

The INTERCESSOR

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

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CELEBRATING 25 years of The INTERCESSOR

Free at Last!

By Norman Grubb

At last we are clear. We are free, because we know ourselves as nothing but the expresser, vessel, branch, temple, body member and slave of the Deity self, His Spirit joined to our spirits. And we have moved in by the recognition of faith, as in Romans 8:2 and Galatians 2:20, to being right self-conscious selves, conscious of ourselves being Himself in expression. We act freely as ourselves because He has of His own choice by grace joined, fused and identified Himself with us as ourselves. We are “driven” people, driven by His self-for-others deity nature. And we live freely in His keeping in our soul-body reactions as much as in our spirit (1 Thes. 5:23).

So then, what about those continual pulls that we still have to that old opposite—those invasions of fear, hate, worry, lust, self-seeking and

weaknesses? Now we are alive to Satan’s subtlest assaults on us. The subtle trick occurs when we feel those constant pulls on us and we go back to the old habit of thinking we ought not to respond to them. Bang! We have been caught out in the old habit of thinking we are independent, and thus need to respond to an “ought to” or an “ought not.” This is the subtle trick. Those pulls make us think we are independent human selves again, and the moment we think that, back comes the law saying, “No, you ought not to.” And we are caught right up into false condemnation. That “ought not” only reaches us because we have slipped back into thinking we should be watching ourselves, running our own lives and combating the wrong pulls. That is where Satan has his laugh on us. There we are, inwardly condemned

as if we ought not to fear, hate, anger, lust, or to want or react to these negative desires. And there we are struggling and condemned, or maybe

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following through to some actual sin.

Why? Here comes Satan's final subtle trick. *We are tricked into thinking that having those pulls is sin; whereas the real sin is the unbelief of thinking we are again independent selves who should not have these pulls.* But independent self is really Satan-self again having his hold on us, and we then again "carnal, sold under sin." That means we are back again under the law with its "thou shalt not." But we are bound and unable to keep that law because our false sense of independent self, to which the law addresses itself, is really Satan as us with his temporary control of us.

Paul puts the essence of Romans 6, 7 and 8 into three verses to the Galatians—Galatians 5:16-18. "Walk in the Spirit," he writes, "and you will not fulfill the lusts of the flesh." We are Spirit people, but still in our flesh-humanity, and thus open to all Satan's pulls on us in our soul-body emotions and appetites. So now what happens? We become conscious of flesh pulls, for, says Paul, "the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." These contrary pulls make us conscious of the antagonistic opposites, "the Tree of the Knowledge of Good and Evil." We are Spirit people bearing Spirit fruit and loving to be so, but we now also feel the pulls and desires of the flesh—Satan's agency in this Satan-filled world for attracting us back to his self-for-self ways.

This consciousness of the flesh-Spirit antagonisms is the danger spot. Satan thereby seeks to drag us back to that separation through the Fall, in which we again think we are inde-

pendent selves instead of Spirit-united selves. This independent self outlook is really the touch of the old Satan-union on us. It also means that we immediately put ourselves back under the law again. And with what consequence? We are bound by that Satan-self in our separation and cannot respond to the law or Spirit, and so Paul says, "Ye cannot do the things that ye would." Thus we are under the condemnation of the law and experience guilt that we cannot fulfill it. Being in the lie of independent self temporarily puts us back under Satan's control. Therefore, we cannot do the things that we would. Properly caught, properly bound and condemned!

But now Paul says, "If ye be led of the Spirit, ye are not under the law." In other words, if we are temporarily in unbelief, which has resurrected the lies of the independent self, we then suddenly remind ourselves of who we really are—Spirit bound and Spirit led, our self expressing Himself. We then say, "Wait a minute. Of course I am not an independent self feeling these pulls of Satan. That is his lie. No, I am a Christ-self." I do not deny or fight the reality of my flesh pulls (and those are precisely what my Elder Brother equally, continually had according to Hebrews 4:15).

I accept and recognize the reality of these flesh pulls, but I am dead to them in Christ ("always bearing about in the body the dying of the Lord Jesus" as in 2 Corinthians 4:10). They can shout at me by temptation, but have no hold or right to me (Rom. 8:12). I am alive unto God, a Spirit person and led by the Spirit. The only law on me is what I now instinctively

fulfill, that “law of the Spirit” by which I spontaneously do the things of the Spirit. Through Christ, the Spirit has replaced that old “law of sin and death” by which I spontaneously did the things of the flesh. So I go free—back to who I really always was. This is Paul’s definition of daily freedom under daily flesh-assaults or pressures. It is what James told us to be very thankful for—good constant practice in the application of our faith walk. We admit those lying pulls back to unbelief, but now we are spontaneously faith-conscious of walking as Christ as us. Therefore, we “stand fast in the liberty wherewith Christ has made us free” (Gal. 5:1). By admitting Satan’s right to pull at us through the flesh, we are also free to affirm our right to our faith-consciousness of being Christ as us. Thus we express Christ’s nature of love, joy and praising. We swallow up the negative pulls, or rather use those very pulls to express His pulls: love replacing hate; faith, fear; rest, strain; strength, weakness; self-giving for self-gratifying; and so on.

WE WILL REPEAT ABOUT THIS INDEPENDENT SELF

Because of its importance, and because it is the main reason for this whole “walking in the Spirit” sharing, I will address again what we do in meeting the assaults of the flesh. The answer is that we do not fight temptation or take condemnation for it. The very opposite. We recognize that the real temptation is to make me think I am the independent self that I am not. Then I am again “under the law,” yet cannot fulfill it, because independent self is really Satan as me (Matt. 16:23).

It is the sin of unbelief. What then do I do? I quickly recognize that the problem is not my having flesh-temptation, but rather my temporarily forgetting (2 Pet. 1:9) that I am no longer an independent self. Who I am is simply and solely an expresser of Christ in His nature.

Therefore, as quickly as I can, I accept the fact of being tempted, for we live in a totally tempting world. Accepting that, I don’t deny or resist the temptation. Instead, I resist the tempter (James 4:7) by saying, “That’s not me you are pulling. That’s only my outer soul emotions and bodily appetites, which of course are open to all that can reach me from your outer world (for his is ‘the spirit of the world’—1 Cor. 2:12). But I am not a bunch of outer responses: I am Christ as me. He is the real Self expressed by my human container self.” As I do that, I am in fact doing what Paul said in 2 Corinthians 4:10: inwardly recognizing my place of death in His death to those old pulls of Satan on my human self. In place of these temptations, I am seeing myself in my true self-relationship of Christ in me as me. As I do that, the consciousness of myself as a Christ-expresser swallows up the negative consciousness of Satan and his pulls on me. Satan flees (James 4:7). I resist him by replacing false belief in him by true belief in who I really am—Christ as me. Light swallows up dark. We don’t fight the dark; we recognize its right to exist, but we replace it by turning on the light.

Our danger, then, is not the fact that temptation pulls us. We shall always have plenty of that on all levels. The danger is that it tricks us back into

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.

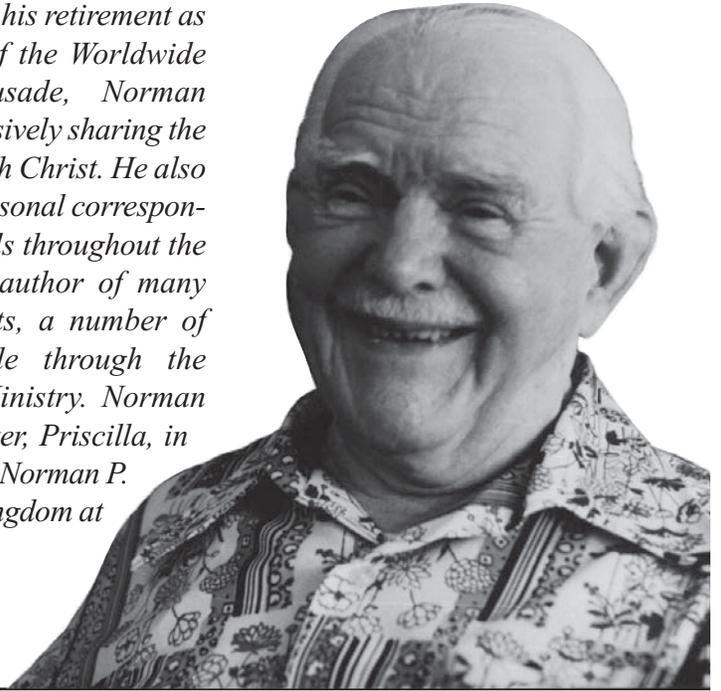
Belief in an independent human nature is Satan’s lie and the root of sin. Non-Christians are really Satan-indwelt, expressing his lusts (John 8:44), just as we have come to learn that Christians are Christ-indwelt, expressing His righteousness (2 Cor. 6:16). Humans have no moral nature of their own, 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!

thinking we are the selves who must respond to these pulls. But now we know that trick of Satan. We accept the pulls as normal and right on our humanity. And then we say, “That’s not my real me. Those are only pulls on my outer clothing of soul-body. My ‘me’ is Christ as me, and the light is on and the darkness swallowed up.” And if we are tempted to think, “But yes, we are constantly assaulted by the same things,” then we equally say, “And yes, that gives me continual practice in recognizing again and again who I am—Christ as me!”

—No Independent Self

For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He also carried on a huge personal correspondence with individuals throughout the world. He was the author of many books and pamphlets, a number of which are available through the Zerubbabel Book Ministry. Norman lived with his daughter, Priscilla, in Fort Washington, PA. Norman P. Grubb entered the Kingdom at 98 years of age.



Editor's Note

In this issue of *The Intercessor* we continue celebrating twenty-five years of the magazine and its mission to present the total truth of our union with Christ by reprinting some of our favorite articles which we believe best exemplify that mission.

Several of the articles included recount the history of the Boone Total Living Center and how a word of faith became a reality. In “Further Reflections of a 12-year old Scribe,” Scott Prewitt’s handwritten note describing his excitement as a young boy over the original purchase of property in Boone for a retreat center is reproduced. Scott has added updates through the years, as the retreat center came into existence and a team of folks moved to Boone, just as he and his family envi-

sioned. And in “Cookout in Boone,” Pat Mace details her vision of what “Boone” would mean not only in the lives of those who would move here, but for the spread of the total truth. Written in 1985, the year the first *Intercessor* was sent out from Boone, Pat describes a cookout—and what it took to make it possible for Norman to be there—on the very property that Scott wrote about.

Our lead article, “Free at Last” is a wonderfully practical look at how to handle the constant attacks of Satan to pull us into unbelief. Norman discusses the difference between temptation and sin and the opportunity temptation gives us to reaffirm our union with Christ.

