

# The INTERCESSOR

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

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## The Big Lie

By Norman Grubb

*Living the Christian life for many an honest believer becomes a hopeless cycle of trying and failing to live according to God's Law. In the following article, Norman Grubb examines God's purpose in the Law for the believer—to expose Satan's lie that we are independent of God and clear the way to understand and experience Christ living His life in me, replacing the false indweller.*

### Paul's Experience

Paul opens the truth of the value of the law to us by illustrating it from his own experience, in Romans 7:7-25. It centers around the subtlety of the Ten Commandments, and particularly the one commandment which penetrates through outer acts to inner motive: "Thou shalt not covet." He explains how he was once quite unconscious of any tendency to covet—which he calls "being alive without the law." But later, on some occasion, this tenth commandment hit him. After a first reaction of "Not me—I'm not covetous," he was devastated to find in his heart every form of covetousness—"all manner of concupiscence," he calls it—and this bowled him over. It flooded him like a tidal wave. And so, he states, "sin revived, and I died" to any idea of self-ability to keep God's law. This experience was what God used to open

his eyes to the fallacy of self-reliant selfhood and to lead him both into the experience and glorious understanding of "union truth": union with Satan replaced by union with Christ.

### Effects of the Law

So Paul continues his teachings in Romans 7. Let us dig right in and examine in depth what the effects of the law are on us and learn about our final total deliverance from it—which occurs when we've reached the awakened and concerned stage, as Paul did over his temptation to covet.

First, we can clearly identify Paul's "man" as ourselves in our new creation, because "delighting in the law of God after the inward man" (7:22) obviously implies it is someone who has the new-heart outlook of a redeemed son of God.

So here we are, inwardly delighting in God's law, and yet frustrated and defeated; challenged by the law, yet laughed at by sin, making it plain that it has us in its control. Here we are, as Paul said, not doing what we should do, and often doing what we hate to do.

But now, through this frustrated condition, maybe sometimes lasting for years, we come to one clear recognition—facts force it upon us: our obvious inability to keep the law. We recognize also that the blame is not on

us. We *want* to do the right thing but haven't the power: "To will is present with me, but how to perform that which is good I find not" (7:18)—so at last we can trace the trouble down to the culprit. What a vital revelation! It is not *I*, it is *sin* that dwells in me, *masquerading as self-effort*.

At last, light has begun to break in on us. Twice over (see verses 17 and 20) Paul exclaims, "*That's it, that's it; it is not I, it is sin dwelling in me.*" It is not the redeemed Paul who is the culprit. It is indwelling sin. He sees it plainly to be not himself but something quite apart from himself. "It is no more I that do it,

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but sin that dwells in me.” The culprit is self-relying self! The “sinner” is a separate power who claims to have him as his captive. “I am carnal, sold under sin” (7:14). The commandment came, Paul explains, and when he rose up to do it, sin played a deceitful trick on him: “I’ve got you. You can’t do it. I’m your master and you’re my slave, for your very self-reliance is my bondmark in you!”

At that time it would have appeared to Paul, and certainly to multitudes of us, that we are in a condition of permanent warfare. It looks as if we have two natures—my redeemed self that wants to do good, and indwelling sin which defies and defeats me—dog eating dog. And thousands of God’s people think that’s all it can be: a life of struggle, striving, and much failure...with self-condemnation.

### **Delusion Dispelled**

And that, of course, is the big lie. But the vital point is that I can’t see it as a lie until I first have finally, once for all, got out of my system this delusion that I myself can do good or evil. It is because of this delusion that I either accept guilty failure or put on false self-righteousness. Paul, in that still mistaken idea about himself, had said (7:21), “When I would do good...”—but the catch is, a human *can’t* do good. That can only be done by Christ in us. And when Paul goes on to say “...evil is present with me,” he equally can’t do evil, for that is Satan in us. But he didn’t then know that. Satan alone is the doer of evil; God alone is the doer of good.

But now came the breakthrough of this whole revelation to him—that the human is never anything but the vessel, container, branch, etc., of the indwelling

deity. Now he sees it! “The law has nothing to say to *me*. It is not *I* who am covetous; those sinful urges come from an altogether *different* source—not I, but indwelling sin.”

The law has really been my friend...hanging over me and putting its pressure on me until at last I see my delusion about self-effort living. Until I see that *self-effort is Satan’s principle* the power of indwelling sin has me in its control.

So here is the revelation of total importance—or shall we say the negative side of the total positive revelation. We can compare it to our prior experience in our unsaved days: I could not settle into the positive recognition of Christ as my substitute and sin-bearer until I first knew, in a total negative way, that I was a lost sinner, with my righteousness as filthy rags...and nothing I could do about it. Only then could I say, “Oh I see! *He* took my place.”

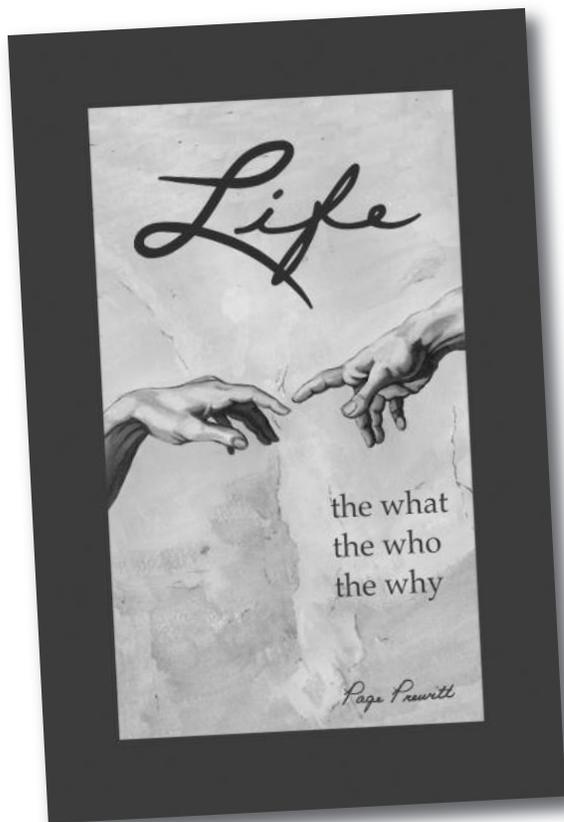
So now, in this central battle raging around my redeemed self, how can I live my life as a consistent Christian and meet the challenge of the law and its “you oughts”? I cannot see the positive revelation of Christ living His life in me, replacing the false indweller, until I have first seen the total negative revelation of it—that the command has nothing to do with my “human” me except as my being a vessel or container, but has all to do with this false indweller who is still claiming to live in me and express himself through me. I learn that he grabbed me as I was trying to keep the commandments (as an expression of self-effort) and “deceived me and slew me.”

I can now see why it says “deceived me”—because sin was making a whole,

lying claim to indwell and control me, while all the time really *Christ* was in me...and I didn't know it. Until I did know it, and experience it, it meant nothing to me and left sin in deceitful control of me. That was how the law with its "you oughts" also kept its control over me and brought me under its condemnation...while I was under this lying illusion of self-responsibility and equally in the delusion that sin dwelt in me instead of it really being *Christ* living in me.

—Yes, I Am

*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 Zerubabel Book Ministry. Norman lived with his daughter, Priscilla, in Fort Washington, PA. Norman P. Grubb entered the Kingdom at 98 years of age.*



# Life the what the who the why

By Page Prewitt

  
Zerubabel Press

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## Statement of Purpose

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

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

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

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

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

# Editor's Note

We are pleased to offer this month a variety of articles, letters, and features—some published here for the first time. Along with several feature articles by Norman Grubb, we include “A Letter from Norman,” and his foreword from Page Prewitt’s booklet, “One Woman’s Answer: What To Do When Your Life Resembles Alphabet Soup.”

