

The INTERCESSOR

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

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Total Salvation

By Norman Grubb

Many Christians, sadly, miss the full work of salvation. Most know and understand Christ's cleansing blood that washes away our sins but few know what else took place as we died and rose in Him. Not only did the Cross take care of our past sins, but a critical transaction, or "change of God's," as Norman Grubb describes it, took place where the false god (Satan) dwelling within us, was replaced with the true God. So when we accept God's gift of salvation, not only are we set free from our past sins but we are set free from the source—the real Sin-operator, within us. In our new slavery we are operated by the only true law-keeper, Christ Himself, who is free to live a life without sin through our vessels.

We already know clearly enough the only way we could be rescued. We have the false god in us. It came as a revelation to me when I saw what I knew well already of the redeemed—that the Holy Spirit lives in us; but then also I read in 1 John 4:4 that if the Holy Spirit is in the redeemed, there is also a spirit in the unredeemed. "Greater is He that is in you than he that is in the world." And then when two verses later, John plainly names them: "Hereby know we the Spirit of truth and the spirit of error." So the spirit of error, the Satanic person, is in us before we are Christ's. That was new

light to me, and a new orientation. Most of us think of ourselves as just our unredeemed selves until Christ comes in and takes over. We do not realize that we have working in us that "prince of the power of the air, the spirit that worketh in the children of disobedience" which Paul says is true of all of us (Ephesians 2:2). He has so concealed and disguised him-

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self in us as unbelievers, though it says that it is the god of this world *in* us who has blinded our minds, that we just think we are our independent selves. But the truth is that all humanity are vessels. We are containers, and it depends which God is in the vessel. In Romans it says we are either "vessels of wrath" or "vessels of mercy": those who either contain the god through whom wrath is our portion, or

those who contain the Saviour-God through whom mercy comes to us. This greatly simplifies salvation, for it is merely change of gods, not change of the vessels which contain Him. Or to use that other great illustration, we are either branches of the false vine or of the true. "I am the true vine," said Jesus, therefore there must be a false one.

Who then can make this exchange? Who delivers humanity from its slavery to its false usurper and replaces him by the True Owner? Obviously a slave can't redeem a slave. There can be only one,

In This Issue

Total Salvation	1
Editor's Note	5
Q&A	6
Faith Notes.....	7
Our Cutting Edge	8
Satan Was Our Boss	10
Bible Bedrock	11
A Letter from Norman... ..	12
God's Providential Plan— Through Joseph	13
Crucified With Christ... ..	15
Not "Just Me," But Christ as Me!	16
Illuminating Body, Soul, and Spirit	18
The Crisis Experience	22
Scripture... ..	25
Words to Live By... ..	25
Zerubbabel Audio Ministry	26
The Bookshelf	27

***The* INTERCESSOR**

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and that the Owner and Creator Himself. He only has the right to represent the human race and do something which can include them all. That is why we safeguard the incarnation in our gospel. There is no point nor power in the death and resurrection of Jesus, unless He was God in the flesh, the author of the human race becoming a member of it to represent it. This is one of those “supernatural” events, of which we gave examples on our first pages, which are not explicable in terms of human thought but issue from the spirit, not the matter, dimension. So it is no good trying to explain or explain

The cause is our problem, the sin, not the sins. And we have seen sin to be the term used for the nature of the spirit of error who lived his sin-quality of life in his vessels and by the law of an indwelling spirit, he expresses himself through the human spirit which he indwells. Sins are the products, but the producer is the problem.

away what issues from the realm of what we call the impossible, but we are to learn what is really the only actual. Human thinking is what has bound us to realms of time and space; for the true realm we must have “the renewing of our minds,” the “new man which is renewed in knowledge after the image of Him that created him.”

The way in which this change of gods has become a fact has of course held our fascinated and almost microscopic attention and investigation

through the centuries. And no wonder. “Upon Another’s life, Another’s death I stake my whole eternity.” “God forbid that I should glory save in the cross of our Lord Jesus Christ.” “I was determined not to know anything among you, save Jesus Christ, and Him crucified.” We will put it in simplest terms to relate to what we have already said. Why Christ’s death? We humans have got so physically minded that death to us always means the physical. But we who are believers know better. We know physical death is only the gateway to life after death. Where? Ah, that is the crux! The Bible makes plain that if we die a child of the devil, we continue on into the devil’s destiny which is described in the terms of its supreme loss as “everlasting destruction from the presence of the Lord and the glory of His power.” Therefore death for Jesus did not just mean the physical dying. If as the One who never was made captive by the devil and thus not under death’s dominion, He accepted death on our behalf, then He would go after physical death where we would go, into what Paul called “the lower parts of the earth,” the realm of “the spirits in prison.” And that is where He did go. Maybe that is why there was such reality in the cry, “My God, My God, why hast Thou forsaken Me?” Supposing He didn’t rise? He had to go this way by nothing but faith, as the rest of us.

But He did rise. There was nothing that could hold Him, because, though our sinbearer, He was not Himself a sinner under the law of sin and death. Therefore, “quickened by the Spirit,” He could be “raised from the dead by the glory of the Father.” And what did He leave behind on our behalf? That is what is important

to us. He left both the cause and effects of sin. The effects are our destiny in outer darkness, the consequence of the curse of the law, the guilt, the condemnation, the weeping and gnashing of teeth, the worm that dies not and the fire not quenched. All disappeared from sight forever, because He took them on Himself on our behalf, and then left them behind on our behalf when He arose. Therefore Paul said that in His resurrection we are justified; in other words, not merely forgiven, which might still leave a memory behind of the things for which we needed the forgiveness; but justified, meaning that we are as spotless, sinless, as the Saviour Himself; and all the past in memories of fact or dread of destiny are out of sight and out of mind forever. That is the overcoming in the blood of the Lamb. Nothing can be held against us. "Who shall lay anything to the charge of God's elect?" "It is God that justifieth." The shedding of the blood was the physical evidence of a life totally poured out to death, and therefore taking all with it that would come to us if we died.

But that alone, tremendous as it is, would not solve our problem or give humanity its release. The cause is our problem, the sin, not the sins. And we have seen sin to be the term used for the nature of the spirit of error who lived his sinfulness of life in his vessels and by the law of an indwelling spirit, he expresses himself through the human spirit which he indwells. Sins are the products, but the producer is the problem. And what salvation would it be for a human race indwelt by the spirit of sin and thus compulsively expressing his self-loving nature, to be released from the consequences of a sinful life, but not from the compulsive cause? We should just go on living as be-

fore. Therefore the Bible presents us with Christ's death in a twofold form—in His blood and in His body, of which we are continually reminded in the memorial Supper. And that is why in Paul's 1 Corinthians 10:16-17 reference to the Supper he speaks of our communion in the blood and body of Christ. But then he says we are one with Him and His body, symbolized by the bread; but he does not say in the same sense that we are one with him in His blood. The reason is that a person's blood is his very self. When

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that is shed, his life is gone. But a person's body is more external, more we may say his clothing. His blood, therefore was uniquely Him going that way of death for us, and in that respect we were not dying on that cross with Him. Rather we come to the foot of that cross and see the burdens of our sins rolled away into His tomb, as Bunyan so beautifully puts it. But we are His body. "We being many are one bread, one body"; and in that aspect of Him on the cross, we are there with Him, crucified with Him, buried

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!

with Him, risen with Him. And what's the import of that? Because the body is the container of the spirit, and we humans have become containers of that false spirit of error, whose nature is sin, therefore Paul says that Jesus did more on Calvary than "bear our sins in His own body on the tree"; he said, "God made Him to be sin for us." And that meant that in God's sight we were He, crucified with Him, and His body representing us had that spirit of sin in it. And then the glorious fact that when a body dies, it is separated from the spirit in it; and so when He

died, Paul said He "died to sin" (quite different from dying for our sins). His body, representing us who were "buried with Him," lay in the tomb with no spirit in it—a human race delivered from that old false indwelling spirit of error. And when He rose, it was by the entry of another Spirit, His Holy Spirit. So when we are joined by faith to Him in His death and resurrection, we are no longer vessels containing the spirit of error, but vessels containing the Spirit of God! That is a full salvation—from effects and cause, from products and producer. That is why only

the incarnate, crucified and risen Christ can be the world's Saviour.

—Who Am I?

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 Zerubabel Book Ministry. Norman P. Grubb entered the Kingdom at 98 years of age.

How Acquire Faith?