The reviews of two books present further historical perspective on our heritage. Elliot Coatney reviews *The Cambridge Seven*, the story of the seven young Cambridge graduates who gave up position and fortune to dedicate their lives to the mission

field. Among these was C.T. Studd, the most famous cricket player of his day, who joined Hudson Taylor in China, spent years in India, and finally gave the last years of his life to evangelization in the Congo. His son-in-law was Norman Grubb, who joined Studd in Africa and carried on the mission after Studd’s death, expanding the Worldwide Evangelization Crusade into hundreds of foreign fields with some 1500 missionaries. Page Prewitt reviews Norman’s autobiography *Once Caught, No Escape*, which tells the story of this totally laid-down life. Page speaks of her personal friendship with Norman and the life changing impact he had on her life.

Page has continued to share the great light she received from Norman with others through the years, exemplified by “How It Really Works,” a transcription of a talk given to urge her listeners to move by faith beyond the children and young men stages of 1

John to the fatherhood level, knowing that Christ will walk out His sacrificial life through us in difficult circumstances. And in “A Pastor Writes to Page Prewitt,” she responds to a discouraged pastor with a clear and concise explanation of the lie of independent self.

Another letter that captures the heartbeat of the total truth is Steven Prewitt’s “The Simplicity of Seeing,” a beautiful and moving letter to a friend. In addition, we have chosen one of the thousands of letters Norman wrote, this one discussing the paradox of union with Christ, which

can only be understood by faith.

In “God’s Great Purpose by Us” Norman exhorts those who have ears to hear to see their “summit” calling as “sent ones” to spread the revolutionary truth of Galatians 2:20 to the world. Pat Mace echoes this battle cry in “A Call to Arms,” urging Christians to understand the seriousness of sin—Satan through our members—and fight for the truth and against his hold in our own lives and the lives of others. In an individual life this struggle is very real in “God’s Promises,” the anonymous account of an alcoholic’s

recovery through taking the truth for himself and how sharing his story can benefit those God puts in his path.

Finally, we include “A Tribute to Norman”—his own account of death as a necessary foundation for a resurrected life for others. We believe Norman was a shining example of the “mighty works of God through a human channel.” It has been our privilege to share his revolutionary words and the words of so many these twenty-five years, and we look forward to continuing to publish the truth of who we really are in the pages of *The Intercessor*.

A Tribute to Norman Grubb— *In His Own Words*

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

There is a background to the manifestation of the mighty works of God through a human channel. Underlying resurrection is death. Paul to possess all things had nothing; to make many rich was poor; to be powerful and wise had become foolish and weak; to be re-made had been broken. To share the intimate fellowship of a Saviour he went the way of saviourhood, “suffered the loss of all things,” “became conformable to death.” We know and can employ through the Spirit the powers of the world to come in the measure that we have died out to enslavement to the possessions, glories, ways of this world. It is a real death, as prelude to a real new life. The Lord Christ made some strange statements, such as that it costs some an eye or limb to enter the Kingdom, that a disciple must forsake all, must “hate” loved ones, posses-

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

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

God's Promises

by Anonymous

No matter how far down the scale we have gone, we will see how our experience can benefit others.

—*Alcoholics Anonymous*
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I see this promise like intercession before the fact. Because we have been there, we can reach others still at the bottom because we can relate to their situation and identify with their pain and shame. I had a hard time understanding how telling people my shameful past could cause them to see me as the light we are told to be in Matthew 5:14. Wouldn't my experiences harm my testimony? Wouldn't people reject anything I had to say just on the basis of what I had done? It took seeing it in action before I grasped the significance and the basic spiritual principle behind being a "living letter" as Paul calls us.

I came to Alcoholics Anonymous unaware of how far out-of-balance to the negative my "set of scales" was. I know from being raised on a farm how important balancing the scale is. The same scale that makes you can break you. However, I had enough worldly recognition on one side of the scale that I believed I was doing OK. I was sought after in my profession and I not only always had a good job, but was always receiving offers to relocate at greater benefits. But you know the old saying, "Give him enough rope and he'll hang himself." It was true. I made enough money to go into business for

myself, and the scale began to show where self-effort was leading. The scale tipped the other weight, and my enormous negative was exposed.

One by one I lost the positives—my farm, my job, my health, and finally my family. I was at rock bottom on the scales. At last I could see the damage I had done. I was aware of how my abuse had affected everyone else in my life. I was able to see this because of my sponsor. This man shared his story with me honestly and

I was still accountable for my choices to sin, but as I heard the truth of Galatians 2:20, that it was no longer I that lived but Christ that lived in me, it began to set me free, as the Scripture promised.

openly. He was vulnerable to me in an effort to help me, and it worked. As I heard someone else sharing a story so similar to mine, it was scary, but I also felt relief. I began to believe there was a way out. I couldn't make excuses about someone else, just couldn't understand what I was dealing with; he'd "been there, done that" and it felt like he knew my insides better than I did. Which he did, because he knew it had never been just a "me" that had done all those things, but a Satan-operated self. I was still accountable for my

choices to sin, but as I heard the truth of Galatians 2:20, that it was no longer I that lived but Christ that lived in me, it began to set me free, as the Scripture promised (John 8:32). My shame and guilt were easier to bear when I knew they were shared. A different kind of trust, a real trust, began to develop. In trusting me with his story, I was able to trust him with mine. I sensed the genuine interest this person had in me with no strings attached. I experienced the front end of the promise. I was one who benefitted from this man's past.

I was still scared to share my story, however, and I knew something was wrong. Then I saw the lie, which was the temptation to believe there was a self that should look a certain way; a self that could manipulate that image, and I could take at least some semblance of pride in what "I" had become.

Turning my life over in Step 3 showed me that I was only a container through which God would look any way He wanted to look. After all, I was His property, created out of Himself. If I went out and bought the wood and nails to build a bookcase, when I had finished it, it would be understood it was my bookcase to do whatever I wanted to do with it. I had purchased it for a price, and it was now my property, even as I "am purchased with a price" (1 Cor. 6:20) and am God's vessel. And any feelings, thoughts, or reasoning to the contrary are not a "me" trying to control; Satan tries to con-

vince me that I am a “me,” and that these same thoughts, feelings, or reasonings are my identity so he can use this vessel in rebellion against God.

So how are my past experiences to help others? When Christ purchased my spirit on the cross, He bought me lock, stock, and barrel. There was nothing in my past that did not now belong to Him, including my past experiences. Through His redemption, He can now take those experiences and use them as He wills. They are part of the package.

When Gideon placed his fleece before the Lord (Judges 6:36-40), he was giving us a picture of God’s patience and faithfulness in the way God responded to Gideon’s doubts and fears. We can know God better by seeing how He has worked in the pasts of others.

When David confessed his sin with Bathsheeba (Psalm 51:17), he

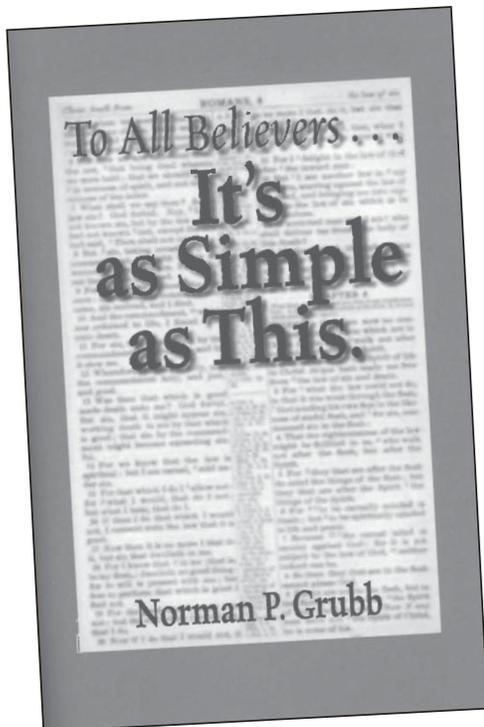
thought that God desired a contrite and broken heart. By sharing his fall into sin, he was not only an example of what to avoid, but an example of God’s faithfulness to forgive when approached with a contrite heart.

When Moses argued with God over his ability to speak to the people of Israel (Exodus 4:10-17), he gave a picture of God’s compassion. Though angered by Moses’ attitude, God still allowed Aaron to go with Moses.

When Abraham offered Isaac up as a sacrifice at God’s request (Gen. 22:1-18), he became an example that strengthens every one of us when we are faced with doing “the hard thing.” It’s hard to complain about your situation when you compare it to Abraham’s.

Not all of these examples sprang from sinking into sin choices. My choice to use alcohol to deal with life

instead of trusting the power of Christ in me—I was a born-again Christian—was a sin choice. But all of these experiences teach the truth of this AA promise—everything we do touches others, negatively or positively. When we use our experiences from the “for others” position of Christ living as us, they will be the light of Christ into a dark world, causing God to be given glory by men (Matt. 5:14). When we think our past experiences are something wrong with us that we need to hide, we are believing Satan’s lie of an independent self, and it negates God’s omnipotence—denying Him the power of being able to mean all circumstances for good (Rom. 8:28), and others are not freed from their own bondage to sinful pasts.

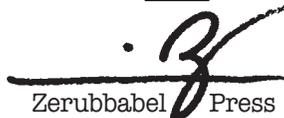


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Questions? & Answers!

with Norman Grubb from May-June 1991

Q. What does Ephesians 6:12 mean when it says, "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world"?

A. First of all, it's not "Oh, I'd better wrestle; all these things are happening to me here; I'd better handle them as if I'm just a human person." That's really independent self. You say, "Wait, I'm not independent. Christ is the victor and I'm expressing Christ-Victor. Stand in the victory and say to Satan, "You were knocked out 2000 years ago; I don't wrestle against you."

Q. How do you wrestle then?

A. All my wrestling is the affirmation of Christ. It's simply receiving, and I do that by affirming the facts of what Christ has done to Satan. That's the value of the Lanyon books—"Believe, believe, believe, you silly person." We have all the keys all the time. "Why didn't you believe when there was no bread?" "Why didn't you believe when you saw sickness?" What does faith mean? It means I'm saying He's the one who's got the thing in hand.

Q. That could sound like bread always appears and everybody gets

healed. What about suffering?

A. The answer is in Hebrews 11, where the whole of life is faith. There is a level of enduring faith. Some of the people listed in Hebrews 11 endured and suffered; but in it all, God was in the suffering and they took their suffering, even to martyrdom. Others lived in dens and caves, and the world wasn't worthy of them. Then there was Joseph who said "This is God in my situation, and I'm where God would have me be." So faith is the answer.