Our Lead article, “The Big Lie,” tackles one of the most misunderstood and misapplied chapters in the Bible—yet one that is key to experiencing a liberated life. Norman takes the reader verse by verse through Romans 7 to reveal the true function of the Law in the believer’s life: to reveal Satan’s deception that we can keep the law through self-effort. With this lie and its implications, sin/Satan makes “a whole lying claim to indwell and control me, while all the time Christ was in me... and I didn’t know it.” Throughout the article as he exposes Satan’s lies one by one, Norman presents the glorious scriptural truth of our being human vessels in spirit-union with Christ.

“The Self Can’t Be Improved” explores how we operate in our spirit-union with Christ. No longer deceived that we are independently operated, we face the negatives that arise daily—fears, condemnation, temptations—often falsely believing that we need more love, faith, power, etc. to live right. Norman explains that we will never have or obtain those qualities, nor will we “improve.” We are vessels

that contain and express a Person, Jesus Christ, who is love, faith, and power.

In “From Elementary to Advanced Faith,” Norman uses Peter’s bold ventures of faith—like walking on water—to illustrate how “a man can stretch out the hand of faith, almost at his whim, and take hold of the hidden power of God.” “The Ultimate Reality” is an autobiographical gem, tucked away as the foreword to Norman Grubb’s last full-length book, *Yes, I Am*. In half a page we get a brief, glorious glimpse of Norman’s heartbeat to refine and share the “sole key to life” centered in “the one Reality, our Lord Jesus Christ” through whom we are “immersed in meeting the needs of others, travailing in birth until Christ be formed in them as in us.”

This month’s issue features several pieces by Page Prewitt. In “A Life Transformed,” Page Prewitt briefly describes her early Christian life of failure, misery, and depression as she unknowingly allowed Satan to live out his sin-life through her members by her independent believing about herself. Then Page describes the freedom she experienced in her life as she slowly switched from seeing herself as “just Page” to “Christ/I.”

In a “Q & A” exchange following a talk on soul and spirit, Page clarifies for a listener the difference between soul and spirit, the temptation to believe thoughts and feelings instead of the spirit-truth, and how to be “transformed by the renewing of your mind.”

“When I Survey the Wondrous Cross” is Page’s delightful response to a friend who shared her love of that

Isaac Watts hymn. In her reply, Page tucks between the song lyrics her own personal insights.

Marian Kinahan’s “A Look at a Book” reviews Page’s published booklet: “One Woman’s Answer: What to Do When Your Life Resembles Alphabet Soup.” For additional perspective, Norman Grubb provides a perceptive overview in his Foreword including elaboration on her themes with additional scripture references.

Finally, this issue contains two studies that could be used for personal or group Bible study. Jackie Ginn’s delightful pamphlet, “Who you really are...and not who you thought you were” uses simple, clear drawings backed by Bible verses to accurately describe our human makeup, ending with the message for Christians that “I can trust myself!” This selection, available as a pamphlet from Zerubbabel Press, is simple enough to use with children. On the same theme, “The Total Truth About Who We Are in Christ Jesus (Part One)” provides an excellent basis for adult Bible study. “Part Two” will follow in the next issue of *The Intercessor*.

We trust you will be encouraged and blessed as you dare to believe and apply the truths presented in this issue.

# Q & A

Following a talk given by Page Prewitt about soul and spirit and how soul is variable and spirit is “the same yesterday, today and forever,” Page helps a listener understand what constitutes soul and how to live from the spirit reality of Christ joined to our spirits in spite of how we may continue to think or feel.

## Page:

You have two things going on in you at the same time—soul and spirit. Knowing who you are (Christ in you as you) is not going to get rid of this soul/thought world. It’s not going to make it any easier, it’s not going to make it any better. But what do the scriptures say?: “Be ye transformed by the renewing of your mind.” You see, mind is spirit.

## Margaret:

Yes, but all that will still keep going on but yet you don’t let it bother you?

## Page:

No, I don’t care how much it bothers you—you don’t believe the lie about it. How can you not be bothered when you’re feeling scared to death? You’re after the impossible if you say it’s not going to bother you. Or if you think you’re going to start not hating your mother-in-law or somebody you hate on a feeling level. You’re not after that.

## Margaret:

Perhaps I’ve got the wrong word. It’s still going to bother you but you’re not going to go and get worried about it. Let’s put it like that.

## Page:

Worry is a feeling.

## Margaret:

Can you find me the right word?

## Page:

No. You’re on the wrong track (laughing). I’m not going to fish you out and give you the right word. See where the problem comes is when you say: “I am just a fearful person” and “I am so fearful.” At that point Satan takes over and begins to lead you around like a horse on a lead and you’re going to do fearful stuff.

You’re Christ/I-ness never goes away, you never stop being Christ-I. But in the meantime you’re taken and misused. But the way out of this temptation is this: when you’re feeling afraid and Satan says: “See *you, you, you*, are fearful” your answer back is: “I may be *feeling* fearful, but that’s my soul. The reality is I’m Christ in my form. Christ is here. There’s no fear in Him.” But then he would say: “Well then why are you feeling so fearful?” And then your answer back is: “Well that’s just my soul. That’s what it does. It registers thoughts and feelings and it’s just registering that.” And when my fear comes up I’ll think: “I hate this. I hate it. Here it comes again.” And I’ll just say: “Well so what?” And you just walk on telling yourself who you are; but the reason it works is, that as long as you tell yourself who you are and keep your consciousness or sub-consciousness on who you are without leaping into who you’re not, it’s Christ. That’s why you can do it!

# A Look at a Book

by Marian Kinahan

## BOOK REVIEW:

### *One Woman's Answer: What To Do When Your Life Resembles Alphabet Soup*

By Page Prewitt

“Is there such a thing as a life which is a clear, straight line? Don’t all lives appear to be a mix up? Is there really a possibility of a straight line?” These questions posed by Norman Grubb in the foreword to *Alphabet Soup* brought to my mind the verses, “a double-minded man is unstable in all his ways” and, “for he that doubts is like a wave of the sea, blown and tossed by the wind” (James 1:6-8). Until we see with the “single eye”—see through to the spirit dimension, we will continue to be pulled in different directions.

When I was first saved, a verse that meant a lot to me was “Be transformed by the renewing of your mind” (Rom. 12:2). I was born again—born of the spirit of God—and so now should live according to that spirit. But how do we do this in our daily lives when, as Norman Grubb so aptly states in his forward to this book, “our lives in one form or another are a proper mix-up”?

*Alphabet Soup*, a booklet by Page Prewitt, addresses these key spirit truths step by step and builds a clear picture as one would piece together a jigsaw puzzle. She shares her personal life experiences and how she found answers. We need to know who we were

before we were born again—and understand the change that was wrought in us through our new birth. We need to know the truth about the spirit reality because that’s all the reality there is.

Using diagrams backed up by scripture, Page illustrates the spirit change through which we become a new creation indwelt by a new deity—Jesus Christ. Whereas before our new birth we were children of disobedience and we “walked according to the

Who we are does not depend on our feelings but on which spirit lives in us. There is no independent “I.” We are either “of our father the devil” or, Christ in our form: “I no longer live, but Christ lives in me” (Gal. 2:20).

prince of the power of the air” (Eph. 2:2), after our new birth the Bible tells us, “Know ye not that your body is the temple of the Holy Ghost which is in you” (1 Cor. 6:19).

With simple illustrations, Page discusses our human make-up: body, soul, and spirit. People have difficulty discerning between the soul (thoughts and feelings) and spirit. Feelings of fear, jealousy, etc., lead us to believe that we are those feelings, and Satan would have us stay forever trying to figure these out and change them.

However, Page makes it clear that feelings are neutral and go on naturally because of our humanity. We need to acknowledge them and make the distinction between feelings and spirit-reality so as not to live from them but from the truth of the word of God.

