confidence in ourselves, or worse still with Christ, who is the real Self of every believer. As Paul asked, not, Is the church divided?

but, Is Christ divided? (1 Cor. 1:13). I live in a large community of about eighty, at the headquarters of our Missionary Society; and the more closely we live together, the more room there is for personality differences: and I have found this the only basis of brotherly love—that we are one person, though many, and that we love each other eternally as part of the one Christ, who also lives in each of us as our real selves.

Then there is the time question, and an understanding of this from a kingdom of heaven, a fourth dimensional outlook, brings us right up to the prayer question with which we started. Put together scattered statements in the Bible. “The Lord God Almighty, who was, and is, and is to come.” “I am Alpha and Omega, the beginning and the ending”: “Jesus Christ the same yesterday, and today, and forever”: “I am the first and the last”: “I am God, and there is none like Me, declaring the end from the beginning.” Consider all the prophetic statements: “Christ . . . who verily was foreordained before the foundation of the world, but was manifest in these last times for you”: “Chosen in Him before the foundation of the world”: “Having made known to us the mystery of His will . . . that in the dispensation of the fullness of times He might gather together in one all things in Christ”: “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son”: “And sware by Him that liveth for ever and ever . . . that there should be time no longer.”

Then time is only a human convenience for spacing out events as they occur. Eliminate time, and what have we? A continued unbroken series of

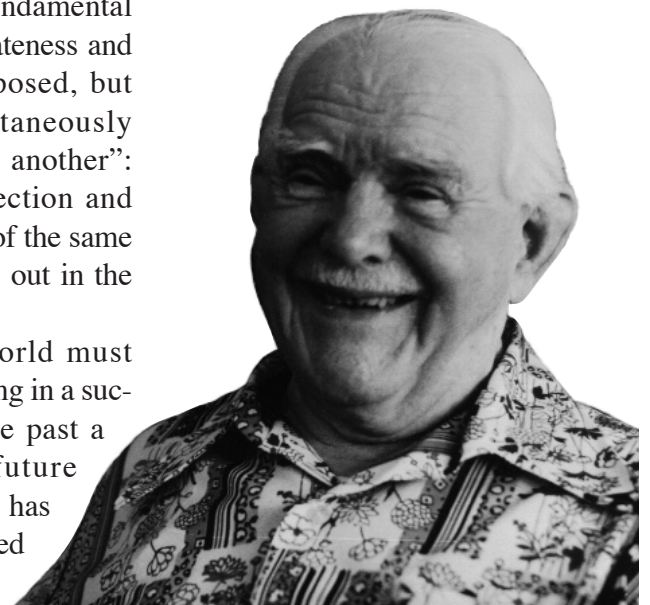
events from eternity to eternity, with past, present and future all one, with neither the past non-existent nor the future still to come; all the activities of the One God who is the beginning and the end. Incomprehensible? Certainly to our three-dimensional minds, who can only live in an actual restricted present, like a horse in blinkers, to whom the past is finished and gone, and the future not yet in existence, and true realities are only what we are passing through now. But that just does not fit with what God has said of Himself in the quotations above, or what is said of Christ. It is plain that God sees the future as already there, and speaks and acts accordingly.

Election and foreordination were deep in the consciousness of the Saviour, Peter, Paul and John, with continual references to them in their speaking and writing. Once again, with logic, the question is at once raised: if there is election, where is there room for freewill? And we are again pressed on beyond human logic which can only think in terms of opposites (if there is black, there is white; if there is yes, there is no), to the fundamental unity in God where “separateness and inclusiveness are not opposed, but exist together and simultaneously without contradicting one another”: and the answer is that election and freewill are only two sides of the same fact, election in God works out in the freewill of man.

So now, while the world must think and move in time, living in a succession of events, with the past a mere memory and the future unpredictable, the believer has the veil at least slightly lifted on to reality. He has been

introduced to the timeless world, where past, present and future are eternally one and in continuous existence. He knows himself, through grace, to be organically united to the living Christ as branch to vine, and thus also as branch to branch; yet the Vine is also in the branch.

Now to link that up with our present ministry of prayer. We said that we believed God's people needed a fresh approach to prayer. Do we see why? Prayer is not some poor earth denizens reaching up to some distant Father in some remote heaven, very uncertain about the answers they will get, taking many a shot in the dark, not even always sure if their prayers reach above the ceiling. But get this other concept. God's people are already a new organism, the Tree of life, which is Vine and branches, the “perfect Man,” who is Head and body. Human language cannot portray the actual relationship, because it is beyond human understanding. The nearest the Bible can use is the “in” statements: “Ye in Me, and I in you”: we in Christ, He in us. These thus carefully preserve



the fact that neither Christ nor we lose our distinct identity through eternity, He God, we man; it is never a relationship of total absorption where man ceases to be redeemed man, or Christ ceases to be God the Son. Yet at the same time these “in” statements can obscure from us the actual organic fact, which is also eternally true, of Christ and us having become one “heavenly Man,” and in that sense one Christ. We have already referred to such Scriptures as Eph. 4:13; 1 Cor. 12:12; 1 Cor. 6:17; and the identification implied in the word of the Ascended Christ when he charges Paul, the persecutor of the church, with persecuting *Him* (Acts 26:14). It is this latter fact of our organic identification with Him as one new Man which gives us our true orientation for the prayer life. We are actually part of a Christ who, having completed what was necessary for our salvation in His death and resurrection, is now “set down at the right hand of the Majesty in the heavens.” We are with Him there, of course, “seated with Him in heavenly places.”

Why, and what does that mean? The literal translation of the phrase “in heavenly places” is merely “in the heavenlies,” or “in heavenly things”—just the one word in the Greek. We stress that, because we have to get away from the idea that in some mysterious manner we are whisked away in spirit to some distant heavenly realm which is not very realistic for us down here. The truth is that “the heavenlies” are everywhere, only hidden from the natural eye, for God is everywhere. Therefore this reigning Christ (“far above all principalities and powers” of evil) of whom we are a part, is

the enthroned Christ just where we are, in ourselves, in our circumstances, in our situations of need and apparent satanic mastery. And why does He thus reign and we with Him? Because He is wholly occupied, in the person of His Spirit, in making His saving grace now known to the world by the members of His body—ourselves—and in “adding to the church daily such as should be saved,” and “always causing us to triumph” in Himself, as He makes manifest by us “the saviour of His knowl-

We are plainly told in Rom. 8:26, 27 that prayer issues from God *in* our hearts, and not just *from* our hearts. It is He praying in us. He tells us what to pray for in our ignorance, which means that we have no business to remain ignorant. The verse says, “the Spirit Himself maketh intercession for us,” just because “we know not what to pray for as we ought.”

edge in every place...in them that are saved and in them that perish.” There is our praying ground. Not as supplicants in the sense of great distance from Him, of separation from Him, of uncertainty of His will and of a liberal answer; but prayer is seen to be a sharing of His mind on a situation, and our tongues being His mouthpiece in speaking the word of faith.

We are plainly told in Rom. 8:26, 27 that prayer issues from God *in* our hearts, and not just *from* our hearts. It is He praying in us. He tells us what to pray for in our ignorance, which means that we have no business to

remain ignorant. The verse says, “the Spirit Himself maketh intercession for us,” just because “we know not what to pray for as we ought”; and that does not mean that He is praying for our personal needs on our behalf, but that He is inspiring us to pray for the things and people we ought to pray for; we don't know what they are, but He does, and makes these intercessory prayers in and through us “according to the will of God.”

But we may still be asking, How does He make us know what are prayers according to the will of God? The answer is by what He stirs our hearts to desire and ask. We need not be afraid of our “natural” desires. As we have already said, we are new men in Christ, and no longer the old man. As Christ lives in us, therefore, He is living the exact normal life we are living: it is actually He living it, running the business, doing our job, managing the home, cooking the food, looking after the children, active in our church fellowship. In the course of our lives constant need, problems, challenges, frustrations are arising, and in our hearts are longings for deliverances, guidance, supply, the salvation of others, and so on. Those desires are the groanings of the Spirit in us! Somehow we have got such a religious idea of prayer and approach to God, that we hardly dare think that our normal desires are His desires in us. But that is just what they are. They must be if it is Christ living our normal lives in us. You see we have to get back again and again to this heavenly, this “fourth dimension” reality, that He and we are one person. All falls into place when we get the habit of recognizing this, which the Bible calls the walk of faith.

Back to our point then. Prayer is the product of our union with Christ. He in us is the Pray-er. So that the first need in the prayer life is not to pray, but to relax! Quietly, naturally, recognizing the Real One within us, we sort out what warms or stirs our heart with a sense of definite need or challenge. Now we are ready to pray.

What form is our prayer to take? Supplication? Importunity? One fact seems to me to stand out from the lives of the men of the Bible. However they might start their praying, it must end up in faith. It must be the prayer of faith. Indeed they are all called men of faith, rather than prayer, in the Hebrews 11 survey, though it is true that their exploits of faith, when studied in detail, have a background of travail in prayer. And what is significant about their contacts with God? Invariably, as they meet with Him, He tells them that He has something already in hand which He is now going to manifest through them. For Abraham there is God's fixed assurance that he would become a great nation. For Moses there is the sure word that God is going to bring the people out of Egypt and into Canaan, and that he can go before Pharaoh and through the trials in the wilderness in that certainty. For Joshua it is the same; the crossing of the Jordan, the capture of Jericho are declared to him as settled facts well before they took place. And so through all Biblical history. The Saviour Himself knew all about His death and resurrection long before they came to pass, and kept telling His incredulous disciples. What then do all these evidences indicate? That in God's sight these future events were already in existence in His time-

less dimension.

And if there is no time with God, and the Bible says there is not: if past-present-future are a permanent and present reality to Him: if the many statements of Scripture on election and predestination, the many prophecies, the many declarations of coming events as already in existence, cover the whole of human history, then it is plain proof, at least to me, that what is

So learn to *release* your burdens, not carry them. Prayer itself may often be unbelief, for instead of glorying in a God who has already done in the invisible what is not yet apparent in the visible, we are nagging at Him to do it! Many a time we are so burdened and occupied in hopelessly hoping for an answer to a prayer we have not really believed, that we have no freedom or largeness of heart to encompass the burdens of others or of a world.

true of large events is equally true of small. We too with God may "call the things that be not as though they were," because they really are. How do we do this? Well, personally, as this one or that one, or this or that situation, is on my mind, and I can regard it as within the compass of the interests which are my concern, I straightaway take it for granted that this is a thing already in existence in the invisible. I affirm it as so, I thank the Lord; and as the need, still unsupplied in the visible, keeps returning to my mind, I keep affirming and praising, and stating the

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!

fact when it is the right occasion to do so. If my concern is for a fellow-believer, then I keep remembering that, if God has predestinated all believers to be conformed to the image of His Son, He will infallibly do what He says, and by faith I can keep seeing Him in that one, completing what He has begun.

So there it is. We are introduced by the eye of faith into another dimension, a world-to-come, where there is a dissolution in our consciousness, by the authority of the Word of God, of illusory separation; and some scientific discoveries of our day can help rid us of our inhibiting materialistic outlook, and to glimpse both through the Scriptures and by scientific hypothesis our union with a timeless God; and that means the outworking, through the operations of His faith in us, of His purposes which in His sight are already in existence, and a faint foreshadowing of the ultimate glory in our oneness in a one Christ in whom the whole universe will be one in us.

So learn to *release* your burdens, not carry them. Prayer itself may often be unbelief, for instead of glorying in a God who has already done in the invisible what is not yet apparent in the visible, we are nagging at Him to do it! Many a time we are so burdened and occupied in hopelessly hoping for an answer to a prayer we have not really believed, that we have no freedom or largeness of heart to encompass the burdens of others or of a world. A wife can set her husband's salvation back by her "burden" for him, often expressed in unwise preaching at him! Whereas, if she releases him to God by the act of deliberate faith, and keeps repeating

that act, she will be more occupied in hopefully loving him than in unbelievably tearing him down. A mother can be so obsessed with the need of her unsaved children, instead of releasing them to God in faith in the accomplished fact, that she has no heart or vision for the thousands of other unsaved mothers' sons. Prayer meetings also are dead affairs when they are merely asking sessions: there is adventure, hope, and life when they are believing sessions, and the faith is corporately, practically and deliberately affirmed.

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.

A Faith Illustration

What shall I do about this mountain, this hopeless situation, this impossible person?

Well, I had learned the first step from Rees Howells. Not calling on God and asking Him for deliverance; nor listening to man—but listening to God. In other words, not what we think about it, but what has He to say to us about it. "What's up, God?" reverses prayer. It is not we talking to Him and bringing Him our needs, but giving Him the chance to talk to us.

For us at that time it certainly was the difference between collapse and continuing. We listened. But how does God talk to us, or we hear His voice? We have already gone into that: by knowing our inner spirit-union, then catching on to what comes to our minds as what He is saying to us. On that occasion, a thought came to us fully suitable to our special calling. We remembered that our founder, when he first went alone as a pioneer to the heart of Africa, wrote that God had spoken to him on board ship "in strange fashion" and said to him, "This journey is not only for the heart of Africa but for the whole unevangelized world." He had added, when he wrote this home to his wife, "To human reason it sounds ridiculous, but faith laughs as impossibilities and cries, 'It shall be done!'"

Well, that was certainly absurd to us. Our thirty-five in the Congo were almost at starving level, and here God was coming back to us through our founder and saying, "Not only for the heart of Africa but for the whole unevangelized world." But we knew it was the word of the Lord in all his impossibility, and we accepted it. For C.T. Studd had said specifically: "Faith laughs at impossibilities," and this was where he and Rees Howells talked the same language—faith!

