

The INTERCESSOR

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

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The Radical Drive of the Spirit

By Norman Grubb

To be “born again” is to experience through faith the entrance of the Spirit of Jesus Christ into a human being. In the following article, Norman Grubb describes the evidence of that changed life—the radical drive of God’s own nature expressed in human form.

The life in the Spirit is bound to have one hallmark—that the nature of God is reproduced in the personality handed over to Him; for such a handing-over implies total immersion in and possession by the Spirit of God, to be made like Himself, and He is God. God’s nature has one essential characteristic. He is totally self-giving. He pours Himself out in an everlasting stream of blessing on all His creation. He is “the eternal will to all goodness.” He finds Himself in losing Himself.

Now, if that Spirit indwells me, He must of necessity turn me in a like direction. The Spirit that took the Saviour to Calvary for the world and “drove” Him to offer Himself without spot unto God, must drive me out of self-pleasing into self-giving, out of indulgence into sacrifice, out of security into service, out of care of myself into concern for others.

This “drive” incidentally, is the glory

of the Gospel. It means that we do not tell the unwilling, the fearful, the self-pleasing, the soft, which we all are by nature, to be this or that for God; to deny themselves, to give up things, to endure hardship, which they cannot and don’t want to do; but we bid them only to do one thing, acknowledging frankly all weakness and unwillingness—to commit themselves to the control of God’s Spirit. That is all. They need not even necessarily be willing to do this. But let them just do it. For, if they do, a Person comes in. An Almighty Person. The Third Person of the Trinity. He is mightier than our wills. His nature is the nature of God. And if once we give Him honest possession, He sets to work to *change* us. He changes our wills, melts down our opposition, sets them on a new bearing, to will the will of God and to love to will it, till it becomes a consuming passion with us, till we will literally die rather than disobey God.

He changes our outlook. Having ourselves at last found a bottom to life, a heart satisfaction, a light to the mind, a way for the feet, we find ourselves joining the ranks of those who have a contribution to make to the world, not merely a merchandise to make of it. We pass from the number of the getters to the

givers, and it is by the inner redirection of the Spirit that this change takes place.

Aglow ourselves with the joy of the Lord, our own needs met in Jesus, it dawns on us somehow, as on the starving lepers who found the good things in the deserted camp of the Syrians: “We do not well; this day is a day of good tidings, and we hold our peace... Let us go and tell...”

Moreover, a sense of responsibility

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comes upon us. We have been in great danger and knew it not; we were slaves and had given up hope of liberation. Now freedom, food and clothing, and a welcome home is ours. And not only ours but the world's if they but believed it. Some know it and mock. Thousands about us do not know, through a false idea of what the good news is. Millions have yet never had a chance to hear. We are debtors. We owe it to our next-door neighbour as well as to the most distant of our brother men. By increasing stages a new passion inflames us. The glory of it dawns upon us. That such as we can be, not merely inheritors of eternal life, but transmitters of it. These lips can bring heaven to a hell-bound soul. We are captured by a new commission. Surely indeed we are changed.

But to carry this out means a price to be paid. In a world that shows its true nature by baring its teeth if brought into too close quarters with God, it is never an easy thing to speak of Christ. It is abnormal, fanatical. Ice has to be broken, common places by-passed, the circumference of vague religious comment pierced till the centre of personal challenge is reached. Time has to be used which normally is frittered away in gossip or hobby. Concentration is necessary when it is customary to relax. The Spirit has begun to lead out along the way to Calvary.

Burdens grow heavier. What can be done for the souls around in business or neighborhood, in the town and in the district where our church is located? Time must be given for prayer, for concerted action with fellow Christians. Evenings become occupied, meetings attended.

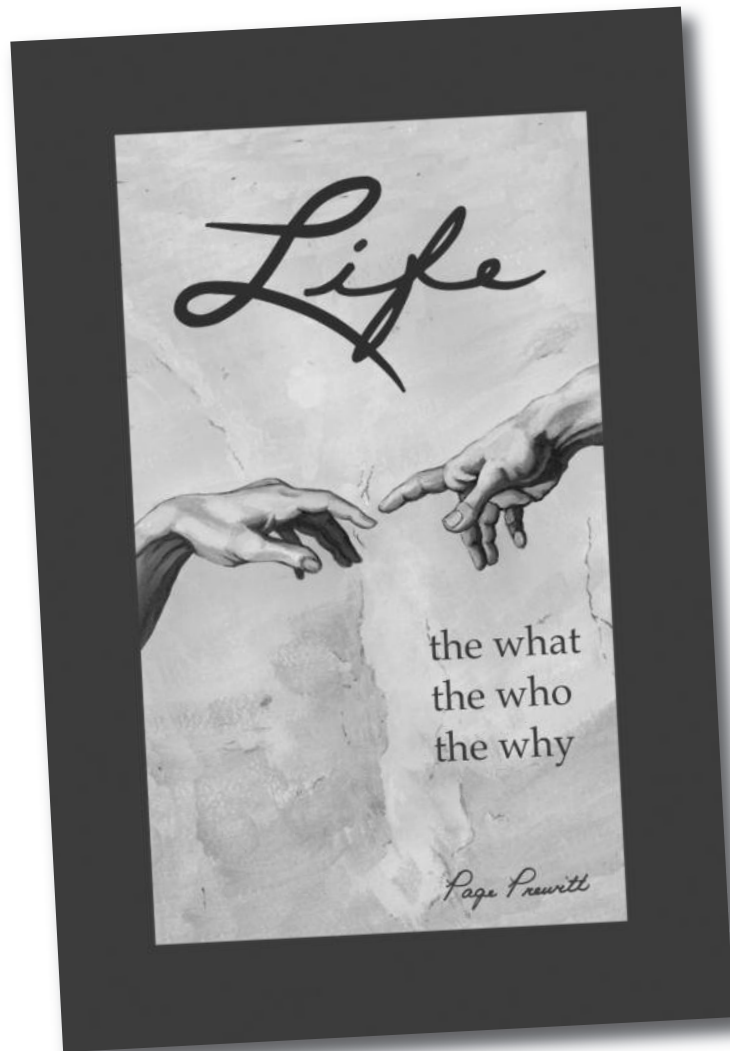
Missionary visitors give yet a wider vision. There is a world in need. How can the Gospel be taken to every creature?

Can I go myself, leave home and day-dreams and loved ones, risk life and health and security? To the few, the call comes plain and the great step is taken into a life set apart for all time to be lived amongst strange people, to wrestle with ignorance, disease, superstition. To the many, not that actual call comes, but a sense of a necessary share in it; money must be given, loved ones painfully yet gladly offered, and the very simplest things of everyday life become touched by the marks of the Cross—the wardrobe, the meal table, the expenditure on pleasure and luxuries—that more may be given to the spread of the kingdom. The home itself becomes more threadbare, maybe, as parlour or drawing room, once kept like a new pin for special occasions, is constantly used for “squashes” and prayer meetings.

By this way or that, the self-giving nature of God takes up its abode in our nature and produces these radical changes. They become our very nature, derived from, as C.T. Studd once wrote, “The Holy Spirit of God, one of whose chief characteristics is a pluck, a bravery, a lust for sacrifice for God, and a joy in it which crucifies all human weaknesses and natural desires of the flesh.”

—*The Law of Faith*

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 was the author of many books and pamphlets, a number of which are available through the Zerubbabel Book Ministry. Norman P. Grubb entered the Kingdom at 98 years of age.



Life

the what the who the why

By Page Prewitt


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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

This issue provides an exciting and insightful look into the dramatic change brought about by the Holy Spirit in a life fully handed over to God—the hallmarks of God's nature reproduced in man. These hallmarks, explored in this issue's collection of articles and features, are expressed as: radical, driven, revolutionary, consuming passion, soldier, totally involved—body, soul, and spirit.

In our lead article, “The Radical Drive of the Spirit,” Norman Grubb explores how God through His indwelling Spirit “took the Savior to Calvary for the world and ‘drove’ Him to offer Himself without spot unto God.” If my life is totally yielded to Him, the Spirit “must drive me out of self-pleasing into self-giving, out of indulgence into sacrifice, out of security into service, out of care of myself into concern for others.”

Several other features by Norman Grubb maintain the focus on the revolutionary Christian life. “To Put It All Simply, Yet Radically” delves into God's ultimate purpose in mankind's creation, fall, and redemption—to live in us His revolutionary life of total outpoured love. This is the life available *now* to those who understand and have experienced the fullness of their salvation in Christ. From the permanent inner knowing that Christ is our life, the “Spirit of Love thrusts us out to bring Him to our fellow humans who are redeemed and don't know it or are not yet willing to receive Him.”