Q. What does it mean in Hebrews 12:26, 27 where it says God "removes those things that are shaken, as of things that are made, that those things which cannot be shaken may remain"?

A. The whole of Hebrews is shaken faith—saved people having shaken faith. Now we are here to have a confirmed faith, aren't we? How is it confirmed? By practice, and tribulation gives you practice and works patience. Patience is sticking at it, sticking about, sticking at faith. It means the trial of your faith and counting it all joy when you fall into divers trials. The trials force you to say, "God You're doing it." And faith works pa-

ience. God comes through. And you get matured in that operation of faith.

Q. What happens when someone doesn't see it that way, but gets shaken away from their faith?

A. My only sin is to move back to unbelief which means I'm believing more in Satan than God. Then I've been tricked into an independent-self outlook, which is unbelief as if I'm just a human person. I've slipped out of believing God and into independent, negative faith. Instead of being in positive faith that God is operating, there is confusion and you've got a little slip-off. You've forgotten you're Christ as you.

Q. How do I get out of this when I do it?

A. When you're not free inside, self's got you. That self is independent self. Somewhere you're crowded. You come back and say, "I don't understand this. All right, Christ, this is Your show. You meant it." And you begin to see where Christ is in it or wait until you do see Christ in it. There's a light in you. We walk in that light. When you walk in the light, you have fellowship with God and you're free.

God's Great Purpose By Us

By Norman Grubb

We are thankful, by God's grace, to be members of the greatly enlarging worldwide body of Christ. But we well know, after our own years of struggle and frustration, that the great number of the redeemed by no means "possess their possessions" in Christ, as completed men expressing our Complete Christ (Col. 1:27, 28). Jesus truly said, "Few there be that find it."

Our calling, therefore, is to share with all what the Spirit by the Word has made plain to us—that "fulfilling of the word" which Paul called his second ministry (Col. 1:24-28). Delivered from that lie of Satan that we humans were ever independent self-relying selves, his deceit of Romans 7:11 and Rev. 12:9, or that as vessels, branches, temples, or body-members, we had a nature of our own. We now know we were Walking Satans, indwelt by him and expressing his nature (Eph. 1:1-3; John 8:44), but now are Walking Christs, indwelt by Him and expressing His nature (2 Pet. 1:4; Phil 1:18). And this is a glorious fact only through our Savior's double work on Calvary: by His shed blood we are "dead to sins" (1 Pet. 2:24), and by His body death "dead to sin" (2 Cor. 5:14, 21; Rom. 6:10, 11). Thus liberated from the independent-self illusion (Rom. 7:17, 20), we accept ourselves with no further condemnation, and shout our liberation from the housetops (Rom. 8:1, 2). We walk free!

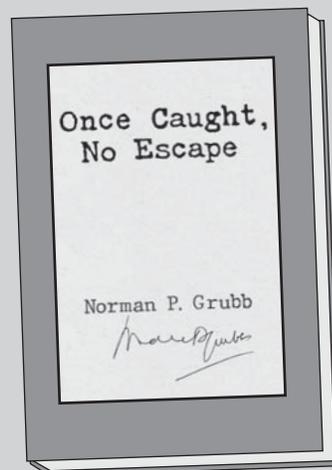
But then on to our summit calling—the third "father" level (1 John

2:13)—of being Royal Priests (1 Pet. 2:9). But again it is evident that not all God's people accept their highest privilege (1 Cor. 1:8-14). Not all move on by the Spirit from coming to the Cross (John 3:16), being on the Cross (Gal. 2:20), and then voluntarily "taking up the Cross" for others (Matt. 10:38). There is a discipleship preparation with a counting of the cost before we are apostles ("sent ones")—as Jesus said in Luke 14:26-33.

Then as "sent ones," in whatever outer condition of life, we move from a simple walk of faith to using the authority of faith (Mark 11:20-24; Heb. 11). We now know that God means and uses evil, not merely permits it (John 19:10, 11; Acts 4:27, 28; Gen. 50:20), and we no longer see two powers, but only one. Then our glory is to be lambs for others, dying that they

may live (2 Cor. 4:11, 12), even as Jesus was "the Lamb slain from the foundation of the world." We are intercessors, each called to fill specific gaps (Ezek. 22:30), paying the price in our bodies (John 12:24; Is. 53:12). We never stop till we gain the intercession, and faith is seen as substance (Heb. 5:8, 9 & 7:25)—Commission, Cost, Completion. Thus, we join Paul in his summit calling (Phil. 3:8-14).

These summit secrets of the grace and purpose of God lived out in the life of us the redeemed, not by false self-effort but by His enabling (Col. 1:29), we seek to share in the pages of this little magazine: also in our weekend fellowships, and in the coming Zerubbabel Center. We invite you to join us in our unstructured Spirit-fellowship. Ours is a churchwide, worldwide commission.



Norman Grubb's Once Caught, No Escape

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How It Really Works

by Page Prewitt

The following is taken from an address by Page Prewitt at a conference in 1986.

I love to be given the opportunity to speak. The Apostle Paul says: “Of this church I was made a minister, according to the stewardship of God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God” (Col. 1:25). So God does mean for us to speak to groups, and I love it.

But I am not fooled by what it accomplishes. It seems to me that very little ever seems to be caught and understood—resulting in a changed life—by listening to a speaker talk.

Where I see lives being changed is in what takes place when you and I give this message out to others in the one-to-one, day-in day-out relationships (whether by long distance or close at hand). People really seem to catch onto this message when they work through it with someone else.

I have run into lots of people who know who they are in Christ. But as a whole, our message at this time is most unpopular. Part of the reason, in my estimation, that the message has been so unpopular is that people have been taking bits and snatches of a total truth and have gotten stuck on just this point or that point or another point, and what they’ve got doesn’t come full circle into the total truth. And what they have isn’t working.

Cutting with Half a Pair of Scissors

I will tell you this: if this truth is not working for you, you don’t have the full circle either. What happens when you don’t have the whole thing and you have bits and snatches? What happens when you grab one part and miss another? It’s like someone says to you, “Here’s a pair of scissors, here’s a pattern, go cut out a dress.” The problem is, you see, you’ve gotten just one side of a pair of scissors and you can’t figure out why you can’t get the dress cut.

Time after time, the thing that I find the hardest is continually being asked questions and confronted with things that are half-truths. People will say, “Yes, I know Christ in me as me but I just can’t cope.” Or some variation like, “Tell me how to cope...tell me how to deal with my new baby...tell me how to deal with my new job.” Or, someone will say, “I haven’t had a job for six months, or two or three years; how can I cope with that?” And they just seem to want an answer for whatever their problem is.

If you’ve got a problem in your life and you haven’t caught on to the secret, you want to deal with the problem. For years and years, we’ve talked to each other, we’ve talked in our minds, and we’ve talked to other people about our problems and struggles. And that’s why we might think this message doesn’t work. Because concentrating on the problem just isn’t the answer.

You see, the way you begin to make this total truth work in you is that instead of concentrating on the problem (I just can’t cope), instead of saying “that’s not me,” you begin to focus on what I call the “front end of the sentence.”

Let me ask you—when we say something like, “I just can’t cope,” who are we talking about? Haven’t we many times said in our minds that the person we’re talking about is “just me” or “there I go again”?

But what’s the real truth about the “I” in that sentence? Isn’t it that there has never been a “just me” and that saying “there I go again” is just saying a lie about ourselves?

You never were, and you never will be, a “just me.” If

you are born again, you are a Christ/you—a union that can never be separated. You're not independent—that's Satan's lie, and the truth about you is that you're a Christ/I. So when you say the "I," if you leave it at "it's just me," you are not going to be able to make life work.

To say, "That's not who I am, I'm not a non-cope person" when you are thinking a thought like "I just can't cope," is still using only half the pair of scissors to cut out the dress. You've got to look back at the beginning of that thought to the very first word. You've got to see that the "I" you are describing is not "just me" and it's not "just Christ"—it's "Christ/you."

And if Christ and you are one, and that's who you are, then He's the One living the life. But then, do you just sit there when the negative thoughts come up and think to yourself, "This isn't who I am," and then expect Christ to live the life out? That hasn't been my experience.

You see, the reason we can get up and do the work and live the life...make the life work...do the hard stuff...do the things we've always wanted to do but were scared to try and thought we couldn't...isn't because we say, "Well, that's not who am, I am not..."

I think it's great for us to be able to say that about ourselves. It was wonderful for me to know that I am not a scared person. It was wonderful for me to know that I wasn't an idiot and a drip and all the stuff I had always thought about myself. And I'm sure it's been wonderful for you. But if you're going to move out, and get off your you-know-what, and start getting this truth into somebody else, you've got to catch onto the other side of the equation and say, "This (Christ/I) is who I am—this is me."

I woke up one morning thinking about all this, and thinking about the first time Norman spoke to us and said, "Take the 'ought' and 'should' out of your vocabulary." I wondered how it all fit together.

You see, when we are just starting out, and are just learning who we really are, it's wonderful to know we can take "shoulds" and "oughts" out of our vocabulary. It's a great relief. But it is just as glorious for me now to know that I can go somewhere when I don't feel like I want to. In the early days I didn't do things like that very much. Probably you wouldn't have either. We couldn't because we were just catching onto who we are in Christ, and we were living up to the degree of light we had been given. And we would say things like, "If God wants it done, He's just going to have to make me do it."

If you are born again, you are a Christ/you—a union that can never be separated. You're not independent—that's Satan's lie, and the truth about you is that you're a Christ/I. So when you say the "I," if you leave it at "it's just me," you are not going to be able to make life work.

Of course our big news is "the mystery which has been hidden from the ages, Christ in you the hope of glory" (Col. 1:27). But if you look a little further, here is what Paul's really all about: "And we proclaim Him, admonishing everyone and teaching everyone with all wisdom that we may present every man complete (perfect) in Christ. And for this purpose I labor, striving according to His power which mightily works within me" (Col. 1:28,29).

The book of 1 John talks about children, young men, and fathers. Or as I paraphrase it "babies, adolescents and grownups." And an adolescent, if

you've ever lived with one, just sort of goes with how he feels. He can start out the night with the full intention of studying, and then a friend comes by, and the next thing you know they've hopped in the car and they've gone. No more studying for tonight. But there comes a day when an adolescent has to grow up.

What do fathers and mothers do when the baby wakes up in the middle of the night? Do Mom and Dad go by their whims? Do they say, "Don't put 'should' and 'ought' on me, and don't put me under the law!?" No, of course not. They do what has to be done.