—Norman Grubb

Editor's Note

When we dare to believe and operate from the truth of Galatians 2:20, prayer becomes an active adventure—NPG. And this issue of *The Intercessor* explores the implications of the Total Truth on prayer. In the lead article, “Prayer and the Fourth Dimension,” Norman Grubb lays the foundation by examining the operating principles of the fourth, or spiritual, dimension. Not a physical place located “out there,” the “Kingdom of Heaven” is another dimension co-existing with our material world and, as Jesus taught, “within you.” In our spirit union with God, prayer issues from God in our hearts—It is He praying in us.

In “Pigmies are Giants,” Norman continues to unfold the purpose and principles of faith and prayer. God, who has the supply already, brings us into a place of need as His human channel. “Prayer and faith are not our seeking to get *God* interested in something, but God getting *us* into action.” For a clear biblical example of effective prayer, “Strategy in Faith” describes how King Jehoshaphat, faced with an impending attack by overwhelming forces, went into “staff consultations” with God. As a result, he gained such a foothold of faith that he sent not an army but a choir into battle! For a more recent glimpse into “staff consultations,” “A Faith Illustration” describes how at the lowest ebb in CT Studd's mission, Norman learned this first step in taking faith-action—the secret of catching on to God's will.

Brett Burrowes' Bible study, “Christ Praying As Us,” begins by exposing the misunderstanding of prayer that has

come from the illusion that we are separate from God. This unique approach examines prayer from the perspective of our vesselhood union with deity. “If the Spirit of Christ is the one operating within us, then our desire [prayer] is transported to another level”—Him expressing His desires through and as us.

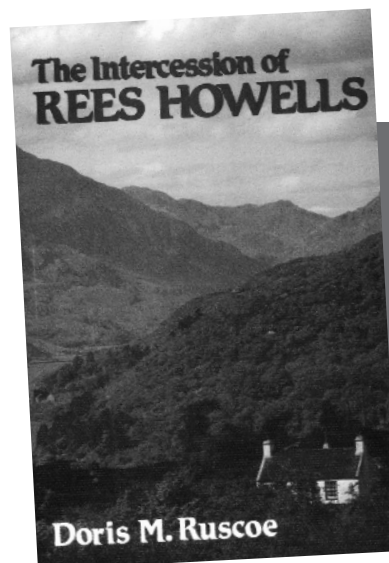
“Clear Guidance” stresses that what God wants from us is boldness and persistence—not in continually asking, but in recognizing that our needs are His will and boldly claiming His supply. And what better example of boldness in faith than the story (“To Believe is to Have”) of how Norman applied these newly-learned principles of faith to claim missionaries for worldwide evangelization—15 in one year called forth by a word of faith alone. Part 2 of the biography of missionary Edith Moules demonstrates God's faithful answer to her persistent prayer for revival—through a chain of unforeseen circumstances that led her hundreds of miles from her home base and into a revival that had worldwide impact.

But what about those situations when the stand of faith is taken and noth-

ing happens? “God always has the perfect, positive answer to every prayer,” states Norman in “Unproductive Faith”—“even the wrong prayer, even the mistaken prayer.” This excerpt from *The Law of Faith* provides unique biblically sound insights into this troubling, age-old question.

This issue also provides examples of the impact of the Total Truth in lives today. In “Substance of Faith,” David and Carol Hoffmann tell how the correction and guidance of their fellowship enabled them to face the stronghold of sin in their lives, appropriate the truth of Galatians 2:20, and experience Christ's life “flowing like a river through us to others.” The down-to-earth examples of the transformation in their lives and their children's provide a modern example of the battles and the victory of the faith-life.

Finally, for those who enjoy hearing Norman teach, the Tape Talk review of “Esther/Mordecai” (available on CD) provides a glimpse of this excellent study in faith and how God's Spirit through one man and woman saved an entire nation.



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Strategy in Faith

by Norman Grubb

In earthly warfare, Norman states, no battle is won right up at the front line—but back at general headquarters where the winning strategy is first hashed out. Using the biblical account of King Jehoshaphat, Norman shows us how we can find God’s winning strategy and emerge victorious in our spiritual battles.

See Jehoshaphat, king of Judah, when he was suddenly attacked by a confederacy of enemies, Ammonites, Edomites, Moabites. They were on him without warning. The first he knew was that they were only thirty miles from the capital. Common sense would say: “Mobilize, rush out and stop them”; yet with little hope, for they vastly outnumbered him and were prepared for battle. But Jehoshaphat knew the secret of the spiritual strategist. Don’t rush *out*. Rush *in*. Go to the Commander-in-Chief. Have it out with Him. Get His outlook and orders.

Jehoshaphat was human. He feared, the record says. Quite right, quite normal. Necessary, in fact, for fear is faith in reverse; and faith, once roused to believe the worst, can be reversed to believe the opposite. Paul feared when he came to Corinth after his rough handling in Philippi and Thessalonica; but he converted his fear into a boomerang and made it the driving force of a greater determination than ever before to preach none other “save Jesus Christ, and Him crucified” (1 Cor. 2:2, 3). Even

Jesus feared, but the fear aroused “strong crying and tears”, and the crying an overcoming faith. He “was heard in that He feared” (Heb. 5:7).

Jehoshaphat also used his fear aright. He did not allow it to give him spiritual paralysis by flooding his mind with counsels of panic and exhausting his energies on futile preparations. He did not allow it to hold him a captive in the power of appearances. He took the way by which the panic-stricken soul strug-

Jehoshaphat was human. He feared, the record says. Quite right, quite normal. Necessary, in fact, for fear is faith in reverse; and faith, once roused to believe the worst, can be reversed to believe the opposite.

gles up from the grim dungeon of satanic threats to the bracing highlands of God’s deliverances, from the cry of terror to the laugh of faith, from shoulders bowed beneath the load of care to bruising the enemy beneath the feet. He called the nation to a day of fasting and prayer. Not to front-line action, but to staff consultations. It was the strategist at work; the day of tactics had not yet come. It was the general calling his staff together to meet the threat of invasion.

But now note the contents of his prayer which the record quotes in full (2 Cor. 20:1-30). He did not reach his

specific request until the last sentence. All the rest was asking obvious questions of God, the affirmative answer to each of which was equally obvious. “Art not Thou God in heaven?” “Rulest not Thou over all?” “In Thine hand is there not power and might so that none is able to withstand Thee?” Then, a little closer home: “Art not Thou *our* God Who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham Thy friend for ever?” “And didst Thou not say that if, when evil cometh, we cry unto Thee, Thou wilt hear and help?”

What was Jehoshaphat really doing? Not persuading God, but himself! Piling up in his own mind in God’s presence an overwhelming weight of evidence that God had given him a right to appeal to Him in this case. Finding, in fact, a foothold for faith. And that brings us to the real roots of effectual prayer. It comes from God first to me, and then back from me to God. It is God who has purpose to fulfil, in the destruction of the devil’s work, in shewing forth His glory and grace to men; it is God who permits this or that experience to come to us: and then, if we will listen, it is God who tells us how He will glorify His Name and confound the devil by getting us out of it. We may appear to be crying to Him to deliver; but what really is happening is that, as we reason and plead and present His promises to

Him, the Spirit is getting through to us and conveying to us the sure fact that God has long ago planned the answer. He knows what we have need of before we ask. He responds before we call. In other words, while we are busy persuading God, in reality He is persuading us! For what He wants is our faith; but faith is not easily attained in times of stress and bewilderment, for faith is hearing God's voice and believing Him, and the troubled mind may need to pour itself out with many a groan and a tear and struggle, before it is in a fit condition of release to hear that ever-speaking voice.

So Jehoshaphat "set himself to seek the Lord," separated himself by fasting from all that would distract, publicly reasoned with God as to why He should help, and with a final admission of helplessness and bewilderment, asked God to work.

The rest now followed just in the way we would expect, resulting in a mighty national exploit of faith. Up arose a prophet who assured the king and people by the word of the Lord that there was no need to fear or fight in this battle; they were just to march out tomorrow, stand still when they came in sight of the enemy, and see the Lord's salvation. (Prophets were God's messengers in those days, because the Spirit and the Word were not yet given to the Church.) But such a word would have been to Jehoshaphat as the voice of one who mocked, if his heart had not been first prepared to take it. By now, by fearing and fasting, reasoning and groaning, the soil was ploughed up ready to receive the seed of faith.

King and people accepted, wor-

shipped, prayed. Then, next morning (what sort of a night does a man have who has already believed in a crisis?), Jehoshaphat spoke out the word of faith. The mountain top was reached. "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe His prophets (His Word), so shall ye prosper." And so complete was his faith it had reached the laughing stage, and in place of setting the battle in array, he proposed sending forward a choir! And so

We may make supplication. But really it is God getting His own mind through to us, the Spirit helping our infirmities, for we know not what to pray for as we ought; until gradually or suddenly assurance is ours, boldness is ours, heaven is open to us, the throne is a throne of grace, and we are seated with Him in the place of plenty and authority.

intoxicated with faith were the people that they agreed. Was there ever such a marching out to battle?

The end is well known. How, as Judah sang and praised, the three armies got fighting among themselves, till they had completely destroyed each other; and how, when Judah arrived, they found them all "dead bodies fallen to the earth," and it took them three days to gather the spoil.

Upon what did it all hang? Upon Jehoshaphat giving time to get God's mind upon it. Without this, such fantastic behaviour could never have entered the mind of a level-headed

ruler. With it, a glorious victory was won without a casualty.

Look at the great crises of faith in the Bible, and the same two facts are constantly outstanding; first, a period of preliminary consultation with God, a staff-meeting away from the firing line; then, a sweeping victory with remarkably small output of energy or loss of life. See Moses at the Red Sea, Joshua at Jordan, Joshua at Jericho, Jonathan and the Philistines, David and Goliath, David at Ziklag, Hezekiah and the Assyrians, Paul and the shipwreck.

Those who would walk in any degree a sure path of faith must learn to do the same. The habit of retirement must be acquired. No matter how busy the life, time must always be found, and can be found, for men will always find time for what they really want to do. And in that quiet corner each situation must be weighed. We may appear to do the talking and God the listening, as with Jehoshaphat. We may spread the matter before God. We may reason as to why He should act for us. We may search into motives. We may make supplication. But really it is God getting His own mind through to us, the Spirit helping our infirmities, for we know not what to pray for as we ought; until gradually or suddenly assurance is ours, boldness is ours, heaven is open to us, the throne is a throne of grace, and we are seated with Him in the place of plenty and authority. The Spirit has prayed through us according to the Father's will. The circuit is complete: from the Father to our minds by the Spirit; from our minds back to the Father by the Spirit. The hidden power is released.

Mighty *through God*

The following chapters from Norman Grubb's biography of missionary Edith Moules describes the Spirit's dealings in the heart that must precede revival—and rings just as true for us today.

(Continued from last issue)

We have no final explanation of the hidden ways of God. We still walk by faith and not by sight. It is still “on earth the broken arcs, in heaven the perfect round”; and this is supremely so when we come face to face with that last enemy, death. Who can explain why God’s way, by which Edith should learn the secret for which she was searching, and be able to pass it on in vitalizing power among us, should be by the graveside of her husband? Why should God take him in the fullness of his usefulness? We can only know the answer of faith: the certainty that service on earth in this finite fragment of God’s plan of the ages, is exchanged for something vastly more complete behind the veil; and we can thankfully trace the ways by which, even to our mortal eyes, life comes welling up out of death.

Edith, not Percy, had been ill. Mainly through the strain of devotedly nursing a dying missionary,

kneeling for hours by the bedside administering nourishment, Edith had damaged her knee, and in 1943 had to go for an operation at the station of her old friends of the Unevangelized Fields Mission, Herbert and Mrs. Jenkinson. A year later she was ill again and spent some weeks in the State Hospital in Stanleyville, where an operation for appendicitis was performed. On her return, it was decided that they should both take a local vacation in the lovely mountainous region to the east. They traveled by the Belgian courier van to Kisenyi, at the northern end of Lake Kivu, the most beautiful of the chain of Central African lakes, about a 400 mile journey from Nebobongo.

They stayed, *en route*, at various small hotels. But at one, where they just stopped for a meal, they had their doubts about the cleanliness of the place and food. However, they ate the meal, but fifteen days later Percy went down with typhoid fever.

“We were 400 miles away on the mountain side amongst strangers,” she wrote afterwards. “It seemed that there was not a Christian in the place, and for four weeks we were going through an experience, I can only call it, of walking with God and learning that He is our peace. Often in former months, when I was feeling I couldn’t stand the fret and tear of things, God had said to me, ‘But you have said I am your peace. Let Me be your peace’; so in this new strain it seemed as though that was the lesson God wanted to teach. We were still hanging on for revival, and I believed that this was part of the training. I didn’t ever talk to my husband about death; and he never once spoke to me about going to be with the Lord. I believe he thought that this was God testing us; I knew God was testing me. I believed with all my heart that God would raise him up.