Who we are does not depend on our feelings but on which spirit lives in us. There is no independent “I.” We are either “of our father the devil” or, Christ in our form: “I no longer live, but Christ lives in me” (Gal. 2:20). Satan would have us believe that there is an independent self, but God calls us to believe who He says we are.

Page’s excellent use of diagrams and practical examples from her own life take us through the confusion of an alphabet soup to clarity and a renewed mind. As Norman says, we should be see “through-ers” and not see “at-ers.”

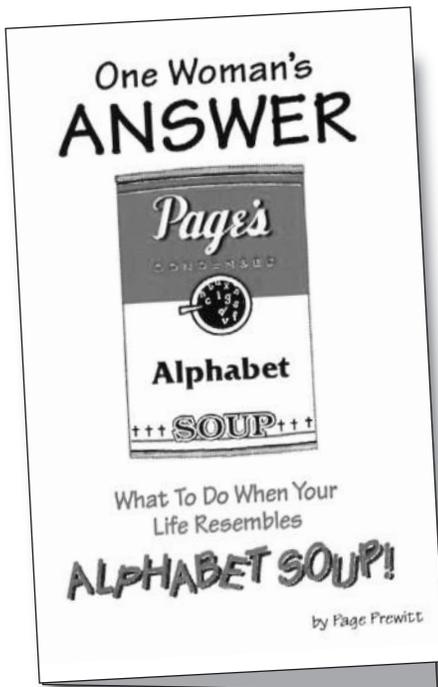
Since I first took hold of the teaching shared by Page in this booklet, my life has been truly transformed. I now know that reality is the spirit reality and I believe that what God says about me is true.

So if you are looking down into a mess of “gcbdbdefdae” soup, take a moment—even right now—to pick up this little book and open your mind to the revelation of “Christ in you, the hope of glory.”

Page Prewitt's

# ALPHABET SOUP

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## Foreword by Norman Grubb taken from *One Woman's Answer: What to Do When Your Life Resembles Alphabet Soup*

The obvious meaning of such a title for this booklet as "Alphabet Soup" is that our lives are in some form or other a proper mix-up. Some things you can "spot and select"; lots you can't. Is there such a thing as a life which is a clear, straight line? Don't *all* lives appear to be a mix-up? Is there really the possibility of a straight line?

This is why I think this booklet is a rarity. I like it being totally personal, not a preaching, but the secret of knots tied and untied, and how to have them untied. And Page Prewitt takes us straight through from A to Z in sharing how the knots were unraveled in her own life, and then how to lay the finger on the many knots in every life until they are untied. Page so unmixes the mixed-up soup that we too are enabled to lay our fingers straight on those mix-ups, the reasons for them and the way to unmix them. She keeps it plain by concentrating on her own answer to the secret, showing how others can do the same.

She starts with a page or two on personal salvation and how she herself came clear in receiving Christ as what we call a sinner saved by grace. So the booklet is based on the new birth experience as a given fact, and it is from there onwards that Page handles the mix-up of the soup's ingredients and comes out with the "straight line" which all of us hunger to have and know as the straightness of our own lives. The rest of the booklet then deals with these mix-ups which in various ways tear our lives to pieces and in plain honesty are in capital letters in all lives, which are just as much knotted in those who call themselves Christians as those who do not.

The answer is plain enough in Bible terms, though not so often referred to, and still less often so thoroughly untied. To get that answer we have to unravel what we might call the "self knots" in each of us. The whole weight and value of the booklet is in showing what the knots are and how they get untied, so that we may boldly then lay a finger on those same knots in our brother Christians.

continued on page 24

*Using her personal experience, Page Prewitt describes the lie that kept her (and most Christians) in bondage to sin—and how her life slowly changed as she “began to dare to see myself as Christ/I.”*

# A LIFE TRANSFORMED

Independent believing is of Satan and not Christ. My independent believing (before I knew better) gave Satan entrance to my members and he did lots of his stuff by me. In other words, more was going on in me, in my early Christian days, than my merely believing wrongly about myself. The wrong believing was the root (Satan) of the trouble but many of the deeds I did were he by me (not as me) doing them. So I didn't like *me* because I thought I was “*just me*,” unable to live a Godly life. I was unable to live a Godly life because “alone I” is not God but Satan, and from that point of faith (non faith really) Satan lived much of my life, so of course I was displeased with that life. I know it was not sin in the deliberate sense as it would have been if I had been deliberately breaking a Biblical principle (knowing not to do a thing but doing it anyhow—like stealing or murder or adultery). My unbelief—“independent I”—sin stuff was done in ignorance on my part and on God's part it

was not imputed to me. But I know that my miserable, depressed life for a great part was really Satan. I couldn't do the things I wanted and did the things I didn't want because it was he (Satan) *not me* (thank God) doing all this.

Now this is the most glorious wonderful part of our message to me.

My life did *slowly* begin to take shape as I began to dare to see my self as “Christ I.” This believing began to close the gap in my seeing of myself (independent seeing) and as this happened Satan was more and more ousted. I, little by little, began to realize when and where I was seeing me as “*just me*” and I would switch to “*Christ I*” seeing. This to me is confession. As the Bible says, confession is the way sin is cured or healed. And Sin being a person (Satan) and not me, the cure is him being shut out simply by my changing how I believe about myself. So as he was more and more out of the

way, Christ was more and more living forth as me. So *without one* tiny bit of effort or work or changing on my part my life did change. I began to find that I did and could easily and naturally do the things I wanted to do and the things I did not want to do began to drop away. Then I not only just said I was Christ as me by faith—I really began to like myself for *how* I was. It was he (Christ) so why shouldn't I like myself? In my independent days it was Satan (as Paul says in Rom. 7—sin in my members) so of course I didn't like that.

All this to me is exactly what Paul is saying in Rom. 7—there was more wrong with Paul than just how he saw himself. It was Paul's wrong seeing of himself that made

what he (really Satan) did wrong. He didn't like what he did because what he did was wrong; because it was Satan doing—using Paul's members.

Now I know this is all true for *anyone*. If I can talk to someone who has a terrible life I never say shape up, you are in sin. I merely help them see the lie they are believing about themselves. As they close this gap of independent believing then the enemy is out more and more from their

members—(I know he was eliminated from Spirit at new birth) and their life gradually becomes a faithful, positive, unselfish, God life. I know what is cleared up is really a sin (Satan) issue, where through their unbelief Satan is misusing what is no longer his. Sometimes when a person I am talking to makes a blatant independent statement, I will say—Can't you see the independence in that? Like, "I'm too scared to say that—I've failed before I'll surely

...I began to dare to see my self as "Christ I." This believing began to close the gap in my seeing of myself (independent seeing) and as this happened Satan was more and more ousted. I little by little began to realize when and where I was seeing me as "*just me*" and I would switch to "*Christ I*" seeing.

fail again." Much of the failure comes because from that point of view much of the doing is done by Satan. Christ I seeing *does not* bring *instant* success but as there is more and more of Christ with the elimination of "just me," then the job done is done better and better.

All this I have written here is not merely theory—I have seen it actually work out in my life and the lives of many.

# From Elementary to Advanced Faith

by Norman Grubb

Now we begin to see that present tense faith is much more difficult than past and future believing. For we find that, though we may believe with ease that the past is forgiven and the future assured, by no means so easily do we truly believe, still less be fully assured, that the present fact is true; that our old man *is* crucified with Him, and that we *are* risen with Him, set free to seek those things that are above. Such a believing simply comes in direct conflict with realities as we know them about ourselves. It simply is not true.

And this brings us face to face, where we have not got yet, with the root and marrow of faith. It also brings us up again to that question we previously raised: Is theoretical knowledge enough? Can we get through with a head knowledge when these men of old had to wrestle on to reach their place of rest in God through storm and wind and tide? No, we cannot. And as soon as we move on from a mere acquiescence in these truths to an honest personal application by faith, the storms begin to blow about us also. We become more conscious than ever of that evil present with us, we feel more than ever the impossibility of our honesty in saying and feeling and knowing with Paul that we are crucified with Christ, and that He now lives in us. We feel that a statement of faith to this effect is really a hollow sham.