In “Life in the New Dimension,” Norman shows how the Spirit impels us into intercession for others—using (as He did

with Jesus) the specific painful circumstances of our lives. This article is not to be missed for its inspired description of the principle of the cross in the lives of God's vessels: Christ in us as us—in passionate action today. Expressed in a fiery letter to a fellow missionary, Norman in “The Sell-Outers” illustrates with the lives of Jesus, Paul, Moses, Caleb, Joshua and in more recent times, pioneer missionary C.T. Studd, the Total Truth revelation as our foundation and the “key to our onward marching.”

In “Peter and the Consequences of Independent Believing,” Elliot Coatney offers a careful examination of the root cause of Peter's denial of Jesus (“Peter and the Consequences of Independent Living”) and Peter's transforming recognition that “apart from [Jesus], you can do nothing.” Especially keen is the insight into the consequences of Satan's deception that we are independently operated as evidenced in the lives of many Christians today—and the powerful transformation available to those who apprehend and live from the truth that Peter came to see.

Not to be missed are several short features with applications of the Total Truth in individual lives. “Called to Intercession” is Norman Grubb's portrait of the how God called a handful at the home office of C.T. Studd's mission to sold-out, sacrificial faith that resulted in the re-birth of the Worldwide Evangelization Crusade. “True Reverence” is C.T. Studd's own description of the contrast between his former “religion” marked by proper behavior and no obedience, and the “real thing”—“trust that God as really my father” and that His commands are “battle cries to be obeyed.”

Several of our regular features continue this theme. “Q & A” shares Page Prewitt's encouraging and insightful response to a friend worried that fears and

doubts contradict her claim that God is at work in the midst of her trials. Page points to spirit-truth, the bedrock on which to base our trust. This month's review of *C.T. Studd, Cricketer and Pioneer* in “A Look at a Book,” begins with a challenge to those who are comfortable with their “uncontested, easygoing Christianity” not to read the book if they want to remain that way. What follows is a personal glimpse into the aspects of the book that offered the reviewer new perspectives—and a challenge for others to “dare” to read it. “Bible Bedrock—I Count All things Loss...” explores Phil. 3:7-10 with an excerpt from *Yes, I Am!* in which Norman shares Paul's “startling and costly discovery” of the Total Truth.

Finally, this issue includes two excellent studies examining the biblical basis of The Total Truth. We continue last issue's first installment of “The Total Truth About Who We Are in Christ” exploring the second and third tenets. In addition, we are pleased to offer the first part of “A Statement on What We Believe.” Written to clarify misunderstandings expressed by Christian colleagues, this article is both the author's personal account of the life-changing impact of the Total Truth and a well-organized presentation of this doctrine with ample biblical references and clear examples. Part 2, to be published in our upcoming issue, will answer some specific objections and misconceptions that arose as the author shared this precious truth.

It is our privilege to live from and share with others the hallmark of a mature Christian. To quote Norman: “By this way or that, the self-giving nature of God takes up its abode in our nature and produces these radical changes. They become our very nature...”

Q&A

Beryl:

Recently, I have been faced with a difficult situation and have been trusting that God is in it for His good purposes. But I am not at peace about it and have been assaulted by fear and doubts. I keep praying for peace, but nothing seems to change. How can I be sure I am truly trusting Him?

Page:

Let me encourage you by reminding you of truth I know you know.

“The trusting God issue”—Just because you have unwanted feelings when you are trusting God does not mean that you are failing to trust God. Trusting God is just that “trusting God.” It is a spirit, faith thing. Feelings—fear, dread, nervousness are all soul things and have nothing to do with Spirit. Trusting God does not mean that our feelings will change when we walk the faith walk nor will we necessarily get the outcome we want. It simply means that we know God is in control and whatever the outcome is it is His perfect love way for us. We could get a lot of folks to believe the truth as we know it if our soul feelings became what we would like when we put our trust (a spirit act) in God. This of course is true in any area of life.

Don’t worry about praying for and getting peace. We can’t obtain peace because PEACE is not a feeling—it is who God is. It is also who we, along

with everyone who knows they are joined to Christ at their Spirit center, are. Remember Norman’s revelation when He prayed for love and God showed him the scripture, “I will share my glory with no other.” Here Norman saw that God would *be* LOVE in and through him. Peace is knowing (spirit) that everything in our life is God’s perfect, love will for us who trust (doubting nothing) and obey Him. The Bible makes this clear. It also makes it clear that it is not true for the disobedient self relying ones.

And of course you being Christ-Beryl it is who you are. You can FEEL nervous and as afraid as a scared cat (all soul). None of that touches who you are at your Spirit center where you and Christ are one SPIRIT. Neither does it have anything to do with the PEACE that you are in Christ.

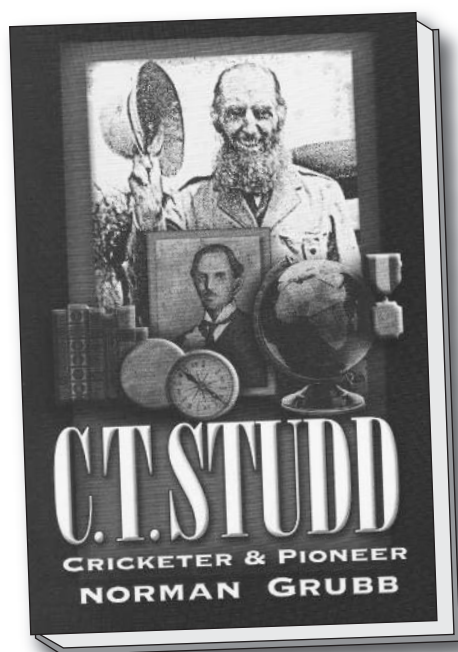
The good example of fear is Jesus before the Crucifixion. He was obviously afraid and wanted to avoid the cross, but in the end He put His will and wants under the will of The Father. And on He went in spite of His feelings. That truth has been life changing for me. I have learned to move on in faith knowing Christ is the one moving on as me in spite of any negative feelings that come my way. It is spirit that is true. Feelings are a test of our faith. Will we trust God in spite of what we are thinking and and/or feeling?

A Look at a Book

by Tommy Prewitt

BOOK REVIEW: *C.T. Studd: Cricketer and Pioneer*

By Norman Grubb



My first inclination to the prospective reader of this book: do not read it. Do not read it if you are comfortable with your uncontested, easygoing Christianity. Do not read it if you want to remain satisfied with a spiritual life that wakes up on Sunday mornings in time to go to church only to go back to sleep by Sunday night. Do not read it if you want to cling to possessions, positions, and people who keep you from expressing Jesus Christ in your daily lives. And above all, do not dare read this book if you want to escape the conviction of the Holy Spirit in your life.

I felt hesitant to read *C.T. Studd: Cricketer and Pioneer*, since I knew something of what the book contained and knew that my life did not look very much like Studd's life. I did not want to find myself in a position of comparing myself to a true Christian who gave up all worldly things, literally, to take the Gospel to China, India, and Africa. However, I did read the book, and I loved it. I found Studd's life to be inspiring, exciting, fascinating, heartwarming, and reassuring. What particularly impacted me was the earnestness with which he approached his life. He simply looked to the Scriptures to find out what God commanded and then followed them.

C.T. Studd: Cricketer and Pioneer serves as an important historical record of a man who came to fame as a champion cricket player as prominent in his day as contemporary athletes such as John Elway or Mark McGwire. The reader learns how Studd's conversion to Christianity can be traced back to D.L. Moody; C.T. in turn, played a role in the formation of the Moody Bible Institute in Chicago.

Studd first hit the foreign mission field in inland China as one of Hudson-Taylor's famous "Seven." He spent several years in India, the country where his father's farm was located. He then went to Africa, creating the Heart of Africa Mission, which later became the Worldwide Evangelization Crusade. Too many details of this man's lifelong pilgrimage to fulfill God's pur-

pose in his life might spoil some of the surprises of this can't-put-it-down read.

Norman Grubb married one of Studd's daughters and served in the African mission field with him. Subsequently, the personal quality of this biography comes from the author's first hand knowledge of many of the details of Studd's life. Norman has said that the point of this book is to show the faith with which Studd lived his life, believing that God would enable, protect, fulfill, and provide for him if he only followed His will. With

"...if I am faithful in my belief that Jesus Christ lives His life through me, God's purpose in my life will be fulfilled."