“We prayed that God would send us help. Then, after four weeks of learning to know God’s peace in these circumstances, we heard a young man outside singing ‘Onward Christian soldiers,’ in a native tongue, of course. I said to

Percy, ‘There must be Christians here after all. That isn’t a native tune!’ I went outside and found a boy ironing clothes in someone’s back garden. I called to him and asked him where he learned to sing that. He said, ‘From a teacher up in the mountain.’ ‘Where’s that?’ ‘Oh, well, if you set off in the morning early and your legs don’t tire, you will get there at night. About twenty-five miles up the mountain.’ ‘Can you send for that man?’ ‘Yes, I will send my small boy.’ It didn’t seem possible that he could have a small boy. But he brought a child of about seven, who went twenty-five miles up the mountain side and twenty-five miles back in twenty-six

my husband is very ill and I want help. Is there a doctor up there?’”

She found that the missionaries to whom he referred were of the Ruanda Medical Mission, a branch of the Church Missionary Society, and the station was Shyira, sixty miles away. She wrote a letter appealing for help. Dr. Harold Adeney came at once, but found that Percy had started a serious relapse and could not be transported unless lying flat. “This was out of the question in our old Ford,” Dr. Adeney wrote to us later, “but God had arranged that some American missionaries from the French Cameroons, Mr. and Mrs. Cozzens, should ‘happen’ to be passing

on holiday, so there was another doctor to share the responsibility with us, and it was wonderful to have Bertha Leech—a fully trained nurse.

“On Saturday morning Mr. Moules’ condition showed a marked change for the worse, and it became clear that, humanly speaking, there was no hope for his recovery. He had been putting up a great fight for life, and the Lord gave him a wonderful peace. His only concern had been the amount of work he was giving others, and his last words to me were a thrice repeated ‘thank-you.’ At Mrs. Moules’ request we gathered the elders of the Church together, and after prayer, anointed him with oil in the name of the Lord; but the Lord had other and higher service for him and throughout Saturday he gradually grew worse. In the afternoon Edith Moules, Hilda Langston, Isobel (my wife) and I were with him, singing hymns, especially his favourite, ‘Precious, precious blood of Jesus.’ Just as we were singing the last verse, the Lord called him into His immediate presence, and he knew the joy of being with Christ which is far better. The Lord gave Mrs. Moules wonderful victory. Her one concern was that she should not, in any way, let Him down.

“We had the funeral the next morning. The Administrator came up to represent the Government, and the Lord enabled us to give him and all the Africans a real testimony of joyous victory and triumph over Satan and death. The Lord gave Mrs. Moules strength to testify publicly to the peace she had, and to plead with the unconverted to come to the Saviour.”

“I can never say,” wrote Edith, “how I appreciate all the kindness shown me by Dr. and Mrs. Adeney,

*Why should God take him in the fullness of his usefulness?
We can only know the answer of faith: the certainty that
service on earth in this finite fragment of God’s plan of the
ages, is exchanged for something vastly more complete behind
the veil; and we can thankfully trace the ways by which, even
to our mortal eyes, life comes welling up out of death.*

hours, for a woman he had never seen before.

“When the teacher arrived, I asked him where he had been taught. ‘By the mountain people up there, the white people who come from England. They have taught us the way of God. But, Madam, are you saved?’ I said, ‘Yes, praise God, I am saved.’ And he looked at me pretty keenly, as I added, ‘But my husband is terribly ill and I want help.’ ‘Excuse me, Madam,’ he went on in English, ‘but are you sure you are saved? Because I was a servant of the Church, a paid agent of the Church for twelve years, but I didn’t know Jesus inside. Do you know Jesus inside?’ And I said, ‘Yes, I do know Jesus inside. It is just that

through Kisenyi and one of their cars, a beautiful one, had adjustments by which a very comfortable spring bed could be fixed up in it, ideal for a patient gravely ill with typhoid. These Americans simply overflowed with kindness to the Moules, and brought him over in the greatest comfort.”

“At first,” he continued, “Mr. Moules seemed better for the change from the uncomfortable hotel room at Kisenyi, but on Tuesday his temperature rose very high, and some disquieting symptoms made their appearance. Now the Lord had arranged another wonderful thing in that Dr. and Mrs. Leech of Mengo Hospital, Kampala, ‘happened’ to be there

Mrs. Talbot Hindley and Miss Langston, during my great ordeal and sorrow. Dr. and Mrs. Adeney received us into their home with a typhoid patient, in spite of the fact that they had three small children. I believed that the Lord would heal, until the last two days, when He began to warn me that my prayers would not be answered in the way I hoped. Percy was too ill to talk or understand properly, those last days; and on Saturday, October 21, he quietly slipped away from me, to be with the Lord, whom he loved and served so well. For him it is joy unspeakable, glorious entry into the presence of the King. My personal loss I shall never estimate, nor can I write of it now. He seems so very necessary both to me and to the work the Lord has given us. Can you wonder that I cling very hard to Romans 8:28?

“The same evening on which he died, Mrs. Adeney came into my room and read a chapter from Miss Carmichael’s book, *Gold by Moonlight*, telling of snow and desolation, but also of the new life which springs out of the earth beneath that snow. Then again, as I stood alone by his grave, the night before I left Shyira, the Lord spoke to me from John 12:24, ‘Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.’ I had peace in my soul that it was for our work, and it was a wonderful balm in my sorrow!”

The shock and sense of loss was very real through the whole mission, both because it was so unexpected and because Percy was “a man greatly beloved.” But, as with all true Christians, death in the service of Jesus has always

been regarded in the Crusade as the highest honour. It is the Lord’s summons into His own presence, “Now we see through a glass, darkly; but then face to face.” And in this spirit his fellow-crusaders waved farewell, as it were, to Percy until the great meeting day.

RUANDA AND REVIVAL

Even before Percy’s death, however, and much more so afterwards, Edith was conscious of something about the spiritual life at Shyira which was new to her. It was particularly noticeable in a quality of fellowship she had not seen before. All barriers were down between missionaries and Africans. The

and another was the outcome of a new level of fellowship with God. It was to be seen at the station meetings, whether it was the early morning inner circle fellowship hour meeting in the small prayer hut, the informal meetings in the sitting room of a missionary’s home, or the larger meetings in the building used as a church. It was, as Jesus said, like a well of water springing up in the hearts of the people. There were practically no beginnings and endings. As soon as folk gathered, the stream of witness would begin. It was a company of people giving up-to-date news of what God was saying to them or doing in them.

At any moment, any hour of the day, if a motion of the heart, a thought, a word, a deed is seen in that blinding light to be less than the highest it is squarely recognized as such, not slurred over, not excused as some infirmity or natural weakness, but faced, acknowledged, and confessed outright as sin.

keen Christian African would come in and out of the missionaries’ houses, and sit and chat, with the obvious freedom of the family. This, she was told, had only come about since the revival. Previously there had been attempts to break through these barriers by invitations to tea and so on, but it did not work. Heart fusion came through the Holy Ghost. When He had come, the normal and necessary differences in ways of living, the missionaries eating different food and living in different types of home and so on, just didn’t count. The love of God in all hearts simply overflowed all such things, as the rocks on a river bed disappear when the waters rise.

The fellowship between one

Often it would be praise for cleansing in the Blood, because the Spirit had given conviction on some point which many might call small; but these brethren, white and black, had learned to call no sin small which nailed the Saviour to the Cross. It might be jealousy against a brother, or the desire for the things of this world creeping in, or just coldness, criticism, or impure thoughts. With the conviction, there had been the repentance and cleansing in the precious Blood, and then the joy in the fellowship meeting of testifying to the brethren of what Jesus had done. Then from all the company would rise the song of praise for the precious Blood, “Glory, glory Hallelujah, Glory,

glory to the Lamb.” And there was the sense of being in a company of brethren with no barriers between, all fellow-sinners magnifying the Lamb that was slain, with no pretences to their own righteousness, and touching rock bottom not by vague theories, but by the application of the grace of God to the everyday life. This was revival indeed. It was in the air, in the songs of praises, in the love of the brethren, in the joy-filled faces, and the transformed lives. In this freedom of the Spirit any would give what God had given them. Some would ask the brethren to look at this or that passage of Scripture, and pass on some practical word which had come to them; others would pray; and the flow of fellowship was so continuous that when perhaps an hour and a half or two hours had gone by, it would just be necessary for some missionary or African leader to close the meeting.

She heard, as she enquired, of such floods of blessing, sometimes in deep heart-searching and tears, sometimes in unspeakable joy, that meetings had been known to go on day and night. Tens of thousands of souls had been saved. The Eastertide Conference at one station would gather 15,000. Another station had 400 out-churches, mainly the fruit of the testimony of the *balokeli* (saved ones) going and telling others. Excesses had sometimes endangered the work, but on this sure foundation of an open walking in the light with one another, a humble searching of God’s Word for the answer to all problems, and a readiness to give or receive the checks of the Spirit through the members of the body, the work had been kept on an even keel.

This new thing that God has been doing in Ruanda has already had such worldwide repercussions in the Church of Christ that it is worth an attempt to explain in further detail what it is that has brought to so many, including a number in the W.E.C., a new life in Christ: for what God began in Ruanda has now spread to the older Churches in Uganda, where thousands, including many of the clergy, have been revived. The blessing has reached on into Kenya and Tanganyika, and like seeds carried by the wind, is found springing up in all corners of the world. In 1948, for instance, at a revival conference of one hundred and fifty ministers in Los Angeles, a couple of Mennonite missionaries from Tanganyika gave a simple testimony of how their dry bones had come alive through a visit to Ruanda; the effect was such that the next two nights were spent by these ministers on their knees until a late hour, first in repentance, then in praise and faith, and some fifty of them met the following week to tell how the revival God had started in their own hearts had spread to their churches. To Britain, Switzerland, South Africa and God Himself alone knows what other countries, these seeds of revival have been carried and are bearing this same fruit.

Revival came to this band of missionaries and Africans in Ruanda about fifteen years ago, and has been continuing and spreading ever since. It is no new truth. It has not centred round some special person. In fact, one of its chief characteristics has been the humbling of man and the exalting of Christ. It simply consists of individuals, the twos and threes, then groups, and larg-

er groups, opening themselves continually to the light of God, and at any cost to themselves, walking in that light. Just as simple as that. At any moment, any hour of the day, if a motion of the heart, a thought, a word, a deed is seen in that blinding light to be less than the highest it is squarely recognized as such, not slurred over, not excused as some infirmity or natural weakness, but faced, acknowledged, and confessed outright as sin. Sin, in other words, takes on new meanings. It is the least thing that comes short of the glory of God, short of His perfection; nor is there any quibbling about what is merely temptation, and what is sin. Any motions in the heart of hardness towards a brother, critical thoughts, resentment, self-pity, unbelief, impurity, fear, worry, those minor attitudes of hypocrisy by which we cover up our true actions and make out we are better than we are, these and many other such things are nailed to the counter in their true colours. Such simple and continual acts of repentance for sin they often call “brokenness” or “bending the stiff neck,” for on each occasion it means that self-will or self-esteem or self-seeking in some form is recognized in its true colours as claiming mastery of the heart, and is confessed and forsaken as an evil thing.

But conviction and confession are meaningless unless they take place at Calvary. Christ bore our sins. He was broken for us. His head was bowed in giving up the ghost for us. And Calvary means cleansing: “the blood of Jesus Christ His Son cleanseth us from all sin.” It is there we break, and bend our necks, broken at the

sight of what our sins have done to Him, broken by His brokenness, and from there we come away forgiven and cleansed. It is not merely conviction and confession, but conviction, confession and cleansing. The glory is in the Blood.

And where the Blood is applied, the Spirit abides. Jesus lives in the cleansed heart. He *is* both the light and the life. He *is* revival. Conviction, confession, cleansing is followed by cups running over with joy and victory.

But a brother in Christ cannot live to himself. He is part of a brotherhood, a body. He has a horizontal relationship, as well as a vertical. The channel of the

or what not, is to belittle oneself, though it magnifies His grace. Exactly. I say I have no interest except in magnifying His righteousness, imputed and imparted to me. But the truth is, that I still want to maintain a great deal of my own righteousness in the eyes of my brethren. I still have personal pride. I just don't want my brethren to know that there is no good thing in me, no more today than there was the day I was born again. I still am capable of responding to every form of sin; it is only Jesus in me who keeps me, only He who has purified my heart and keeps it pure, only His own flowing Blood keeps me clean.

And the Spirit bears witness

Jesus lives in the cleansed heart. He is both the light and the life. He is revival. Conviction, confession, cleansing is followed by cups running over with joy and victory.

Spirit is blocked if praise and testimony from the heart goes upwards to the Redeemer, but not outward also to the fellow-redeemed. The fellowship must be with the body as with the Head. And it is just here that the blinds are so often kept down. Christians fight shy of sharing the Lord's personal dealings with each other. They will talk of the Lord's work, of the Lord Himself, of the teachings of the Word, but much more rarely of the direct transactions of the Spirit with their own hearts. And there is one chief reason for this: it is humbling to do so, humbling for us, though glorifying to Him. To tell how the Lord has given us a new precious cleansing in the Blood, and deliverance of soul from an attack of pride, jealousy, resentment, self-indulgence

when my lips confess Christ's Name; bears witness to me and to all who hear me. Something happens when confession is made before men, but true confession is always costly. It means a great deal when for the first time, the sinner confesses that pride, and shameful living, and all the rest are gone in the Blood; and it means much when I confess, to God's glory, not the cleansing of my sins of twenty-five years ago, but conviction, repentance, cleansing of something which touched my life today. A great joy and release wells up in the soul, as before our brethren, I give the Lamb the glory. I am the sinner, He is the Saviour. And the same with my brethren—barriers are down, love and joy flow, glory to the Saviour, a sense of reality, not of Christian theory, but of a

life touching bottom, a sense of deep fellowship as fellow-sinners and fellow-redeemed: and light and conviction spread from one to another, as a new sight of sin in one life causes another to see the same thing in himself. For our grave danger is blindness. We just don't see our sin as sin: but the testimony of our brethren, as they describe the Lord's revelations to them in their own lives, very often unveils to ourselves the hidden things in ours. That is revival. And that is how it leaps like a spark from one to another. A dead spot revealed, cleansed and replaced by the love of Jesus, that is revival; and that same thing shared with others is revival transmitted. That is exactly what Edith had to see. It was not the darkness or stubbornness or sulkiness of some leper girl that hindered revival. It was her own unjudged impatience or hard word. When she saw that, broke, repented, was cleansed, and then shared the incident with others, revival, like fire, began to run along the ground.