You see, when I got settled in who I was, I had to move on past the baby stuff (Hebrews 6) and the adoles-

cent stage, and pick up the “work” of a father. As a father, I am operating from the knowledge that Christ and I are one, and because this is me, the scary, bad word “work” isn’t a scary, bad word anymore.

Once you become settled about who you are, that you are in an inseparable union with Christ (Christ/I), then you can put those words back into your vocabulary. I’m telling you, I (Christ/Page) do a lot of “shoulds and oughts.”

My trip to England is a great example. When it was time for me to go, I wanted to stay home. I had been gone from home all summer already, and I was homesick. But, you see, I wanted to go to England; I knew I had to go, and there was a drive in me to go. And yet there was something else in me, pulling against the whole thing. While I was over there, I had to take it one day at a time—I couldn’t even count off the days as they went by—because I felt so homesick (everything being foreign around me didn’t help either).

What worked, what kept me going, was not just knowing that I am not my feelings—that goes without saying because Christ and I are one. But it wasn’t just saying, “I am not my feelings.” And it also wasn’t “just Christ” living out the life, doing the things, talking to people, and adjusting to a different culture, different weather, different language, and different food. If it was, I could have just stayed in bed with the hot water bottle they fixed for me and had a glorious time, and when it was time, He and I would have caught the jet and come home. The trick is, HE WALKS IT OUT IN AND THROUGH ME!!!!

The glory of the mystery is not just me and how I am and how I was made, and what I’m to do. And the glory of the mystery is not just God either. The glory of the mystery is the incarnation. Jesus Christ, THE PERSON OF GOD IN ME, IN MY BODY.

So it’s not just me. And it’s not just Christ. It’s me

dying, and then Him living out the life through me. The dying for me comes when my feelings rise up, and the enemy (who is outside of me) yells at me, trying to get me to believe that my feelings are me. Then I come back at him with the knowing, a subconscious consciousness, that says “but that isn’t me (Christ/me).”

The reason it’s a death to you and a death to me is that He does the work out through me, through my humanity—my soul and body. He walks this life out through me. He walks it out through you. And the dying is me living from the reality that it’s He living, walking, and doing

through me. And because of that, you and I can do our “oughts and shoulds.”

People, we’ve got to keep moving on. We’ve got to begin to pick up the work of the Father and take up His burden to present “every man complete (perfect) in Christ.”

You and I need to ask ourselves: “Do I really know this message? Can I work it in myself to the point that I can work with another human being, a God-creation, and see this same truth come forth and lived out in that person?” That’s what Paul meant when he said: “For this purpose I labor, striving

according to his power which mightily works within me” (Col. 1:29).

When he started Campus Crusade for Christ, Bill Bright said something like this: “You’ll know that someone’s conversion is real when you see them giving out this new life in Christ to someone else.” It’s that same principle that we’re talking about here: knowing our union with Christ well enough, that not only are we working it in our own lives, but we’re helping others work it into their lives. That’s what I believe God has called us to do.

My challenge to myself, and to you is, “Do you know it that well? Can you make the life work enough in you so that you can pass it on?”

The glory of the mystery is not just me and how I am and how I was made, and what I’m to do. And the glory of the mystery is not just God either. The glory of the mystery is the incarnation. Jesus Christ, THE PERSON OF GOD IN ME, IN MY BODY.

A Call to Arms: 1993

by Pat Mace

A few months ago a friend of ours was staying at our house while on leave from basic training. A musician, he had recently joined the Army to play in the band. I was very interested as I listened to his stories about basic training because I realized that being in the United States Army was no different than being a part of God's army. The training is built on similar principles. The main objective is to take many individuals, each unique, coming from varied abilities, backgrounds and life experiences, and shape, discipline, mold, and train them to operate and function as one machine.

One story he told was how all their identical black shoes were thrown into a huge pile in the middle of the room when one soldier forgot to put his away. When there are rules to be followed, no one is on their own. Each person's conduct affects everyone who is part of the group. The consequences of it taking several days to completely sort out the shoes would probably keep someone from neglecting that task again. Each person must learn to be a dependable, reliable soldier, always putting the needs and objectives of the group above his own. The reason this is so important is that when they are in the heat of battle, each one knows that his backup is there, that he can always count on his fellow soldier.

Paul entreats Timothy to endure hardness as a good soldier of Jesus Christ, not to get caught up with the affairs of this life, and tells him the way

to win is to play by the rules God has established (2 Tim. 2:3-5).

One difference I see between the two armies is the ability to define our enemy. Military enemies are not always so easy to recognize, but the Bible is very clear about the enemy of the Christian. His name is Satan, also known by many other names. The strongest attack that we in God's army can wage against Satan is to see his big lie for what it is. His lie is that he is self-operating and independent from God, and that we humans are also independent, self-operating selves.

The biggest foothold that Satan has held in the world has been by our believing his lie that we are just us, living our own lives. Because of this belief, Satan could hide out "no holds barred" in the lives of non-Christians ("they are by nature the children of wrath" Eph. 2:2-3). He also hides out in Christians' lives ("And that they may recover themselves out of the snare of the devil, who are taken captive by him to do his will." 2 Tim. 2:26), keeping them from being all that they were created to be: containers and expressers of the pure life of Christ's Spirit.

C.T. Studd, in his little booklet, "The Chocolate Soldier," says that all true Christians are soldiers of Christ, but those not willing to go to war are chocolate soldiers, dissolving in water and melting at the smell of fire. He then traced one after another of the heroes listed in the Bible, from Noah to Paul. Each one of these men, in vari-

ous circumstances, faced hard obstacles, often life-threatening, to walk out the life of God in them. With the light they had at the time, they trusted Him no matter what He told them to do. Imagine the ridicule Noah must have received as he hammered away on the ark for over 100 years; or the pain Moses felt when he came down from Mount Sinai with the Ten Commandments, only to see the impatient people worshipping a golden calf.

Down through the centuries, other soldiers have risen to the call of battle. One that stands out is Martin Luther, who brought out the great, vital truth of salvation by grace, long lost to church dogma. Countless others have taken that same salvation message to vast areas of the world who had never heard of Christ.

C. T. Studd was most qualified to write about chocolate soldiers because he certainly was anything but. Literally giving up fame (he was one of England's premier cricketers) and fortune, he set out as a young man, one of the famous "Cambridge Seven," to join Hudson Taylor's China Inland Mission to take the gospel to China. Later on he went to India, and finally, beginning in 1910, when his health was nearly spent, his last twenty years were consumed with getting Christ into the hearts and lives of the natives of central Africa. Norman Grubb, in *C.T. Studd, Cricketer & Pioneer*, says about Studd "Penniless, turned down by the doctor, dropped by the Committee, yet

told by God to go, what was he to do? 'The only honest thing.' Once more he staked all on obedience to God. As a young man he staked his career, in China he staked his fortune, now he staked his life. A gambler for God!"

But the call to battle is not some special appeal made only to a few chosen people; it is the call proclaimed to all who will hear and take it as their own. We are vessels, temples, and containers of the living God and our part is to recognize that fact and trust Him to live His life out through us, and as us. We do not know what God's plans will be for us, how His Life will live out by us. That is part of the adventure and thrill. It probably looks very ordinary, but we know it is actually Christ living.

Once again, the battle is with Satan. We rescue first ourselves, and then others, from Satan's lie that we are self-operating and can run our own lives. The reason that it is a battle and so serious is that when we believe we are just ourselves, it is actually Satan operating us in some self-for-self way. That is his hold on humanity. It must be broken.

So, how do you join the front line? Step right up and take your place as a soldier of Jesus Christ because you are one. What a privilege!

Christ's Nobodies

"Believing that further delay would be sinful, some of God's insignificants and nobodies in particular, but trusting in our Omnipotent God, have decided on certain simple lines, according to the Book of God, to make a definite attempt to render the evangelization of the world an accomplished fact. For this purpose we have banded ourselves together under the name of 'Christ's nobodies,' otherwise 'Christ's Etceteras.'"

"The Etcetera Evangelist must be a man of God and not a child of man. He is not the salaried servant of the Etcetera Committee. He is a servant of Jesus Christ with Whom he has settled terms of agreement already. He knows no other Master. He has not the ghost of a doubt about God supplying his need; he carried his chequebook with him always, and has no fear of the cheques being dishonoured. If death overtakes him on the battlefield, he knows such to be a special mark of Christ's favour, Who has thus honoured and promoted him sooner than he had any right to expect. As he looks to God to supply his needs, so also shall he look to God for his guidance and shall obey Him.

"Too long have we been waiting for one another to begin! The time for waiting is past! The hour of God has struck! War is declared! In God's Holy Name let us arise and build! 'The God in Heaven He will fight for us,' as we for Him. We will not build on the sand, but on the bedrock of the sayings of Christ, and the gates and minions of hell shall not prevail against us. Should such men as we fear? Before the whole world, aye, before the sleepy, lukewarm, faithless, namby-pamby Christian world, we will dare to trust our God, with His joy unspeakable singing aloud in our hearts. We will a thousand times sooner die trusting only in our God, than live trusting in man. And when we come to this position the battle is already won, and the end of the glorious campaign in sight. We will have the real Holiness of God, not the sickly stuff of talk and dainty words and pretty thoughts; we will have a Masculine Holiness, one of daring faith and works for Jesus Christ."

—C.T. Studd

“Once Caught, No Escape”

by Norman Grubb

A book review by Page Prewitt

I met Norman P. Grubb when my youngest son, Scott, was a toddler. Scott celebrated his 22nd birthday January 28, 1991, so you can see that my association with Norman has been for more than a few years. It has also been more than casual. Norman has played a very vital part in my life, as vital as anyone I have ever known and as vital, I am sure, as anyone I will ever know.

It has been exciting for me to reread his autobiography, *Once Caught, No Escape*. Through my many years with Norman, I have heard most of the stories firsthand. They are always a thrill to me, and I never tire of them. This was again the case as I reread *Once Caught*. It is now a joy and a privilege for me to comment on this life story of my great friend and teacher.

I bought my first copy of *Once Caught, No Escape* at the conference where I first heard and met Norman some 20-plus years ago. I was left knowing three very important things after first hearing him speak (I understood very little of what he said because he spoke fast and with a thick British accent):

1. *What he said included, but went deeper than, the basic truths I was accustomed to hearing from other evangelical Christian teachers.*
2. *I knew he was God's man in a*

very real laid-down-life way.
 3. *He was extremely intelligent and thoroughly knew his subject, and he knew things that I had never heard about before.*

I was caught! Caught because I wanted to know what this God person, who was no dummy, knew about life in a way neither I nor anyone else I listened to or read knew.