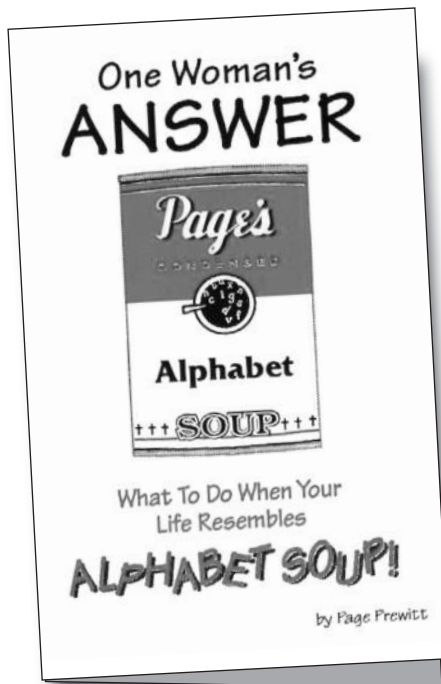
that perspective, I can read *C.T. Studd* and know that if I am faithful in my belief that Jesus Christ lives His life through me, God's purpose in my life will be fulfilled. If my life happens to look like Studd's, or if it doesn't, that is God's business.

My final inclination to the prospective reader of *C.T. Studd: Cricketer and Pioneer*: do not dare to not read it. Relish the new perspective you will have. Appreciate what others have done who have gone before you. Search for the Spirit's conviction to fulfill God's purpose in your own life. You too will want to tell someone else to read the book.

Page Prewitt's

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True Reverence

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven."

—Matthew 7:21

"I once had another religion: mincing, lisping, bated breath, proper, hunting the Bible for hidden truths, but no obedience, no sacrifice. Then came the change. The real thing came before me. Soft speech became crude salt. The parlor game with the nurses became real cricket on the public ground. Words became deeds. The commands of Christ became not merely Sunday recitations, but battle calls to be obeyed, unless one would lose one's self-respect and manhood. Assent to creed was born again into decisive action of obedience. Orthodoxy became reality. Instead of saying 'Lord, Lord,' in a most reverent voice many times and yet continuing deaf to the simplest commandments, I began to look upon God as really my Father and to rely upon Him as a real Father and to trust Him as such. Instead of talking about fellowship, I enjoyed it. Instead of being unnatural and constrained, I became natural and unconventional. I talked of God and Jesus Christ as Real Living Personal Friends and Relations. They have never chided me for it. If a man is willing to obey and sacrifice, he soon learned what is the blessed reality of the fellowship of God's Son Jesus Christ—familiar and social intercourse. In other words, I dropped cant and ceremony and became a Christian. Reverence, I observe in the New Testament, is not apparent politeness and manifest disobedience, but filial or childlike obedience, trust and love."

—Summit Living

Life

in the New Dimension

By Norman Grubb

Every situation always starts with a resistant human self. It must do, because that provides the necessary foundation of an involved self. Now the first step forward in being God's intercessor is being taken. It is a step down, not up. It is a death experience. The hurt self has to be recognized for what it is, not wrong, but the first evidence that God is looking for His intercessor in a situation, and that we are that man, for we are involved in it.

But when frankly recognized, we accept our privilege as a privilege, not as an imposition on us, and we see glory in the cross.

For this is what Paul called it in that great explanatory paragraph on intercession in 2 Cor. 4:7-13, "Always bearing about in the body the dying of the Lord Jesus" and "we which live are always delivered unto death for Jesus sake." This is not to be confused, as many do confuse it, with the once-for-all identification we have had with Christ crucified and risen, and we with Him, where it is said, we died, we were buried, we rose with Him. That is past and never repeated. That was His cross and resurrection we participated in for our own redemption.

What we are now talking about is not the cross for our redemption, but for the redemption of others. This is adulthood, not adolescence. This kind of

cross is constantly repeated in our daily lives whenever we are in situations which our human selves would be rid of; but instead of remaining in hurt self, we recognize them to be part of some redemptive purpose of God through us in others. So, Paul says, we accept them as something we have been "delivered unto," and our "dying" which is said to be the dying of the Lord Jesus in us is our heart acceptance of them, though that may not be lightly, or easily, any more than the Savior could accept His cross without a Gethsemane.

Here is a principle of constant "dyings," daily maybe, affecting every kind of normal situation in life, not by any means in what we might call our religious activity. Any-

thing which hurts, disturbs our status quo, or challenges, be it what we may call small in our personal lives, or big in some public affair, is a place of dying when we change from self's resistance to acceptance as a step in God's saving plans.

Without such dyings, Moses could never have seen that he was not to be a possible, ephemeral Pharaoh, but a savior of God's chosen people: Gideon could never have changed from challenging God's apparent indifference to accepting the challenge to be himself the deliverer. Abraham could never have exchanged his laughter at the idea of a couple of their age having a son for a productive faith. David could never have resisted the chance of killing Saul to wait in patience for

God's day of his coronation. So through every aspect of achieving or enduring faith in all history. Everyone had to start by a disturbed, resisting self which saw God in the tough situation and then died to his self-resistance.

Then comes the resurrection—which is the Spirit in us causing us to see things from His point of view. We can begin to be intercessors. We can see what God is after, and the first effect is a joy, release, sense of adventure, praise where there seems nothing to praise for, for we now see the redemptive purposes, something by us for others. Its immediate effect, as Paul says, is a quickening in our own selves: “the life of Jesus manifest in our mortal flesh”: burdens, fears, the sense of a hurtful, not joyful cross, is gone, and others watching can see a release and ease which is not what the world experiences in its tough spots. Resurrection life is manifested in our mortal bodies, and that by itself is God coming through us to others.

Supercharged Action

The real purpose can now be discerned. An intercessor is God's strategist. He sees what God is after and goes along with Him. The men of the Bible always understood their specific commission. So must we. Any of us in any kind of circumstances can draw aside with God and examine before Him the whys and

“An intercessor is God's strategist. He sees what God is after and goes along with Him. The men of the Bible always understood their specific commission. So must we.”

wherefores of what is happening. It will not take long before we begin to see clearly: it is for this to happen to these folks in my home, or for this in my Sunday School class or church, or to some areas of need in my city, or right out on some distant mission field. But it is specific. It is God saying to me (or to a group of us in something together), “You have been put by Me to stand in

that gap. See that you carry it out.”

I well remember how clearly, soon after my conversion, just before World War I when I had received my commission to join the regiment as a 2nd Lieutenant, the Spirit of God was wrestling with me about my affection for an unsaved girl and telling me

I could not have Christ and Antichrist in my heart at the same time. There was self blocking the vision all right! The battle was won the day I took the train to our training center, and clear as daylight in that railway compartment an inner word was spoken to me, though I was the youngest of untaught Christians in those days. It said, “You are joining your regiment. You will

train for a year and then get out in the trenches. Many of you will be dead in a year. You make sure that some of those other fellows receive the gift of eternal life you now have.” I couldn't “see” that great commission, until the self-block was out and I had died; but then I knew with no uncertainty my real commission within my King's commission for the next five years of war, and it became my absorbing objective to carry it out.

Later, at Cambridge University for a post-war period, once again the commission came clear (we ex-soldiers were given very easy and short ways of getting the degrees we were going out for before the war): “Whatever degree you get or don't get, you will fail at the University if you don't get souls.” And once again, by God's enabling and not without often reluctant obedience, it was carried out.

These are only illustrations of the certain fact that just as every re-

deemed person is by that same token a priest and intercessor, so everyone who sees the meaning of self-dying to our normal self reactions in our daily lives, can hear, find, and move in on God's specific commission to them. And, of course, with mainline commissions there are always many and variable, even daily, local commissions.

With the commission comes action. An intercessor accepts the full meaning of a commission—that it is God's declared intention to fulfill some saving purpose by him, and that everything he has and is, is going into it. No one is more active than he—call him God's soldier, God's servant, God's husbandman, God's athlete. Let us make no mistake—activity, not passivity, marks him for what he is. "A body hast thou prepared me," he says with Jesus.

My own life has been spent in a missionary crusade, so I can draw my illustrations most easily from it; but that must not

give any misleading idea that a foreign missionary is some very holy or very special kind of servant of Jesus Christ. You don't think that for long if you are one, or live among them! They are the most ordinary humans, just seeking to answer what they understand to be the call of God to them, not any different from any housewife or businessman who equally seeks to

went, exchanging cricket field for mission field. In China, inheriting from his father what might be a quarter of a million dollars in today's values, he heard God's call to sell all that he had for the spread of the Gospel. He did it.

