

The INTERCESSOR

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

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Inordinate Affection

By Norman Grubb

Norman puts his finger on an issue that confronts all Christians at some time or another—idolatry—and describes the realization when “it is borne in on us with a burning, smarting, certainty that something is more to us than Christ.”

Concerning natural faith, there are two kinds: simple and advanced. One seems almost effortless, almost automatic; the other calls for concentration, adventure, persistence. It is the same in the life of the Spirit.

Saving faith is very simple. “Except ye become as a little child, ye cannot enter.” A man sees his need, sees his Saviour, takes Him at His word, confesses Him, and lo, Christ is his; he knows it, he has the witness in himself, the Spirit Himself bears witness with his spirit that he is a child of God. His faith is consummated, for perfected faith possesses, and knows it possesses. It is as simple as the eating of bread or drinking of water.

The probable reason for this simplicity and ease of reception is that man can much more easily believe a thing that concerns the past or future than the present. When he comes to Jesus as a sinner, his main preoccupation is usually his past sins and their consequences, or his future destiny: past and future, rather than the present; and it is not very hard to take Christ at His word, that the past is blotted

out in His blood and the future assured in His gift of eternal life.

But it is not long before a far more serious problem arises, more serious, that is to say, in the difficulty of its solution. As time passes, the young Christian becomes more and more conscious of the dead weight of his own corrupt nature. Truth can only be revealed to us in stages, as we become capable of accepting it,

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truth about ourselves and corresponding truth about the fullness of deliverance in Christ. At first we see sins rather than sin. We are made conscious that we are lost and defiled, but that is interpreted to us by our conscience more in the light of the sins we have committed and the attitudes of rebellion and indifference which we have adopted, than by a sight of the sinful nature which has produced all these evil fruits. At first we see outwardly, rather than inwardly. Equally our first consciousness of cleansing is from outward defilements such as these; as “Christian”

in *Pilgrim's Progress*, we know our sins as a load on our backs, and rejoice as the burden tumbled off at the Cross and rolls down into the empty tomb.

A further, but not final, stage in self-revelation and deliverance comes to many when they have their eyes opened to see what a hold the world has upon their affections. It might be called the stage of separation or consecration. Man is so made that he may have a multitude of interests, each of which has some claim upon his heart; but down in the centre there is always one master-interest,

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one master-passion. The heart of man, like a wheel, has many spokes, but one hub. That is what is meant by the constant emphasis in the Scriptures on the word “heart.” It is the focal point of personality. When a man does a thing with all his heart, his enthusiasm is in it: his will, his affection, his imagination—himself. “Keep thy heart with all diligence,” says the wise man, “for out of it are the issues of life.” Where a man’s heart is, he is. And a man’s heart is always centered somewhere. In its long, blind quest for its true Owner, the Beloved for whom it was made, it may flit from thing to thing, from passing interest to passing interest,

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or may twine firmly and fast round one object. The heart is held by what it holds. What a man possesses, possesses him. It is his idol and his master. This is the true meaning of the accursed thing the Bible calls idolatry. It is that thing which has mastered the heart and claims the centre of its affections, that heart which by right of creation and redemption belongs solely to Him who made it for Himself. “No man can serve two masters,” said Christ: but he is always serving one, he is never without a master of some kind.

Before conversion it may be something gross, evil—sensual pleasures, dishonest practices, unscrupulous ambition. After conversion it certainly can-not be

these, for he that is born of God does not keep sinning. But there may still be an “inordinate affection” for something innocent in itself, something which is useful, helpful, uplifting, if retained in the circumference of the affections, but a destructive idol if in the centre. It might be, and often is, a person, a loved one, and Jesus’ warning voice is heard in those terrific words: “If any man hate not...he cannot be my disciple.” It may be business interests, home, the pursuit of knowledge, politics, sport, society. It may be any of these good things of life which we are given richly to enjoy, but not to adore and worship, not to hold or be held by in such entwining bonds that we cannot do without them.

Then to the younger Christian, or to the older maybe who has lost the first engrossing love for Christ, comes the rapier thrust of conviction: “Lovest thou Me more than these?” And it is borne in on us with a burning, smarting certainty that something is more to us than Christ. As C.T. Studd once said about his own early period of backsliding: “You can always tell where a man’s heart is. What moves the heart, wags the tongue! I used to take every opportunity I could to speak of Christ. Then cricket came into the foreground, and Christ in the back-ground, and I was talking cricket.” Idolatry. And we doubt whether there is a single soul who walks the pilgrim way with God but the same discovery comes to him with devastating effect at some time or other; the precious citadel of his heart has opened its gates to someone, something, other than God. A usurper reigns there, be it as sacred a person as mother, sweetheart, husband, wife: and the idol must be cast down and cast out.