I began my quest immediately! Before I left that first conference, I bought four of Norman's books, including *God Unlimited* and *Once Caught*. *Once Caught* was the only one I could read with ease at that stage of my enlightenment. The others were beyond my grasp.

I was caught by *Once Caught* from the beginning, and it is of even more interest to me today, since I am more acquainted with England now and have a better understanding of that part of Norman's story. (Norman is, of course, English, and some of the places and customs he wrote about have a life to me now that they didn't at my first reading.)

The book helped me know this man that I had heard speak only once and had met only casually. I don't mean that the book merely let me know things about Norman, as interesting and exciting as every detail of his life story is. Somehow through the pages of this book, I came to know his heart, his insides, what made him tick.

I saw that he had become a Christian at about the same age that I accepted Christ as my Savior (17 or 18). From that day forward Norman was dead serious about God, and God was serious about Norman.

Each incident recorded in this book connects with the one preceding it and with the one following it. These stories show a progression of a life where God, given the chance by a willing heart, could take the life of an ordinary person and build it into the life of a giant in His kingdom—a life that may not look very giant-like from the world's view, where fame and fortune are marks of greatness, but a life from God's view that has been poured out to gain for the Heavenly Kingdom a hundredfold more than any loss or sacrifice Norman suffered in his earthly life.

God, in his loving generosity toward me, did not let me be satisfied to know this man only through his book. I have been privileged to know him face to face. It has been my blessing and joy to find that he is everything and more than what I caught of him when I first read *Once Caught*. Norman has been a great light to me, ever pointing me inward to find there the Father's kingdom and His beloved Son my Savior.

I found through Norman's guidance, always backed by the written

The Cambridge Seven

The Privilege of Sacrifice

A Book Review by Elliot Coatney

“Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.” – John 12:24

It was a training ground for the young men who would one day run arguably the greatest empire in history. It was home to the wealthy, the elite—a few thousand young men of class and stature destined to inherit family fortunes, titles of nobility, and the responsibility to manage this empire that included roughly one quarter of the world’s land and population. This was the Cambridge University of late Victorian England.

It was in 1885 of this period that six young Cambridge men—C.T. Studd, Stanley Smith, Montagu Beauchamp, brothers Arthur and Cecil Polhill-Turner, and William Cassels, along with D.E. Hoste of the elite Woolwich Military Academy—gathered together for their final departure to the mission fields of China.

Ages 19 to 24, these were already men of peculiar distinction: son of a baronet, internationally acclaimed cricket player, distinguished Varsity oarsman, and two highly-regarded officers of the

Royal Artillery and Queen’s Bays. These were handsome, dashing men, winsome and charming, and while along with their peers, they were being groomed to inherit an empire, these young men set their eyes on The Kingdom.

John Pollock’s *The Cambridge Seven* tells the story of these young men during their years at Cambridge. It tells how each determined to leave the comforts and privileges of England for a strange godless land fraught with ignorance, idolatry, violence, disease and all manner of hardships. In doing so, the Seven not only reached thousands in China with the Gospel; they fanned the flames of a revival in their own land that reached thousands and undoubtedly led many to lives of missionary service.

The Cambridge Seven is based largely on the diaries and personal papers of the seven, and this perspective allows us to see beyond the storyline itself and into the hearts and minds of these young men. We read of doubt and failure, conviction and victory; spiritual conversations over breakfast or into the wee hours. We read of ministry work in the

slums of England, preaching to the passing gentry at Hyde Park Corner, or handing out tracts to fisherman on the coast of France. Of no less importance, we get a glimpse into their daily lives—Stanley Smith and Monty Beauchamp spending afternoons of their winter break at the Studd home, ice skating in the park with the three Studd brothers. And in it all we see God working out His amazing and perfect plan.

As with nearly all men of faith, the Cambridge Seven had great Christian influences in their lives. All seven came from strong Christian homes, some of them fervently evangelical. And still much of England was tied to a “respectable” and dead faith bound by centuries of tradition. Yet this was the period in which American evangelist D.L. Moody was breaking through this dead faith as he swept across Great Britain with his powerful crusades. Speaking passionately of the wages of sin and the glory of redemption through a saving relationship with Jesus Christ, Moody was drawing thousands to hear him speak, and he had a great influence at England’s universities.

Indeed, several of the Cambridge Seven came to a personal relationship with Christ through D.L. Moody crusades, and all were deeply affected and motivated by his work.

Ultimately, it was the influence of Hudson Taylor and the China Inland Mission that he pioneered that led each of the seven to China. Interestingly, Taylor's influence on one of the seven began long before any of them were at Cambridge. Hudson Taylor was a guest at the Beauchamp home where he brought a pigtail and chopsticks back from China and made no small impression on little Montagu Beauchamp who was only five at the time.

It is not unlikely that each of the young men shared D.E. Hoste's experience of being deeply influenced by Hudson Taylor's booklet "China's Spiritual Needs and Claims" that spoke of China's hundreds of millions "utterly and hopelessly beyond the reach of the gospel." Each of the Seven would eventually interview with Taylor before acceptance into the China Inland Mission.

Of special interest to readers of *The Intercessor* will be the accounts of C.T. Studd, the All-England Cricketer who would later found the Worldwide Evangelization Crusade. C.T. Studd was the father-in-law and, in many ways, the spiritual father of Norman Grubb, founder of Zerubbabel Ministries. Pollock writes of Studd: "The departure [of the

Cambridge Seven to China] was not to be quiet and casual. For a spiritual conflict in the heart and mind of the most brilliant cricketer of the day was about to be resolved with incalculable results for Smith, his friends, and the world."

Indeed, it was Studd who would become the figurehead of the seven. Once he transferred his passions from cricket to Christ, he never looked back. As he was in later life, Studd at 22 was tireless, fearless, and uncompromising



with God's word. Though in Pollock's estimation, Studd was perhaps the only genius among the seven, he was not eloquent. And yet it was Studd who would often touch off rapturous response from crowds of undergraduates with his plainspoken but heartfelt testimony. We can easily see the makings of the man who would go on to write "The DCD."

Perhaps because of its reliance on diaries and personal papers, *The Cambridge Seven* can be difficult to follow at times. The book is comprised of a somewhat loose

collection of vignettes scattered through time, and these vignettes include a broad cast of names and personalities. While this narrative technique is an effective and enthralling way to tell this marvelous story, it might prove helpful and rewarding to readers to become familiar with the biographical notes on members of the Cambridge Seven and to quickly scan the book before reading it.

The thrill of *The Cambridge Seven* is that we see these young men as more than historical figures.

We see them as they were—exciting young men with dynamic lives and great passions. These were not lofty intellectuals or eccentric religious types out of touch with the world; these were young men of privilege with the world at their feet. In the world's eyes, the seven had everything to lose in going to the mission fields, and yet the Cambridge Seven saw their true privilege in life exchanging their earthly stations for service to Christ.

While *The Cambridge Seven* is a glimpse at a part of God's master plan worked out through the lives of seven bold young Christians, the story of *The Cambridge Seven* begins, according to God's economy, with a death—the death of Harold Schoefield, companion to Hudson Taylor and one of God's grains of wheat who "fell to the ground" in intercession for China and in a hope that would find fulfillment in the seven who became The Cambridge Seven.

Cookout at "Boone"



by Pat Mace

One of the major events and highlights of our 1985 summer conference was an evening spent at a cookout. You may wonder why I would call grilling hotdogs and roasting marshmallows a major event. Let me digress a bit and explain.

Three years ago, while at a similar conference in Hixton, Wisconsin, we learned that the Hixton retreat center was being sold. Surfacing during that week was a desire among those there for something to replace Hixton. But we wanted it to be more centrally located and accessible year-round. We wrote a statement to that effect, with everyone signing it, including the children. That was a general word of faith. But it was Tom Prewitt who saw the vision of it becoming a specific commission and that it was by him that God was going to bring it into manifestation. So he and his wife, Page, along with Jerry and Pat Fuller, have taken this as their personal commission, first of all to find the land and then to proceed step by step with all the necessary details of building a retreat center.

This beautiful piece of property is located near Boone, North Carolina—right off the Blue Ridge Parkway—about a half-hour's drive from the center where we were holding our conference in Blowing Rock. At the onset of our time together, plans for the week were announced, includ-

ing an evening to be spent at our property having a cookout. I was thrilled with this idea because it would also include the children and give them a chance to step their feet onto something that will touch them and be a part of their lives. You see, the place that we lovingly refer to as "Boone" is far more in my mind than a physical piece of property. The beauty of the mountain view is breathtaking; the woods and the meadows with flowing mountain streams are exquisite. But that is not the heartbeat, the throb, the intent of Tom's vision. Once we know the only total truth there is—Christ living His Life as us, the intercessory thrust of our lives is to reproduce that in others. It is the answer that soothes every cry of every aching heart, and the set purpose that I envision for "Boone" is to be that center from which Life can proceed to all who desire it. We are out for the world to know the glorious freedom for which they were created. I do not know the various aspects that will entail, but God has already enlarged our believing to encompass many other facets.

As our week progressed, many obstacles arose about taking everyone to the property, and it was decided to take only the adults and to completely drop the idea of a cookout. The parking would be a problem since we had 77 people to take; the grass was overgrown; there was

nowhere to sit, etc. But Page and I decided that we would go and inspect things for ourselves and decide how we could overcome the obstacles. Our first concern was how to drive Norman Grubb to the top of the property. Since Norman was a few weeks short of his 90th birthday, and since a part of the road was washed out, we had a problem. Norman could not walk up there and we could not get a car up. Page and I carried rocks to fill in the road so her son's four-wheel-drive car could make it. All other conditions were less than ideal, but we could live with them. Then, as we were leaving, we drove up a drive near our property to an RV campground just being opened. There was everything that we could possibly need: tables, fire rings, wood, water and plenty of parking space. The people there were very gracious to us, offering us the use of all their facilities. Isn't that the way God is? He gives us more than we could ask or think. So the cookout turned out to be a huge success.

After eating our dinner, we walked up to the top of our mountain where the main building will be. Some words were spoken, we joined hands and sang together. Back at the campfire, as Norman sat and pulled sticky marshmallows apart so that we could all enjoy "S'Mores," Fred and Jan Pruitt led us all in a wonderful songfest.

A Pastor Writes Page Prewitt

Dear Page,

Does it seem strange to be hearing from me after all this time? I am sure you are wondering. However, there is a good cause. I have been here 33 years now and the pressures have been exhausting. The size of the church, the size of the staff, the usual crises in people's lives that require compassion and energy, my own needs and family life, plus my drive to succeed, and also my concern to be super-responsible, all add up to a miserable existence at times and it is all frequently exhausting.