Back in England twenty-five years later, with broken health and his wife an invalid, he heard

"An intercessor accepts the full meaning of a commission—that it is God's declared intention to fulfill some saving purpose by him, and that everything he has and is, is going into it."

answer what he understands to be his call. But I have seen by them for over forty years what dedicated action means. There is a goal to be reached: it is going to be reached.

C.T. Studd, my father-in-law, went to the Congo. As a young man, when England's greatest cricketer, he had heard God's call to take Christ to inland China. He

God's call to go to the heart of Africa. Against the advice of doctors, with empty pockets, called a fanatic by his friends, he went. He said, "If the young men won't go, perhaps if an old one goes and dies, they may make his grave a stepping stone and go." He lived in the Congo forests for sixteen years, while his wife by faith got off her sick bed to call recruits to join him. When he saw the

crowds that poured out of the villages to greet him, he said, "Here is my black gold. They shall hear and hear to purpose that Christ died to save them." They heard, and a short while after his death, twelve thousand Africans from fifteen tribes gathered at the spot where they buried him to thank God that he had brought Christ to them.

He founded the Worldwide Evangelization Crusade with the call to young men and women to follow Christ on the same principles of sacrifice and faith, so that all nations should hear. Over a thousand have followed in forty countries, and, as I have lived with them and been one of them myself for forty-five years, I know that commissioned men and women are men and women of action. By their bodies Christ takes His gospel to every creature: some at home in the kitchen and office: some wrestling with languages and translation: some at the printing presses:

many tramping the villages in remote places or visiting the longhouses up jungle rivers: others teaching school and tending the sick, and all without salary or human security, fed by the Lord through His people.

What does it all mean? Merely this—that an intercessor is a man of action. What God commissions him to do, he does with body, mind and soul, and does not stop doing. He is a man with a purpose, a man with a goal to be reached, and the word from heaven has come to him, as to Moses, Joshua, the prophets, and to Jesus Himself. “This I am going to do, and I’m going to do it by you.”

Once again we say: Let no man think this refers to special activities by special people in special places. No, this word from heaven is being heard and heeded by thousands and tens of thousands of God’s intercessors in all nations all the time, and being acted upon in thousands of dif-

ferent ways—and among them you and me. The Church of Christ is this day “terrible as an army with banners.” Let us never think that, when in former days we were active for God and exhausted ourselves in good works before we knew the secret of our inner resources in Christ, therefore, there should be less activity now. No, the opposite. More activity than ever, more straight aiming than ever, because now our resources are endless. Then we only knew how to rest from our work: now we know how to rest in our work. No one can out-work, out-think, out-pray a man in whom the Spirit of God is.

Pigmies are Giants

It leaves a wholly wrong impression if we should think that outward activity has any meaning unless it is the product of inward activity. The whole point is that an intercessor is not “working for God”; he is the human means by which God is doing His own work—and that’s all. The

fundamental difference is between the way we “tried” to be God’s servants, when we were still under the delusion that the redeemed man does God’s work for Him and with His help, and the revelation now given us that we are not really we at all, but He in us that He may be He by us. We, indeed, need to have this clear deep down to the centre of our consciousness, so that our basic outlook on what we commonly call Christian service has been revolutionized; and we cannot, simply cannot, be caught up again in that frustrating, ulcer-causing, nervous-breakdown-producing rat race of “doing our best for Him.”

Our calling is to activity, non-stop activity, probably more ceaseless and intense activity than in that former way; to a sacrifice that, as with C.T. Studd and so many thousands of others, may bring us the honour of empty pockets, worn-out bodies, lives laid down (and we reckon it the highest honour God

could ever give a man when it was said of Jesus, “It pleased the Lord to bruise him”). All this is now God in saving action by us, God reaching man through man. Therefore, our first form of action is always that our inner man is rightly geared in with the Inner Man. The intercessor is commissioned (Is. 59:16). The intercessor is involved (Is. 53:12). But all this is meaningless unless the intercessor is also authoritative (Heb. 7:25). This means faith in action.

It is plain enough through all the Bible that faith is the power line. Hebrews 11 settles that—using only that one word to account for all the achievements in the lives of the men of God. Faith is the whole man in action, but primarily the inner man. We must know, therefore, how to win our battles within before waging them without. Indeed, every battle is in fact won from within, and the spoils of victory gathered outside.

—*The Spontaneous You*

Bible Bedrock

I Count All Things Loss...

"But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, and may be found in Him, not having a righteousness of my own de-

rived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

Philippians 3:7-10
(New American Standard)

The most revealing of all analyses of these three grades of experience is by Paul himself in his Philippian letter. In 3:3-14 he pours out to us some of the Lord's dealings with him. He starts by mentioning the many qualifications he had "in the flesh," but plainly states that he no longer has confidence in such things. We can sense his thankfulness for his awareness of the false pride he had in his own righteousness and his disgust as he sees it as the rotten rags of Satanic self-love. He declares: "What things were gain to me, those I counted loss for Christ" (vs. 7). Here he is alluding to his "Damascus road" conversion experience. There the truth had first pierced his honest heart like an ox goad. There the contrast between his own hate and rage and the glory and rapture on the face of Stephen, the battered but forgiving martyr, had been clearly revealed. There, on the Damascus road, in a blinding flash Paul had seen that same supernatural love in the face of the ascended Jesus, who spoke to him not in wrath or retaliation but in loving appeal: "Saul, Saul, why persecutest thou Me? Don't you know I love you?" There he had exchanged the rags of his self-loving self for the eternal gain of Christ's own garment of self-giving self.

But then Paul made a startling and costly discovery: The ascended Jesus, now a marvelous Savior to him, was *much more* to him. Christ made it plain that He had come to take over Paul's whole life and express His own love-selfhood through Paul. "Yea doubtless," continues Paul (vs. 8), "I count all things but loss for the excellency of the knowledge of Christ Jesus *my Lord*..." This was something altogether more revolutionary and advanced than merely Jesus as his Savior and Justifier,

marvelous though that was. Now this One is to manage his whole life—take him over—so that Paul becomes an embodiment of Jesus Christ *formed in him* as well as *revealed to him*. And this Paul "jumped into"! Everything earthly must go to the winds for that, whatever the cost. There was pain in it: "...for whom I have suffered the loss of all things." There had been the painful cutting-off from all his ambitions as a leading young Jew of his day, with a great future among his own people. This was the paying of the "disciple price," where we hate father, mother, wife, children, houses, lands, physical well-being, and in fact, "*all that we have*," to be a disciple. Paul paid that, and at that time *it was a sacrifice*. And this conditioned Paul for his great Galatians 2:20 revelation, which was his unique contribution to the body of Christ through all the coming centuries. This was Paul as a "young man" (1 John 2:13), in the second stage where he now found himself—which meant finding Christ as the exchanged self in him.

Now comes the most revolutionary change of attitude. He suddenly says that the things it "cost" him to surrender would now be a stench in his nostrils to retain! What was once precious is now disgusting to him. What he had called "suffering the loss of all things" he now says he counts as "stinking dung"! "I count them but dung, that I may win Christ..." A total reversal. And why? Because he was no longer concerned with getting his own inner need settled. This was now completed in Christ—not only Christ *for* him, but now Christ *in* him, as him.

—Yes, I Am
by Norman Grubb

To Put It All Simply, Yet Radically

by Norman Grubb

We humans are created in God's image in infinite wonderfulness and potential of spirit, soul and body.

We have the quantity of our being (Acts 17:28), but not the quality—no human nature by which we can express the kind of persons we are. We are on the container level—vessels, branches, temples, body-members, slaves. God is The Only One in the universe who can express Himself, and there is only His nature.

But nothing can be expressed except by its opposite. So God—Father, Son and Spirit—has His fixed nature in self-giving love (Titus 1:2). But there is a created being, Lucifer, Satan, who chose to express himself in that opposite nature of self-getting love, called “the god of this world.” (2 Cor. 4:4).

We humans can therefore only be conscious selves by being confronted with the opposites, and were temporarily taken over by Satan at the Fall. Thus we express his Satan-sin nature of self-for-self and fulfill his lusts (Eph. 2:1-3 & John 8:44).

From this captive condition there is no escape for any member of the human race except that God Himself by His Son (2 Cor. 5:19) becoming a human, operating in his humanity by His Father's nature (Luke 3:22; 4:18 & 21; Heb. 9:14; Rom. 8:11), rejecting the solicitation of Satan in his nature (Luke 4:1-14), and then dying on the Cross in

His human body as us, was “made sin” and thus “dead to sin” (2 Cor. 5:21 & Rom. 6:10); and in His resurrection as us, The Spirit of Truth replacing that spirit of error.