By Norman Grubb

What will make meaningful to me these tremendous truths of Christ living His life in me, and I united to Him in place of the old union? The answer, of course, is faith. But that doesn't seem to act. I do believe, and yet it seems to make little difference. Well, there is still no other answer. But it is possible that you are not really believing in God's impossible word. You think you are, but you are really believing in what you think about that word. I told you that it costs everything to believe. "Let us labour therefore...lest any man fall after the same example of unbelief." Faith crosses an unbridgeable gulf into the invisible, unknowable, impossible. It crosses just by believing it has crossed, because He says so, and He is the bridge. To everything on the human side of the gulf it looks as unbridgeable as ever, and that there is no other side! If therefore, without realizing it, you are basing your faith on a single personal reaction to your faith, then you are still on the human side of the gulf. You are really believing in yourself, not in Him who takes you to the Other Side. A man said to me, "Please help me, I feel a barrier between myself and Christ." I investigated and found that he had faith in an indwelling Christ, and had no barrier of immediate uncleansed sin; so I said, "You are wasting your time asking for help from an illusion. There is no barrier except that you have transferred your faith back from Him to yourself—what you feel about your relationship to Him. Get back where you were—to faith without a shred of human assistance." Another said the same to me about power. How could he know the power of God? "Does Jesus Christ dwell in you?" I asked. "Yes," he

said—"by faith." "Then run away," I said (he was a young man). "What more power can you want or have than He in you? You are wanting to exchange faith for sight. Faith has no other evidence than itself (he that believeth hath the witness in himself). You have turned back to find some missing evidence by believing what you feel in place of what He is." Yet a third asked, "How can I know He abides in me?" Rather brutally I answered, "I am not the least interested in whether you know or do not know. I am only interested in whether He is in you or not. What you know directs your faith on to what you know, not what He is."

On the human side of the gulf we humans want all our human proofs of feelings, evidences, results and so forth. On the other side of the gulf, and the bridge over the gulf, is the One who is forever unknowable and invisible to the human; and faith has staked all on Him, indeed the faith itself is really only He in us believing in Himself—there's nothing human left to it. If I hold a book in my hand and say, "This is a book," I am only directing your and my own attention to the fact of the book. That is faith in the fact that the book is a book. If I say to you, "I believe this is a book," I am diverting your and my attention from the fact of the book being a book to my views and beliefs about the book. I have transferred your potential faith from the book to myself and my opinions. That is what we are continually doing, and is the cause of much weakness and wavering in faith.

—God Unlimited

Editor's Note

In this issue of *The Intercessor* we continue to investigate the foundational truth of the Christian's union with Christ—and the seemingly little known truth that prior to salvation Satan indwells us. Our lead article, "Total Salvation," focuses on the radical exchange that takes place at conversion. Norman Grubb points out that "Most of us think of ourselves as just our unredeemed selves until Christ comes in and takes over. We do not realize that we have working in us that 'prince of the power of the air, the spirit that worketh in the children of disobedience.'" And in part two of "Our Cutting Edge," Norman stresses that the negative side of the gospel is truly "good news," and bluntly denies the possibility, so widely taught, that we can "die to self."

In "The Crisis Experience" Norman uses the lives of our biblical ancestors to emphasize that our "gap consciousness" inherited from the Fall must be replaced by a fixed inner consciousness of our permanent union, from which "we move out into a spontaneous life of liberty, authority and fruitfulness." Page Prewitt answers a question from one of our readers in "Q & A" which further clarifies how "by faith we eliminate this 'gap consciousness' where we are here and God is there."

We continue with Page's insight in "Satan Was Our Boss," an excerpt from her booklet "Life: The What, The Who, The Why," as she delves into the foundation of Satan's sin—his "calculated choice to act as though he was independent"—and the consequences that followed for the human race. Don't miss "Bible Bedrock,"

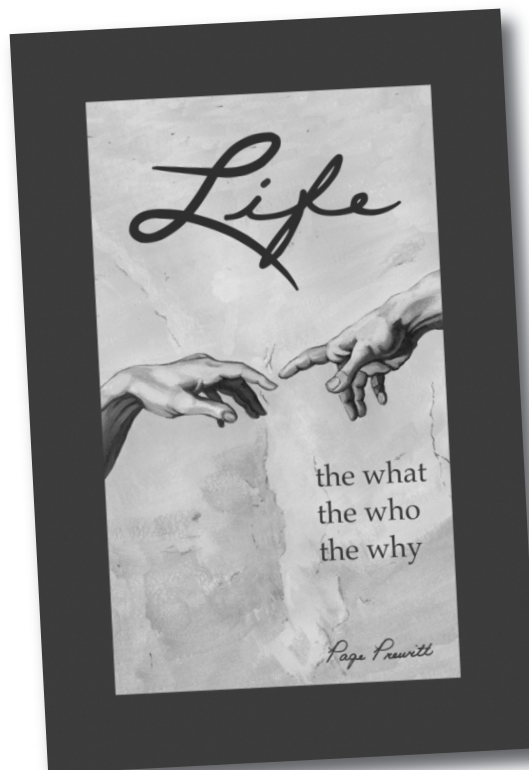
which picks up on this point of Satan's deception of mankind.

Two articles are reprints from past issues of our youth magazine, "Z-News," which we thought deserved a wider audience. "Illuminating Body, Soul and Spirit" is a transcription of a teaching session given by Scott Prewitt. Scott's question and answer format makes for easy reading and sheds needed light on the make-up of a human. Don't be fooled by Dacia Trethewey's whimsical and childlike drawings—her interpretation of Galatians 2:20 will bless all ages.

Faith—the key to appropriating the great truths of the Bible—is a unifying thread throughout all our articles. Jon

Langley's "God's Providential Plan—Through Joseph," exemplifies the difference between soul and spirit in the life of Joseph. Using Andrew Lloyd Weber's musical, *Joseph and the Technicolor Dream Coat* as a starting point, Jon gives us a refreshing take on this familiar and beloved biblical character who epitomizes a life of faith. "How Acquire Faith" from *God Unlimited* is one of the greatest chapters that Norman has written on this crucial topic, and we present an excerpt here. And check out a new feature—"Faith Notes": short but precious nuggets from his writings which we hope will bless you as they have us.

Enjoy this issue of *The Intercessor*!



Life the what the who the why

By Page Prewitt


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Q&A

Question:

I would like to know how to pray or know what book to read to know God intimately and how to know His voice.

The above question was sent to the Intercessor staff in August of 2012. The staff sent back the following answer:

In Norman Grubb's book *God Unlimited* he describes prayer as "the product of our union with Christ." I have a back issue of our magazine *The Intercessor* that focuses largely on the issue of prayer. I would like to send you a copy as a gift if you would care to give me your mailing address?

Because the editors wanted to put this question and an answer to it in the magazine they have asked me to expand the answer and to put it in words a bit less scholarly than Norman Grubb has used. Hopefully this will make it easier for the average reader, like myself for example, to understand and will simplify its wording a bit in an effort to give a clearer understanding to each reader—Page Prewitt.

Answer:

The answer here is derived from ideas and quotes from Norman Grubb's fabulous book *Who Am I?* (pages 74-75) where Norman makes clear to his readers that it is an all vital fact that we are in union with Jesus Christ, which means that *we are HE in our human forms: not we living but He living our lives* (whoever is united with the Lord is one spirit with him—1 Cor. 6:17). If we can dare to take this spirit truth for ourselves we will move to a third level of consciousness that is quite different from our thinking of ourselves as being in a relationship with Him, as wonderful as that sounds. By faith we eliminate our "gap consciousness" where we are here and God is there. This is where a relationship puts us. With this leap of faith (and it is a leap) we accept our final union-consciousness—that is that *we are HE in our human*

forms: not we living but He living our lives. Note that Jesus called us the light of the world NOT us having the light, but being the light. We know that in reality He is the light but, in our union with Him He expresses Himself—"The Light"—through our human selves. All we must do is recognize this glorious truth and respond to it with unwavering faith and as we do this we will learn to rest here and the truth spoken that it is He living in and through us will become our truth. As we trust Him to live we become spontaneous in our everyday lives, knowing by faith He is fulfilling His promise made in Phil. 2:13 that "It is He who works in us to will and to do of His good pleasure."

If, or when, we lose sight of this truth and move back to trusting ourselves and living from self-effort we have dipped into sin. Hopefully when we do this we quickly see what we have done and we correct ourselves by confessing our lack of faith, ask God's forgiveness and move back into faith in Him living. "Quick sinning—quick cleansing," to quote Norman Grubb.

For the question "How do we know God's voice?" the Bible tells us we have His mind. From this spirit wonder we can trust that He will lead us and enlighten us as to the way we should go. It may be by a thought, a spoken outer word or something we read etc. When it is something important I check my prompting with another believer I know I can trust. Norman told me once I could trust that my desires were His desires as long as I did not desire a sin thing.

As for the question as to what book to read to learn to know God—the secret to the Christian life is to know, as the Bible calls it "the mystery hidden from the ages which is CHRIST IN YOU THE HOPE OF GLORY" Col. 1:27. Any of Norman Grubb's books will help lead you to find this life-revolutionizing truth. I would recommend that you begin by reading *Who Am I?*. If you have already read it then read it again.