Now you know I know what we know. Besides myself and my wife, who encourages me sometimes to "be who I am," there is little fellowship in the deeper things of our faith. As a result there is often frustration in the working out of this glorious truth. I noticed in your report from Britain [see Sept/Oct 1986] that many there were having the same problem. It was your response in *The Intercessor* that prompted this note. I forget—lose sight of—believe the big lie—or get out of perspective the truth of Christ/I. It helps me to have someone say it to me for a change. Thank-you.

I have come to realize that Christian perfection is not the same as human perfection. That is something to get fixed in your soul. And I have to keep before me the words of a song by Crosby, Stills, Nash, and Young, called "Suite: Judy Blue Eyes." They said, "don't let the past remind you of what you are not now." In other words, do

not let the past Satan/spirit union remind you of itself while you are now in this new Christ/I union. The past will always try to remind you of what you are not now as a new creature.

I appreciate *The Intercessor* so very much. Grace, peace, and love to you and all the saints and the precious forms of Christ.

Much love,
Henry

Answer from Page:

Dearest Henry,

I wouldn't take anything for hearing from you—joy upon joy!! Thank you so much for taking the time to write.

It does get hard, doesn't it? (Life, that is!)

All of it is the Father's love coming in the form of pressure to make us have to live from more than a "just me" consciousness. These pressures, of course, have pushed some of us to the seeing of ourselves as "Christ/I," and we have begun to live by faith in the fact that this is who we really are. This "Christ as me seeing" and knowing has given us great release and a true experiencing of Romans 8.

The thing that has been the new flash of light and LIFE to us in the last couple of years has been the truth about the self not being independent and what that lie really is and does. Of course, we know that we never have been independent—it's either "Christ/I" (Christian) or "Satan/I"

(non-Christian). The Satan/I lie that we were ever independent was Satan's lie from his fall and is in fact the "original sin"—"I am independent, I am equal with God, I am God to myself." These, his lies, have infected man from Adam's fall. If all independence is really Satan's lie, then all independent believing is really still his lie and therefore his stuff.

The one capacity that we have is our inherent freedom. This freedom is the same freedom that is in God, and it is the source God being forever "other-love." With that capacity I either receive or reject the truth. As I live, believing it is He as me, then that is "faith living" and that "faithing" of the truth gives Him the reins of my humanity—body, soul, and spirit. This means that the manifested life of me is Him. On the other hand, if I begin to, without realizing it, see myself as an "alone/I," "just me," then Satan's lie has caught me. It is from this crack of unbelief that he enters, "stage right," and begins to do his stuff, using my members (soul and body—sin in his members, Paul says).

The Bible says that "everything that is not of faith is sin." Faith in what? God, and the fact that He lives my life and it is not just me. Unbelief is the sin that I commit. (Everything that is not of faith is sin.) The manifestation that follows, as a result of my wrong believing, is really Satan. The deeds can appear to be good or bad. Much of the upset and turmoil that we

continued on page 28

Further Reflections of

We are reproducing Scott Prewitt's account, written when he was only 12, of the purchase of Zerubbabel's Boone, North Carolina property in 1982, as well as an

update nine years later when he was 22. He has added these further thoughts twenty-three years after "Boone" became a reality—"the substance of things hoped for."

The Record of a 12-year-old Scribe

September 2, 1982

Scott Prewitt is the youngest son of Tom and Page Prewitt of Jackson, Mississippi. Today Scott is 21 years old and just graduated from The University of Mississippi, affectionately known as "Ole Miss." Scott majored in political science and economics, held several offices during his four years there, and was one of eight seniors named to the Ole Miss Hall of Fame, the highest honor a student can receive at the university.

Nine years ago, when Scott was only twelve, his parents and their close friends the Fullers made the decision to buy the property where our Zerubbabel Total Living Center will be built. At the time, a conference center was envisioned. Now we are believing for much more.

Realizing even at twelve years old that this was a major step of faith, Scott went off by himself and recorded the account of this decision. We have reproduced Scott's account (right), cross-outs, misspellings and all. It's quite a record for a 12-year-old, don't you think?

Scott's dad, Tom, is a trial lawyer, as some of you may know. In fact, Tom's expertise is in construction law, which has been only one example of the Lord's perfect provision. If you look carefully at Scott's written record, you can see pretty good evidence for the fact that even at twelve he was a lawyer's son in where he writes, "2 to 3 weeks later, my father and mother went to Boone to look at the said property!"

Sept. 2 1982. Today we made definite plans to buy a piece of property in Boone, North Carolina for a new location for the Union Life Retreat Center. This year was the last year that Union Life could use the Retreat Center in Huston, Wisconsin. It was being converted into an Alcoholic Rehabilitation Center. In Huston of 1982, everyone was discussing about getting a new retreat center. It was then my father Thomas W. Prewitt, felt he would have a big role in finding & developing a new location. The people at Huston, Ron Mace, Virginia (Radar) Drimos, Judy Dume, and others looked at a map and decided that Roanoke, Virginia would be the best location because of location for convenience & cool mountain weather. Then we

looked for a lot of property in Roanoke. No property in Roanoke was suitable. So we looked for a place in the mts. in either Virginia or N. Carolina. 2 to 3 weeks later, my father & mother went to Boone to look at the said property. They both loved it & felt at that time that that was the place, appointed by God for it to be. 2 week later, my father went alone & met Jerry & Patsy Fuller (close friends in D.C.) & they looked at the property. Mr. Fuller didn't like it the first time but went back several times & began to feel that that was the best place for it to be. Tonight, I turn Sept. 2, Mr. Fuller called & agreed that it was to be purchased. We were all ~~was~~ excited & thrilled you have a new Union Life Retreat Center

a 12-Year-Old Scribe

Age 22

January, 1992

Although it was over nine years ago, I can remember the circumstances surrounding the search for a new conference center very clearly. I had been going to the old conference center in Hixton, Wisconsin since I was 8 years old—the last year being when I was 12.

Back then, I had little to no understanding of the Christ-in-and-as-me reality. The kids at those conferences weren't really taught the message. We just hung out, fished, swam, and basically stayed out of the adults' way. So my memories of conferences way back when had nothing to do with "the secret hidden from the ages." I know the adults really enjoyed it, but I always thought it was strange how they loved to listen to this funny little British man with such a foreign accent [Norman Grubb] that I couldn't understand a word he was saying.

What I enjoyed about it most (besides the great fish we would catch in the lake behind the building) were the friends I made. Many of the folks I met and made friends with those summers are still my good friends today. I met the Mace family of Baltimore, Maryland there; and today, nine years later, Robyn, Kari and Julie are still my best friends, and Robyn and I now serve as coeditors of our youth magazine, *Z-News*.

It was at the conference center that last year in 1982 that I found out this would be the last year we would be seeing the Hixton center. At the time, what I saw was not the loss of a place to meet and spread the word of Christ union. All I knew was that I would be losing the opportunity to meet with these new friends I had been getting to know for those five summers. It made me mad to think that this thing I loved so much was being taken away from me.

So, discussion that summer turned to the possi-

bility of finding a new location to have a retreat center. And so it was done. The purchase of the property outside of Boone, North Carolina, was the first step of this monumental undertaking. I knew that day was very important, and that's when I wrote the journal entry (in my original 12-year-old scrawl).

Today, nine years later, I look back and thank God for that vision of building a new conference center. I never knew back then how the fire of the Christ-union reality would totally consume me. It wasn't until I was 15 that I first started to understand no independent self; but since then, my life has been totally given to Christ for Him to live His life through me. I have been completely immersed in the Zerubbabel ministry through attending conferences all across the USA, writing for *The Intercessor*, attending summer camp, keeping up with my "long distance" friends and now being a youth leader and *Z-News* editor.

What I saw for a conference center nine years ago and what I see for it today are very different, but the common thread of wanting a place of our own where we can all get together at any time is still there. Now what I see as the most important work that will go on there is spreading the secret of Christ to the whole world.

So many jobs will have to be done. Holding conferences and just keeping the building in good shape will be important, but that's just the tip of the iceberg. *The Intercessor* and *Z-News* will be published there; our Teacher-Share outreach and "traveling conferences" will originate there. I know the youth ministry will continue to grow there. And I'm sure that there will be new elements of the ministry that will be created once we move in.

The most important thing about the Boone center, though, is the help that will be available there for anyone who wants it. I can say from firsthand experience that what we know fixes lives. It is life! My dysfunctional family has healed together, and I have watched

and been involved with many other families that have done the same. Healing comes at the hand of other Christ people who work with a family, a married couple, friends or even strangers who need help. The Zerubbabel Total Living Center in Boone will be a place where anyone at anytime can come to hear Christ's word and understand what it means to live a spontaneous life.

This is how I see the Center today. I would never have understood any of this nine years ago, but all things come around by God's time. It was a huge leap of faith for me to believe that God would make His supply of \$2.3 million available by next April 15. Even today as I write this, it scares me to death. It just seems like so much money to me. But I must answer the temptation of Satan's unbelief, and faith into who I am and Who is the supplier. I continue to say and know that faith transforms the most unlikely thing into reality.

I can't wait to see everyone at the new Center in a couple of years!

Age 36

2005

It has been nearly twenty-three years since I scrawled this first hand-written account of the acquisition of property for our Total Living Center. I still write today with the same nearly unreadable handwriting. Fortunately, today I can write this update on my laptop computer and email it to our magazine publisher. To a then twelve-year-old, twenty-three years seemed like a lifetime. Today, looking back, the past twenty-three years have gone by very fast, but so much has happened in my life and your life and in the world around us. Yet, the vision I shared about a new conference center has remained the same.

Our local fellowship of believers lives in and around Boone, North Carolina. Boone is tucked away in the northwestern mountains of North Carolina, close to both the Virginia and Tennessee bor-

ders. We enjoy four wonderful seasons here. The summers are bright and cool. We count on the afternoon temperatures to be fifteen degrees cooler than Charlotte and Greensboro and Raleigh. The fall colors here are magnificent, and many folks from all over travel the Blue Ridge Parkway to see the leaves put on their show. Our winters bring us cold and snow, and many of us here enjoy snow skiing. And the springs, though short, are fabulous with the warm days, chilly nights, and the beautiful blooming rhododendrons.

I thank God that He picked up me and other family and friends and put us here in Boone. He has blessed us with a beautiful place to call our home for thirteen years now. But more importantly, God has blessed me with an awesome opportunity to serve Him through the vision of a Total Living Center in Boone. We continue to hold conferences and camps here in Boone as well as outreach ministries with other union believers around the United States and the United Kingdom. My passion and calling in particular has been for young people.