So through Him we fallen humans can exercise our one faculty of reception (faith). We can “receive” (John 1:12), “yield” (Rom. 6:13 & 16) “recognize” (Rom. 6:11) Him in us, the Spirit of Truth replacing the spirit of error. We do not commit ourselves as though we had a quality of self (a “nature”) which needs changing. We simply recognize that in our centrally empty selves (like a donut!), our container selves is now occupied by His divine Self in His nature (2 Pet. 1:4); as branches, we no longer bear the fruit of a tree of which we are now ashamed, but are joined to the Vine whose fruit is holiness (Rom. 6:21, 22). The exchange through Christ has taken place of Indwelling Christ for indwelling sin (Rom. 8:9 in place of 7:17).

We have been delivered from that false deceit we acquired from Satan (Rev. 12:9) of an independent quality of self by which we thought we were self-operating, self-relying, self-expressing, which was Paul's great revelation of Rom. 7, for we have no such thing as a self-operating self to “commit” or be rid of. It is a deceit and lie. We act as selves, but are being operated by one or other of the “Deity” spirits.

Thus now we move into a thousand times more vigorous human action, because we are freed to be ourselves by the Spirit who has inwardly revealed to us that Galatians 2:20 is a fact and a fact about me! We freely function as ourselves by the both conscious and unconscious permanent inner knowing that He is our life and Motivator; and the Spirit of Love as us now thrusts us out into our share of bringing Him to our fellow humans who are redeemed and don't know it, or are not yet willing to receive Him.

Page Prewitt in a letter to me put it like this: “We have the whole thing (i.e. human nature being Satan and not we etc.). This truth completes the circle. Christ in me as me is a glorious beginning, but then what about me? What am I going to do with this part that's “just me”? Wonderful to know there is no such thing. Then I'm not looking to change or put myself to death, commit myself etc. How fortunate we are to know the whole of it.”

By this Page does not mean of course that we cease to exist as a “me” (the very opposite—we come alive as a total “me”). But we are for ever emptied of that false consciousness of ‘me’ as if I am the runner of my own “me.” I have found my central nothingness, occupied by His something-ness (allness), and then I am a total something!

PETER

AND THE CONSEQUENCES OF INDEPENDENT BELIEVING

By Elliot Coatney

*Peter declared, “Even if all fall away, I will not.”
“Truly I tell you,” Jesus answered, “today—yes,
tonight—before the rooster crows twice you
yourself will disown me three times.” But Peter
insisted emphatically, “Even if I have to die with you,
I will never disown you.”*

—Mark 14:29-31

We all know what happened. Peter did of course deny Christ, even “calling down curses” swearing that he did not know the man (Mark 14:71). Why did Peter fail so terribly the night of Jesus’s trial when only hours before he *knew* that he would not? And just as important, how did it happen that this same Peter was preaching publicly about Christ at the temple just a few weeks later, knowing that doing so could earn him the same punishment Jesus received?

In spite of his demonstrated boldness, his devotion and sincerity, Peter did not yet understand himself when he denied Christ. Peter still saw himself as a man who, in the end, could and would “come up with the goods.” It wasn’t that Peter thought himself perfected or sinless. He was aware of his shortcomings. Jesus Himself had sternly rebuked Peter multiple times. Still, it appears Peter believed that when

the chips were down, in a tough spot, even if all others might fail, he Peter had it within himself not to fail—not to betray his friend, his teacher, his Messiah, his Savior. And this must be why Jesus knew Peter would fall.

Jesus knew and demonstrated that the only right way to operate as a human is to know oneself as a vessel, a vine on the branch, a bride of the bridegroom, a slave of the master (John 15:5). To think of oneself as an independent, self-operating self who can live right, be right, do right, or do ANYTHING on one’s own is a deception. It is in fact the original deception of Lucifer who was not satisfied to be a “light-bearer” as his name connoted but wanted to be a light of his own. He wanted to “be like the Most High” (Isaiah 14:14). This was and is impossible, and it was rebellion against God. Consequently, God cast Lucifer (now Satan) and those who followed him out of

Heaven. Satan deceived Adam and Eve with the same lie he authored (Gen 3:1-5), and as Adam and Eve went Satan's way, man's union with God was broken and a union with the false god, the author of lies, Satan himself was created (Rom 5:12, Eph 2:2).

Even when we are saved, as Peter surely was, this deception of independence, this touch of the old sin spirit remains until and unless we face the lie head-on and put our faith in actual fact of our real makeup as vessels operated by Christ's spirit (Rom 6:11). Satan—though forever expelled from our spirit center—is able to boss us from the outside until we make the leap of faith. As believers, we've had an exchange of spirits, but continuing to live as if we're independent means Satan still has his hooks in us. There is an answer. We are made in God's image, and so of course we have choice. But our choice is in whom we will put our faith. We can choose to put our faith in God and what he says about us (namely that we are vessels), or we can choose to put our faith in what Satan says—that we can be like the Most High, that we can be independent self-operating selves as he thinks he is.

And now back to Peter. In protesting that he would never forsake Jesus, Peter still had a hard lesson to learn, and Jesus knew it. It's as if Jesus was saying, "The very thing you think you would never do Peter—you're going to do it and do it in spades" (Matt 26:31-34). Yet Jesus wasn't shaming Peter. He simply knew that Peter could do nothing else—that is, until he had the full revelation of who he really was. As long as Peter believed in some inner resource he personally had, he was believing Satan's lie of independence and, though saved and a great follower of Christ, he was unwittingly giving Satan operation through his members. God's infinite grace and mercy means that even what Satan intends for evil God will use for good. So Peter's denial of Christ became the very schoolmaster that taught Peter that he in fact did NOT have the goods. There was no independent Peter who had the inner resources to do what was right. As the cock crowed the third time, Peter realized what his best self-efforts had achieved,

and he wept bitterly (Luke 22:62). But Satan overplayed his hand so-to-speak, and in taking Peter down, Satan was God's convenient agent preparing Peter perfectly for the revelation of the Holy Spirit that would soon come at Pentecost.

So God's law of opposites were at work in Peter, as he who fell the hardest would rise in faith to become the boldest witness for Christ. Once he understood who he really was (and who he was not) Peter was ready. The Spirit could use all the wonderful and unique attributes of Peter as they were meant to be used. Peter misunderstanding himself was destined to fail, but Peter knowing himself as he really was and putting his faith in that truth would become an unstoppable tool in the hand of God Almighty. Misunderstanding himself, Peter cowered in the face of a servant girl (Luke 22:56-67). Knowing who he really was, Peter shouted from the temple mount the truth of Christ (Acts 2:14-40).

And so it is with each of us. Even if we are saved, we must rid our believing of any false sense of independence (which is really Satan's deception) before we are free to be vessels, vines, brides, and slaves as God intends. As with Peter, it often takes some good knocks on the head to get there. As Norman Grubb wrote in *The Law of Faith*: "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 then only, 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." Then and only then can we experience Christ's life as He lives out through our vessels free from any of Satan's holds on us and free to take on whatever circumstance He puts us in—preaching at the temple mount like Peter or the everyday walk of our simple, everyday lives.

STATEMENT ON WHAT WE BELIEVE

"What I believe works and has produced radical changes in my life and the lives of numerous others. There are, however, those who for a number of reasons misquote what I say and either lose the continuity or miss the point...." (Anonymous)

In response to some critics, the author of the following article presents a clear and concise expression of the life-changing biblical truths that took him (and many others) from "the defeat and delusion of Romans 7" to live instead "in the day to day reality of Romans 8."

I am pleased to submit this brief statement of what is for me the Total Truth of the "mystery which hath been hid from ages. . . which is Christ in you the hope of glory." Col. 1:26, 27. That I believe this Truth to be lived out, in, through, and as me is the subject of this statement. A friend has suggested that such a statement might help others understand what I and those who agree with me believe and therefore help "ease the tension" that some see existing between us.

I was born again twenty years ago, having received Christ as the Holy Spirit worked in me through a Sunday School teacher. The truth she shared set me free from the bondage of corruption (Romans 8:21) and made me Christ's slave, or as the Scripture says

"servant(s) of righteousness" (Romans 6:18). I was and continue to be enamoured with Him of whom the Scripture speaks (John 5:39). God immediately focused my attention on the Scriptures, soul winning, and right living. Then and now I take all I know from the Scripture—infallible, inerrant—as the Holy Spirit interprets it to me. From the first, my confidence has been:

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness": 2 Timothy 3:15,16.