Faith Notes

We have only one enemy to fight in this warfare of faith: not things, not people outside us, but only the attempts of fear and doubt, those emissaries from Satan, to get lodgment within.

—C.T. Studd Cricketer and Pioneer

Faith is built on doubt. Doubt is its lifeblood. Faith is doubt absorbed, doubt conquered. Unbelief (unfaith) is doubt accepted. Unbelief is an act of will as much as faith. Doubt is not an act of will, but is the only attitude we humans can have toward anything external to us until we decide whether to accept it or reject it. The uncertainty, the doubt, is the very element which gives stimulus and passion to the decision.

—God Unlimited

We have one great enemy of faith—within us, and not in our circumstances—fear of the invisible.

—Touching
The Invisible

Only one requirement is essential: faith must endure to the end and not be bluffed into surrender.

—The Law of Faith

It is only when desperation drives us beyond reason that we will make such a leap as this—into the invisible.

—Who Am I?

How He manifests Himself is entirely His business, and His way is perfect. Maybe I shall find one day that the trial of my faith (not my faith, but it's trial—having to walk with God in the dark maybe) has been more precious than gold that perisheth, and will be found peculiarly "unto praise and honor and glory at the appearing of Jesus Christ."

—God Unlimited

Abraham—an example for all time of what faith really means. He believed God—that was all. If God told him to sacrifice Isaac, yet God also said that the promises would be fulfilled in Isaac, then God will raise him from the dead. And Abraham went and acted in that faith. Abraham's faith was not in the way God does things, but just in God the Doer.

—God Unlimited

Our Cutting Edge

Part Two

by Norman Grubb

Here is the second and concluding part to "Our Cutting Edge"—an amazing and prophetic letter to the "well battered group who go under the name of intercessors (with our Intercessor Mag) or as Zerubbabel. . ."

To read it is to hear the echo of God's calling to us today.

What has been "given" to us in our Zerubbabel fellowship and out *Intercessor* magazine to know and maintain with absolute clarity is there never was a human self operating self. So the victorious life teachers are deceived when they speak of death to self. What a joke and what a travesty! Because there never has been this self-operating self (Satan's vast deceit of us at the fall—Rev.

12:9). They speak of "death to self" as if there is such a thing as a human self we need

to die to. This is the biggest danger with most victorious life teachers whom you will always find have to go back to some elements of law-keeping ("keep abiding etc.") as the only final security of claiming that abiding life. A big, big lie. There never has been this human self operating self which has to keep itself—that's the lie. When we ate at the forbidden tree by absorbing a fruit, Satan in his deceived negative self operating nature took us over and operates as us and has made all the world, including

very much the top line of evangelical teachers, live in this lie of being operating selves. But the truth has been that what we always thought was "just ourselves" and to which we needed to "die," was never actually in existence! Wow! So being "dead" is an illusion, and I partook of that myself until more clarity came in my *Yes, I Am* book, and "It's As Simple As This" booklet.

And that is the great hidden release to which we are totally called to give ourselves ruth-

lessly, no compromise, even though we remain just a few (for the time being. The disciples at Pentecost were not so many! But now!). And you understand that the vital cutting edge is not just the fact we have a self which can by grace express His Self, but the negative is the key which is missing to almost the whole teaching evangelical church of Christ—that there never had been this chimera of an operating self to die to! Wow! Wow! For that appearance-self through the Fall was nothing but the false

deity expressor of Satan's own deceived self (that consuming fire of God). So we never "die to self" but just recognize, when we fully know the double work of the Cross, our total cut off from the sin-spirit, which of course we have often outlined in other writings. It is this glorious great secret which we are called and commissioned to preserve and constantly give by myriad repetition in our *Intercessor* magazine and booklets.

And we surely know that we only came to this certainty by, as Paul said, "much tribulation." Our

main tribulation was the rejection by normal evangelical Bible teachers.

But alas, alas, also right among us as is always the final test on God's true spirit people, how far would we go in such an inner knowing of each other as co-knowers in Christ in our forms? It has been through Page Pre-witt's sharpening of the spirit that so many of us, including myself, have come in to total clarity of the tremen-

dous, tremendous central fact to us—that the human self only exists to express a deity self and never did express itself, so there is no such thing as an "independent self," but only, only replacement of the wrong self-operator (deity) by the right one. And nothing else.

I need not go any further into that because that is now the whole of our burning conviction of total truth for which our *Interces-*

sor magazine exists and those others of us, now greatly increasing, who burn in the clarity and totality of our calling to, as Paul said in Eph. 3, "Make all men see the mystery of the unsearchable riches of Christ." Our one commission is to retain in total cutting edge this totality about the self being only expressor of one or other of the deity selves and nothing else. God preserve us there! And understand it is the missing note in really all, so far as I know, of the best victorious life teachers, so we indeed are obviously either grossly deceived and

propagate a lie, or gloriously on target, which we are sure we are.

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That is our one convicted affirmation of our calling. Victorious life teachers do know self as expressing Christ (John 15), but don't know that self never was just a self-operator now expressing Christ, but was false Satan-operator expressing his false self. That, please, again and again, is really our one sole *raison d'être*! The

rest others have had, God bless them, but the secret they do not have, and will surely—except in the rare exception—fight us to our "death" for sticking to. Like Admiral Nelson, "Nail your flag to the mast!" No pulling down! This is our precious secret for our generation.

Bless you all and we are blessed.

Norman Grubb

Satan Was Our Boss

by Page Prewitt

We enter life with our human spirit joined to the spirit of error, or Satan. As unfamiliar as this idea may be to you, please take note because it is cutting edge truth. Until we are born again, we are Satan-bossed and sin (*All have sinned*—Rom. 3:23) for us is a way of life: *Wherein times past ye walked according to the prince of the power of the air, the spirit that now works in the children of disobedience* (Eph. 2:2). Our sin does not have to be some dreadful transgression. The slightest infraction, like a white lie here and there or some slight selfish act, is all it takes. The good news (and that is why the Gospel is called the good news) is that when we accept Christ as our savior, the Holy Spirit joins Himself to our spirit and we become one spirit with Him: *But he that is joined unto the Lord is one spirit with Him* (1 Cor. 6:17). He then is our boss or operator and through us He expresses His nature. Thus we are total humans who become one with a Total God.

Another equally important component of the Total Truth is that everything and everyone in the universe, whether saved or lost, is and always will be 100% dependent on God, the creator and sustainer of all things: *In him we live and move and have our being* (Acts 17:28). And as strange as it seems, this includes Satan. In light of this truth, we conclude that there is no such thing as

anyone being independent of God or, to put it another way, being an independent self. Nonetheless Satan (created Lucifer, God's Light Bearer) driven by pride and ambition, made the calculated choice to act as though he was independent. He chose to reject God's authority over him and defiantly declared himself equal with or independent of God: *I will be like the Most High* (Isa. 14:13, 14).

We enter life with our human spirit joined to the spirit of error, or Satan. As unfamiliar as this idea may be to you, please take note because it is cutting edge truth. Until we are born again, we are Satan-bossed and sin (*All have sinned*—Rom. 3:23) for us is a way of life...

This statement is the foundation of Satan's sin. His transgression became full-blown when he moved from thoughts and words to deeds, his deeds being his self-love and in turn, his rejection of God who is self-for-others love. By doing this, Satan opened the dark side of God and became the opposite of Him—total self-for-self. The God-given consequence for Satan's sin was that he and his angels became enemies of God and were cast out of heaven forever.

Satan began his sin infiltration into the human race when he tempted Eve with the following lie:

"You will not surely die," the serpent said to the woman, "For God knows that if you eat of it your eyes will be opened, and you will be like God knowing good and evil" (Gen. 3:4, 5).

Eve turned her back on God and believed Satan and trusted him instead. I can imagine she said something to this effect: *"I" am free; "I" will do as "I" please.* (Notice here how she speaks of herself as being independent or an alone *"I"*.) Her unbelief manifested itself, as it always does, by Eve putting her trust in herself as though she was a self-operating self. As a result, she ate the forbidden fruit and persuaded Adam to do the same:

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband (Gen. 3:6).

This act of disobedience changed the world forever. Death, both physical and spiritual, began on planet Earth. The personal consequences to Adam and Eve were that God removed them from the garden, and they took Satan's evil, self-for-self, sinful nature into their spirit. At this point Satan took their spirits captive and became their operator. All mankind after Adam inherited this

evil self-for-self Satan nature and came into the world lost.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom. 5:12).

And you hath he quickened, who were dead [lost] in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to [Satan] the prince of the power of the air, the spirit that now

worketh in the children of disobedience (Eph. 2:1, 2).

We all remain in this lost state unless or until we accept Christ as our personal Savior, and we become, in biblical terms, saved or born-again: *Truly, truly I say to you, unless one is born again, he cannot see the kingdom of God* (John 3:3).