I love working with the youth here in Boone as well as those I see at summer camps and other conferences. Fifteen years ago I pledged my commitment to be the youth leader for our ministry, and God still has me working there. We put on a great summer camp here in the Boone area every year. The youth that attend always look forward to this time of fun and exciting activities as well as great Bible teaching. I also am charged with the organization of Sunday school services for the children who are part of our local fellowship. We meet every Sunday morning for singing, praise, and worship. Then my team of adult youth leaders and I divide the youth group into age groups and teach them the Bible. The children know from an early age that Jesus Christ loves them and gave His life for them.

Most recently, God has given me a new opportunity to teach and preach the Gospel of Jesus Christ. My family and I own a restaurant in Boone, where we employ quite a few high school and college students. Boone is home to Appalachian State

University, which has an undergraduate population of 12,000 students. With all of the contact we have with these young people in our business, several of us were burdened with the desire to minister to them beyond the four walls of our restaurant. So, we began a Bible Study group for these high school and college-aged young people. We meet on Sunday evenings in someone's home and fix a nice meal. I am always amazed at what an incentive a good home-cooked meal is to bring these young people to a Bible Study. We then sing praise and worship songs together and end with a Bible study series. Currently, we are working through the Gospel of John. I am so blessed and fortunate to be able to work for God's Kingdom with these many ministry outreaches!

Looking back over these years, I now reap two particular rewards. First, I have the privilege of being the youth leader for my nine nieces and nephews. They are exciting and active children, and God has blessed me by keeping all of them in my life, nearby and in a close family environment. Secondly, several of the youth that I was a leader to fifteen years ago are now part of our youth leader team. I feel great satisfaction looking at them and knowing that God had me play a role in their spiritual upbringing. Now, I get to see them become spiritual leaders themselves and know that they have the same opportunity that I have had.

Twenty-three years have passed since I wrote that first account of finding a new home for our ministry to share the 'mystery, hidden from the ages, of Christ in you, the hope of glory.' Though much has happened since then, my single fundamental desire to teach and be part of the ministry has remained a constant for me. Who knows what the next twenty-three years will bring? God certainly does, and I eagerly wait to see what I will be reporting to all of you then!

Scott

The Simplicity of Seeing—A Letter

I have thought a lot about God and where I fit into His plans. It's so easy, this union with Christ. It was easy to understand when explained, but to believe it and live it took some time. Finally, after two and a half years, I understood one thing—that all it takes is faith. It's that easy. There is nothing you have to do or sacrifice. The verses were shown to me (mostly in Paul's letters), and as soon as I opened my mind and accepted what is written right there in the Bible, it came so clear, so easy, and so wonderful.

I took what is written on faith. At first I thought, "I don't feel different; I don't sound or look different." But what you take, takes you. It consumes you. After time and affirmation, through your faith, you know. Yes, I am Christ in the form of Steven Prewitt.

The mature man in Colossians 1:28 is the one who knows that Christ's spirit is united, intermeshed, one and one with his own spirit. He knows he isn't separate from God, but that God's desires become his desires. God's wants become his own wants. He knows the union of Galatians 2:20.

Before knowing this, there is a trying to do all the "right" things such as praying more, going to church more, giving more—all those things you hear that you need to do to get "closer to God," or obtain God's blessing, or become more of a Christian. We know that by grace we are saved through faith. It is God's gift and not something achieved by doing all these outward things.

Knowing, accepting, and living by who you are is so wonderful. There is such peace, understanding, insight, and love so deep—immeasurable and boundless. You are dear to me. I've seen your spirit. You are special. You possess such a big heart. It's your destiny to know and believe that you are a manifestation of Christ and that he lives his life through you. I know you will know because of the desire in my heart and many other people's hearts for you. Words of faith come from God. Saying a word of faith for someone always happens because it is God's universe and God's word being spoken verbally for you, His son. It is what we are here for. It is life to be given to others so that they can know and tell it to someone else.

Steven Prewitt

The Mailbox

A LETTER FROM A "CAMPER"

Hi Andrew,

If you would like to make it for "summer camp," you are most welcome. There will be about sixty adults who are all born-again Christians at the conference. Most of us have been born-again for some years but have been struggling to live out our Christian walk, believing that being Christians, we had the power to do so with God's help, but finding it to be hopeless in reality. We have had to reach a point of desperation in our lives and see that our attempts to live the kind of life God expected of us was far from the mark. We found out the good news that we were not meant to be able to do it and have come to a place where we could see our powerlessness.

From searching through the Bible, we've come to see that God intends our powerlessness so that we can turn to Him, not just for help, but for Him to live out our lives. Paul says in Galatians 2:20 that "it is no longer I who live, but Christ who lives in me." There are other Scriptures, too, that show this reality, but I won't go into them now. If you're interested, I'm happy to share more, knowing this truth has made such a difference in my life and has brought a new everyday reality into being a Christian.

We learn to see that every situation comes from God, even the negative ones. He puts the negative, hopeless situations our way so that we will look to Him (alone) to see us through. We have seen ourselves at

our conversion as powerless to save ourselves and we need to see it again in our everyday situations. So we now go on and do the next right thing in these situations, knowing that as we do, God is working through us and we can trust Him that this is His perfect situation for us.

Looking forward to seeing you again.

In Christ,
Richard
County Kildare, Ireland

EXPRESSIONS OF APPRECIATION

Greetings in the Body of Christ: Your Intercessor for July-August, 1996, was really sent out in Spirit and Truth. Romans 6:6 and Galatians 2:20 have been really made real in our hearts, "Christ in us, the hope of Glory." For me to live is Christ; this is the rest. His life through me to others. So be it! Have been praying for **God Unlimited** to be put back into print. The copyright grant is answer to intercessory prayer.

Two Sisters in Indiana

Greetings:

So pleased to hear you are republishing Norman's books. To God give the glory.

In Christ,
Elaine
Indiana

THE WAY OUT

Dear Charlotte,

I am sorry that you have not

called me. I hate it for you that Satan has you stuck and is accusing you falsely. (At least some of what you are believing is false.) The way out is so simple—not real easy sometimes, but a lot better than the quicksand you are stuck in.

Again, I want to emphasize what I said to you on the phone—to feel (soul) one way and act (spirit) another is not necessarily being "fake." It is the obedience of faith when we let "Spirit" and not "soul" rule the day. If you are not doing that today, you are not "making it"!! You are simply believing your thoughts and feelings and Satan is doing as he pleases by you. This is pleasant for a season because there is no soul-spirit tug of war; so, all seems to be going well. The problem is you can't do what feels good forever because God won't have it. He will do what He says in His word—He will act quickly and bring circumstances and consequences you don't like. He will cause a brokenness you won't be able to fix. He won't let Satan steal you, His child, and misuse you forever.

As I reminded you on the phone, you made your good start by fighting the soul-spirit battle and Spirit Jesus Christ won. I saw you do it—you know you did it!

Of course we latch on to other people's faith when ours is weak and new. This is how we support and build each other up in the body. We never get past this as a way of Spirit life. When I don't have faith for a certain thing or at a certain time, I expect another member of the body to have the faith for me until Christ builds me to the faith I need. It's Christ's faith anyway and not something I can come up with. The Bible says that "faith comes by hearing and hearing by the word of God." In other

words, it's my hearing and knowing about God and how trust-worthy He is that gives me what it takes to trust Him. (This is faith.)

You need not spin any longer in the whirlpool you are in. There is a lifeline that can help you. I'm available when you're interested. This is not about a fellowship, relationship, intercession, etc. It's about YOU—God's child who is lost on a never-ending treadmill.

Love,
Page
Boone, NC

FEAR VERSUS FAITH

Dear Pat,

I wanted to tell you of an experience I remembered and what God taught me about it. It has to do with my fear of flying.

As a teenager, I flew a few times with ease. A terrifying crash in 1979 of a DC-9 at O'Hare Airport was the reason I began to fear flying. Hundreds of people died after the engine fell off that airplane during take-off. At about the same time, shortly after our marriage, my husband had to fly to Albuquerque. As I watched his airplane depart, I feared it would fall apart. The wings seemed to bounce and shake more than I expected. I decided to never fly again. Consequently, I made sure that any vacation we planned didn't require flying.

Over four years ago, I wanted to attend a Zerubbabel conference in Jackson, Mississippi. I knew that if I were going to attend, I would have to fly, so I proceeded to buy a ticket. As the day approached for my flight, I felt more and more fear. I knew that I needed to place my trust in God. My whole fear was about being out of control. I felt safer in my own

hands, driving my car or doing anything on the ground. To talk myself into it, I said to myself, "I can do this; Christ living through me can do this."

On the day of the flight, as I said good-bye to my family, I started crying. I thought that I might never see them again, and I'd probably die on this flight. Reluctantly, I broke away from them, walked on the plane and sat in my seat nervously. Then I noticed that I was sitting over the wing section and remembered reading that the wing section was heavily reinforced and therefore the strongest part of an airplane. I felt a bit reassured. Next, a man whom I will call an angel sat next to me. He was a frequent flyer and must have sensed my fears, so he talked to me throughout the flight. I held my breath during the take-off and kept my eyes closed. Just after that, I heard a loud bang and jumped in my seat, but he said calmly, "Oh, that's just the landing gear going up." As I think about it, I realize that those two situations were God helping me out.

After that specific flight, I've flown five or six times. Though I still feel a bit of fear, I truly know that I'm not in charge, God is! If it's my time to go, who am I to question God. Best of all, I know that I'm in His loving care.

These scripture verses come to mind: Psalm 139:1-12 (NIV) "O

Lord, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O Lord. You hem me in behind and before, you have laid your hand upon me. Such knowledge is too wonderful for me, too lofty for me to attain. Where can I flee from your presence? If I go up to the heavens, you are there, if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. If I say, 'Surely the darkness will hide me and the light become night around me,' even the darkness will not be dark to you, the night will shine like the day, for the darkness is as light to you."

Carol
Nashotah, Wisconsin



The Worldwide Evangelization

C. T. STUDD, Founder



Crusade

Office of
NORMAN P. GRUBB

GENERAL HEADQUARTERS
BOX A - FORT WASHINGTON, PA. 19034
Telephone: (215)-Mitchell 6-8489

Dec. 1, 1981

Dear Beth,

Your letter has just caught up with me "in the sticks" here, having great times in every place, with new spots of Union Life "knowing" springing up, specially in San Diego, and the group there planning a UL weekend with the Los Angeles groups—about four of them.

So glad to hear from you, dear, and as always from you all in Jackson with my loved Page.