Soul winning, the Spirit's work, followed my decision. Immediately, I was very active in all phases of church activity. My wife, children and I were regulars.

Although with Paul I found myself wanting to live right, no amount of Scripture reading, soul winning, rededication, surrender, quiet time, prayer, or submission worked. I just could not live right. I sinned when I didn't want to and couldn't do what I really wanted to do (Romans 7:15.) It seemed that the harder I tried to be what I knew inside I wanted and was intended to be, the more difficult and more impossible my life

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became to operate (Romans 7:11).

Then I began to learn one of the key scriptural principles: "Christ is all, and in all" (Col. 3:11). In a very difficult time for me, when everything else had failed, I first decided that I would speak against what appeared to be true and say that indeed Christ was "all, and in all" and that "by Him all things consist" (Col. 1:17). I began to agree with God that having "begun in the Spirit" (Gal. 3:3) by grace (Titus 3:5), I would likewise live by grace—God in action.

When Christ was presented to me twenty years ago, soon I came to realize that I desperately needed a Savior. I knew what Paul

meant when he said that "all have sinned" (Romans 3:23) and, when I received Christ, I rejoiced that I had been redeemed from under the law and had received the adoption of a son (Gal. 4:5). I knew putting "off the old man with his deeds" (Col. 3:9) and being reborn was the result of grace (Eph.

2:8,9). Yet soon after that glorious period so many enjoy immediately after being saved, Satan—the deceiver (Rev. 12:9: "a liar, and the father of it"—John 8:44)]—seduced me into believing that, although saved by grace through faith (Eph. 2:8,9), somehow I was called to live by myself. Thus, my life, begun in grace and ending in grace, had to be lived out in between by me.

Obviously (almost everyone I observe also experiences the same thing), I began to believe that the misery and defeat of Romans 7 was the "normal Christian life." I missed the Biblical principle that sin, through things which were described as good and which I be-

lieved were good, deceived me into believing that I could actually do those good things. The result was total death in me. Paul expressed it thus: "For sin, taking occasion from the commandment, deceived me, and by it slew me" (Romans 7:11).

Then suddenly when I began to agree that God was all and in all, I could begin to say that He was not only my salvation but my sanctification. I came to understand that the problem wasn't me, but the "law of sin which is in my members" (Romans 7:23).

The last several years that understanding has unfolded to me more and more. I came to know that I was a container and had always been a container; thus, I didn't operate apart (independently) from the Deity which lives in my container, whether Christ as the True Deity or Satan masquerading falsely as "just me," although living in and operating me. What I mean is that Satan doesn't identify himself to me as the one controlling me

because he knows I am a child of God and I know it. (1 John 5:19). He knows then that I won't believe him if he exposes himself to me so he masquerades as "just me."

Satan tells me:

"that is just the way *you* are"

"that is just the kind of person *you* are"

"*you* are certainly entitled to that opinion"

"*you* are certainly entitled to that thing" etc., etc.

Satan is deceiving me into believing that it is "just me." Then, when I go with that (James 1:14:15), I

Satan seduced me into believing that, although saved by grace through faith (Eph. 2:8, 9), somehow I was called to live by myself. Thus, my life, begun in grace and ending in grace, had to be lived out in between by me.

have fallen for his temptation and I agree with Satan by saying:

“I am just that way”

“that is just the kind of person I am”

“I am entitled, that opinion, that thing” etc., etc.

Thus, I have agreed with Satan that I am a “just me” and not joined to the Lord and I have fallen for his great trick. I have believed that I am an independent self. I have done so by my choice to believe his lie and sin (Satan) begins to operate me, a Christian. I’m not being operated from within by any “human” nature and certainly not by Christ, but I’m experiencing sin operating through my members (body and soul). Read Romans 7.

I pick up on Satan’s lie and believe it and thereafter Satan translates that wrong believing into action with him being the operator or doer of it—Romans 8:41-44. It looks like me, feels like me but it is actually Satan operating me—the reverse of the wonder by which I live: Christ as me!

Since this point is central to what I believe, I will cite some of the numerous passages which teach that I don’t now nor have I ever operated independently:

John 15:4, 5 Branch/Vine: Christ is the vine, I am the branch. As the branch I “cannot bear fruit” of myself.

Romans 6:17 Servants: We are always servants of a master—once of sin, now of Christ.

Romans 7:2-4 Husband/Wife: Christ is the Husband, I am the wife. I bear the fruit of the Husband.

Romans 9:22-23 Vessels of Wrath/Vessels of Mercy: The difference is what deity the “vessel” contains.

1 Cor. 6:19-20 Temple: Obviously the issue is which deity lives in your temple.

Eph. 4:15-16 Head/Body: The head of the body (me) is Christ. He controls the body which does nothing unless the head first tells it to act.

Col. 3:9-10 Old Man/New Man: The “old man” is Satan, the new man is “Christ.” There is no middle man (or independent nature).

Prior to being saved, I had housed Satan, and it was his deeds that were being done through me (Col. 3:9, old man with his deeds). As Christ said to the unsaved: “Ye are of your father the devil, and the lusts of your father ye will do” (John 8:44a). Earlier in the same discourse Christ said, “Ye do the deeds of your father” (John 8:41). I was responsible for my wrong believing and agreement with Satan and his deeds and therefore deserved perdition and needed a Savior. My sin was in my believing; and as I believed incorrectly, Satan did his living out through me.

I previously believed that I had a nature of my own, independent of Satan operating me. The problem arose because I believed that my nature was “independent.” I know that I am not some inanimate thing—I know I have a spirit or force serving as my constitution—the spirit that directs, controls and maintains me, or as Webster defines it, a “nature” (I paraphrase Webster’s definition of “nature”). I now know I have no independent “human” nature—and live by the discovery of my “divine nature” (2 Peter 1:4). I know now that my nature which is the spirit or force that drives, directs and maintains me is the Holy Spirit joined with me (1 Cor. 6:17).

Continued in the next issue

THE WAR YEARS

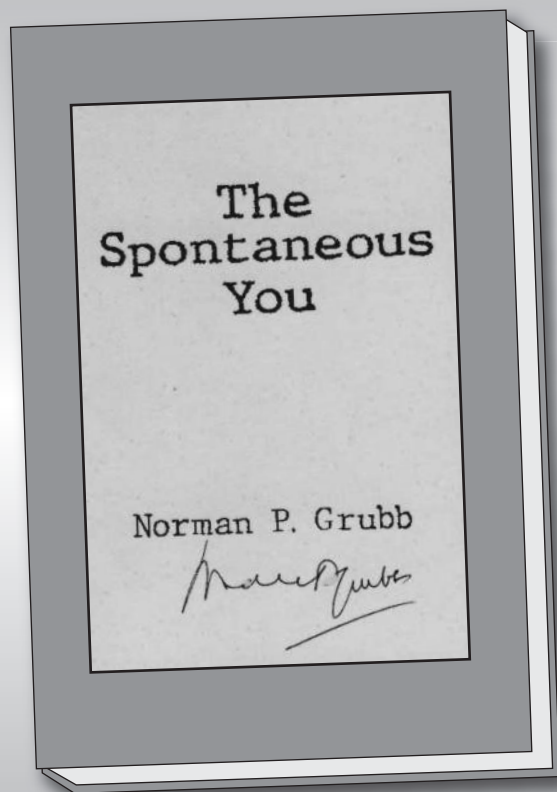
by Doris Ruscoe

One aspect of the war concerned us in a more personal way. Swansea, in South Wales, is a big industrial centre, with factories then supplying important war materials, and it has a large oil refinery on its outskirts. It is also a port with large docks, and when the seas of Eastern Europe were closed to British shipping, because the enemy controlled the seaways of Norway, Denmark, Holland, Belgium and France, from 1940 onwards, the Western Approaches were of vital importance for essential supplies of food and materials. After the fall of France in June 1940, Britain stood alone until the entry of the United States of America into the war at the end of 1941. For months all our industrial cities and ports were heavily bombed and Swansea did not escape. When the air raids began, Rees Howells was in a dilemma. All the property was the Lord's and each building was a monument to his faithfulness in answer to prayer. Could we ask him then to protect us as he had his people in times past? Should we use air raid shelters? Rees Howells would never take unnecessary risks and always sought a word from the Lord in any uncertainty. We can never forget the evening meeting when the Lord spoke clearly through Exodus 12:13, 'and when I see the blood I will pass over you.' From that night we had the ab-

solute assurance that no harm would come to any of the buildings and that we ourselves were safe under that precious blood, so much more precious than the blood of the Passover sacrifice.