There is a reason for all this. We saw

at the beginning that there are two stages of faith—elementary and advanced. We instanced Madame Curie and the discovery of radium as an example of advanced faith on a natural level. We are now reaching the fringe of advanced faith in the spiritual realm. It is definitely more difficult. It reaches into things which are when they appear not to be. It is covered by Jesus' word: "Judge not by appearances, but judge righteous judgment"

Is theoretical knowledge enough?  
Can we get through with a head  
knowledge when these men of old  
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and wind and tide? No, we cannot.

(i.e., according to what is really so). We see in the manifestation of Himself that God made to Abraham when He was summoning him to that first great act of faith. God revealed Himself as the One who "callesth the things that be not as though they were." It involves, as with Madame Curie in the realm of the natural, having eyes that surely penetrate the realm of the invisible, and a heart that can surely reckon on what is seen there, although it is directly contrary to outward appearances. It takes us to the Word which says that the visible was made out of the invisible, as Moffat

translates Hebrews 11:2.

The swaying battle of present-tense faith is well seen in the instance of Peter walking on the water. Peter was the pioneer in faith amongst the disciples, and it is interesting to watch his development. It was Christ who first lifted the veil and showed him the undreamed of possibilities of faith, and enticed him to make a trial, when He told him to launch into the deep and let down his nets for a draught, after a night without a catch. We see the momentary struggle of faith then, when he weighed up which he believed most, his opinion as an experienced fisherman and that of his brother fishermen on the beach, or the word of this Wonder-worker. He hesitated, then plunged: "Master, we have toiled all the night, and have taken nothing"—that was faith in appearances: "Nevertheless, at Thy Word I will let down the net"—that was faith in the invisible, in the power of His word and the resources at His command. It was a cheese-paring faith, even then, for he let down one net when Jesus had said "nets," and paid for his niggardliness by getting it broken! No wonder he fell at His feet, cut to the quick by his own unbelief.

But he had learned a great lesson. There are resources in God which counteract nature, and man can use them. Next time, Peter needed no invitation. To that figure walking on the water, he calls out, "Lord, bid me come to Thee

on the water.” No altruistic motive in this, no service for mankind, just a “stunt,” we may say; but here Christ had found a pioneer in things of the Spirit and He welcomed the sign. “Come,” He said. Peter got out and walked. For the one and only time in recorded history the laws of gravity which govern the sinking of a body in water were counteracted by a higher power for a mere man. How? By Peter’s transferred faith. By nature, he believed and acted all his life on the known fact that a man sinks in water. In Christ he saw a higher power operative, enabling him to transcend this law of nature and walk on water. He knew by previous experience that the power of Jesus was at His disciples’ disposal. So, deliberately he transferred his faith from its life-anchorage in natural law to that which he could not see or touch, to a power which was upholding his Master and could uphold him.

But he was just a beginner, an experimenter. Along came a big wave. It would engulf him! Away, almost automatically came his faith from its new anchorage back to the old, to the familiar “fact” that we sink in water. And down he sank. According to this faith, so it was. No, not quite. The hand of the Saviour held him. He had a ducking for his daring, but he also had gained something more priceless than any of his more cautious stay-in-the-boat brethren; an experimental knowledge of the fact that a man can stretch out the hand of faith, almost at his whim, and take hold of the hidden power of God.

—*The Law of Faith*

# The Ultimate Reality

by Norman Grubb

Like a fiddle with one string, I still write about this reality, which I boldly call Total Truth. My “textbook,” my authority, has always been solely the Bible, and still is—the Bible inwardly illuminated and made the sole key to life by the Holy Spirit; just as Jesus said, “The words I speak unto you, they are spirit and they are life.”

I call this book *YES, I AM* because I would not write it if it were not, by great grace, a personally experienced reality to me, even as it is to many others of you. For as Jesus said, “We speak what we do know and testify to what we have seen.”

I sought in my earlier years, as a missionary in the Congo with C.T. Studd, the key to what I call Total Living—complete satisfaction, complete enabling—and the Holy Spirit turned that key in the lock for me in a crisis of faith which became, though often with stumbling steps, my inner knowing of this “mystery” word of Paul’s.

From that time the inner knowing has increased and stabilized through the years, until I could “teach others also” and was better able to define what Paul, Peter, James, and John explain in

their letters. This has been the sole heartbeat of my books.

There *is* a joy unspeakable and full of glory, a peace that passeth understanding, and an all-sufficiency in all things by which we are able to abound unto every good work. Though we are always only the earthen vessels in which “the excellency of the power is of God, and not of us,” there *is* a reigning in life by Christ, a bearing of the good fruit of the Spirit, an overcoming in all things. There *is* a self-release from bondage into liberty, an overflowing of the rivers of the Spirit, and a counting and experiencing of temptations and trials as “all joy” instead of miseries to be avoided or endured. Because all is centered in the one Reality, our Lord Jesus Christ—crucified, risen, ascended, who now lives His life in His body members—we experience life as adventure, zest, thrill, and gaiety at the heart of a desperate seriousness. Immersed in meeting the needs of others, travailing in birth until Christ is formed in them as in us, we are privileged to bear about in our bodies the dying of the Lord Jesus, so that “death works in us, but life in you.”

—Foreword to *Yes, I AM*

# Bible Bedrock

## *Slaves to Sin or Slaves to Righteousness*

*“Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of God. For sin shall not be master*

*over you, for you are not under law but under grace. What then? Shall we sin because we are not under law but under grace? May it never be! Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.”*

Romans 6:8-18

(New American Standard)

We have seen how Paul pointed out that in our redeemed experience of justification by faith and new birth of the Spirit, we do not continue in sin. The reason is that as our Lord Jesus Christ died and rose again as representing us, we then died with Him to being sin-indwelt and rose with Him to being Christ-indwelt, as symbolized by our burial and rising in our water baptism. So now we live yielded to God and expressing His right living in our members.

But this is based on a further startling fact of a different kind—that we are no longer “under law, but under grace,” and that we are “dead to law” as well as “dead to sin.” We are thus not only freed from the guilt of broken law, but from responding to and having to operate law at all!

But, steady! If we are not under law, do we not mistakenly conclude that we shall easily slip back into sin living? Paul then opens to us the basic radical delusion that we have lived in since the Fall, under the Satanic lie of us being independ-

ent, self-managing selves who must therefore see to it that we respond to law by our self-efforts. But the actual fact is that we were never created to be independent human selves. We were deceived into that delusion by Satan at the Fall.

Paul then points out that in fact we have always been just slaves, either to the sin-owner or the righteousness-owner: branches bearing the fruit of either the false vine or the True Vine: married and producers of the seed of either Satan-husband or Christ-husband. There never has been such a thing as us being independent, self-acting, self-producing human selves, and responding by ourselves to a law of evil or good. Paul now proceeds to explain his own experience of discovery and release from his false deceived bondage in this radical misconception, and thus his freedom in Christ to a totally liberated life.

*—Paul’s Key to the Liberated Life:  
Romans Six to Eight  
by Norman Grubb*

# When I Survey the Wondrous Cross...

*During an email exchange, a friend mentioned to Page Prewitt that her favorite hymn was “When I Survey the Wondrous Cross.” Page, in her reply, shares what the words of that hymn mean to her.*

When I survey the wondrous cross  
On which the prince of glory died;

*God’s very own precious son*

My richest gain I count but loss,

*Anything I do, have done or ever will do from an un-faith place is self-effort and sin and is worthless. All of faith is Christ’s and is eternal. Glorious! All from the most menial task to the greatest. Makes life worth living; doesn’t it?*

And pour contempt on all my pride.