Dear, spirit-reality always will appear unintelligible to human reason, because it is PARADOX only experienced (though maybe never fully understood by reason—do scientists understand the atom??!!)

Thus we ARE spirit—human spirit made precisely in His image, and thus we have full operating personality. So God also is Spirit, in His full operation, and so also is the false god-spirit (1 John 4:6).

But human derivative spirit is only as created as derivative fully-functioning spirits in order to express the Deity Spirit and His nature. So the human is always "managed," enslaved—containers, branches, temples, yet in the paradoxical reality that we manage our managers!

In human experience, when we have gained a profession—medical, teaching, cooking, what not, we are possessed inwardly by a know-how and then we gaily express our expressors. Which is it? A doctor is taken over inwardly by his medical know-how. He calls himself a doctor but he really only is a human practicing a know-how, which has taken him over. I had to learn an unknown

CONGO	SPANISH GUINEA	IVORY COAST	UPPER VOLTA	¥	SENEGAL	¥	LIBERIA	GHANA	PORTUGUESE GUINEA	CHAD
CANARY ISLANDS	COLOMBIA	VENEZUELA	URUGUAY	¥	BRAZIL	¥	DOMINICA	FRANCE	TRUCIAL STATES	IRAN
NEPAL BORDER	INDIA	PAKISTAN	THAILAND	¥	VIET NAM	¥	INDONESIA	FORMOSA	JAPAN	KOREA
GREAT BRITAIN	UNITED STATES	CANADA	AUSTRALIA	¥	SWEDEN	¥	NEW ZEALAND	SOUTH AFRICA	SWITZERLAND	GERMANY

The Worldwide Evangelization Crusade



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language in Congo. After several months learning it, it "got" me. Now, years after, I can always speak it. Which is it—speaking, or the language know-how which has inwardly taken me over?

So in our true spirit-selves. We start taken over by Satan, the spirit of error. We spontaneously express his nature and do his stuff. We do it. Which is it, I doing it, or "the lusts of my father ye will do"?

So now thru Christ's body-death (His blood phase of His crucifixion was for removal of outer sins, guilt, hell. His body death was the sin-spirit out and the Holy Spirit in), we are possessed, managed, express the nature of the Spirit of Truth. We do this spontaneously. Which is it?—I by my human spirit in its rightful self-expression, or the God-Spirit by me, as me?

So in this permanent paradoxical relationship, my human spirit in this world of sin-diversion by Satan temptation, remains a self-acting spirit and can be diverted from without, first feels those diversions (as did sinless Jesus) as good practice in replacing by my True Self, He in me, as me; or I can occasionally, deliberately respond to ("marry" the spirit-temptation thru soul-body), and commit a sin. Then 1 John 1:9 and Heb. 9:14. Get up quickly!

See Jesus at Gethsemane. Not my will (His pulled human spirit), but THY will.

Hope this clears things. If not, give me another shot at it. I'll be home Dec 16, and greatly look forward to being with you.

Loving you all,

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A Pastor Writes Page Prewitt

continued from page 19

experience is really Satan getting into the picture and causing all sorts of upset. We are unaware that this is what is happening because the independent believing is VERY subtle and we don't see that we are doing it.

For example, we say "I'm just the kind of person that is always in a hurry," or "I'm always grumpy in the mornings," etc. The truth is God is how He wants to be in us. We are not just us being just us anytime. It is in truth and in fact Satan, when we are believing "just me." Sin of this type is not imputed because it is not deliberate on our part, but it has its consequences nonetheless. The way out of this lie is very simple—I simply recognize what I am doing and then pop back to faith, stating that I am, in fact, Christ/I. This recognition is the confession (agreeing with God). Like this: "Look what I've been believing. I know better than that!" No chastisement or false guilt.

The Bible says that confession heals sin. It is the putting THE LIGHT on Satan, thus causing him to flee. Now we are free again, walking in the light of the truth of our "Christ/I-ness." Now the manifested life is once again totally Him. Harmony within ourselves is again experienced, and the burden is once again light. (The burden getting heavy is a clue that something might be wrong.)

Thanks again for writing. Let me hear from you again very soon.

Much love,
Page

"Once Caught, No Escape"

continued from page 15

Word, that what I was searching for far and wide was right here within me in the person of the Holy Spirit, who had united Himself with me the day I took Jesus as my own. The life Norman has lived and continues to live, though now 95 and unable to teach or travel, was what gave life to the

words he spoke and wrote to me. God's word was and is fleshed out in this man, not only a hearer of the word, but a doer "extraordinaire." In this rereading of *Once Caught*, I realize anew the awesome privilege I have had to have personally known and loved, and to have been known and loved, by this faithful soldier of Christ. How blessed my family and I have been to have shared in his life and to have had him share in ours.

Read the book!! Get to know Norman through it, too, and in so doing you will know God better. If you already know Norman, treat yourself to reliving with him his glorious journey as you read this book. As he said about his own story on page 7 of his foreword, "It has been a thrill to run back over the stages of my life and trace the abundant grace of God. The Psalmist said rightly, 'The Lord is good and doeth good.' What a mercy to have been captured young, and that is why I use this title. Once captured, no escape! You can't, you don't want to, you don't!"

The Way of Release

by Norman Grubb

"Let him who boasts boast in the Lord" -1 Cor. 1:31

I am to cease to look for improvements in myself, or to center my attention around what I feel or don't feel, whether I am this or have that, why I fail in this or am defeated in that—the whole outlook on life which fixes my attention on myself and my reactions or my adequacies or inadequacies.

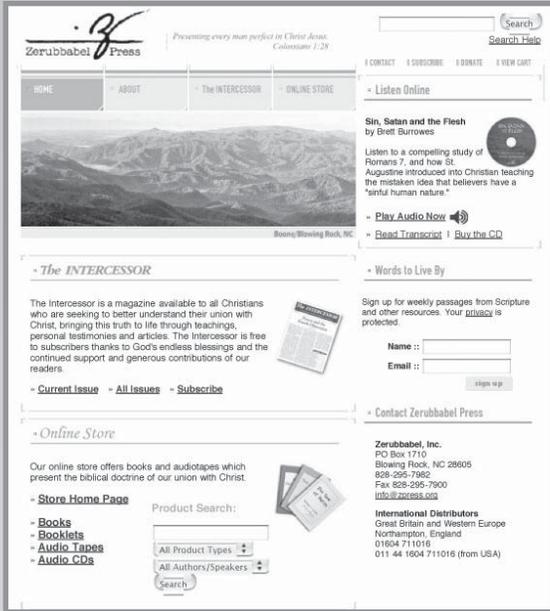
The most illuminating illustration I found in the Bible was the several times we are called "vessels," because a

vessel, a cup, a vase, a can, is strictly limited to one function only. It only exists to be a container; it can be nothing else. And here was this simple though humbling, illustration of my relation as a human to God. I only exist to contain Him.

This transferred my attention from worrying about myself as not being this, or being that. Leave myself alone. I am just the container. In place of this, I had it clearly that I was containing a totally exclusive Person who does not give me something but is all; and I don't contain Him in a relationship in which He imparts various gifts and graces to me, but I am just a means by which He can be Himself in a human container. This means that my main function in life changes from activity to receptivity.

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(*New American Standard*)

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“Our trials are God’s trials, given us for a purpose, exactly suited to us. Our lacks are God’s lacks, our perplexities God’s perplexities. Before the trials, God has already prepared the deliverance and sends us the trials that He may manifest Himself through them.”

–Norman Grubb

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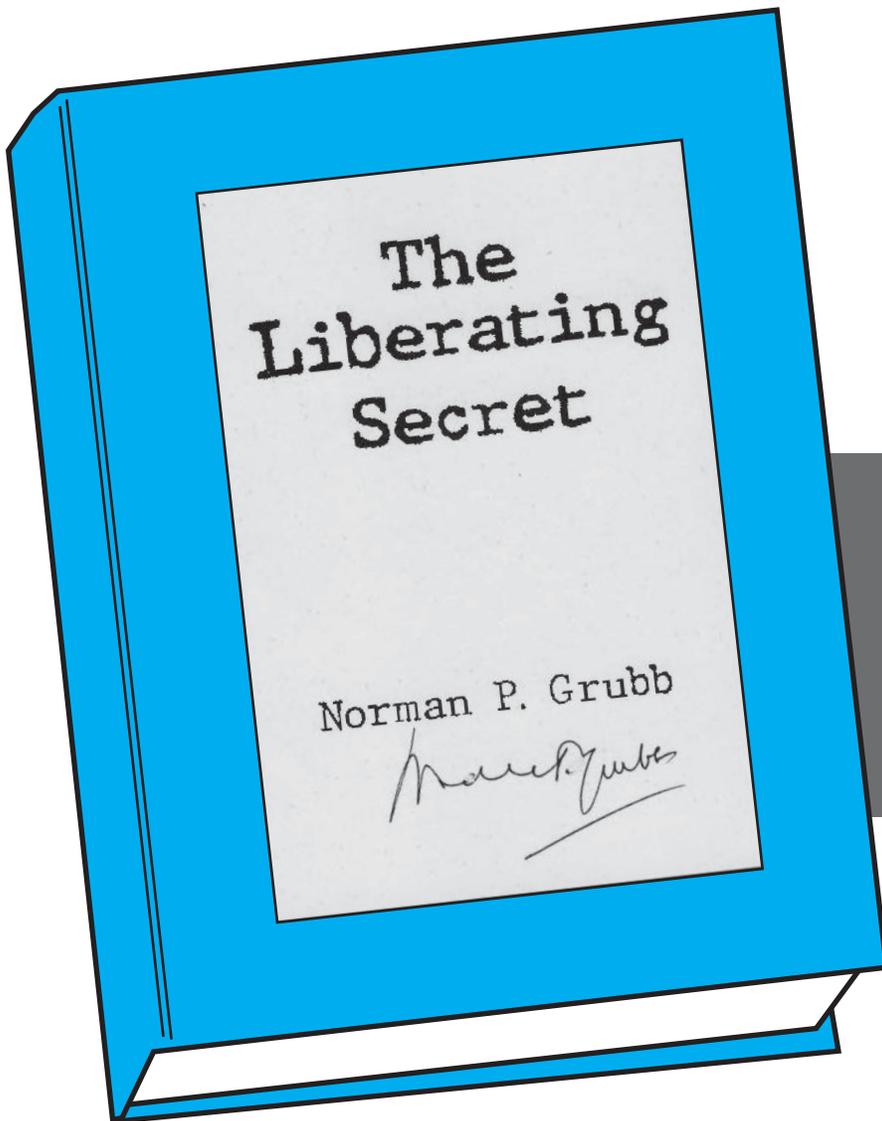
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