A glorious thing happens to us the moment we accept Christ as our Savior and become born-again: we are

cleansed of all our sins by Jesus' shed blood, and His body death cuts us off from the indwelling spirit of error (Satan). In return, the Holy Spirit joins Himself to our human spirit. From that instant we are forever united with Him in an eternal union.

—Life: The What, The Who, The Why

Bible Bedrock

The Great Deception

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?

—Romans 6:16

The main consequence of our yielding to Satan at the Fall was that he deceived us all (Rev. 12:9) into thinking that we have a human self which can operate and manage itself, even as he lyingly thinks he manages himself. In fact, we are only operated and managed by a deity self—the Spirit of Truth or the spirit of error (1 John 4:6)—who own us. This was symbolized in the Garden by receiving the fruit of one or the other of the two trees. So when the Law, which is meant to expose Satan's lie, comes to us in our deluded condition, Satan has the laugh on us. We obey his self-for-self sin laws, being his slaves, and cannot obey God's laws.

We who are saved admitted our sins in their outer forms and received forgiveness and justification through our Lord Jesus Christ and the new birth of

the Spirit. But we were still too blind to recognize the depth of Satan's deceit in us. We thought that as saved and new creations in Christ we could still take a share in managing ourselves.

Paul explains the full meaning of redemption through our dying in Jesus' death to Sin-Satan's indwelling and becoming alive in His resurrection to God's Spirit now indwelling us. But it is meaningless to reckon and say that we are now dead to sin and alive to God while that root deception is not yet out of us and we think we are more than a people managed only by the deity spirit in us as vessels, branches, temples, slaves or wives.

*—Paul's Key to the Liberated Life:
Romans Six to Eight*

A Letter from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

Office of
NORMAN P. GRUBB

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

Jan. 29.70

Janice you precious one,

Like old times to have letters popping in and out between us! Thank you, dear. Of course I am thrilled that you and Bob have come up against a "battle" in the church. This is the one way, by death and resurrection, repeated all through our lives (2 Cor. 4:7-12) by which resurrection and ascension life comes through. There has to be a manifested negative for The Positive to manifest Himself. The whole natural world is the negative which has got totally out of proportion through the Fall, and seeks to make itself out a "positive" negative on its own.

We are part of that negative human through which He who is The Positive and The All manifests Himself (as north must have a south to make a pole); Jesus on earth was so also. But He (Jesus) and now we with Him, know how to "die" to opposing negative situations, by accepting them as facts and feeling our human hurts, but then by transferring our "recognition" (faith) to Him The Perfect One who "sends" us into these situations, so that He may be seen in resurrection life in us, and thus come through us to others, so that they may learn this true secret of the meaning of human living. And here it has happened to you, darling friend, in these agonies Bob and you have gone through, and the glorious resurrection in Bob's living preaching. His is a great stride forward for you both. It is quite incidental whether this means God taking you elsewhere, or staying where you are. What does matter is what is happening, the new "resurrection life" surge of Him in you both, and thus life to others. Jesus' secret was to see through the evil of the Cross to God engineering all and thus believing the resurrection and experiencing it.

Shall love to hear more, dearest, as you have moments to share. I love you both.

Ever lovingly,

CONGO * SPANISH GUINEA * IVORY COAST * UPPER VOLT * SENEGAL * LIBERIA * GHANA * PORTUGUESE GUINEA * CHAD
CANARY ISLANDS * COLOMBIA * VENEZUELA * URUGUA * BRAZIL * DOMINICA * FRANCE * TRUCIAL STATES * IRAN
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GREAT BRITAIN * UNITED STATES * CANADA * AUSTRALIA * SWEDEN * NEW ZEALAND * SOUTH AFRICA * SWITZERLAND * GERMANY

God's Providential Plan—Through Joseph

by Jon Langley

I've always enjoyed reading the story of Joseph. And I've been fortunate enough to see the musical *Jospeh* and the Technicolor *Dreamcoat* several times so have come to love the music and even played a small part in our ministry's youth version when I was much younger. But recently whilst reading a children's-book of Joseph to my son, age two, it annoyed me that the book suggested Joseph was somewhat of a show-off, and focused on the passage of scripture "here comes the dreamer" (Gen 37:19), making Joseph seem somewhat aloof.

It totally misses the point and after reading the Joseph story to my son, it reminded me I was previously impacted and enjoyed an audio CD of Norman Grubb's on Joseph. So I found my CD, listened to it again and also read the story in Genesis.

Who knows, I guess it is possible Joseph was arrogant or a bit of a show-off but I just don't see or hear any sign of it when I read the scripture. In fact it's just the opposite. What I love about it, (and this is the focus of Norman's CD), is the deeper meaning revealed to us through Genesis 37–50, showing us the ways of God and the ways of the Spirit operating through a human life.

Ultimately God's plan involving Joseph was one of providence, ensuring His covenant with Abraham was upheld. If Joseph had not been sold as

a slave and ended up Governor of Egypt the whole family would most likely have perished during the famine back in Canaan along with the oath made to Abraham. But none of what happened to Joseph was a fluke and God sure keeps his word! I think this is the real point and message being made in scripture about his life.

After everything that happens to Joseph, and when the brothers are reunited, Joseph declares in Gen 45:7 "*God sent* me ahead of you to preserve a remnant." And again in Gen 45:8 more overtly—"It was not you who sent me here, *but God*." Finally comes the crucial verse where Joseph reassures his brothers in Gen 50:20—"you meant it for evil but *God meant* it for good," demonstrating how ultimately God is in control (the All and in All) and simply but skilfully worked the brothers sin and unbelief into his own plan ensuring the survival of the family. The family is reunited and restored both physically and spiritually, and eventually re-settle from Canaan in the best of the Egyptian land—Goshen. No wonder the musical was such a big hit!

What struck me in Norman's study and from the scripture was just how fixed Joseph was in believing his union with God and the faithfulness with which he endured those years. Life assaulted and besieged him in some unimaginable ways:

Hated—by all 11 of his brothers (Jacob's favouritism and the coat didn't help). We are told "they could not even speak a kind word about him"; and this was even before he told them about his dreams!

Fear—having given a bad report about them to his Father and then finding them in Dothan which appeared to be somewhere other than where they were supposed to be, he is thrown into a pit to be killed. But then sold as a slave to foreigners, and taken to another country with a different language and culture; at age 17!

Persecuted—wrongfully accused and thrown into jail at the hand of Potiphar's wife when all he did was continuously resist her again and again, eventually fleeing the scene to get away from her relentless advances and attention.

Worry & doubt—in jail and alone possibly facing execution for all he knew. His hopes were further dashed when he was forgotten by the butler and baker after interpreting their dreams, and was left to rot a further two years in jail after they were released.

On a soul level for Joseph we can only imagine what it was like. Incredibly, we hear practically nothing from him di-

rectly about it except in Gen 40:14-15—“mention me to Pharaoh and get me out. I was forcibly carried off....and even here I have done nothing to deserve being put in a dungeon.” I’m not sure this is how I would have reacted under the same circumstances—just a simple: mention me!?? The fact Joseph appears to say relatively little about his trials and tribulations is amazing and speaks volumes to me. No outburst, no ranting, griping, cursing of his brothers or Potiphar’s wife, no hint of resentment, moaning, whining, fist-shaking at God, or slumping into a deep state of depression or despair. How easy it would have been to get into unbelief about what was happening to him. But as Norman tells us, “Joseph was set apart from the beginning and was so into God that God got into him.” As we know from Gal 2:20, God operates His anointed ones and His children. And I think this is the true story of Joseph.

Later on in the passages of scripture his brothers provide us a glimpse of what it was like for Joseph on a soul-level when they suspect they are being punished for their sin; “...we saw how distressed he was when he pleaded with us for his life” Gen 42:21. In Psalms 105:18 we are told “...they bruised his feet with shackles, his neck was put in irons.”

But Joseph is a shining example of someone seeing through his situations to God. He knew and lived from “The Secret”: being the human channel through which God will accomplish His powerful works—i.e. through us! We see it played out repeatedly and powerfully in the evidence of the life that followed, starting when he was pulled out of the pit. The Spirit of God could not be hidden and even pagan Egyptians recognised this. For example, we are not told exactly how it came

to be that Potiphar picked Joseph to be his slave but there must have been something that made Joseph stand out or be noticed. Before you know it Joseph went from slave to attendant, living in his masters house and entrusted with not just a little, or even much, but *EVERYTHING* Potiphar owned (Gen 39:4). Pretty amazing. We are told this was because his master saw that the Lord was with him and the Lord gave him success in everything he did (Gen 39:3). It’s just incredible that Potiphar knew the Lord was with him. He didn’t say Joseph was lucky or had the Midas touch!