No, it is no new thing. There is no new Gospel. There is only one light, one life—Jesus. But the grave danger of us well-taught people is that we live by set doctrine which very easily dulls the keen edge of our daily walk. We have been saved by grace. There is always forgiveness with Him. We are crucified with Him and He lives in us. But just because of the precious truths, so real to us, we tend to slur over the immediate impact of an inner, even momentary, response to sin. Just because we keep such sins to ourselves and know there is the Blood, we just in a general way count on it; or worse still, we

leave things clinging to ourselves unchallenged, a hardness to a brother, unbelief in a situation, worry, depression, impatience, rush and restlessness, strain or fear. We *are* the Lord's; we rejoice in being His, and we hardly notice that these things have a foothold in us. But if a life of daily fellowship in the light is lived with a fellow-Christian, husband and wife together, or family circle, or larger group, then these things cannot be easily slurred over. Am I in the light now? Thus comes the question. What is God saying to me today? What is His special word to me that I can share in fellowship with my brethren?

Challenge comes into it also, vitally so. Conviction, confession, cleansing, cups running over, challenge. Fellowship in the light will also mean, in humility and brokenness, holding each other up to the highest; a readiness both to accept all light through our brethren (for we are all so terribly ignorant about our real selves and how the self-life in us may be hindering Christ being seen in us). And a readiness to take the costly way of telling others faithfully where we see they come short. If there is a true brokenness, this will be eagerly welcomed that we may be more Christ-like ourselves, and help our brethren to be the same. Honesty with ourselves will make us honest with one another, though it always has to be remembered that the faithful word is never sealed by the Spirit, unless it is also the gracious word, that is to say, unless it has first been through the crucible of the cross and purged of a judging or retaliatory motive.

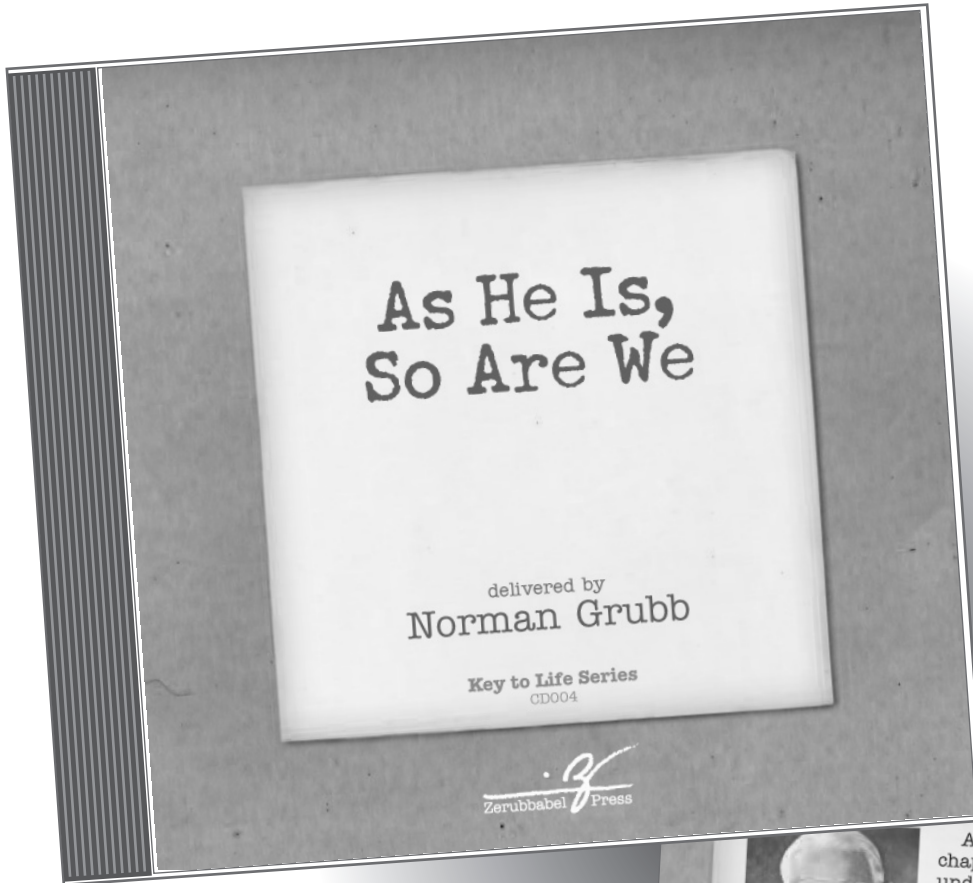
The revival really started in Edith's own heart by the simple

challenge of an African. "On the morning of the day Percy died," she wrote later, "I suddenly remembered about James 5:14 and thought, 'Oh! I haven't called for the elders of the church and had Percy anointed. Is God whipping me for this?' That is how the Devil tries to get us tied up with legalism in a weak moment. I was physically weak. I had been nursing him night and day for a month. Well, we called for the elders, and four Africans came, with Harold and Isobel Adeney and Hilda Langston. We stood round the bed and anointed Percy in the Name of the Lord. Then one by one they prayed around the bed, and when it came to my turn I prayed, as if my life depended upon it, that God would raise him up. I had believed that God was going to do so until that morning, when there had been a warning inside that He was going to take him, and I was facing up to that. My heart was honestly saying, 'Your will be done, Lord,' and I said it in my prayer. But immediately afterwards one of these revived African brethren, who knew how to hear God's voice, said, 'I have something to say to Mrs. Moules.' He then began to tell a story of a white woman who lost someone she loved very much and was crying. A little child said to her, 'But don't you love Jesus?' 'Yes, I do,' was her answer. 'Well, then, why do you cry?' As he said that, something smote me. How dare he talk to me like that? Doesn't he know what I am going through? Doesn't he understand that I am a missionary? Doesn't he understand that I do love the Lord, and that it is just the human side of me that is grieving? Oh, that thing hurt. Then as I stood

there, as clearly as if I heard it, God's voice spoke to me and said, 'You be careful about that spirit of yours. He's only trying to be loyal to me.' God allowed that African to say the thing which hurt me, and it did hurt me, to show me a truth that has since been mighty in me. It was the thing which we don't like calling resentment. I didn't like the African saying that to me, because it wasn't true. I wasn't really trying to fight against God, it was just the human side of me which was grieving. But when I saw that it was resentment, it went like a flash, and I looked across at him and said, 'It is just the human side of me that is grieving; God can do as He likes with His own,' and he understood."

It was just that simple incident which opened Edith's eyes to what she and Percy had been seeking, and there began forthwith, so she wrote, "a fellowship with African brothers that I have rarely known with white people, except with a few since revival has come. It is because we haven't learned how to get on the cross and like it. It is holy ground. One doesn't say these things lightly, but it is not a crisis that happens just once when you see it. The power is in the process. If we try to get away from that, we are going to stop dead again in our spiritual advance, and revival will stop flowing through us."

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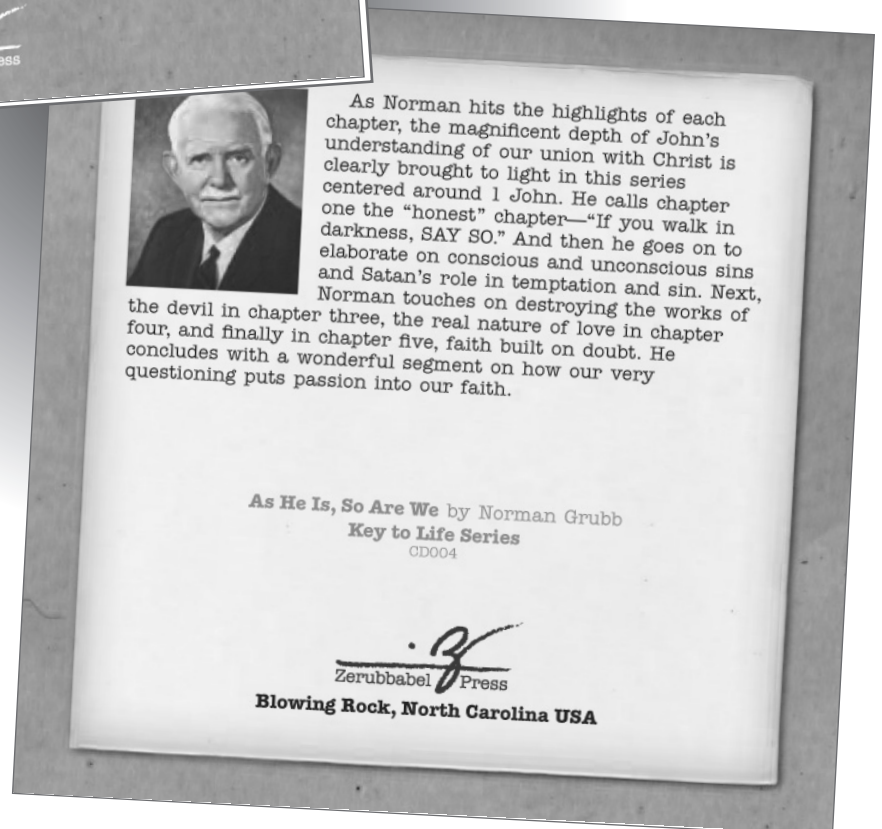
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The Substance of Faith

by David & Carol Hoffmann

Our lives were chaotic—a living hell. We called ourselves Christians, but we had no testimony. Carol: “I saw myself as a strong Christian, but thought nothing of lying and tearing people down.” Dave: “I knew I wasn’t right. I was living a lie—my insides and my outsides didn’t match. At one point, deep in sin, a friend asked me about God—I knew I had no answer, was a hypocrite, and was sorry I ever became a Christian. Nobody in our church bothered to be honest with us about our lives. Actually, I don’t think we would have listened to them if they had. But, thank God, that’s not where we are now! Through the loving correction and guidance of Zerubbabel fellowship, hard fought obedience, and faith, God has given us a testimony which is His life through us for others.

David:

I was born again in high school. Most of my young adult life, even though I was actively involved in Bible studies and an elder at church, I was trapped in serious sin. About 15 years ago, I first attended a conference where I heard people talking about “no independent self.” The people there seemed to have the answer back then, and indeed they did. Then about five years ago the consequences of my actions caught up to me. That was the beginning of applying the truth I had, until then,

merely assented to. By this time I knew the message for years—that we were not independently operating people, but as Christians we are vessels joined to Christ through whom He lives His life. But I was addicted—stuck in sin—through my own choices and actions. Extremely self-centered, I worried only about what I could get out of a relationship. During most of my marriage I am ashamed to say I was mean and abusive. Carol and I mostly hated each other. I didn’t care about anyone but myself. I did what I wanted without much thought about how my behavior impacted others. My children never knew a “normal” emotional environment. Instead of dealing with the source of my problems, I would come home mad about things going on at work and I’d walk through the door barking orders and taking out my frustrations on Carol and the children. I was a rat’s nest of emotions—anger, confusion, and shame for using my addiction to medicate my emotions. What finally made a difference were the necessary tough and honest confrontations—continued reminders of what our lives really were like and the consequences to ourselves and our family as a result of our Satan-bossed, self-centered lives.

The most significant point in my recovery was realizing that I had hurt people and I didn’t care—I wanted what I wanted and didn’t care what it took. I didn’t need a Savior who

could live differently through me. When I saw through other people’s eyes what I was really doing, I felt hopeless for the first time; I could not take one more step in fear of hurting one more person. I wanted to change, but there was no way I could. For the first time, I needed a Savior who could do it—Jesus Christ living His life through me as a vessel. Once I began to put that in practice and accepted that my circumstances were perfect, that if my situation was meant to be different then it would be, I began to change from the inside out. I thought my circumstances would change, but they didn’t right away, and I was ok with that.

That Satan-bossed past is now history. What made the difference was the outpoured love we received—people in the fellowship cared enough to say what they thought and bring me face-to-face with the truth—and the way out of my sin. They were willing to listen and talk to me—over and over again. Broken by sin, Carol and I knew we truly could not live a Christian life without Christ living it through us.

With that history in mind, Carol and I both still sometimes have difficulty sharing thoughts, ideas, and emotions without some friction between us. But now when friction occurs, we both call it Christ expressing Himself through us in earthen vessels. As real people in real life, we still sometimes argue—but

it's about a specific topic germane to the issue we are dealing with. Occasionally we find that one or the other of us is in unbelief in some way and through our discussion it comes to light. The hard part is acknowledging the unbelief and being honest in our confession of it. What I do find encouraging and delightful is that no matter how heated it gets, or disagreeable it seems, we resolve matters quickly and don't revisit issues over and over again. I feel truly connected to a person, my wife, for the first time in my life. And that is only made possible because of the PERSON living His life through me.