*Ridiculous to think I can do, be, know or accomplish anything independently. Pride in myself is always sin. Pride in Christ and His doings = gratefulness and humility!*

Forbid it, Lord, that I should boast,  
Save in the death of Christ, my God;

*Not only in His death but in His life also.*

All the vain things that charm me most,

*All the things Satan tempts me with and tells me are important*

I sacrifice them in His blood.

*I die to soul desires and fears and live unto who I am.*

See, from His head, His hands, His feet,  
Sorrow and love flow mingled down.

*Jesus is total outpoured love to His universe—He is this in and through me. The problem is real love does not always come to me in forms that I like—make me feel good or make me happy. They (the forms of love) are all good and glorious by faith.*

Did e’er such love and sorrow meet,

*God’s love is not some sentimental “feel good” thing. It is expressed in God’s broken heart.*

Or thorns compose so rich a crown.

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

*God does not want things from me—even if I had the universe to give. He wants me, his created vessel with no hold back, to live His life through.*

# A Letter from Norman...

*The Worldwide  
Evangelization*



*Crusade*

C. T. STUDD, Founder

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NORMAN P. GRUBB

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Dear Roger,

I greatly appreciated you sparing time for a visit, only I wish now I could have had a chance of a further time together. I am greatly stirred by the news of how the Spirit is moving among you and those among whom you minister. I am thrilled with your bold presentation of who we are, and bringing out so totally plainly the full reality of our death in Christ to being "the old man," and our full establishment in Him as "the new man."

But the one point I would like to talk over with you is whether you go far enough, when you leave the old and new natures as being something in us, leaving us with the implication that we humans have those natures, thus laying the emphasis on our own self-consciousness of having been the old man and now the new man.

But we see the necessity (and consequently total liberation) of ridding ourselves of the concept of us humans having a nature of our own, and only being from eternity in God's purpose the means of Him expressing Himself in His son's forms; yet in that final total paradox in which though totally God-expressors, we are equally totally self-expressors. We see this, of course, supremely in our Last Adam, and Elder Brother, who always knew Himself as inwardly nothing but an expressor of His Father in word, nature (The Dove), deed, and thus so plainly saying so in those John quotes (5:19, 30 etc.), and equally refusing to become an expressor of Satan, taking forty full days to settle that! And he finalized who He was by saying, "if you see me you see The Father"; and yet in his humanity no one has ever been a more complete or emphatic self! And thus "as He is, so are we in this world," and we say of ourselves in our new birth that we are "partakers of His nature—the divine nature"—2 Pet. 1:4 and that that means it is HE living in us, as us, and the products of "the fruit of the Spirit." So it is only our "New Nature" in the sense of HIM being Himself in our form, and it can be misleading to speak of it as "our" new nature.

By "nature" we do not mean our basic human being with all its forms and potential, our selfhood of will, emotion, consciousness etc. We mean, not the quantity of our being, but the quality, and that's not we, but the deity-nature expressed by our humanity. All the Biblical symbols of our humanity point to that—we are "vessels," but it is the nature of the liquid it contains, whether expressing wrath or mercy: we are branches, but we express and reproduce the nature of the Vine—true or false: and so as temples indwelt by

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# The Worldwide Evangelization Crusade



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and manifesting the Deity in it, our bodies temples of which Spirit? We are slaves of which Owner (Rom. 6), wives of which husband (Rom. 7), and so on.

Thus we humans express the nature and being of the Deity who indwells us, (Spirit of truth or spirit of error—1 John 4:4, 6), and by our free choice are identified with the one or the other, and spontaneously manifest Him in our humanity. Jesus said that plainly—“your father the devil, and the lusts of your father ye will do”—not our lusts, but his, which we spontaneously did. So now of the fruits of the Spirit.

This we understand to be the secret of our liberty to function as humans, our humanity not becoming, but freely expressing the deity nature (those two freedoms of Rom. 6:18 & 20). It is much the same principle as the computer with its vast potentials but only as it is programmed; or the way we freely practice the profession we first committed ourselves to attain, and which takes us over; then we practice them and call ourselves by its name—doctor, carpenter etc. So we all call ourselves Christians as practicing Christ, or indeed formerly “Satanics” practicing Satan!

Therefore there has been no “nature” in our humanity—spirit, soul, body—but only its right or wrong use by its Deity Owner or false so-called deity invader. But here is where we have to learn and find our deliverance from our deceived personhood. Satan was himself self-deceived in regarding himself as an independent self, when there is no such thing in the universe as independence, (for he has always been, as one of God’s creatures, God’s convenient negative agent); and so, when Satan, as that “spirit of error,” took us over, he infected us with his own deception, that virus of independence, and made us think we do our own things, when we really are doing his—“the lusts of your father ye do.” It is this which by his deceit (his special characteristic in Rev. 1:9, an important comment on Satan) has tricked us into thinking we have and practice our own nature. Thus, as redeemed people, we have our severe Rom. 7 problem, where it says we are deceived (7:11), and we have been duped into thinking it is our jealousies, hates, lusts, covetousness (Paul’s special problem). Also we do not realize that our very self-efforts not to respond to these such as Paul’s “when I would do good (7:21)—is equally the most subtle form of Satan-sin, for it is that independent self basic quality of Satan’s fall and thus nature. And that is why Paul’s special revelation (presumably when in Arabia—Gal. 1:17) gives us the secret of our deliverance in his 2 Cor. 5:14-21 revelation,

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# The Worldwide Evangelization

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# Crusade

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of the meaning of the body-death of Jesus, distinct from His blood-death, where His body representing ours expressed the sin-spirit in it ("made sin"), and thus that when that body died, out went Satan sin-spirit and its nature, and in that body-resurrection His own Spirit of Truth took its place, and thus in our bodies. And so nothing has ever been wrong with our humanity, soul-body, for it never had a nature of its own, either bad or good, and now by Christ's body-death and resurrection we are freed by our faith-committal from expressing that Satan nature of self-effort and its effects, and now equally spontaneously express Christ's other-love nature.

We see this to be the secret of liberated living, when we can accept our human selves, not as tainted in any way in themselves, but formerly stolen and misused, and now regained and rightly used, by Him who gloriously created us to be fixed as His expressions. We are now free from the delusion of independent self-effort, as if there is something either bad or good in our humanity, and thus freed from false suspicions of our reactions to our temptations, as if something is wrong with us or our reactions, and we are able to accept all temptations as the inevitable privileged consequence of our still continuing in this Satan-infected world to be a light to our former fellow-captives, and thus rightfully within range of Satan's arrows, instead of resisting them or taking condemnation from experiencing them: but rather we see them as good opportunities for replacing them by who we now are—Christ as us; and thus they are useful negatives through which He The Positive as us can continually reveal Himself. Temptations and trials which we once regarded as bad and dangerous liabilities are now adventurous assets.

So, I just wanted to share this with you, because it seems to me that you are going forward so gloriously boldly, seeing this as the Twentieth Century Reformation for the church worldwide, and we're with you in it, but raising just one aspect in which I wonder whether there can be some helpful adjustment, if our understanding is right—for the perfecting of what above all we seek to present in perfect and biblical as well as spiritual reality. I have written more fully on this in this *Yes, I Am* book.

With my loving greetings to you with great joy at this glorious renewed movings of the Spirit among us.

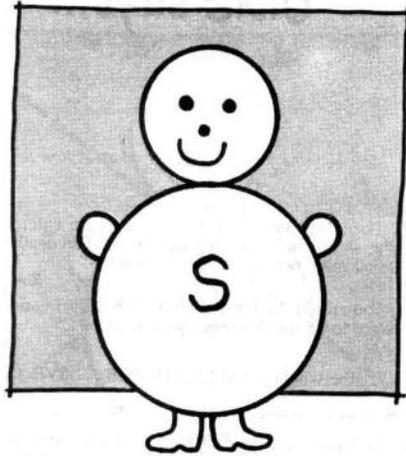
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Who you really  
are...  
and not who  
you thought you  
were.



by  
Jackie Ginn

You always thought  
you were...