Joseph is a shining example of someone seeing through his situations to God. He knew and lived from “The Secret”: being the human channel through which God will accomplish His powerful works—i.e. through us! We see it played out repeatedly and powerfully in the evidence of the life that followed...

Joseph was a young man at this stage and according to Norman on the CD “had the concern of God on him and an inner consciousness of God.” Hence, the temptations of flesh and the devil, even in his new elevated position, had no hold on him. This was why he reacted so strongly to repeated advances from Potiphar’s wife: “How then could I do such a wicked thing and sin against God” (Gen. 39:9), and later fled the house to get away from her. Joseph is quick to point out that sin is committed against God, which I think is revealing about his

faith and spiritual maturity.

When he was unjustly thrown into jail (there is no text to say Joseph disputes what happened), we are again told how God was with him and he found favor in the eyes of the prison warden. But Joseph wasn’t afforded any luxuries such as extra food or a prison cell with a window overlooking the Nile. No, he was made responsible for *ALL* that was done there (Gen 39:22). Again we are told this is because the Lord was with Joseph and gave him success in whatever he did—incredible!

The fact Joseph noticed and showed concern for the butler and baker in prison Gen 4:7 is just further evidence he was completely fixed in his faith, living from an inner knowing and assurance that God was in control and operating through him. Despite his own unfair treatment and circumstances we hear Joseph unconcerned for himself and only for others, asking “why do you look so sad today?” I just love that bit. They mention their dreams and he is quick to say that interpretations belong to God—Gen. 4:8. Notice he doesn’t try to take any credit or claim to have any special ability of his own. Now, does that sound like an arrogant person?

As we know, the interpretations were given from God but delivered through Joseph and were completely accurate. We also know the chief cup-bearer then promptly forgot all about Joseph and did not deliver Joseph’s message to Pharaoh “...get me out...”. He had to wait another two years until finally Pharaoh has the dreams which confound his inner-circle of magicians and the like, but finally jogs the cup-bearer’s memory—he finally speaks up, sharing of his own experience and telling of Joseph’s talent.

Pharoah calls for Joseph in Gen 41:15 saying "...But I have heard it said of you that you can understand a dream, to interpret it." Now, if you're in prison and called before Pharoah to interpret his dreams surely this is your opportunity, especially if you are a braggart or self-righteous person to take some of the credit and get out of jail (and as Norman describes on the CD, I love how Joseph first manages to get cleaned up and have a shave—talk about being dressed for success!) But no: "I cannot do it," Joseph replies, "but God will give Pharoah the answer he desires." Again, Joseph takes none of the credit. After the interpretation is given, Pharoah is quick to enlist Joseph as the man to lead Egypt through the years ahead of plenty and famine. But Pharoah also makes the incredible and definitive statement in Gen 41:38 "Can we find anyone like this man, *one in whom is the spirit of God*?"—

WOW! Norman points out to us how astonishing this is because Pharoah and the Egyptians were pagans and had their own gods which they worshiped—even more amazing. (I checked all my different Bible versions and they all reference Pharoah's statement that the Spirit of God is IN Joseph).

The story unfolds further as everyone knows but for me this is the crux of it all. I can't help but notice we have now been told three times during Joseph's story that essentially God operates through his anointed ones...(1) the Lord was with Joseph (as observed by Potiphar), (2) the Lord was with Joseph (as observed by the prison warden), AND (3) the spirit of God was IN Joseph (as declared by Pharoah).

Similarly, after the brothers are reunited Joseph testifies again three times to them and we hear the repeated message that God is in and means every-

thing—the All and in all—(1) God sent me ahead, (2) it was not you who sent me here but God, and (3) you meant it for evil but *God meant it for good*.

Now Joseph told Pharoah he had the same dream *twice* because it emphasized God's determination to do a thing and do it soon. And Joseph himself knew this first hand from his own dreams back in Canaan. So if we hear something three times how much more determined is God in making His ways clear...that we are not independent selves but human vessels created to contain His Spirit (Christ). And that God is in everything—he determines, not permits. He does not permit Satan to do evil in the world; He determines what He will allow Satan to do. But what Satan means for evil, God means for good. So instead of looking *at* the situation, let us look *through*—to God, each situation we face being He in disguise. He with supply, He with solution—a person—Christ in us!

Crucified With Christ...

By Norman Grubb

When I first grabbed by faith together with my Pauline in the Congo about 1924, that Galatians 2:20 statement, "I am crucified with Christ, nevertheless I live, yet not I but Christ lives in me," I had not then got clear who is the "I" who was crucified, as if the "I" itself contains a sinful nature; and then what about old "self" stuff re-appearing in negative reactions, fears, lusts etc? But at last I got my "I" clear, largely through Paul in Rom. 6 and 8, that my soul-body (called "flesh," in which even God Himself is "manifest in the flesh," is merely the vessel, branch, temple, slave, wife, body-member. But it started through the Fall containing the Satan-sin spirit of error as in 1 John 4:6 etc.: but it was not me, but "sin in the flesh" deceiving me by making me think it is "just me." That was what Paul says in Rom. 7:17—"it is no more I that do it, but sin (Satan's nature) dwelling in me." And then he gloriously "saw" that Christ on Calvary by his body-death "made sin as me" for my sake, died and out went

that spirit of error, and in the resurrection in came for keeps His own Spirit of truth, and that becomes a fact in me as I receive and confess by Gal. 2:20 faith. Then I can accept myself, and I go free with no condemnation (8:1), my vessel-self now containing and expressing Him the Spirit of truth, I boldly go forward like Jacob "A prince with God-power," and with Caleb say, "Let us go up and possess it, for we are well able to overcome it." We, we, we—which is HE as we! All glory. So this glorious exchanged life has taken place in my "Me," with Christ replacing Satan as my indweller! Now "all things are possible to him that believes!"

This we daringly call "Total"—as formerly Satan/I, now through Calvary and faith Christ/I, and never was the delusion of just I-I. And our calling is to take our Christ/I truth to the whole church in the whole world!

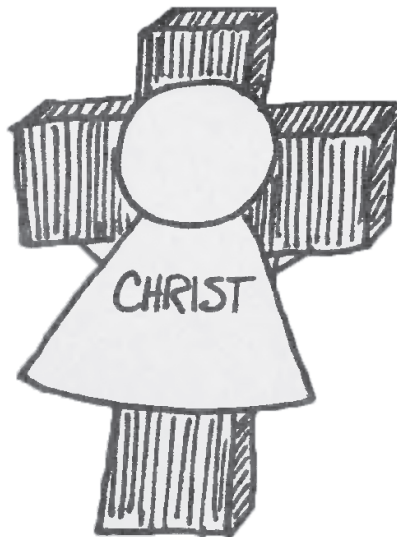
This fun graphical presentation of Galatians 2:20 was originally printed in our youth magazine, "Z News," back in 1994. We so loved it's simplicity and concision that we decided to reprint it for our older readers. No

matter what age you are, we think this artistic and well-referenced explanation of who we really are, before and after Salvation, is an extremely valuable resource and encourage you to share it with friends—young and old!

GALATIANS 2:20 NOT "JUST ME", BUT CHRIST AS ME!

I HAVE BEEN CRUCIFIED WITH CHRIST...

**Christ died on
the cross**



**To pay for all the
sins of mankind**

John 3:16, Ephesians 1:7, II Cor. 5:21, Romans 6:1-11

AND IT IS NO LONGER I WHO LIVES



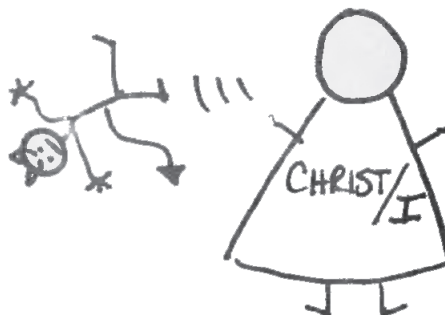
(before I was Christian)

**Nobody is ever just "I".
Everyone is joined to the
spirit of either Christ or Satan
(Ephesians 2:1-2)**



WHEN I BECAME A CHRISTIAN

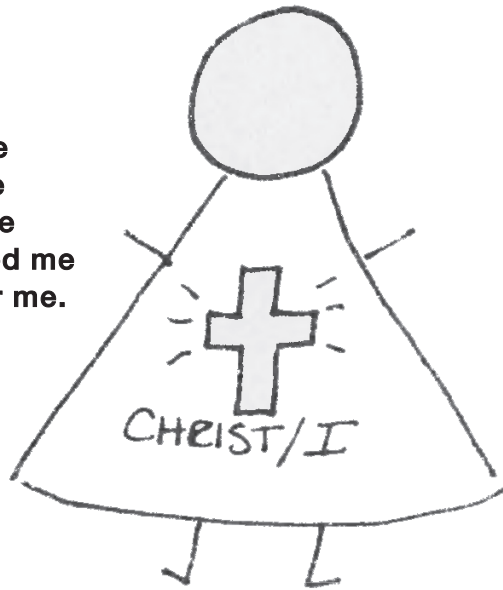
**Christ's spirit came
into my heart and Satan's
spirit was sent out forever.
(Romans 5:6-10)**



BUT CHRIST LIVES IN ME!