In my sin-filled past, I would try to change my environment. "My boss is an idiot," "This place stinks," would be my mantra. So I would get a different job, or get fired for my rotten attitude. The only problem is "I" would have to come with me. The problem was not outward but inward. Now I realize that no matter how difficult something seems, or hopeless it feels, it is Jesus Christ coming to me in that circumstance or event. I don't jump for joy and make myself feel happy about a circumstance, but I stop fighting God and rest in the fact that He has orchestrated these events and circumstances. It has changed my outlook.

Currently, I am a property manager for 460 apartment units spread over several communities. We are experiencing a difficult rental market along with some extenuating circumstances in one of our key markets. I believe daily that this is God's circumstance and if it was meant to be different then it would be. I am resolved that Christ is living His life

through me, and my desires are really His desires through me. The people He brings in my workday are meant to be there. I am His vessel for His purpose.

Carol:

I accepted Christ at 17. Though there was some change in my life, I was still miserable and had no friends. Around 1992, we attended our first Zerubbabel conference in Minneapolis. Even back then I knew the teaching we heard was the truth and was the answer to my problems. At the time, however, I didn't put together what it meant or the extent of "my problem." Afterwards, we began attending annual Zerubbabel summer camps. We also remained in touch throughout the year. Summer camp of 2001 was the turning point of my life—when I finally started facing the sin/Satan's misuse in my life by confessing and turning from it.

I was dishonest to Dave—never bringing up how his sinful behavior hurt us; instead, I took revenge on him by causing fights over unimportant things. I was pleased when he was upset, and I was cold, mean and disinterested in him. I verbally abused and manipulated my children to cause turmoil and fights with one another. I did this to irritate their father and to feel power—like a drug—from inflicting pain on them. I had no friends because I compared myself with everyone and looked for ways to cut them down and find real or imagined ways that I could believe I was superior to them. This included living vicariously through my children's athletic accomplishments: I was pleased when they out-shined

teammates and vicariously their parents, and furious when they didn't. I compared my weight with other women's weight: when I thought I looked better than someone, I was pleased and gloated; when I didn't, I was furious and found ways to cut them down in my mind or ways to put them in a bad light with other people. I did the same with real and imagined artistic abilities and anything else that I thought that I was "good" at. "I,I,I"—it was all about me.

Wonder of wonders, after repentance back in 2001, I experienced freedom from Satan's spirit control of my mind and members. Christ is now flowing like a river of living water from my inmost parts to others (John 7:38). In addition, through correction and direction of Christ-indwelt friends in our fellowship, I learned and now practice the discipline of renewing my mind (Romans 12:2). Instead of just going with what I think or feel, like I did most of my life, I began believing what the Bible says: I am a temple, branch with Jesus Christ living through me. I made a decision to be thankful in every situation, realizing that difficult circumstances are not only from God, but are opportunities to identify with others in similar situations. One of my favorite Norman Grubb quotations is: "He lives over again in us in all sorts of circumstances to reach others by us. Now that turns adverse situations into adventure. They are not for the dreary purpose of some more self improvement (an impossibility anyhow!), they are the out-flowing of the rivers to others" (*Summit Living*, p. 343).

I didn't realize for a long time the

impact/change that had occurred from right believing and the daily renewing of my mind. It's not me at all, of course, it's really Christ's Life as me (Galatians 2:20). Here's how it looks: My motivation has materially changed towards my husband, my children and everyone. I am interested in what is best for them and look for ways to reach them for Christ or to further their understanding of the Total Truth. As for my children, I have completely stopped baiting and tormenting them to fight with each other. Instead, though I am sometimes tough with them when necessary, I encourage them to express thankfulness for difficulties and various circumstances in their lives. Most mornings, for the past several years, we carry out a morning reading from either the Bible or *Summit Living* by Norman Grubb. Afterwards everyone is required to say something they are thankful for that day. This has had great results and seems to set the tone of faith in our daily lives.

Here are some examples of how the children are applying faith in the challenges of their lives:

Our eldest daughter, Crystal, was a substitute teacher a year-and-a-half while searching for a full-time teaching position. Throughout her job search, she continued to believe that God was in charge and it was His business where she would get a teaching job. She was hired this year as a sixth grade teacher at a Milwaukee charter school with a mixture of students from different ethnic groups. What a challenge! Some students are disruptive, and a few even start fights in class. Others

are failing subjects because they don't care and as a result they didn't complete much of their work. She has to be tough with them and sometimes even has to call their parents to discuss their child. She struggles with thinking that she is an inadequate teacher. Though she feels frustrated and upset about her students and herself nearly everyday, she continues to thank God for the class that He gave her and to trust that He is perfect love to them through her. Hearing her struggles and the faith that follows nearly everyday is music to a Christ/mother's ears.

"I didn't like the class, so I didn't do my assignments," was the response of our second eldest daughter, Carin, when questioned why she failed a class her first semester of college. Carin's grades were so poor that we decided she would not be returning the next semester. After we told her to get a job and pay for school or she'd have to move out, Carin decided to get a job and pay her own tuition as a full-time student at a local college. Through it all and early on, there was a definite Spirit change in her. After some emotional upheaval on her part, she realized that squandering the opportunity to go to college was irresponsible and sin; she turned from it. She brought her grades up to an A average while attending a local college (we expected A's & B's). Well, she got her wish! We sent her back to her former school. Carin, now 22, will be graduating this May. How did faith work in that you might ask? She can hardly explain it other than she turned from sin and kept her face going in the direction that she knew she

should go. Recently she initiated a weekly Bible study with her sister, who attends the same school, based on *Yes, I Am* by Norman Grubb. She also discusses what she believes with past and present roommates and has taken responsibility for her money by making a budget and keeping to it (a past problem). Our daughter is growing up right in front of us.

Cheri, our youngest daughter and a junior in college, says that believing that she is Christ/Cheri, a vessel of Christ, has transformed her thinking. Attending a religious/Christian college, she frequently hears statements like, "I need to spend more quiet time getting closer to God" or asking God to help us. The truth is, because we are born-again Christians, the Holy Spirit is already united with our spirits (1 Cor. 6:17), and we are never separated from Him. In fact, He couldn't be any closer to us than He already is. Cheri has confidence in who she is, and Christ by her discerns the differences in what she hears at school and what she believes. Not only has Cheri written papers about her beliefs, she comments about what she knows in class discussions and to friends. I am thrilled to hear her faith and how she shares it with others.

"But Mom, why do I have to...?" I remember once when our youngest child, David, was a little boy, he refused to do what I asked him to do. I gave him a lap around the house for saying "But Mom..." When he was finished with his lap, he came to the door and exclaimed again, "But Mom..." He got another lap. Finally after several laps, his sisters told him to just be quiet, but he didn't give it

up for quite a while. I'm sure our neighbors couldn't figure out what was going on at our house. Firm discipline and follow-through has sometimes been necessary to mold our beloved son to faith and obedience, but it is worth it. I am thankful to a member of our fellowship for showing me how to administer firm discipline to him when he was a young child.

That was years ago, and today our 16-year-old David has made a faith stand that his grandfather will be saved. He is especially thankful when an interesting spiritual conversation occurs with his grandfather and us. He also realizes that he is a container of Christ, a light, to his high school friends and knows that obedience is

the way to go. He, of course, knows tough consequences follow if obedience isn't the way he chooses.

As for everyone else in the world that I know, God has them in my life—really His life for His purposes (Galatians 2:20). My concern is no longer about how I compare to them. It is now about, do they know Jesus and how can they be reached? Or with those who are already Christians, how can I get the Total Truth across to them? Identifying with them inside and verbally in some way is usually the start, then establishing the start of a relationship if possible; sometimes I speak to them about my life or my opinions. Along the way, I may feel hurt by them or feel like I don't like them. I

remind myself that Jesus Christ is Love to them and there is no "I" that is anything, just He. Often it doesn't look like much is happening, but I continue trusting that His spirit and His perfect love is flowing through me to the person I am with. And He is love to the person I am with—every person.

Yes, Christ is the substance, the reality, the life flowing like a river through us to others. It is the result, though a pretty small part in the equation, of our daily, moment by moment faith that we are merely containers, branches, bodies of Him. We are thankful for the continued loving direction and correction, when needed from Christ indwelt members of our fellowship.

Clear Guidance

By Norman Grubb

We have reached the major problem in the use of prayer and faith in the daily life. How many people would be only too glad to be sure that their prayers are being answered and to be able to say so. What loads would be off people's hearts and minds. How infectious would be their joy and confidence. How keen their anticipations. Yet this is exactly what John says is to be our normal experience: that we are to have confidence because: "if we ask anything according to His will, He heareth us; and if we know that He hear us, we know that we have the petitions that we desired of Him," no matter what we have asked.

Jesus Himself made a staggering statement to this effect. He said that a praying person should be like someone who is so determined to get what he wants that he sets his teeth and makes a proper

nuisance of himself till he gets it: wakes up his neighbour at midnight; disregards the warning that his knocking will wake the children; knocks even louder when he hears this, because he knows that it will bring his unwilling neighbour downstairs in double-quick time to stop the racket; and finally gets, not just three loaves, but all he wanted to take, from doubtless a very exasperated donor. Not, indeed, Jesus comments, because he was his friend, but because of his sheer "cheek" (the word used literally means "shamelessness"). And if an unwilling friend can thus be forced to be generous, what about a willing Father? Surely Christ exhorts, not to caution and hesitation, but to great boldness in prayer, yet coupled with great humility.

—from *The Law of Faith*

CD Talk

by Richard and Irene Gilsean

CD REVIEW:

“Esther – Mordecai”

by Norman Grubb

“Esther was wonderful, but God through Mordecai was more wonderful,” says Norman early on in this CD. And Norman builds on this statement as he shares the principles of faith demonstrated throughout the book of Esther. As he takes us through the events that shaped the nation of Israel at that time, Norman emphasises that these Old Testament characters are very important to us because they show us how God can transform ordinary people by His Spirit working through them. All the time he reminds us that great men are great because they are manifestations of God in His greatness.

The background of this study is that the Jews had turned their backs on God and bound themselves to another power and were going through a period of external desertion by Him as they lived in exile. We are warned that we, too, live like that when we are inwardly attached to some apparently strong (though in reality weak) human force. He warns us that if we are utilising another power, God’s power cannot get through. Norman says that while it’s easy to rely on something visible, it will be like a spear through our hands when we lean on it. Much of his talk before he gets into the meat

of these two Bible characters dwells on we living a Christ-centred life. All of life is made up of opportunities and the seemingly negative ones—our “tough spots”—present us with an opportunity for faith. God means us to be in these difficulties so He can manifest Himself through us in the midst of them. We are told that the whole of life is an adventure if we see it as such. Faith, we are told, is recognising God for Who He is. This is not abstract teaching—we are reminded that the lives of these great biblical characters are prototypes so that we can line up with them.

Norman then goes on to show how faith principles were applied in the ‘tough spots’ in which Esther and Mordecai found themselves. Queen Vashti’s refusal to obey the king presented an opportunity for God to manifest His power by saving the Jews from annihilation through the obedience of two people—Esther and Mordecai. Esther’s adoption by Mordecai and the fact that he had nurtured her in faith and obedience were key in God’s plan for freeing the Jews—evidence of God at work long before Esther’s future position as queen could have been known. Esther had been trained in a way that made her ready to sacrifice her life for God.

Mordecai’s refusal to bow to Haman gave Haman the chance to attack the whole Jewish race. Although Haman had the power to

kill the Jews, Mordecai, we are told, did not live from the temporary distress of this situation—he lived from the belief that Haman’s decision could be reversed. He called on Esther to risk her life—with the warning that if she failed, she, along with her people, would be destroyed. Mordecai also knew that if Esther failed, God would still provide a deliverer—a warning to us all that if we fail to be God’s available vessel, someone else will be found to take our place. Esther, however, rose to the challenge with the words, “If I perish, I perish.” Having made her decision, Esther approached the king from a position of ease—no sign of being flustered. The outcome is well known—Haman was hanged on the gallows he had prepared for Mordecai. Mordecai was given a position of power and the attitude towards the Jews was reversed. In fact, many went on to become Jews.

While God is not mentioned in the book of Esther, His Spirit is really manifested throughout. Norman’s talk shows how faith is the key from start to finish. From the starting point of the Jews’ lives being “a mess” as they lived in exile and increasing danger due to their sin of turning from God, we see how the faith and courage of one man—Mordecai—were instrumental in the whole nation being spared. While acknowledging Esther’s key role in the whole

continued on page 32

BIBLE STUDY:

by Brett Burrowes

CHRIST PRAYING AS US

Do you ever feel that you don't pray enough, that you get distracted by so many daily activities that you find at the end of the day that you haven't spent any time "with God?" After all, Scripture commands us to "pray without stopping" (1 Thess. 4:17) and not to "worry about anything, but in everything by prayer and supplication with thanksgiving let our requests be made known to God" (Phil. 4:6). I always used to feel guilty about this.

First of all it began to dawn on me that there is no such thing as "spending time alone with God." Scripture says: "In Him we live and move and have our being." We are constantly surrounded by the divine presence, and His being interpenetrates us to the very core of our being, for we are in eternal spirit-union with Him (1 Cor. 6:17). We cannot escape from God's presence, for "Where can I go from your spirit? Or where can I flee from your presence? If I ascend to heaven, you are there; if I make my bed in Sheol, you are there. If I take the wings of the morning and settle at the farthest limits of the sea, even there your hand shall lead me, and your right hand shall hold me fast" (Psa. 139:7-10). We just live in this illusion (or delusion) that we are "separate" from Him and so we speak of "entering" His presence and "calling" upon Him to intervene in our circumstances. But that is all old covenant language, when for the most part God dwelt in the Temple separated from the people because of their sin. And Satan

would have us believe that matters are no different in the new covenant. On top of that, Satan tells us how impossible our circumstances are, how bad they make us feel, and fairly soon we sit shaking with fear and doubt. But God is already active in the circumstances, within us and indeed in all creation before the thought ever dawns on us that we would like those circumstances to be different than they are. We just have to wake up to the fact and start seeing life on a new level.