"Just me"  
or  
an alone person.

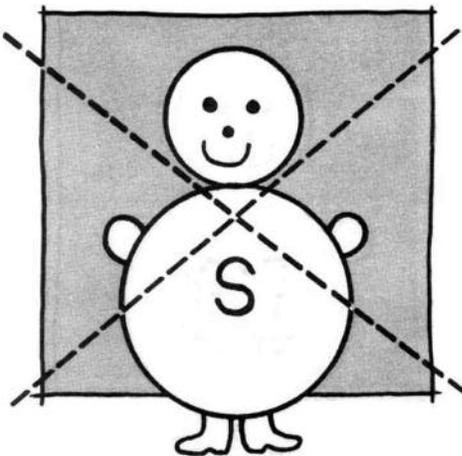
Note: "S" stands for your Human Spirit

The  
Bible says...

*Man became joined to Satan when Adam fell.*

1. "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all have sinned —"  
*Romans 5:12*
2. "You are OF YOUR FATHER THE DEVIL, and you want to do the desires of your father . . ."  
*John 8:44*
3. ". . . the whole world LIES IN THE . . . EVIL ONE."  
*1 John 5:19*
4. "And you were dead in your trespasses and sins, in which you formerly walked according . . . to the prince of the power of the air, of THE SPIRIT THAT IS NOW WORKING IN THE SONS OF DISOBEDIENCE. Among them we too all formerly lived in the lusts of our flesh . . . and were by nature the children of wrath."  
*Ephesians 2:1-3*

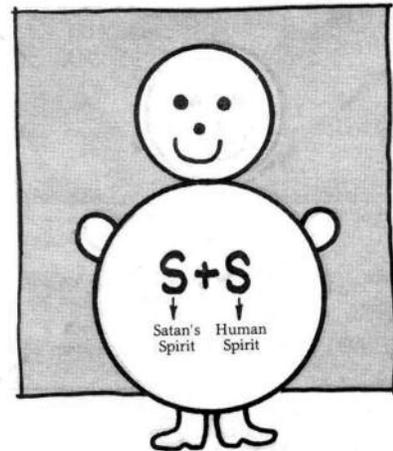
So that means you  
were never...



"Just me"  
or  
an alone person.

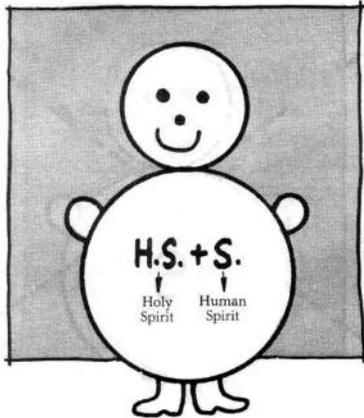
This is who you really were:

From the beginning  
since your birth...



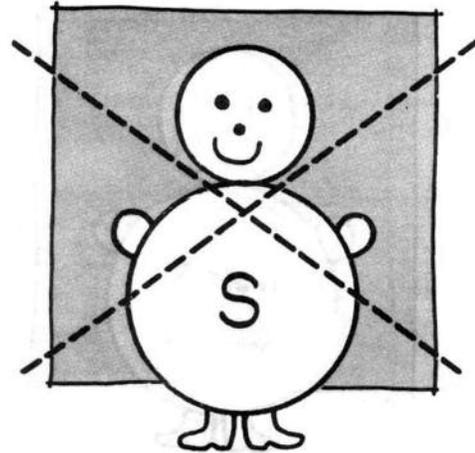
You were joined  
to a spirit,  
the spirit of Satan,  
Sin.

when you were born again,  
Jesus Christ came IN to live,  
and Satan moved out.



1. "Therefore if any man is in Christ, he is a new creature: the old things passed away; behold, NEW THINGS HAVE COME." *2 Corinthians 5:17*
2. "For by these He has granted to us His precious and magnificent promises, in order that by them YOU MIGHT BECOME PARTAKERS OF THE DIVINE NATURE..." *2 Peter 1:4*
3. "I am crucified with Christ: nevertheless I live; yet not I, but CHRIST LIVETH IN ME: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." *Galatians 2:20 A.V.*
4. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory." *Colossians 1:27 A.V.*

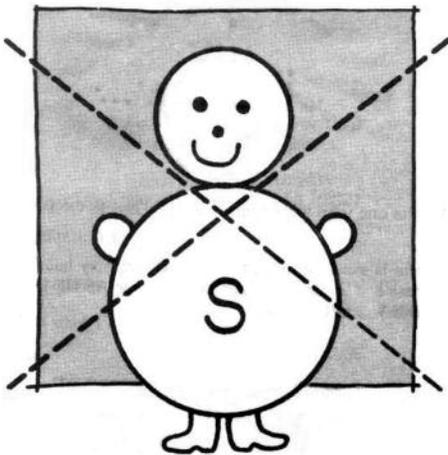
Don't be deceived  
and think you are...



"Just me"...

because →

That is Satan's  
No. 1 Temptation:  
I am "Just me"...



which is the lie!

the truth is →

Jesus Christ lives  
His life in you, AS YOU!

The  
Bible says...

"But the one who joins himself to the Lord IS ONE SPIRIT..."  
*1 Corinthians 6:17*

"Herein is our love made perfect, that we may have boldness in the day of judgement: because AS HE IS, SO ARE WE in this world."  
*1 John 4:17 A.V.*



# The Self Can't Be Improved

by Norman Grubb

Our great error is in thinking that our human selves can be improved. And we think that because we have this false concept of being separated self-developing selves. This is false deception from the spirit of error. But in Christ we are not separated. We are in an eternal union. That is what, we were crucified with Him, buried with Him, risen with Him, means. That is the symbol of the Lord's Supper, eating His flesh and drinking His blood. From the moment we received Him, we were restored through Him to the eternal union, which I prefer to call unity, because union keeps the attention on the two, whereas unity settles us in the realisation of something eternally indivisible—which is the fact by grace.

The relationship in this unity is positive and negative, so that all the illustrations given in the Bible point to that. We are branches in the Vine. The branch is the negative means by which the Vine can bear its fruit. But it is a unity, and when we see a vine we really only see its straggling branches and we call that the vine. The branches are the vine in their branch forms, and we are Christ in our human forms.

We are called the body of Christ. The body is the negative to the head, by which the head goes into action. But head and body are a unity. So Paul called the body Christ in 1 Corinthians 12:12.

We are called the temples of the living God, the buildings in which God

may be seen; and we are the earthen vessels whose treasure is the Christ within. Temple and vessel don't illustrate the unity, but do make it plain that they are merely negative containers, and we don't look for change or improvement in them.

So then how does this all work out? First, by a recognition, which is a revelation, that the human self by itself can only be motivated by its own self-interests; for its only true place in creation is in its unity with God, as the means by

It is useless and a waste of time for us to ask God to make us loving, or patient or pure, or free us from human reactions of hate or fear or worry or depression. It is asking an absurdity and an impossibility. The human self can never change.

which He manifests Himself in other love through our human selves. Apart from our destined place in the unity, we can only be self-loving selves. Therefore it is useless and a waste of time for us to ask God to make us loving, or patient or pure, or free us from human reactions of hate or fear or worry or depression. It is asking an absurdity and an impossibility. The human self can never change. The vessel can never be the living water it contains. The branch cannot be the vine.

When that recognition is a reality to us, then we can start by accepting ourselves in our weakness and all normal human reactions. In this distorted world we are besieged all day long by fear and doubt and hate and worry and all the rest of them. To feel them is normal, not wrong. We shall always be responding to them. We hate or dislike this person. We are jealous of that one. We are afraid of what we are called on to do. We are worried by daily problems. We have fits of deep depression. Our minds are assaulted by all kinds of wrong thinking. If we struggle against them, what help is that? If we condemn ourselves for such reactions, we remain still bound and full of guilt. If we call on God to help or change us, we don't get changed, or maybe just a momentary relief.