2 Cor. 6:16

And the life I live
in the flesh I live
by the faith of the
Son of God who loved me
and gave himself for me.



Romans 6:16, 22

John 15:4, 5

Ephesians 2:4-5

Phil. 2:13

Ephesians 2:22

Phil. 2:13

I John 4:17

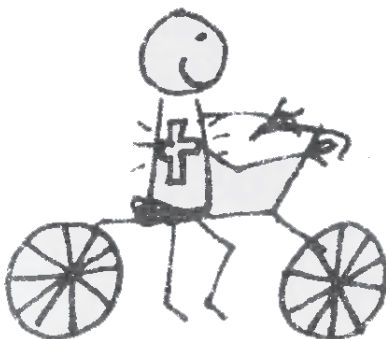
Acts 17:28

I am Christ in my form
I don't become Him,
and He does not become me.
We operate in union as one.



Day-to-Day

Playing.....



Exercising.....



Living.....



ILLUMINATING BODY, SOUL, & SPIRIT

The following article is a transcription of a teaching lesson given by Scott Prewitt at a fellowship weekend in North Carolina in 1998. What his mother, Page Prewitt, has written so clearly and succinctly on many times in The Intercessor and in her booklet "Life: The What, The Who, The Why," Scott brings to life in this discussion that we are printing in two parts.

Scott: Good morning, everyone. It's time to pretend we are in English class. Let's split up the word tripartite into prefix and root. "Tri" is the prefix, and "partite" is the root. You should have learned how to do this in school. When you are trying to define a word you don't know the definition of, one thing that can possibly give you clues to find the definition is to split up the word. Take a word like "tripartite," which seems a little scary, and split it up. We can easily say that the word "tri" means three. What do we think of "partite"?

Everyone: Parts.

Scott: Do we have a consensus on parts?

James: Three parts.

Scott: Very good, James . . . three parts. I am going to focus on three very important parts today. Who can guess what they are?

Amy: Body, soul, and spirit?

Scott: Body, soul, and spirit, very good. Okay, here is the drill on body, soul, and spirit. Some of you have heard this before and might be thinking that you already know this. You might be thinking, "Why do I have to hear it again?" or "I know it pretty well." Let me tell you, it is always good to go back over body, soul, and spirit again, and go back over it, and go back over it again. This

will refresh us and make sure we know how to understand body, soul, and spirit. You may also be thinking, "I have never really understood this." If so, I challenge you to soak it in and to understand it this time. Even if you can't completely understand body, soul, and spirit today, at least try to understand as many facts as possible. Because, where you might not completely understand it, if you are at least armed with the facts of body, soul, and spirit, you will be much better off. At least knowing the facts can help you out immensely in your years to come in life; you can hearken back to it and think, "Oh, I know that fact, and now I'm beginning to understand."

Let's get some background on body, soul, and spirit. Why in the world do we say such a thing, that man is made up of a body, a soul, and a spirit? We go to the Bible and we find the evidence in the Book. God's Book, the Bible, teaches us that we are in fact made up of three parts; we are tripartite. Who wants to read I Thessalonians 5:23?

Jonah: "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ" (I Thessalonians 5:23).

Scott: Okay, who knows who wrote Thessalonians?

Frank: Paul.

Scott: Yes, Paul. Paul had insights beyond what any man

had received during that day and time. Let's look at that verse again. What does sanctify mean?

Caleb: Make you holy.

Scott: Make you holy. Sanctify you through and through. What does through and through make you think of? Complete in every way. That's everything, there is nothing more. Sanctify you through and through. In what: spirit, soul, and body. Paul is talking to the Thessalonians who are people, just like you and me. May God sanctify you, cleanse you, make you holy, through and through, completely, totally. This is it: spirit, soul, and body. Is everyone clear on that part? Paul is clearly making reference to people, and people are made of three parts (tripartite). Is everyone comfortable with that? So now we know we are made of three parts. What part is probably the easiest to understand?

Everybody: Body.

Scott: Why is body so easy to understand? We can see it and feel it. I can experience a body with all five of my senses. I can't experience your soul and your spirit with all my five senses of sight, smell, touch, taste, and hearing. I cannot experience your soul and your spirit with those five senses, but I can certainly experience your body in those ways. Body is really easy to understand. Let's look up I Corinthians 6:19-20. Keep your Bible at the ready; we are going to be reading a lot of verses. Who wants to read it to me? Brian, give it to me.

Brian: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own" (I Corinthians 6:19).

Scott: Really quickly, let's go through my mathematical/grammatical truisms. The word "is" means "equals." "Is" in English means "equals" in math. Do you not know that your body *is—equals—*a temple of the Holy Spirit? All right, we know what our body is. Paul says here that we know that the body is equal to a temple. Let's talk about the temple for a little bit. It was built in Jerusalem

by the Israelites. Now, who can tell me what was at the heart of the temple?

Caleb: The Ark of the Covenant.

Scott: Where was the Ark housed? What was the tent of the Lord called?

Eddie: Tabernacle.

Scott: Very good. For this purpose, I am going to call the temple and the tabernacle the same thing. They are both designed to do what? What was in the temple and tabernacle? The Ark. There were physical things such as the tablets of the Ten Commandments and manna in the Ark. It housed these physical things, but the Bible also says that God's presence was with the Ark. So, the Spirit of God was a presence that rested on the Ark. But now, since Jesus sent the Holy Spirit to mankind at Pentecost (Acts 2:1-4), the *body* is the temple of the Holy Spirit. The temple housed the Ark and housed the Spirit of God. Now our *bodies* house the Spirit of God. I Corinthians 6:19 says, "your body is a temple of the Holy Spirit," who is the Spirit of God. Paul is saying all of our bodies have become the temple and contain God. As Christians, the Holy Spirit lives in us.

What else is so important about the body? Not only is it a temple, but what else could we say about it? Since the body is a temple, it contains spirit. Now, I'm going to let you in on a little secret: it contains your soul also. Now you are probably asking, "How is the body related to soul and spirit?" Well, let's look at a modern-day metaphor. Why is a screen and a printer important to a computer? They are the output devices for the computer. The screen and printer express what is going on inside the computer. In the same way, the body expresses what is going on inside a person. The body is the output device for the soul and spirit. Through my body—through what I say, what I do, the way I walk, through how I look, through the actions I take—I express what is in my soul and spirit. Otherwise, soul and spirit have no other way of expressing themselves. We have to have the body to do that!

The body is also a source of input. The way we *receive* information for the soul and the spirit to process is through the body. We receive information through our five senses, through sight, smell, hearing, touch, and taste. The microphone on a computer is an input device, as well as the keyboard and mouse. The body is the source of output and input for the soul and spirit. Without the body, the soul and the spirit do not have legs to go anywhere, be a part, participate, or communicate. The body in and of itself is absolutely nothing. The body is totally driven by the soul and the spirit. The body is helpless without the soul and the spirit; without them it is dead. When someone dies, the spirit departs, and the body lies lifeless. It is what it is, a computer without any guts in it...just a computer that doesn't do anything. It is there and you have a keyboard and a screen and all, but without the guts inside the computer—the memory and the processor and the hard drive—the computer is absolutely useless. So the body depends on the soul and the spirit, and the soul and the spirit depend on the body. They all work together. Everyone with me? Good. Let's look at our soul.

Soul is where it starts getting a little bit tricky. We can't see the soul. I can't unzip you and see your soul sitting there next to your gallbladder. I can't really know your soul except by how you express your thoughts and feelings through your body. We need to commit this to memory. The body is the body; we know what it is from being able to look at each other. The *soul* has two elements: feelings and thoughts. What are we talking about when we talk about feelings? Frustration, fear, happy, sorrow, and thousands and thousands of other feelings. What about thoughts? Let's look at a very simple example. When we came outside today, we received input through our bodies that the weather is absolutely gorgeous, right? It's wonderful; it feels great. We also walked into the house and received input that inside it is hot and dark. So our minds began to go through the thought process of reasoning. We have the outside which is beautiful and nice. Then we have the inside which is hot and dark. So we start processing...

"I sure would like to be outside on this beautiful day.

We could be inside in the dark and hot house. Can we be outside? Do we have some where to sit? The ground might be wet. We have blankets to sit on. I know where they are. Let's go get them. It's going to be very sunny; the sun might be in our eyes. We can sit in the shade."