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So how do we pray without stopping? Obviously we have other things to do in life than just praying. I suppose there are a few people who can devote themselves to constant praying, especially if someone else can provide for all their material and financial needs in some way and provided that they have no children (probably even more important). No, unceasing prayer is not so much a rest period in which we stop our regular flow of life's activities and "enter the presence of God," as many Christians say. Instead it is a constant living in the presence of God because we are in spirit-union with His Son Jesus Christ, who is liv-

ing through us and in constant communication and communion with His Father. Prayer is a state of being, it is not a special activity we engage in once or twice a day in quiet times.

At the most basic level, prayer is asking, "an urgent request to meet a need," specifically directed to a deity. So prayer is rooted in need. After all we are vessels: we are created to be in need, an emptiness that exists to be filled with God. Need is our natural state. We need something that we cannot obtain for ourselves, some change in our circumstances that is beyond our human ability to perform. It might be some material item that we need, or a physical circumstance we want changed, or it may be spiritual, a desire for someone's heart to change and turn towards God and be saved. On an emotional level, need is often not a pleasurable experience. We want to feel satisfied, sated, and filled. Need makes us feel driven and perhaps even worried and anxious if we have reason to believe that our needs will not be fulfilled. But without need we would have no reason to seek the One who is the Infinite Supply to our need. It is need that begets desire.

So prayer begins with urgency and desire. Without desire, we would have no motivation to seek anything of God. Desire is and emerges from spirit; it is not just a soulish feeling. In the inner core of our spirit this desire for completion, for fullness, for "life" impels and compels all human beings to activity. I am not speaking of specific desires here, but rather of Desire

PRAYER

itself, that longing for satisfaction and fulfillment that is prior to any object that we might perceive as satisfying that Desire.

Specific desires come from the spirit that operates us. When Satan is operating us, whether as unbelievers or as believers, this Desire in our spirit is misused and takes the form of the "passions of the flesh," as Paul says: "All of us once lived among them in the passions of our flesh, following the desires of flesh and senses" (Eph. 2:3). The problem is not with desire itself or with the human spirit, but with the spirit which fixes our desire on things, especially our own bodily appetites, which cannot satisfy the desire and longing of our spirit. Our spirits were created to be filled and indwelt by God, the only One who is the infinite All to our need. But Satan attempts to satisfy us with mere created things that affect our senses and our feelings. But *feeling* filled or satisfied is not the same as *being* filled.

On the other hand if the Spirit of Christ is the one operating within us, then our desire is transported to another level. It is not the mere desire for material things or the satisfaction of our physical senses, not for the merely emotional state of being "happy." Rather because of the surpassing love of Christ, we know that we are filled with all the fullness of God (Eph. 3:19), and so selfish desires ought to be a thing of the past. We are already filled, so why are we still trying to pursue the satisfaction of our senses and an emotional happiness which does not and

cannot last? For most believers, the problem is that they do not perceive or believe God to be their total fulfillment, the All which fills their need, the treasure which fills them as vessels (2 Cor. 4:7). We just have to step out in faith and claim the riches of God's promise for ourselves and for others. If we are being operated by Christ, we are already filled with all the fullness of God and Desire takes the shape of Desire for others to enjoy this same fullness in God,

For most believers, the problem is that they do not perceive or believe God to be their total fulfillment, the All which fills their need, the treasure which fills them as vessels (2 Cor. 4:7).

and the Desire that they be redeemed from captivity to Satan who steals this fullness away from them.

So prayer is the constant longing and desire of the Spirit expressed through and as us, the desire of God for the kingdom to be manifested, for all of His creation to assume their rightful place as His vessels through which He can manifest His goodness and love. All lesser desires are manifestations of this one fundamental desire. The whole of creation groans with the pointlessness and vanity imposed upon it by God as a consequence of sin, and desires to be freed: "creation waits

with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to death and will obtain the freedom of the glory of the sons of God" (Rom. 8:19-21). Individually we may enjoy the freedom of the sons of God, but the whole of creation is not yet redeemed, but groans in the pains of labor, as do we: "We know that the whole of creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies" (Rom. 8:22-23). It is the redemption of the whole creation that we long for.

For Christians, the deepest pain is caused not by suffering others impose upon us, but by our very longing for others who do not yet experience the freedom of the sons of God. If we don't experience this pain, then through our unbelief we have allowed Satan to lull us into complacency and self-satisfaction. As Paul says about Israel to the Roman Christians: "I am speaking the truth in Christ. I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh" (Rom. 9:1-3). Paul is willing to lay down not just his life, but to give

continued on page 28

Pigmies are Giants

by Norman Grubb

Faith is always an involvement, not a sitting on the fence. Faith is always a conquest of uncertainty. But the point is that we come to a conclusion, and do not leave things in the air. Faith can only be as strong as its object: if the chair we seat ourselves on is strong, the faith is strong; if the chair wobbles, the faith wobbles. But to come to a conclusion that such-and-such is the will of God involves our reputation, and that is where we stop short. That is why we do not easily believe; it is the committal of ourselves to something, and a taking of the consequences. That is why the prayer of request is easy. We then only ask, “if it be Thy will.” If it does not happen, well, it was not His will, we are not involved. But if I have said something is His will, and then it fails to materialize, I appear to be the fool or false prophet.

When the decision is settled in my mind, then the final step of faith, of my human involvement, is taken. Faith declares a thing done before it is done. It “calls the things that be not as though they were.” This is the crossing of the Rubicon. Prayer puts its toes in the water: faith dives in. The Bible is filled with such incidents in the lives of all the men of faith, as well as in the Savior’s life.

“Shout, for the Lord hath given you the city,” said Joshua to his army before Jericho. “In the morning ye shall be filled with bread,” said Moses to the hungry people in the wilderness. “Ye shall not need to fight in this battle. Set

yourselves, stand still and see the salvation of the Lord,” said the prophet to King Jehoshophat. “There shall be no loss of life among you, but of the ship,” said the prisoner Paul to his guards on board ship at the height of the fourteen days’ storm. “There shall be neither dew nor rain, but according to my word,” said Elijah to Ahab.

The reason why this is possible is because prayer and faith are not our seeking to get God interested in something, but God getting us into action.

Faith can only be as strong as its object: if the chair we seat ourselves on is strong, the faith is strong; if the chair wobbles, the faith wobbles. But to come to a conclusion that such-and-such is the will of God involves our reputation, and that is where we stop short.

Life is He in His love-activities. It is He who has put us into this specific situation; therefore, we know He has a purpose in it. We have taken time to seek to interpret His purpose and to state to ourselves what seems to be His will.

Moreover, we regard time from a different perspective. Time is a human convenience for pinpointing a fragment of eternity. We may say it is 10:00 a.m. on January 4th. But the Bible says that in eternity there “shall be time no longer” (Rev. 10:6), for God is timeless. He knows “the end from the beginning”

so the end is already there. The words of prophecy were often spoken in the past tense of future events. God said to Abraham, “A father of many nations have I made thee,” before Isaac was born and thousands of years before we, the church in our millions, appeared on the scene as “the children of Abraham, the father of us all.” When Isaiah spoke of the Savior who was to come five hundred years later, he said, “The Lord hath laid (not will lay) on him the iniquity of us all.”

Therefore, when we are faced with a need, we say God has a supply He plans to give, something He intends to do, and He has put me in the place of need as His human channel. I call this the upside-downness of God—He has the supply before the need. He had fore-ordained Christ as Savior before the foundation of the world, wrote Peter. So the Savior was there before the sinners He would come to save! The first Adam was curiously spoken of by Paul as only a figure or shadow of the final Adam, “him that was to come” (Rom. 5:14), indicating that the greatest need of history, the very fall of man, was only a great pit dug to be the foundation for God’s glorious building. On this basis, therefore, we can go farther in faith than saying that God is doing a thing, and we can say, “God has done it,” and we are anticipating the visible manifestation of it.

One of the best statements on this in the Bible is in Mark 11:12-14 and 20-24: when Jesus said to His disciples,

“Say unto this mountain, be thou removed and be thou cast into the sea...” We “say” it, because “whatsoever ye desire, when ye pray, believe that ye receive them, and ye shall have them”; and the word “receive” in the original is in the aorist tense, which means “that ye received them then and there.” On that basis we state a thing to be so. Thinking about a thing is non-committal, saying is a committal.

An architect may have many thoughts: his plan is his word; he is committed. We may have many thoughts or desires, or make many appeals in prayer: all are non-committal. The *word* of faith is committal. This is the critical act, and the authoritative act.

We say in faith, “God has done so and so.” We demonstrate our faith by giving thanks. We are acting as kings according to the statement that we are “a royal priesthood,” “kings and priests unto God.” Kings speak the word of authority, “Let so and so be done.” Paul said we are enthroned with Christ, “made to sit in the heavenly places with him,” and, therefore, authorized and entitled to dispense His resources in His name. So we speak the word of authority, boldly acting as His mouthpiece. Prayer, which starts with asking, ends in declaring. “Thou shalt decree a thing, and it shall be established unto thee.”

Having made the declaration once, do we repeat it? Continually, in the sense of thanking for what is coming. To go back to asking would be dishonest. If I have received by faith, I have received, and the proof of my having done so is constant thankfulness. But because I am a human in a human situation, I am meant to feel the pressure of things: therefore, if it is a great need, a life that desperately needs changing, for

instance, I will be continually feeling the concern and burden; but I find my relief in the praise of faith, not in doubting prayer. Part of the answer, indeed, will be coming through my concerned attitudes, for I am God’s feeling agent; but the difference will be between an attitude of negative unbelief which builds unbelief, or of positive faith which builds faith.

Doubts will continually recur, and unless we differentiate between the external doubts of the mind and the central faith of the heart, we get into difficulty. When Jesus said, “Whosoever

Once we have moved over from our questionings and hesitations to what we understand to be His will and have spoken the word of faith concerning it, we never move back. It is not faith in our faith, but faith in Him. We have trusted Him. It is now His business.

shall say unto this mountain, Be thou removed...” He added “and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”

He said, “shall not doubt in his heart,” not his head. There is the difference. Our reasons and emotions are what the Bible calls our soul, and they are the external means by which we express our true inner selves, which is our spirit. Our reasons express our inner knowledge; our emotions, our inner love. But both reason and emotion are open to influences from without as well as controlled from within, therefore they vary. We may think or feel one

thing one moment, and another another; indeed, we are meant to, for that is our living contact with the world.

But in our spirits, our hearts, our fixed choices are made. That is where, spirit with Spirit, we are united with God. Now an act of faith is made there in our heart, our spirit. It is a free, definite, fixed choice. We have confirmed it by our word of faith. Therefore, we do not move. But doubts will recur any time. That is normal in our contact with the world of appearances, which seems to run clean contrary to faith. If we have discerned between soul and spirit, and, therefore between the variable thoughts of our minds and the invariable, fixed choices of our hearts, we shall not accept false condemnation as if we were being shaken in our faith, and mistake doubts in the mind for “doubting in the heart.” We shall merely replace the doubts by the reaffirmation of the faith. And if what we have trusted God for never seems to happen? Once we have moved over from our questionings and hesitations to what we understand to be His will and have spoken the word of faith concerning it, we never move back. It is not faith in our faith, but faith in Him. We have trusted Him. It is now His business. Leave Him to mind His own business. Even if we are tempted to think we were mistaken in our guidance, leave Him to untie the knot: He has ways in which He brings us and all concerned to the total answer: “Yes, that’s it. That’s what we meant by our prayer of faith.” If not in time, we shall see it in eternity. He that believes in Him shall never be confounded.

There is no telling how long that will take. There is the patience of faith, the warfare of faith, the walk of faith, all of which take place, not before we have

believed, but as continuance in the believing. It may be, as Isaiah said in 40:31, we start with the lofty vision and wide sweep of eagle faith; we run with the youthful vigor and enthusiasm of expectancy; we slow down to a walk, when time passes and still what we look for has not happened; but it is still the persistent walk of faith.

How many years did Noah have to keep believing, as he built his huge vessel among the critical comments and lifted eyebrows of the cynics? How many years did Abraham and Sarah wait for the promised son? For how many years did that youthful dream of Joseph's seem a ridiculous fantasy? But they each remained as fresh in faith as

in those first eager days, and the proof was their immediate response of faith in action when the final summons came to take some action in the impossible.

I have found that my only real battle all the time is the inner conquest of faith. If the devil through discouraging appearances can cut my faith lifeline, even for a time, I am really under the weather. Though there are many deliverances of faith thankfully to point to, there are also deliverances for which I have waited for years and not seen yet. The point is the continual repetition of the walk of faith, and a walk is step by step.

To me, to repeat again, prayer concerning such matters is never a return to

asking, but a constant thankfulness that what has not yet happened visibly, has in fact happened in the invisible. Blake wrote that we are led to believe a lie, when we see *with*, not *through*, the eye. Once I have been led into a faith transaction, and the word spoken, I do not allow the devil to turn me back on myself to question my motives, as: Am I hindering God? or, Was I mistaken anyhow in my believing? No, the matter is now wholly and only in God's hands, and even if there was a mistake, or there are hindrances, I say they are "God's mistakes," and we shall see the foolishness of God wiser than men.