Then on what grounds can we accept ourselves? Because of this great revelation: we are merely the negative joined to the Positive. We are no longer we, but Christ in us. Christ the real we! Listen to Paul. He starts by saying Christ died for us, then speaks of the Lord with us, and goes on to his special revelation of Christ in us; but he ends up, when he gives his personal witness, by Christ is the real I. "I live," he says in Galatians 2:20. "No," he corrects himself. "It is not I, but Christ living in me." Christ not with, not in, but replacing Paul, Christ in Paul's form. And Christ in your and my form. Put your name there. You are Christ in Jack's

form, Christ in Elizabeth's form, I, Christ in Norman's form, and so on.

Now, in the light of this revelation, when we in our humanity are moved in this direction or that by our negative reactions, we don't struggle, we don't condemn, we above all don't try to change ourselves (trying to be good is the worst sin); no, we *replace*. We transfer our inner believing from what has its hold on us because we are believing in it, fear, lust, hate, etc., and attach our believing to who we really are, not our human selves, but Christ in ourselves. And as we affirm and recognize Him, He who is the peace, love, courage, purity, manifests Himself in and by us.

There is the secret—discovering who we really are. We have come back home at last as the branch in the Vine and the Vine in the branch. "Abiding" in that John 15 chapter is, in the Greek, just "remaining"; and we remain by simple faith-recognition. The negative to God the Positive, and necessary as a negative, for only when we are consciously weak, as Paul said, then His strength is perfectly manifested. When we are fearing, He is the courage. When we dislike, He is the love. And Paul goes as far as to say he personally takes pleasure in negative situations of weakness, hurts, needs, problems, for when he is weak, then he is strong.

There is no doubt that this is the biggest tie-up in thousands of God's people; in fact all of us have to start tangled to get the knots untied. We are just so bogged down in taking ourselves for granted as normal functioning people, and we are so used to preserving an image, that it is a second spiritual breakthrough for us to grasp the fact of helplessness. We had come to acknowledge

that we had not kept God's law and were guilty sinners. But it is another thing, when we are the Lord's, to discover and admit that we are also helpless saints. We can't do it, and not only can't but are not meant to. We call that the second collapse.

That is the whole meaning of Paul saying we can have dominion over sin, because we are not under the law. This is why there is that important chapter of Romans 7, which has been such a ground of puzzlement and controversy. There it is sandwiched in between the two victory chapters: in Romans 6, in Christ's death we are cut off from the former control of the spirit of self-centredness, "dead to sin"; in Romans 8 we are joined to Christ in resurrection life, by His Spirit replacing that former spirit in us. Then in between comes Romans 7, saying we are not only dead to sin, but dead to the law. Why? Because if we are to function as living sons, we must know once for all in what sense our human selves can be manifestors of Christ. So Romans 7 is the human self which now has God's Spirit and delights in His law in the inward man, and wills to do it, and serves the law of God with the renewed mind. But self, when regarded as just by itself, has the virus of independence and self-reliance which Paul calls "the sin that dwelleth in us." That is the Satanic spirit of self-sufficiency which he calls sin. So the moment we humans, not yet recognizing Christ in us as the only keeper of His own law, want ourselves to keep it, and slip into this old habit of thinking we can do it, then down we fall. We can't do what we would, and do what we should not. Oh wretched man! And the law of God stands there to demand

of us that we keep it, if we think we can! Then at last it dawns. Our human self is now a container of Another Self, Christ, the Spirit of Christ. We never were meant as humans to keep God's laws of self-giving love. Left to our human selves, we can only be ourselves and love ourselves. But this is just why Christ has come into us—to replace that evil spirit of self-centredness by which we had lived. By ourselves, we would still remain self-loving selves, but we are not ourselves any more. By inner union, Christ is our real self. So what do we now do? We tell the law it is no good its shouting at us, because we can't fulfil it, were never meant to; but we contain the One who can and does. So the law has not a thing more to say to us or demand of us. We are "dead to the law" in Christ. And now we are free by simple recognition that Christ in us, Christ as us, keeps His own law in us, so that "the righteousness of the law is fulfilled in us" who are now walking by inner recognition of the Spirit, and not recognition of that old self-effort.

How thankful I was when, as a young missionary, longing to be "improved"—to love more, have more faith, the Spirit said to me, "Drop that. You can never be improved. You are just a vessel." And then He showed me that simple fact that God is love, not has love, and I saw for the first time that love is a person, God Himself; and that it was not a matter of my being made loving, but of me being the vessel which contained Him who is the love. I learned then to change from the false idea of becoming something to containing Someone.

—*Who Am I?*

# The TOTAL TRUTH About Who We Are in Christ Jesus

The death, burial, and resurrection of Jesus Christ on our behalf are the foundation of the Total Truth that man does not have a nature of his own, but is a container operated either by Satan or Christ. Before we received the gift of eternal life through Christ's death, we expressed Satan's nature. Now as believers, Christ is living His life through us and we express His nature. We are "One Spirit" (1 Cor. 6:17) with the only real Person in the universe, God Himself.

Like Paul, our commission to the Church is to make known the "riches of the glory of the mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:27). Therefore, we present in the following pages a scriptural basis for what is to us the full revelation of that Total Truth. Our purpose is to teach "every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:18), knowing all the time that these labors are His labors... "striv-

ing according to His working, which worketh in me mightily" (Col. 1:29). Here are some of our fundamental scriptural foundations:

## Part One

### MAN DOES NOT HAVE A NATURE OF HIS OWN.

Contrary to what we formerly believed, man does not have a nature of his own. Man does not operate independently of the Deity (either Christ as the True Deity or Satan masquerading falsely as a god) who lives in and operates him. In other words, man is a container and always, expresses the nature of the "deity" spirit who lives in that container. There/ is no "human" nature.

#### A. John 15:45

*Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am*

*the vine, ye are the branches: He that abided in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

These verses teach that we are branches which bear the kind of fruit the Vine produces (in these verses, the Vine is Christ). The branch does not produce the fruit. Thus, the verses teach that man produces the fruit of the vine (deity-spirit) in him and that man does not produce fruit of his own.

#### B. Romans 6:17

*But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*

These verses teach that we are always slaves serving a master and that we do what our master says to do; slaves do not operate independently

of their masters. Thus, man does what his master Satan or his master Christ wants him to do.

**C. Romans 7:2-4**

*For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

A wife can only be married to one husband at a time, and she reproduces the seed of her husband. A wife cannot reproduce without a husband to produce the seed! The critical question each man must answer is, "Who is your husband?" The Christian answers, "Christ." The non-believer doesn't know it, but his answer is, "Satan."

**D. Romans 9:22-23**

*What if God, willing to spew his*

*wrath, and to make his power known, endured with much longsuffering the vessels of wrath filled to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?*

Man is either a vessel of wrath or a vessel of mercy. Like a cup containing a liquid, Man, the vessel, contains either a "wrath" nature (Satan) or a "mercy" nature (Christ).

**E. I Corinthians 6:19-20**

*What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God; and ye are not your own? For ye are bought with a price: therefore glorify God In your body and in your spirit, which are God's.*

The Biblical question posed is: which deity dwells in "your" temple? A temple is nothing more than a house for a deity. In practical terms, redeemed men are containers for the Christ deity. Unredeemed men are containers of Satan.

**F. Ephesians 4:15-16**

*But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together*

*and compacted by that which every joint supplied, according to the effectual working in the measure of every part maketh, increase of the body unto the edifying of itself in love.*

The head of the body is Christ He controls the rest of the body, which is us. The body does nothing unless the head tells it to act.