A ruthless struggle ensues. Every

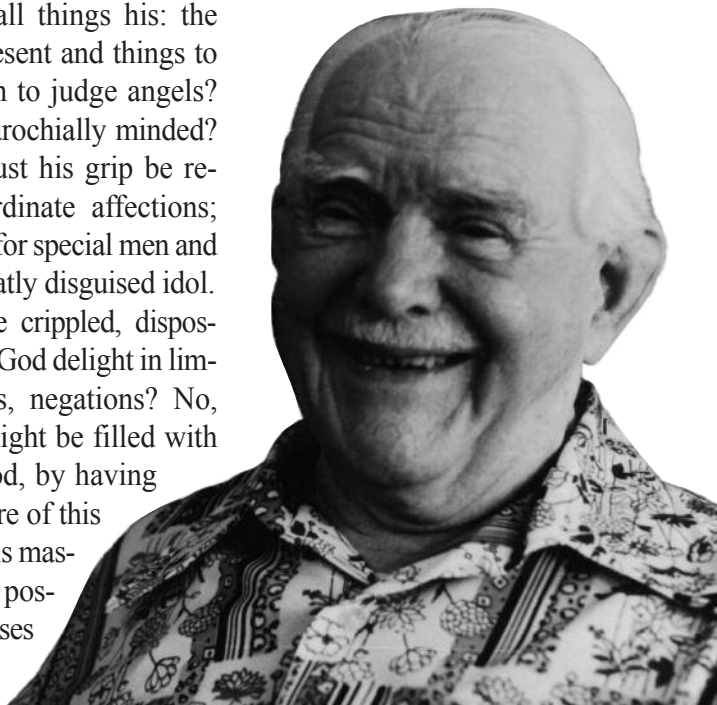
subtle argument is used to justify the retention of both. A share of the throne for Christ and a share for that other. But "My glory will I not give to another." Thank God, He will take no compromise. Thank God, He is jealous, as well as patient. He will be Lord of all or not Lord at all. And the reason is easy to see, after the battle is won and the surrender made, though not at all obvious to the storm-tossed soul in the throes of its life and death wrestling. What holds the heart absorbs and occupies all the energies of a man. Around that thing he thinks, enthuses, has his daydreams, plans and acts. Again we hear the word of Solomon: "Keep thy heart with all diligence." If, therefore, the heart is set on something selfish, limited, local, all man's God-endowed energies are centred round that temporal, trivial, personal interest. But God has made man to be universal, to have all things, to love all things, to serve all things. He is to be as wide in his outreach, in his sympathies, in his activities, as his Saviour. Is he not joint heir with Christ, the heir of all things? Are not all things his: the world, life, things present and things to come? Is he not even to judge angels? Can such a one be parochially minded? Firmly, faithfully, must his grip be released from all inordinate affections; from too strong loves for special men and things, from every neatly disguised idol.

That he might be crippled, dispossessed, stripped? Does God delight in limitations, suppressions, negations? No, indeed, but that he might be filled with all the fullness of God, by having God alone in the centre of this heart, Christ only as his master-passion, and then, possessing God, he possesses all things. Does he re-

gain what he lost? Let the poet answer: "All which I took from thee I did but take, not for thy harms, but just that thou mightest seek it in My arms. All which they child's mistake fancies as lost, I have stored for thee at home. Rise, clasp My hand, and come!"

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



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

Consider: “I press on to take *hold* of that for which Christ Jesus took *hold* of me”...words of Paul from Philippians 3:12. And, according to Norman Grubb, “the heart is held by what it *holds*” (*The Law of Faith*). You will find the word “hold” several times in this issue of *The Intercessor*. You can find it often in the Bible and in the writings of Norman. So, let us start by taking a moment to examine this interesting word. What does it mean to take hold of something? When I looked it up in the Thesaurus, there were at least a dozen meanings that the word “hold” can take. Ranging from “to continue without changing” (i.e. “hold your course”) to “refusal to change” (i.e. “hold to” something). It can also mean “to contain” something (i.e. “the tank holds 20 gallons”). But the most common use of the word in the Bible and in Norman’s writings is to mean “to grip, or to keep possession of.” Isn’t it interesting that not only can you take hold of something, but something (or someone) can take hold of you!

Another word you’ll need to know is “inordinate.” It means excessive and unreasonable. In the article titled “Inordinate Affection” taken from Norman Grubb’s *The Law of Faith*, he explains a stage of revelation when a Christian sees “what a hold [there’s that word again!] the world has upon their affections.” While you read, ask yourself if there is someone or something in your life that has become an idol to you—an inordinate affection. If so, read on—there is an answer for you.

This *Intercessor* also includes personal testimonies of Christ taking “hold” of several individuals. In a short writing, “At the Touch of a Button,” Marian Kinahan shares how grateful she is to have

Norman’s words at her fingertips—available right there on her Kindle. With such convenience his words are there “at the touch of a button” to encourage her to be “in the world, but not of the world”—with Christ as Marian reaching those around her.