What is an Intercessor?

by Norman Grubb

A commission is no passing thing. It is not a prayer I can take up and put down. It is not participating in various interests and activities. It is "*This one thing I do.*" It will be the main drive of my life until it is gained.

Then when conscious of the commission, I respond like Isaiah, "Here am I; send me." By that I mean my body is wholly available, which of course includes my soul with its emotions and my concentrated thought-processes. And somewhere along that line is coming travail and death. There will be a *price paid* equivalent to a death; but there again, we do not seek that out or make it up. He brings us into it and through it. We may not even recognize the death process until we are well into it. It may mean literal sacrifice of all that goes with our body living: our time, our faculties, our possessions, our finances, our homes, and usually most costly and common of all, our reputation. Misunderstanding and even opposition may arise in our own family circle, among our friends, our social circle, our church fellowship, or right out to the public. As we go through or have gone through our intercession, we shall well know where we have died.

One who brought to light the principle of intercession to the church in our generation was Rees Howells. He always spoke concerning intercession as "the first fruits going to the altar," which referred in type to the meal offering of Leviticus 2. There the first handful of the flour is burned on the altar, and the rest feeds the priests. By that he meant that there would be this "death" in which the self-life, the body-soul life, has had its human setbacks, sacrifice, maybe failure in the eyes of the world or church, and out of that death came the life to others. It is the 2 Corinthians 4:7-12 principle, but this time in specific rather than general form—for this is where Paul is speaking about bearing in our body the dying of the Lord Jesus. He then writes, "So death worketh in us, but life in you."

The intercession is completed, first by being gained on the level of faith, as the intercessor becomes settled in his inner consciousness that the Lord has done it; and second, by his own continued involvement in it, by whatever action accompanies it, while the Spirit brings the thing to pass. And it continues until the intercessor knows that his part in it is *fulfilled*.

Commission. Cost. Completion.

Unproductive Faith

by Norman Grubb

One problem of importance remains. What about the baffling occasions when the stand of faith is taken and nothing happens? All people of faith have such experiences when either no answer comes, or only a partial one.

A common explanation is to say that God's answer has been "No." This is unsatisfactory. It is not much more than a neat side-step. It is correct on only one condition: that God has actually said "No" to the petitioner, and he knows it. The famous case of this was when Paul asked three times for deliverance from the thorn in his flesh, and God's answer was a refusal. But not a bare negative, far from it, for "all the promises of God are yea." The "refusal" consisted of a revelation to Paul that it is in a man's weakness that God's strength is made perfect; and, seeing this, so far from showing mystification or disappointment, Paul thanked God for the answer and "took pleasure" in his infirmities. An answer indeed, the blessing from which has echoed down through the ages. If God really does say "No," we may always be sure it will be that kind of "No" which is in reality a much greater "Yes."

It is along this line that the solution must be sought for on every occasion of unanswered prayer. First of all, we must hold it as an unassailable corner-stone of our faith that "all the promises of God are yea." We must never let go of that. If baffled, we must just first say with Paul: "Let God be true, though every man be false"; and, with Job: "Though He slay me, yet will I trust in Him." We must

stand to it that, even if we should not see the answer till the Day declare it, yet God *has* answered. The one thing which never must fail is our faith which declares His faithfulness.

We must also be on the alert to recognize the answer when it does come. The ways of God are as fresh and varied in grace as in nature. He is always original. He plainly warns us that His ways are not our ways, and it is possible to miss seeing

The ways of God are as fresh and varied in grace as in nature. He is always original. He plainly warns us that His ways are not our ways, and it is possible to miss seeing the answer or even to refuse it, because it does not come through the agency or in the manner we expected. God's answers usually come so quietly and naturally that only those who are looking for them can recognize them for what they are.

the answer or even to refuse it, because it does not come through the agency or in the manner we expected. God's answers usually come so quietly and naturally that only those who are looking for them can recognize them for what they are. To anyone else they seem ordinary occurrences. This was how Naaman almost missed the healing. Surely the prophet would do something dramatic. But to go and bathe like any common villager in Jordan! And for the message to come through the prophet's servant! Not in wind, earth-

quake or fire did God speak to Elijah, but by a still small voice. And all those who live in a relationship with God in which answers to prayer are a constant occurrence become accustomed to seeing things just "turn up." Indeed, God will always use the natural, if He can, for He is the God of nature and order. That is why He will not answer a prayer for us which we can answer for ourselves. We must do what lies in our power first, and then we can look to Him to do what we cannot. In numberless instances, men begin to ask God for things, and before long the inner Voice tells them that they are the answer to their own prayers.

It is easy to get into bondage over unanswered prayer. Something must be wrong with the one who is praying. Sin is there, or presumption, or unbelief, or, more commonly still, it is not the will of God. It is a favourite method of the enemy to dishearten, so that we shall give up praying with faith for anything. The answer to all this is: Keep believing. "Fear not, only believe." "'Tis looking downward that makes one dizzy," as the poet writes. Such is the abounding grace of God that He always has the perfect, positive answer to every prayer, even the wrong prayer, even the mistaken prayer; and to the soul who will wait steadily on Him He will make that answer so plain that he can thank Him fully and be satisfied, even as we have seen Paul do. Only wait long enough. Only ask in faith, nothing wavering, for to such he gives His wisdom liberally and upbraideth not.

Some things, we must remember, are

much harder to obtain than others. Material things are the easiest. Jesus said that the daily necessities of life come to those who trust, without asking for them at all. They are just “added” to those who seek His kingdom first, by the Father who feeds the birds and arrays the flowers, and who all the more certainly knows the needs of His own children before they ask. The provision of material needs, indeed, is, according to Jesus, the fulfillment of a spiritual law. If we give, it is given to us, and so superabundant is the heavenly measure that for our mere moderate giving we receive a return “pressed down and running over.” Paul said the same when he reminded the Corinthians that “he that soweth bountifully shall reap also bountifully.”

To liberate souls by prayer, however, or to move a company to repentance or revival, is a far more difficult task than getting material things. There is an enemy to overcome. The one who spoke to Daniel in a vision after his three weeks’ fast said he was prevented from coming for twenty-one days by satanic opposition. There is man’s will to be moved. How a free will can be compelled by prayer to make a certain choice, and yet remain free, is a point more of philosophical than practical interest. We know no adequate explanation; but we know that the Bible presents us with the unsolved paradox of God’s almightiness and man’s free will, and tells us to believe both and act on either as the need arises, and both prove true!

Both these citadels need storming, and the history of the Church is crammed with evidence that only by travail of soul, by prayer and fasting, by a faith that wrestles on towards heaven ’gainst storm and wind and tide, are brands plucked from the burning; by the mother who agonizes through nights and days for her boy, and,

when he comes back at last to God, tells him that she always held him fast in her faith and love; by the minister or praying group who seek God’s face till they find Him for an outpouring of the Spirit which will melt and fuse and revitalize the Christians, and start a saving work amongst the unconverted. And each such persistent pray-er is but a mirror of that One whose “strong feet,” in the classic *The Hound of Heaven*, “followed, followed after with unhurrying chase and unperturbed pace, deliberate speed, majestic instancy,” until at last “the Voice above their beat” was heard by the piteous fleeing soul:

*That Voice is round me like a bursting
sea;
‘And is thy earth so marred,
Shattered in shard on shard?
Lo, all things fly thee, for thou fliest Me!
Strange, piteous, futile thing,
Wherefore should any set thee love
apart? . . .
Alack, thou knowest not
How little worthy of any love thou art!
Whom wilt thou find to love ignoble thee
Save Me, Save only Me?
All which I took from thee I did but take,
Not for thy harms,
But just that thou might’st seek it
in My Arms.
All which thy child’s mistake
Fancies as lost, I have stored
for thee at home:
Rise, clasp My hand, and come!’
Halts by me that footfall:
Is my gloom, after all,
Shade of His Hand, outstretched
caressingly?
‘Ah fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee,
who dravest Me!’*

Bible Study: Prayer

continued from page 23

up eternal salvation for his people, just as Moses prayed when Israel committed the sin of the golden calf: “But now, if you will only forgive their sin—but if not, blot me out of the book that you have written” (Exod. 32:32). Paul later says about his people: “Brothers and sisters, my heart’s desire and prayer to God for them is that they may be saved” (Rom. 10:1). Paul was in constant intercession for his own people, the Jews, for their salvation. I don’t mean that Paul was constantly going away to spend time in some prayer closet and voicing words to God about Israel. Instead God heard the groans of the Spirit expressed in and through Paul continually, whether verbalized or not. Paul’s longing for the salvation of His people *was* the prayer, whether it ever took the outward form of words: as he states earlier in Romans: “Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with *sighs too deep for words*. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God” (Rom. 8:26-27).

So we are filled with divine longing, a desire to see creation and the lives of people transformed by the mystery of the gospel which is Christ in us, Christ living His life through us, in us and as us. Possessing this mystery produces in us this longing of God’s, unless of course God’s passion is blocked by our own unbelief and sin. Perhaps one of the gravest dangers is that we become so satisfied and comfortable with our life here on earth that the passion of God for His

creation is dulled and suppressed in us, when all around us millions are either perishing or are believers held captive and operated by Satan. Knowing this fact, it is a wonder that any believers at all could be complacent and satisfied with their lives in this world! Our lives should be ones of constant desire and longing, not for ourselves, but for others, and therefore of constant dissatisfaction with the way the lives of others all around us are under Satan's dominion.

But what of unanswered prayer? The first question to ask ourselves is whether or not we are in sin. Not that God is punishing us by not answering our prayers, but if we are in sin, then the source of our desires is not the Spirit of Jesus Christ, but Satan. James warns us: "You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God.... Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:3). When we sin, we are not just committing adultery with the world, but with the spirit which dwells in the world (1 John 4:4). We allow ourselves to be used by Satan and his desires we do (John 8:44). So if we express his desires in prayer, God will not answer them. I am not just talking about obviously sinful desires that clearly contradict divine law. Instead any desire that is not the desire of Christ in and through us is Satan's, since we never operate ourselves or produce our own desires. As vessels, we express the desires of one spirit or the other. So if we are walking around believing that we are living our own independent lives, then Satan is expressing his desires through

us, *even when we pray*. What matters is not so much what we are praying for, but who is doing the praying through us: Christ could pray for a fancy BMW if that served His purpose, and Satan could pray through us for a run-down barely-working car. That is not the point. It does not matter what we are praying for, if we are seeking some inappropriate fulfillment or satisfaction in the object that ought to be found only in God, then Satan is doing the asking, because we are not believing that God alone is our fullness and that we are filled with all the fullness of God by being spiritually joined to Christ.

The second reason for unanswered prayer is that we fail to distinguish soul (or flesh) and Spirit and never get beyond our emotional responses to our circumstances. We remain on the soul level and because of that, we start begging God to intervene as if He needed to be called into the situation and then only unwillingly because we just won't stop begging. Secretly we believe that God really isn't going to answer or doesn't want to, like a child that keeps begging his parents for some desired toy, because he doesn't really believe that his father or mother are going to get it for him. So he keeps on begging in the hope that his father will finally give in just to stop the begging. We did it as children because it sometimes worked and our children do it for the same reason. But God is not like that. God is Sovereign: it is His circumstance we now find ourselves in. We don't "bring" God into the situation: it is His situation. We are not reminding God: He is waiting for us to wake up to what He is doing. He is waiting for us to begin viewing our lives and circumstances from the perspective of faith, from the fourth dimension, the dimension of

Spirit, instead of by our thoughts and feelings.

So the third reason for unanswered prayer is that we fail to join our spirit longing to faith. Again, the root cause of this is Satan's lie of independent self. We believe that it is just "us" who is asking God to intervene in "our" circumstances. Our longing for a particular manifestation of His kingdom in the world and in the lives of others is not really our own desire after all, but *the Desire of God through us*. If we allow ourselves to believe that it is just our desire, Satan will take over. After all, it is God who is responsible for the circumstance in the first place, and it is God who intends to do something about it through us. Our experience of need is just God waking us up to the opportunity to participate in his kingdom purposes by exercising faith.

Jesus tells us: "whatever you ask for in prayer, believe that you have received it, and it will be yours" (Mark 11:24). Notice that he does NOT say: believe that you will receive it, but believe that you have received it. In other words, we are to view ourselves as having already received what we have desired and expressed in prayer. This sounds really dangerous! But it really isn't, since if Christ is the Spirit operating from within, then the longing of the Spirit within us is really the Son's own desire expressed through us to the Father. And since the Father delights to give good things to His own Son, we can take the answer to our prayer as a done deal. The only reason we don't take answers to our prayers as "done deals" is because we believe that it is just us praying and asking, and not the Son desiring, praying and asking as us. Again, the root of unanswered prayer is the false belief in our own independence.

When first we were led to pray for the ten, we already had in mind, as a more distant goal, a memorial in flesh and blood to C.T. Studd—twenty-five new workers. In our weakened situation, and realizing that twenty-five represented an increase of almost three-quarters in our numbers, we had regarded it merely as an aspiration for the future; but after the vision and realization of the ten, to ask for the remaining fifteen as our next annual objective—by July 16, 1933, the second anniversary—became obvious.