So we go through these thought processes, and we begin reasoning that we would rather be outside. We can make things happen so that we can be outside. We processed the input in our brains, and this thought process is a function of our souls. So we know what happens in our souls: we feel and we think—we reason and we process input.

The first two elements that I have discussed, body and soul, are the non-eternal parts of your personhood. When you die and leave this earth, the body and the soul are gone and do not continue. The final part of our tripartite self is spirit. *Spirit* contains three elements. The first is *desire*. There are only two kinds of desires that the Bible says we are capable of having. We can choose for the self to be for its own self, or for the self to be for others. What does that mean? How does that all relate to good and evil, righteousness and sin? We either desire to live life getting only what we want for our own desires; or we desire for ourselves to be for others. Let's look up some examples of a self-for-others existence:

Eddie: James 3:16, "For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life."

Scott: Obviously the clearest example of self-for-others is a laid down life. God sent His Son to die so that others could live.

Frank: Luke 6:27, "But I tell you who hear me: Love your enemies, do good to those who hate you."

Scott: Loving your enemies is another example of being self-for-others. The Bible doesn't say love everyone except your enemies. LOVE EVERYONE. Lay down your

life for the other person whether they are good, bad, or ugly—whether you feel like you love them, or you feel like you hate them.

The second element of your spirit is will. *Will* is where you choose what you're going to believe about yourself. Will is where you choose which desire you're going to live by. Will is where you choose to act on the input presented by your thoughts and reasoning. Let's look up Matthew 26:39. "Going a little farther, He fell with his face to the ground and prayed, 'My Father, if it is possible may this cup be taken from me. Yet not as I will, but as You will.'" Not as *I* will—not going to be *My* choice—but as *You* choose. Will is where choice is made. It is in the will that sin has its roots; sin begins here because sin results from a choice. When you go into the Seven-Eleven and steal a candy bar, the sin is not taking the candy bar and putting it in your pocket; this stealing is the *result* of the sin choice. The stealing is the outward manifestation of the sin choice; it is what the sin looks like from the outside. What it looks like on the *inside* is a choice made in your will. Then, the sin choice was physically walked out in the body. You took the candy bar and put it in your pocket and walked out the door. But it began with a choice—and that is where the sin lies. So will, the second element of spirit, is where your choices are made; it is where sin has its roots. It is where the choice to be self-for-self or self-for-others is made.

The third element of spirit is mind. *Mind* is one of the harder parts of body, soul, and spirit to explain. Mind equals spirit-knowing. What is spirit-knowing? Let's look up 1 Corinthians 2:11. "For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God." Wow, *no one can know God's thoughts, except God's own Spirit*. So follow this logic with me. If we accept Christ as our own Savior, Christ comes and lives in us; it is the Holy Spirit living His life out through us. Holy Spirit equals God which equals Jesus; they are all the same—the Trinity. So, if we contain the Spirit of God and are joined to His Spirit, then we have the mind of God and His Spirit-knowing. We all know and understand that the Holy Spirit comes and lives inside of us

when we become born again. Since the Holy Spirit is an expression of God, that expression of God is living inside of us. His Spirit is joined to my spirit.

Okay, let's talk more about the mind as a part of the spirit. In certain situations, you just *know* that something is right or wrong. You can't necessarily put it into words, but you just absolutely know within you. It comes from within you, and it's not something that has come out of your brain, your thought processes or your feelings. For example, we might not know every single jot and tittle of the law that is written in the Bible, but God's Spirit, Who becomes joined to our spirit when we are born again, becomes our conscience, and He makes us know these things.

Caleb: So we have this Spirit-knowing because we have the mind of Christ. 1 Corinthians 2:10-16 explains this really well.

"But we know these things, because God has revealed them to us by His Spirit, and His Spirit searches out everything and shows us, even God's deep secrets. No one can know what anyone else is really thinking except that person alone, and no one can know God's thoughts except God's own Spirit. And God has actually given us His Spirit (not the world's spirit) so we can know the wonderful things God has freely given us. When we tell you this, we do not use words of human wisdom. We speak words given to us by the Spirit, using the Spirit's words to explain spiritual truths. But people who aren't Christians can't understand these truths from God's Spirit. It all sounds foolish to them because only those who have the Spirit can understand what the Spirit means. We who have the Spirit understand these things, but others can't understand us at all. How could they? For, 'Who can know what the Lord is thinking? Who can give Him counsel?' But we can understand these things, for we have the mind of Christ."

Scott: Okay, let's take a five-minute break. When we come back, we'll talk about how it works to have our spirit joined to either Christ (as believers) or Satan (as non-believers).

Part Two continued in next issue.

The Crisis

It is one thing to know truth by being taught it, by seeing it in the Bible, or by mental grasp of it. That is a right start and we do not despise it; but the reason we stress the second crisis, call it by what name we like, is that being inner people, life is lived spontaneously and naturally only by a fixed inner consciousness. We are in outer life what we inwardly know we are. In our former life, before we were Christ's, we had a consciousness, though maybe a vague one, just of being ourselves, and so we lived on our self-level. Then after we had knowingly become children of God by the witness of the Spirit, we had a new fixed inner consciousness: we were now forgiven, loved, accepted, inheritors of eternal life, we were in living relationship with Jesus and the Father; and without any special effort this had its radical effects on our daily attitudes and actions.

But this was still a gap-consciousness. Here we were, and here was Christ with us or even known as in us.

But that is something different

from a full and final union-consciousness that we are He in our human forms: not we living, but He living our lives, as Paul said; and Jesus even said that we are the light of the world, not having the light, but being the light. How could this be on any other basis than an inner unity, for He is the light,

Now this is the third level of consciousness, inwardly imparted as a fixed certainty, whether accompanied by outer signs or not, and given many names to label it, a consciousness of inner permanent unity as fact, never again seeking Him as if apart from us, the experienced unity-relationship of branch and Vine, body and Head. And when there is the inner consciousness, then we are just this.

we the negative non-light? Yet here He is saying we are the light! Now this is the third level of consciousness, inwardly imparted as a fixed certainty, whether accompanied by outer signs or not, and given many names to label it, a consciousness of inner permanent unity

as fact, never again seeking Him as if apart from us, the experienced unity-relationship of branch and Vine, body and Head. And when there is the inner consciousness, then we are just this. All we ever have to do is recognize it and act on the glorious fact; and because it is our fixed consciousness, it

has spontaneous outcome in our daily lives.

Inner Disturbance

For this reason we stress this crisis experience, because, both in Bible and post-Bible records, most of us do not settle into a given consciousness

and new power in life until by some specific means, and usually a dated moment, we know that this is so. We see the same in what we call our "conversion experience." The Bible never says you must be able to point to a given date; but you must be able to say it is a given fact! Paul had a dramatic Damascus road conversion. When we do not know inner truth we may think such an outer experience is necessary.

I thought so in early years. "If Jesus would appear to me like that, then I could believe Him," I would say. But of course it was not the shining of an outward light which blinded Paul, those with him saw no light and lost no sight; it was the inner illumination in his spirit which was his conversion. And I talk with those who cannot give a date or dramatic account of meeting with Jesus, and they get disturbed and begin to question about themselves when they hear the stories of these sudden conversions. Such disturbance is good; for we must know either by a reaffirmation of a former saving faith or by a new act of believing. All that mat-

Experience

By Norman Grubb

ters is my ability to say with Paul, "I know whom I have believed" and with the blind man, "whereas I was blind, now I see." The fact is essential, the date a detail.

As with the new birth, so with the union relationship, there is a meeting with God by the Spirit, for most of us in a crisis experience, which permanently affects our inner consciousness; and we move out into a spontaneous life of liberty, authority and fruitfulness. How this takes place we want to examine more thoroughly, as well as its outcomes; but first we shall look a bit more closely at some of the men of the Bible to whom this happened. We can only glance at those great moments, sometimes with a little that preceded it and sometimes with a little of the aftermath, where we wish we could give more detail.

A Different Dimension

It was only after some years of walking with God in a faith life, that Abraham had that meeting with God over the birth of a son in the impossible, which finally fixed him in faith on a permanent basis; and Abraham

was at ease, not only in the "miraculous" birth of Isaac, but years later in his faith for a physical resurrection when told by God to kill his son. Abraham walked those years in a different dimension.

Jacob at Jabbok was named a prince with God, which was the meaning of his new name Israel. From that night on he knew he

through and "observed the saying"; and when introduced to Pharaoh, the world's greatest potentate, though a homeless immigrant dependent on Pharaoh's beneficence, "Jacob blessed Pharaoh", and "without contradiction the less is blessed of the better."