**G. Colossians 3:9-10**

*Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of Him that created him.*

The "old man" is Satan, the new man is "Christ." There is no middle man (an independent nature).

**H. I John 3:10**

*In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

Obviously, man is either one or the other, a child of God (and thereby doing what the Father says) or a child of the devil (and doing what he does).

CONTINUED IN THE NEXT ISSUE...

Foreword from Norman Grubb  
taken from  
**One Woman's Answer:  
What to Do When  
Your Life Resembles  
Alphabet Soup**

continued from page 7

So thoroughly does Page handle this, and with certain simple diagrams, that it would be a tautology for me to take up details in a foreword. Very simply, she focuses on the exact meaning, right interpretation and right uses of the subdivision of the human self which is lightly mentioned in Hebrews 4:12 and 1 Thessalonians 5:23 in three words: spirit, soul and body. What is the self, how do these three parts interact, and how do I get them rightly and fixedly "tied up" so that I can be bold in pointing to that same problem and its solution in nearly all my brethren?

This booklet tells about some of the quite desperate wrestlings Page herself experienced before coming to where, with unhesitating boldness, she can lay a finger on that same knot in you. And just *because*

that takes us to the depths of the depths and drastically uncovers hidden areas which the god of the false misuse of self has so cleverly covered over, it is lamentably the fact that the vast majority of declared and born-again believers turn back at that spot. There is the same major Cross in it for us as there was for Jesus himself.

"Alphabet Soup" puts the most profound truth on this whole vital "spirit, soul and body" problem and its solution in simple terms. And here it is important to take note that there are quite a lot of folks these days who will use a correct term for what we are talking about and yet still not know what that really means. This included Page herself, which *forced* her to find the right and ultimate answer. And you'll find that this little booklet does give that answer. And it is then that at last the soup sort of "unmixes itself," and each item can be both edible and enjoyed.

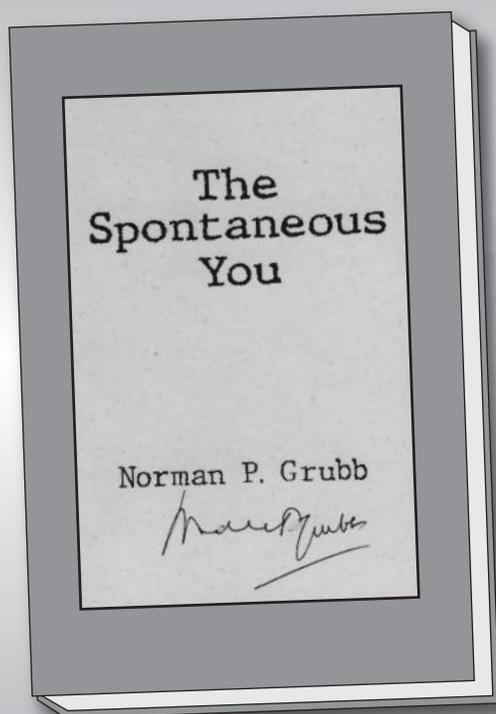
We have really come to where Page Prewitt probably is the leader over all of us in a thoroughgoing explanation of what is meant by these three terms—what each is and how they properly mingle—so that I can boldly say I am Christ in my form.

How that subtle self of ours has at last been torn out of Satan's hold on it since the Fall, and in its place we find what a self in focus is. As James says, "Let patience have her perfect work that ye may be perfect and entire, wanting nothing."

This account shows precisely the opening of that "secret of secrets" to Page and explains her God-given ability to use her Spirit rapier to pierce camouflages in others, which has caused many to turn away just as they did with Christ, The Self. Page shows our human selves in their ultimate purpose—the eternal relationship for which we were created, then fell from, and now to which we have been redeemed.

So I greatly recommend this booklet to every hungry reader who does want to get the soup unmixed and enjoy each particle in its right proportion, and be able boldly to point that fact out to his fellow Christians. If you really want to know the true meaning of who you are as a self—and that's the only final meaning to our life's search—this booklet can bring great light to you.

—Norman Grubb

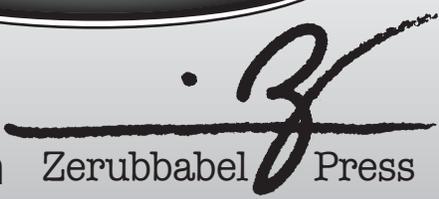


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## No longer slaves to sin...

"For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin."

— Romans 6:5-7  
(New American Standard)

## Words to Live By...

It seems that God's Spirit has to take every forward-moving soul through a drastic process of self-exposure. That undiscovered self-principle lurking in the depths, that root of sin, has to be looked in the face. Its presumptuous claim to be a sufficient source of wisdom and ability has to be exposed in its falsity. Its save-yourself attitude has to be recognized and rejected. And such knowledge can only come through failure, through humiliation, through despair. Then, and only then, is the soul ripe for that inner leap of faith: the dying of the old, the rising of the new, the full and final enthronement of its proper Lord.

—Norman Grubb

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*The Intercessor* is published for about \$5,200 an issue on the Lord's provisions. We have had a generous outpouring of God's gifts thus far and are truly grateful to each who has participated. By faith, we look for the continual outflow of the "word of God" by us.

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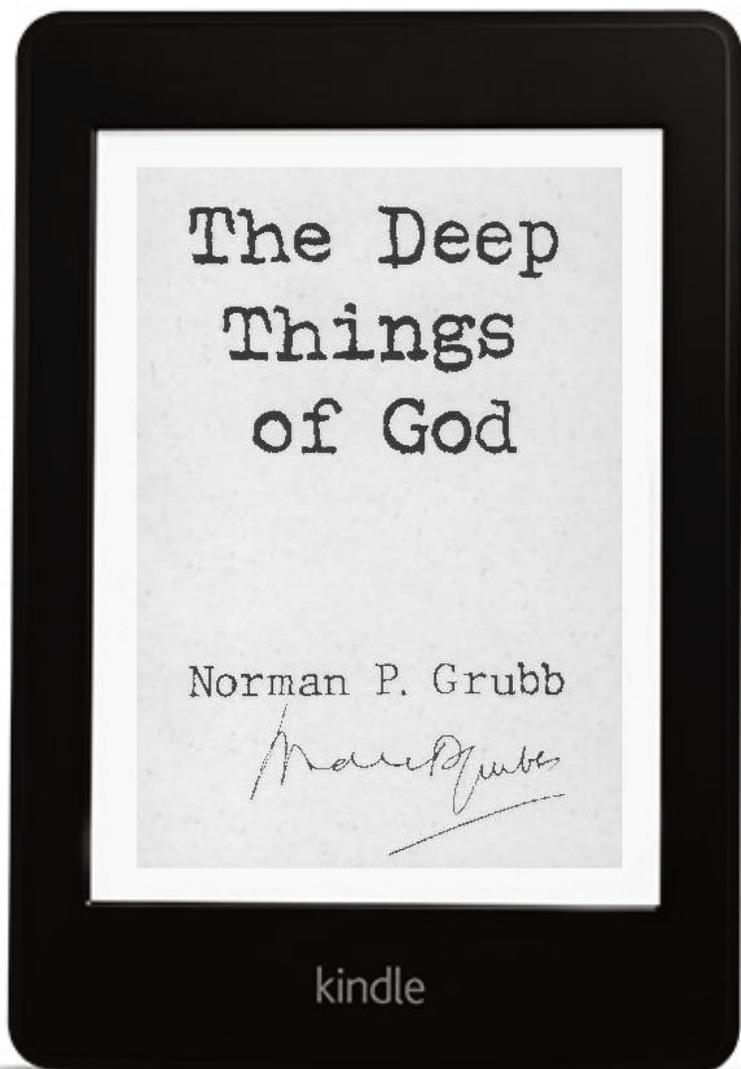
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