It was an eerie feeling sometimes to hear the whirr of enemy planes directly above us and the sound of exploding bombs. Sometimes we would look out of upstairs windows and see in the distance the fires lighting up the dock area, a constant centre of attack, or watch the fires in buildings nearer at hand in the city. But from that night none of us went into shelters except for the children in the day school, in accordance with government regulations, which insisted upon adequate shelters for certain buildings, especially schools. Civilians were not allowed out on the streets during an air raid apart from the wardens whose duty it was to watch the streets and look for casualties. The school had many day pupils as well as the missionary boarders, and although the heaviest raids were usually at night, they did occur in daylight hours, especially in the earlier days of the war. It became commonplace for lessons to be disrupted and sometimes they had to be continued in the shelters provided.

—The Intercession of Rees Howells



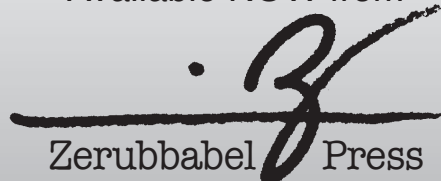
Norman Grubb's The Spontaneous You

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More Than Conquerors...

Now we are “more than conquerors” (Rom. 8:37), because we are freed from having to fight our own battles and watch out for our human responses. We are “fathers,” not just “young men” (1 John 2:12-14). We are co-laborers, co-saviors (1 Cor. 9:22) and intercessors. We now move out to meet the needs of others. We are more than just personal conquerors; we can lead others into conquest. We are the privileged ones to be “knowers” by the Spirit of what

is to us the total truth: that formerly we were Satan-I, but now through Calvary, Christ-I, with no illusory independent self in between. This is such liberating light and the meaning of life in fullness that we have an unending drive of the Spirit to bring this “mystery hidden from ages and generations and now made manifest” (Col. 1:26) to all God’s people. We are taking our share in this worldwide, Church-wide commission. We know it includes also our share in the offense of

the cross where the sword of the Spirit pierces too deep and disrupts established convictions. But we also have the glory of seeing an increasing number in whom the light is lit in clarity. And we know our calling, as with Paul, is “to open my mouth boldly to make known the mystery of the gospel,” and to “speak boldly as I ought to speak” (Eph. 6:19, 20). And by God’s enabling, this we will do.

-No Independent Self

The Call to Intercession

by Norman Grubb

When the moment came, linked to a great crisis in the mission, God (although unknown to myself) had me prepared. This is always His way, so that no glory can come to man. In this crisis in 1931, there were severe losses and thinning down of our numbers. Pauline and I were back in England to represent C.T. and the remaining 35 workers with him in the Congo. Then the news came that our beloved C.T. had been “glorified,” with his last words a three-times “Hallelujah.”

The available funds were just \$7 for each of the 35 missionaries for a month! It was the bottom of the barrel. We were, of course, living by our fixed practice from our beginnings of letting none know our needs but God. Here was ripe soil, indeed, for either a quick collapse or a mighty work of God. I don’t believe we could have faced it but for those lessons on the principles of intercession and faith in action which had seeped into me by my Rees Howells contact.

The intercession reality, with its “death” experience of the “first fruits to the altar,” came straight to us in simple form. It had always been the custom that any of us at home should have a first share, and a bigger one, of the month’s supplies, as it was more expensive to live in the homeland than in the heart of Africa. Could we take that share, though, with only \$7 per head for the field workers for a whole month?

The answer was obvious, and back

came a simple solution. Why not trust the Lord alone for our personal daily needs of food, clothing, etc., according to Matthew 6:33: “Seek ye first the kingdom of God...and all these things shall be added unto you.” That had looked real enough when we had been used to an allowance!

So we took the step of no longer taking any funds from the mission’s supplies but depending on God alone

That trusting God for our daily needs was our “death,” again not premeditated, but just what the Spirit confronted us with at the crisis moment. And by grace we went His way. Were there tests in coming months and years? Certainly, there were many.

for all needs. We would leave what came in to be for its real purpose: the field workers. And we have not receded from that position these 60 years, though Pauline has had her sufficiency directly in God’s presence since 1981.

Actually, so low was our faith-concept at the time, that we said to each other, “Surely we shall never have any home workers with us, for who will join us on these same faith standards?” But WEC has well over 100 such home

workers, behind the 1200 on the 50 fields, on all our widespread home bases of today. All are living by that same direct dependence on God and His promises.

That trusting God for our daily needs was our “death,” again not premeditated, but just what the Spirit confronted us with at the crisis moment. And by grace we went His way. Were there tests in coming months and years? Certainly, there were many.

Once about ten of us lived for eight days with no food in the house and no money. But each day, as we gathered in our prayer room upstairs to thank God for the bread of life, the bell rang from the basement where the kitchen and dining room were.

Mrs. Edward Studd, C.T.’s mother, had had a devoted lady’s maid, then retired, who had come to live with us in a basement room. She didn’t profess any faith but did love what she called her “Hallelujah Boys”—the young men candidates for the fields.

All we knew was that three times a day for those eight days that bell rang. And as we trooped down, there was bread, cheese and tea on the table. We surely praised God for the extra in the cheese, on top of the “daily bread!”

—*Intercession in Action*

The TOTAL TRUTH About Who We Are in Christ Jesus

Last issue, we presented the biblical foundation of what we refer to as the Total Truth with the first principle: that man does not have a nature of his own. With equal thoroughness, this issue continues our study with the second and third principle of God's total revelation of who we are in Jesus Christ.

Part Two

AS A NON-BELIEVER, MAN EXPRESSES SATAN'S NATURE:

God's free gift to us is the unmerited forgiveness of sins through the shed blood of Jesus Christ, which He gave as payment for the just penalty of sin. Gloriously too, the sin indweller who controlled us before conversion has been cast out and Christ has come into us. For we formerly expressed Satan's nature in us, since he was the (false) deity who lived in us. We were born in sin and "Mr. Sin" (Satan) lived out his selfish life through us.

A. Ephesians 2:2-3

Wherein in time past ye walked according to the course of this world according to the prince of the power of the air; the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and mind; and were by nature the children of wrath, even as others.

The Apostle clearly recognizes that before we know Christ as Savior, we are "by nature the children of wrath." Be sure to see that our unredeemed nature is that of a child of wrath or Satan.

B. John 8:41-44

Ye do the deeds of your father. Then said they unto him, we be not born of fornication; we have one Father, even God. Jesus said unto

them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning; and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it.

Jesus knew that a child does the "lusts" of his father. The father whose lusts we did was the devil—"and the lusts of your father ye will do." Contrast this with Romans 8:16, where the Holy Spirit bears witness that as Christians we are "children of God." Many other verses teach that we, as believers, are children of God. (Galatians 3:26; Luke 20:36)

Part Three

THE CROSS CHANGES THINGS

When you accepted Jesus Christ as your personal Savior, dramatic permanent changes took place.

A. Romans 3:25

Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God.

The sins that Satan has done through you (with which you agreed and were thereby justly judged guilty) are forgiven.

B. Romans 6:3

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

There is no equivocation. We are “dead to sin” and no longer need to “live any longer therein.”

C. Romans 6:6-7

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed that hence forth we should not serve sin. For he that is dead is freed from sin.

When we accept, in faith, our crucifixion with Christ, we no longer serve

sin or see ourselves with a nature of or predisposition to sin.

D. Romans 6:17-18

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. Being then made free from sin, ye became the servants of righteousness.

This scripture teaches that we were once servants of sin, but now we are servants of righteousness. We are not both at the same time! It is just as clear that we are always servants of one or the other.

E. Romans 7:4

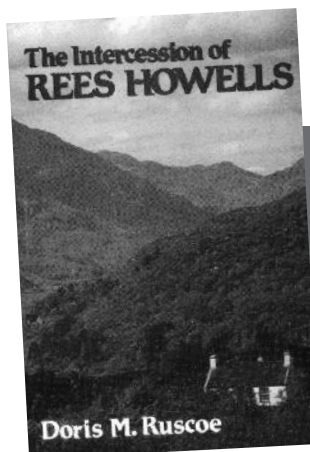
Wherefore, my brethren, ye also become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead that we should bring forth fruit unto God.

Not only have we become dead to sin, we are “dead to the law.” This means, we are no longer required (by any “nature”) to respond to the demands of the law, as if we alone can keep it. Satan formerly deceived us through the law into believing we were independent selves, who could keep it. The result for us was death (Romans 7:11). Now the law is perfectly kept in us through our spirit union with Christ.