Moses we all know at that burning bush. But see the dif-

ferent, he inwardly saw something (for no mere outer eyes would have seen this desert bush which burned and yet was not consumed). He 'saw' that God is no distant watcher over human affairs, but is Himself the doer by His human agents. God was that fire whose fuel was the common desert bush, and Moses was such a bush! And that meant God in such realized union with His human agent, that He directly told Moses he was both a god to Aaron and a god to Pharaoh, and could act as such; and there followed the plagues that broke the power of Pharaoh, and the opening of the Red Sea, the water from the rock, the daily manna, the face to face communings with God on the fiery mount which was death for the people to touch (who still knew only a God at a distance); and Moses was called God's friend, and his face shone with a light which made it necessary for him to wear a veil. This was the man at the bush.

The Move to God-Sufficiency

Look at two more, Joshua had a near shave (as we all do!). He had some warning lessons

He 'saw' that God is no distant watcher over human affairs, but is Himself the doer by His human agents. God was that fire whose fuel was the common desert bush, and Moses was such a bush!

was God's royal son with God's resources at his free disposal. He was no longer a fearful and persistent suppliant for God's favours. He was now the established patriarch.

When young Joseph appeared like a foolish young megalomaniac with his boastful dreams, his father could see

ference. Before, a beggared exile, stripped of all those human resources of the royal household which had caused Stephen to record that he had been "mighty in word and deed," a fugitive for forty years from the Pharaoh he was supposed to have forced to release the Israelites: now, suddenly, surely a crisis mo-

on the dangers of his special form of self-sufficiency as an able general. It was not his military skill, but Moses' raised hands of faith which defeated the Amalekites. As he descended the mount with Moses and they heard the revellings of apostate Israel round the golden calf, Joshua's proud military mind interpreted them as the noise of battle where his prowess would be needed, whereas Moses knew them for what they were, the lewd songs of the idolaters. While the people remained in the camp under judgment, Moses, who knew well enough the failure they had been, mingled daily with them, but Joshua hid himself away in the tabernacle, "holier than thou": and when Moses summoned the elders to meet with him, the Spirit fell on them, but also on two elders who had not obeyed the summons but remained in the camp, Joshua was indignant for Moses' authority, and thus by implication for himself, and called on Moses to rebuke them. Moses' simple, selfless answer was, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit on them!"

But then the moment of truth came to Joshua, the cornering we all have, to bring us to our final awakening. Joshua was

among the twelve spies who returned from their visit to the promised land with a report on its natural abundance and bringing the grapes of Eschol; but who also brought their terrified and unbelieving account of the giants who made them feel like grasshoppers, and the cities exaggeratedly said to be "walled up to heaven," in the usual way belief in evil always exaggerates. Only Caleb of that twelve rejected their report and alone spoke that great word of faith, let us go up at once and possess it, for we are well able to overcome it, and as for the giants, they are bread for us.' But Joshua, for the last disastrous time controlled by his human military judgment, had sided with the eleven.

That night was his "second crisis." Next morning, when the people were so frenzied with fear that they talked of stoning Moses and Aaron and electing a leader to take them back to Egypt, it was not only Caleb, but now Joshua with him who aligned themselves with Moses. Joshua that night had "died and risen with Christ," as we would say. He entered into that same union relationship with God as Moses at the burning bush, for a few years later when God was taking Moses to Himself, He said to Moses, "Take thee Joshua, a man in whom is the Spirit, and lay thine hand upon him." And

Joshua could, in greatest calmness speak those words of authority which opened the Jordan, brought down the walls of Jericho, stopped the sun for a day, and settled Israel into the promised land.

Authority With God

It took Elisha eight years, after his total initial commitment to God by giving up his prosperous farm to follow Elijah, to discover that commitment is not the same as having authority with God. Evidently Elijah had a secret hidden from Elisha; for he could talk about standing in the presence of God and telling Ahab there would be no dew or rain until he himself, not God, said so: and he could call down fire at a given moment after a day of taunting the priests of Baal. What kind of man was this? And now the Training School students were maliciously warning Elisha that his leader was about to leave them as he said he would, and Elisha was his successor. So what?

Elisha was cornered. He had to get through; and do any of us get through till we have to? And he did, for again he "saw" as only the prepared do see. "If you see me when I am taken from you," Elijah said to him, "That will be the moment when you see what I have seen all these years." So Elisha stuck by Elijah and would not leave him,

and saw him taken up in a whirlwind; but as he did so, he saw way beyond a man being raptured, he saw the One with whom Elijah had been at home those years, "the Lord of hosts," the One with the endless resources. So Elisha found the secret and was at ease in it. He could raise a sunken axe-head and make it swim, he could cross a river, raise a dead young man, purify poisoned food. The plainest evidence was when Elisha had been giving away the secret plans of Israel's enemy Benhadad king of Syria, and the king sent his army by night to surround the small city of Dothan where Elisha was. In the morning, his servant was terrified. There was no way of escape. "Alas, master, what shall we do?"

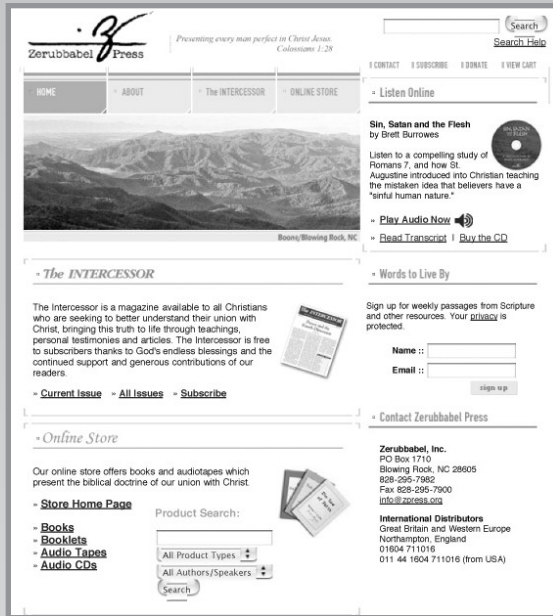
"Don't look outwardly at man," Elisha said in effect. "Lord, open the young man's eyes that he may see," and he saw "the mountains filled with horses and chariots of fire round about Elisha"—the Lord of hosts with whom Elisha was now at home.

To these we only have to add the two mountaintop experiences of the New Testament: Jesus before and after His baptism and the coming of the dove, and the disciples before and after Pentecost. We all know the difference.

—Who Am I?

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—Norman Grubb

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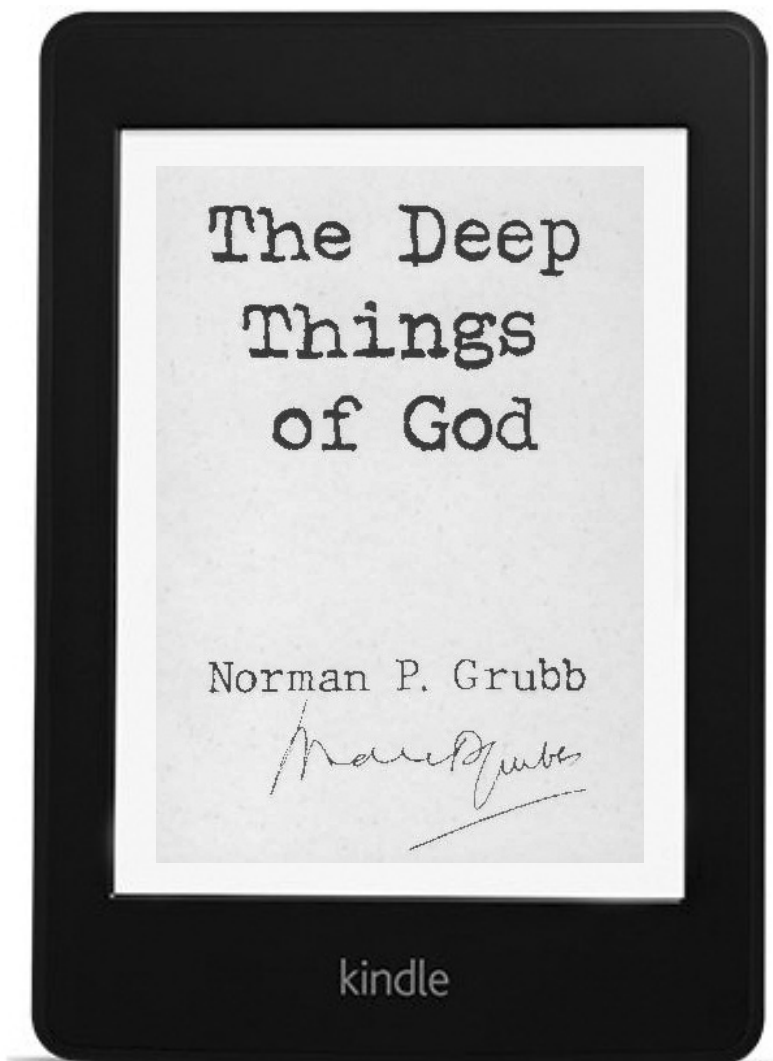
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