We went about it by the same methods, although we were growing in the use of them. We kept continually before ourselves the fact that, by the eye of faith, we already had the fifteen, and we busied ourselves in daily thanksgiving. How hardly we learn that the invisible is verily the real. If hard facts appear to deny it, down crashes that flimsy, foolish palisade of faith, which calls things that are not as though they were!

said to the Lord that I could not again publish the statement that fifteen would be with us by July unless I had a seal from Him. The final proof had to go to the printer the next day, so I said, "If You will only send me £100 before 11 a.m. tomorrow, I will take that as the seal. But if You do not, I will not put in the article." 11 a.m. came. I had the proof on the desk in front of me, but no £100. So I said to the Lord that I was very sorry, but in these circumstances I must drop the fifteen and publish nothing further about it. As I said that, I saw Colonel Munro coming across from the office. He entered the room waving something in his hand. It was a cheque from Scotland for £100. The article went in. The fallacy and weakness of my action, and the mercy of God, are obvious. If the exercise of faith means that first we find the will of God, then we receive our request when we pray (Mark 11:24), how can we be foolish enough to go about asking for seals on a thing which we have said that we already have?

Things then began to move. The first three came for the "Heart of Africa." Some money arrived in February. By March £250 was still needed, but we were led to publish in the March magazine that they would sail by the next boat without mentioning the financial situation, which meant that the money must be in by March 13. On March 5 came a gift of £100, and on March 11, two days before the time limit, came £150 from the other side of the world.

This was followed by a pregnant revelation. The ten had been only for the "Heart of Africa," and we had taken it for granted that the fifteen would be the same. The remark of a friend opened our eyes to the fact that, as God's commission to Mr. Studd was world-wide, the perfect memorial to him would be a world-wide twenty-five. We had already received several applications for other unoccupied fields, but until this moment had not regarded them as within the scope of the memorial twenty-five. Now we saw the full sweep of God's plan, that the first ten should go to the land of Mr. Studd's special labours, and the last fifteen be scattered through many lands and begin to carry out his world-wide vision of occupying every unoccupied region. Two came forward for Colombia, two for Arabia, two for Spanish Guinea, one more for the Congo, three for Lesser Tibet—a total of thirteen.

The weeks passed. The Lord sent money for some of these. The gift for Pat Symes, our first representative to Colombia, was especially remarkable. He was to open a new field in this part of South America. He had left his home in Australia for a different destination, so that none who might normally have helped knew of his need of funds. We suggested a few meetings in England, but he received definite guidance from the Lord that he was not to take meetings with a view to obtaining financial help, and was to remain at Headquarters and prove that God was calling him to this new work by receiving a first £100 direct from Him. He had a struggle to come and tell me. He felt that he ought to say so at the next meeting, but feared and kept silence. Rebuked in spirit

to Believe is to Have

By
Norman
Grubb

Four months of this second year had passed. We had reached the beginning of December, and had naturally thought that by now we should have a flow of candidates and some money, but not one was ready to go out, nor had any money come in. According to the principle before revealed to us, we had made the simple statement in our magazine that God would be sending this number by that given date. The storm troops of unbelief, armed as always by the so-called hard facts, those "appearances" by which Jesus told us not to judge, those waves which were more real to Peter than the Master's assuring "Come," penetrated our defenses and wiped out both spoken word and written declaration. We had no business to waver. We had yet to learn that we have only one enemy to fight in this warfare of faith: not things, not people outside us, but only the attempts of fear and doubt, those emissaries of Satan, to get a lodgment within. Our failure on this occasion was a lesson to us, and certainly God's mercy came half-way to meet us, just as Jesus upheld the sinking Peter.

I was preparing the January issue of the magazine and

for not speaking, he came back after the meeting to find me talking to a woman in the drawing-room. I introduced him to her, and during a short conversation he stated what God had told him, and went out.

I had asked him to go and collect some further information on Colombia from a friend living ten miles away on the other side of London. He never told me that he only had sixpence in the world, but went on his errand. Fourpence was spent on getting there, partly by bus and partly on foot. On the return journey he walked to the Thames Embankment, intending to get a twopenny tram ride from there. A "down and out" accosted him and asked the price of a cup of coffee. Pat refused, saying that he had only twopence in the world, and passed on. The Spirit told him to go back and speak to the man about his soul. Pat went back, but found that he could not speak about his soul and do nothing for his body, so the twopence changed hands and Pat walked the eight miles home.

Meanwhile I continued by interview with the woman, who was a visitor from the Midlands. She told me that she had £100 which she wanted to go towards the opening of a new field. "Why," I said, "that man who has just spoken to us is the first pioneer to a new field and has asked the Lord for this exact sum."

Pat arrived back weary and perspiring. I opened the door to him with the cheque of £100 in my hand just at the same time that the Devil had been hard at work telling him that the life of faith was a poor business!

Only six weeks now remained. There were still two more vacancies in the fifteen, and about £500 needed to send them.

On June 15 we went to our annual Worldwide Evangelization Crusade conference. On arrival at the station we were met with the news that two more fully-trained young men had received the call for Colombia. The next day, at a preparatory meeting for the conference, the verse was brought to us, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." The point was pressed home that the person who is consciously abiding is given the privilege of claiming this promise. It was suggested that the audience claim what they specially needed in the way of spiritual blessing in the coming few days. The blessing I needed was £500! I went alone with God, examined whether I was abiding in Him so far as I knew, and received the £500 by faith.

The Lord always tests faith and the test came the following day. For some years I had attended annually some days of prayer in Ireland early in July; but this year I had the conviction that I was not to go away from our watch tower of faith in London before July 16 unless the fifteen were complete. Therefore the only way I could attend would be if the £500 came in at the conference or just after. My hostess in Ireland was at the conference and asked me if I was coming. What

was I to say? I said I hoped so. The Lord said, "That is not faith. Hoping is not believing." On a later inquiry I tried again and said, "I will, if the Lord has sent a certain deliverance." The Lord said, "There are no 'if's' about faith. The Scripture says faith is substance (Heb 11:1), and the man of faith acts on faith just as if he had the current coin in his pocket." Finally, when she asked a third time, the Lord helped me through and I said, "Yes, I will attend the prayer days, because the deliverance is coming at the conference."

The last day of the conference came, and not a penny. Next morning we were all dispersing to return home. Farewells were said and people began to leave for the London train. It was found that there were more for this train than was calculated and not enough conveyances. At the last moment several were waiting to go. A large taxi was called. We went in with the party and were driven off at top speed. Half-way along the three-mile journey a tire went with a bang. We all

The storm troops of unbelief, armed as always by the so-called hard facts, those "appearances" by which Jesus told us not to judge, those waves which were more real to Peter than the Master's assuring "Come," penetrated our defenses and wiped out both spoken word and written declaration. We had no business to waver. We had yet to learn that we have only one enemy to fight in this warfare of faith: not things, not people outside us, but only the attempts of fear and doubt, those emissaries of Satan, to get a lodgment within.

jumped into a tram, but it was too late. We arrived at the station to find the train had just gone. Ten minutes were taken making fresh arrangements, and then one of those who had lost the train took me aside and said words to this effect, "It is remarkable that I missed this train, for the Lord told me yesterday that if there was money still needed for the fifteen I was to give £400. I intended to say nothing and catch the train, but now I have lost it and must speak." We were like they who dream. We felt we must tell someone of this wonderful last minute deliverance, forgetting in the excitement of the moment that it was only a gift of £400, whereas £500 had been asked of God. A Christian friend was manager of a shop near the station, so we went over and out of the fullness of our heart told him the story. We had no sooner finished than he said, "While you have been speaking, the Lord has told me to give £100." The £500 was complete.

The fifteen finally consisted of ten men and five women. We much wanted the last of the memorial twenty-five to be a home staff member, and Miss Hand coming in at that time filled the place.

—After C.T. Studd

Bible Study: Prayer

continued from page 29

We are not really the ones doing the praying: another is praying as us.

So when does the manifestation come: when do we get to see the fulfillment of our longing? The only real answer is the manifestation will come about in God's perfect time. We are simply to believe that we already have what we ask for, even if not outwardly manifested yet. Paul expressed his deep anguish and longing for his peoples salvation in Romans 9-10, and then boldly proclaims in Romans 11:26 that "all Israel will be saved." This bold statement of faith has not yet come to pass two thousand years later, except for a small trickle of Jews who have believed. But Paul firmly believed that his people were loved by God on account of the patriarchs (Rom. 11:28-29) and that God would turn them around, since God's gifts and calling are irrevocable. He did not wait for the manifestation to proclaim his faith but trusted that from God's perspective, the present remnant of God's people was proof that Israel as a whole would eventually return to God and be saved. Only the eyes of faith can see this.

So how then do we pray? Well, as Jesus says: "Our Father..." Jesus hardly needed to say more. After all, Scripture says that Jesus is the *one and only Son* (John 1:14, 18). Some translations have "only begotten," but that is a mistranslation. There is only one Son of God, but now expressed in multiple vessels. The only way for us to pray "our Father" is for Jesus to be praying as us. And if Jesus, the sinless one, is praying through and as us, can we believe anything else than that we have received whatever we pray for (Mark 11:24)?

CD Talk

continued from page 21

episode, Norman thinks the book should really be called Mordecai! He stresses Mordecai's 'achieving faith' over Esther's "committal faith" through the whole crisis. Mordecai's strong belief that God would not fail them and that the Jews would be

saved never faltered.

In doing this review of Norman's talk on Esther-Mordecai, we got a deeper understanding of the book of Esther and how pivotal Esther's older cousin Mordecai's stand of faith was in God's plan to rescue His people. No life is ordinary; when we walk by faith in Him, we manifest God in His greatness.

Questions? & Answers!

Q: When I started to believe that I was Christ in my form, my view of prayer changed. I used to think that my job was to ask God, and God's job was to somehow do what I was asking for. Now I no longer understand its purpose.

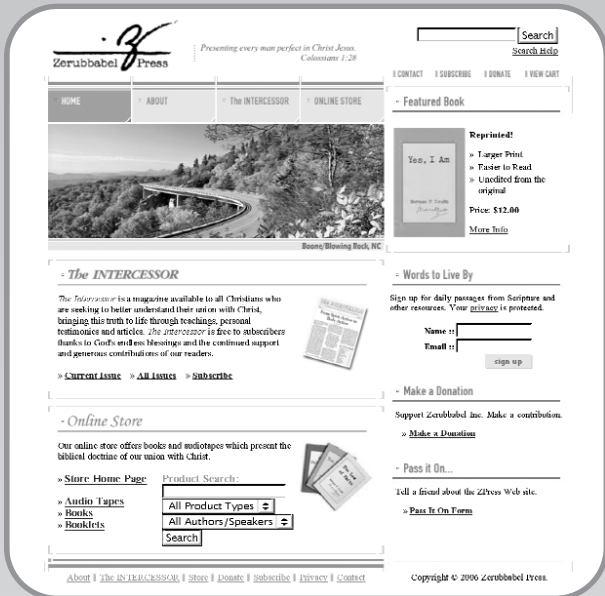
A: Yes, when we dare to believe and operate from the truth of Galatians 2:20, prayer becomes an active adventure—no longer begging God for something as if He is unwilling or unable to change things, but seeing God already in the situation and saying so. Norman Grubb deals with this subject in depth in his chapter called "The Word of Faith" from *Who Am I?*: He points out the radical change that takes place as we grasp the implications of our spirit-union with Christ: "We say, not ask or hope. We 'say unto this mountain (which is our present problem) be thou removed and be thou cast into the sea.' We speak our word of faith, 'God you are doing so and so. Thank you.'" What a difference!

Later on in that chapter Norman sheds light on the idea of persistence in prayer. God is not looking for persistence in asking but the boldness of standing firm on our word of faith for what God is doing in the invisible to meet an obvious need: "whatsoever ye desire, when ye pray, believe...." Norman adds, "So what is needed by us is to take those plunges, simply on the basis of our desires in a situation, and say the word. That word releases the Spirit through us as sons, each handling our own local affairs, to bring in to substantial form the thing we have spoken for.

"Once we have said that word, that's it. It is no longer our affair. It was God all the way through but He operates through His sons exercising their prerogatives of free decision. Now God has taken on. It is not for us to make a mockery of our word of faith by repeating it, or still less by slipping back into asking. Now, we can thank many times that He has done something: we practice the habit of seeing the thing as done with the eye of faith. But that's all."

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Truly I say to you, whoever says to this mountain, "Be taken up and cast into the sea," and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted to you.

—Mark 11:23-24

(*New American Standard*)

Words to Live By...

DIFFICULT PEOPLE

By Norman Grubb

When someone asks me to pray with them for a loved one, maybe a husband or wife, I say briefly to her (supposing it's a wife), "It isn't your husband who is the problem. You are the problem. You as a daughter of God have the right to speak the word of faith that God *has* your loved one saved or delivered." I give her the scriptures and the promises. Then I say, "I won't pray for you more than this one time. But if you like—and you see that you have this right to believe—I will join you now in your word of faith." That is much more help to her than my just praying a prayer with her. It is helping her to be the wife of faith.

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The audio cassette tapes listed below were recorded live at various gatherings and many contain some background noise. The latest techniques in digital editing were employed to reduce background noise and produce CD's of these same teachings by Norman Grubb. In both cases, editing of the content has been kept to a minimum to preserve the valuable truths these recordings contain.

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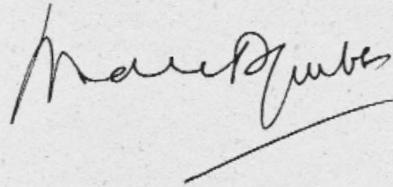
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