F. 1 John 1:7

But if we walk in the light, as He is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin.

Our feeling of being “dirty” and “spotted” is just a feeling, and since the “just shall live by faith,” we can believe that Jesus’ blood has, in fact, cleansed us from sin, and His Spirit has set us free.



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Sell-Outers

Excerpts from a letter of Norman Grubb's to a fellow Wec-er (Worldwide Evangelization Crusade)

The key to our onward marchings has been our sell-out basis. No half measures. Jesus faced that when offered the world by Satan in the Mount of Temptation and he called out, "Get thee behind me, Satan." And results? Death on the Cross *and* a vast eternal harvest of billions of whom by grace we are part. Paul "sold out," and the result—execution *and* the vast, vast harvest of the Gentile church. Barnabas turned back and is lost to history. There IS a Rubicon we cross—or don't!

C.T. Studd sold out. Others would not "sell out" to the total with C.T.S, and when the fire burned, turned back in the day of battle, even some of his beloved co-workers, and where are they today? I came near the edge, when C.T. sent me home with a DCD "blast" for the criticizing Committee. But Pauline, my Pauline, 'saved' me, as wives so often do when faithful at any price. I was wavering on that return journey and thought of joining another man who much attracted me. Pauline said, "Norman, you must be faithful. Father sent you home as his ambassador. You can only now turn against him if you first GO BACK and face him. Then do what you like." I went back, and en route the Spirit 'zapped' me once for all, and told me to go back, and join fire with fire, and LEARN from the central furnace. I did and thus later out came a WEC-CLC of today MARCHING ONWARD

on our four pillars of: Sacrifice, Faith, Holiness and Fellowship, with now about 2000 in 50 fields. How thankful I am for faithful Pauline, who stood with God against her husband!

Moses did that; Aaron did after one big wavering over the golden calves; Caleb gloriously did; Joshua did after his wavering over the twelve spies. Thank God, and the result? Israel and then Jesus!

WEC has some real ones still with no strings attached, though some still have the dangerous weakness of 'holding on' to having a 'responsible' independent self. That HUGE LIE which Paul exposed and I have opened up recently in my Romans 6-8 pamphlet as "Paul's Key to the Liberated Life." No, no independent self there, but SOLELY created as vessels, branches, servants, wives, temples, body-members, but NEVER, NEVER SELF-ACTING OR SELF-RELYING, AND THE ONLY RESPONSIBILITY is being gloriously DRIVEN by the Deity Spirit owning us. Formerly Satan expressing his self-for-self nature as us, and now thru Calvary Christ in His Self-for-others nature—and WHERE, WHERE independent self??? I put it: FORMERLY SATAN-I, NOW THROUGH CALVARY CHRIST-I, AND NEVER WAS SUCH A THING AS JUST I-!!

We have had just the same experience in my present "absorption" in what we call our Zerubbabel ministry with our *Intercessor* magazine with the 60 acres now purchased in the Blue Ridge Mountains of North Carolina and plans

for what I call our "Fire-Center." This what I call TOTAL TRUTH revelation, as I've said mainly through Paul, is also on a sell-out-basis, for you see nothing is left of SELF, except glorious immersion in all-out expression of that Mighty Spirit of Truth operating us. So we have surely had secessions en route as C.T. did. These, alas, have turned back and not joined fire with fire. There IS a choice! But on we have gone far more fiery and totally clear on our God-given message since then in our *Intercessor* magazine, manned by us sell-outers!

Zerubbabel and those of us with them are TOTAL SELL-OUTERS, not a stitch left behind, including our reputations. As with C.T., often the going seems at first rougher with sell-outers, and not many cushy save-yourself spots.

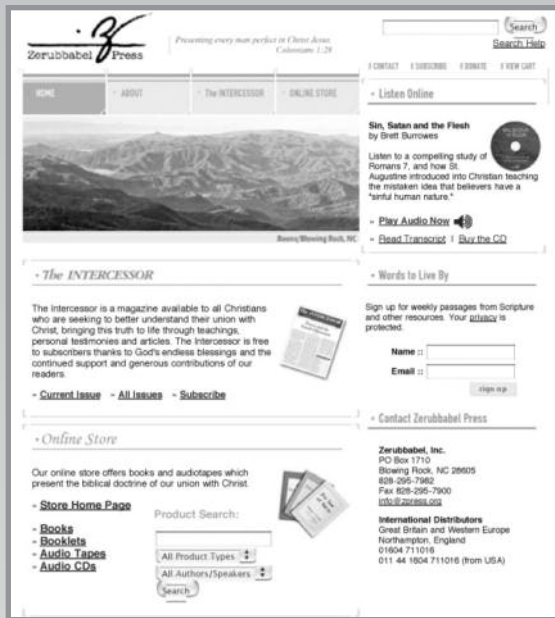
But watch, and we surely see that what the Spirit does by ruthless sell-outers fits in with John's saying that they who do the will of God live forever and "their works do follow them." Those who in the final issue take a lower path than the "total," in the end are like a river which ends up in the sands, compared to a Colorado River with all its rapids and dangers flows out back to its ocean.

So it just came to me, dear, to 'expand' my personal letter to you by thoughts, and I believe Spirit-insights which I like to leave behind me when my glory-call comes, and I believe with some eternal Spirit-principles embedded in them.

Ever with my love,
Rubi/Norman

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– Mark 8:34, 35

(*New American Standard*)

Words to Live By...

Let us not glide through this world and then slip quietly into heaven, without having blown the trumpet loud and long for our Redeemer, Jesus Christ. Let us see to it that the devil will hold a thanksgiving service in hell, when he gets the news of our departure from the field of battle.

–C.T. Studd

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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.

Material related solely to the magazine (i.e., letters, questions, information, articles for publication, etc.) should be sent to the magazine office address, PO Box 1710, Blowing Rock, NC 28605. To make tax-deductible financial contributions for all Zerubbabel outreaches, or to seek information on the Zerubbabel outreach activities, this address should also be used.

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

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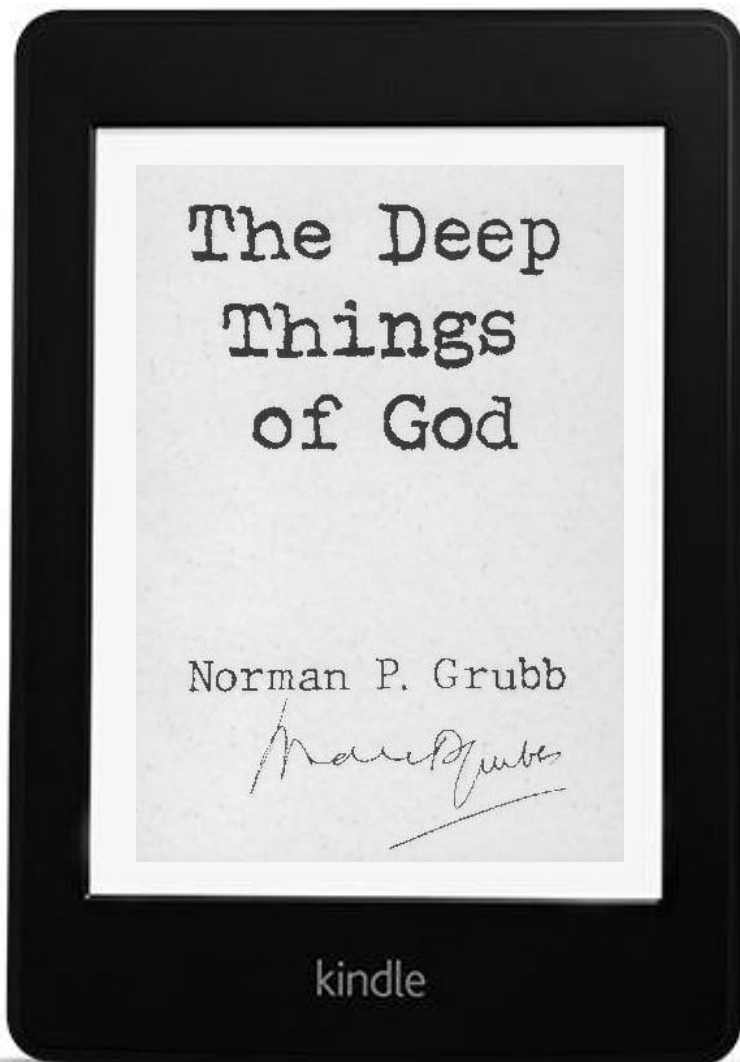
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