Next, in “How To Be The Perfect Mother,” Kim Langley tears down the stereotypical view of what a good mother is supposed to look like and replaces it with a Godly view. God requires the “perfect mother” (or anyone) to LOVE. As we know, the Bible says “God is love” (1 Jn. 4:16). We cannot love or have love, but only contain the One who IS love—the “Perfect Person, Jesus Christ.”

The reason Kim is able to share this Truth with us is because of people like Norman Grubb who have come before us and shared their revelations. Here in Norman’s “My Personal Discovery of the Total Truth,” he outlines for us his “first revelation of the Spirit...that I am just a container.” He too had been under the false idea that he was an independent self who could be improved—that God could give him more love, faith, power, etc. Ultimately the Spirit revealed to him Colossians 3:11, which says “Christ is all, and in all.” Therefore, “so I saw that I, as a human...was not to become, but to contain.”

For even more insight into this topic, refer to our “Q & A” section, where we answer one reader’s question: “Why didn’t God give me more patience?”

The two part article “Life Really Works” also shares a testimony of revelation through Colossians 3:11. As the writer states, “When I began to agree with the Scripture that God is all and in all, I began to see that God was all and all *in me*.” Please sit down and read this with a Bible in-hand, as it is filled with references to scripture that guided the writer through their Spiritual discovery of Christ in them.

It also includes a section titled “All of Us Are Containers” that is a wonderful go-to guide to all the scriptural illustrations of No Independent Self.

Continuing on with the Colossians 3:11 theme is an article titled “All in All.” This article, however, is highly unlike the previous writings. It is a unique writing that highlights God as the All in All through the wonders of the stars in the Heavens! A lot of times, science and Christianity are presented as mutually exclusive. However, here, we are given the refreshing perspective of astronomy and Christianity hand-in-hand. God has used the arrangement of the stars to “display across the heavens that He is All and In All.”

Other noteworthy pieces include a personal “Letter From Norman,” in a response to a woman tormented by several manifestations of soul-attacks. It is a wonderful representation of the difference between body, soul, and spirit, and how Satan can attack us from outside our spirit.

Also, check out “Who Is Zerubbabel?” If you are like most, you have wondered at some point, “Why Zerubbabel Ministries?” This article answers that question by giving a concise history of Zerubbabel, who he was and what he did. Joanna Langley gives us this information and draws the parallels to give you the insight into why we have taken this name for our ministry.

Finally, don’t turn past the wonderful hand-drawn illustrations included in this issue. They may look child-like, but they tackle important spiritual truths. They give a clear visual of fundamental doctrine and history. Use them to begin a conversation with someone who is new to our message, or to Christianity.

We hope this issue “holds” your attention! Thank you for reading! We appreciate you and hope you gain truth and encouragement from this issue.

Who Is Zerubbabel?

by Joanna Langley

We are reprinting an article written for our young adult's publication (Z-News) several years ago. It describes plainly and succinctly our Biblical basis for the name of our ministry.

When I tell people the name of our fellowship, they often ask, “Why Zerubbabel?” The story of Zerubbabel (Ezra 2) and the rebuilding of the temple in Jerusalem is very encouraging. Our Christian fellowship takes its name from a descendent of King David. Zerubbabel led the first and largest group of Israelites out of slavery and back to the promised land. Just as Zerubbabel knew he was to return the Israelites to the promised land the rebuild the temple, we are a part of God’s rebuilding the present-day church. We do this by believing that Jesus Christ is living in us and as us, and by taking His message to others.

When the Israelites, led by Zerubbabel, arrived in Jerusalem, they did not begin by laying the city walls or constructing government buildings, but by rebuilding the altar. They worshipped God together and celebrated with a feast. Zerubbabel had his priorities straight right from the start.

The temple foundation was soon completed, but two problems arose. Some of the workers remembered Solomon’s magnificent temple and were disappointed by how much smaller and less spectacular their new temple would be. Likewise, our ministry might appear fairly small and

unimportant, but God is impressed not by size or number but by our faith in Him.

The faith of the prophet Zerubbabel was certainly tested when work on the temple ground to a halt in the face of threats by enemies of the Jews. People went home, and sixteen years passed. Understandable, Zerubbabel felt very discouraged having to stop the building of the temple after an initial period of such excitement and accomplishment.

It is not uncommon for us to feel discouraged, just as Zerubbabel did, when things do not appear to be going our way. However, when we know that we are not independent of God and therefore are unable to do anything in and of ourselves, we see God in control and that He works all things together for good.

God knew Zerubbabel’s feelings of hopelessness, so He sent the prophets of Haggai and Zechariah to confront the reluctant people and to comfort their fears. This encouragement brought about renewed energy among the people, and they began to work once more. After the work was restarted, God’s temple was completed in only four years.

It is not uncommon for us to feel discouraged, just as Zerubbabel did, when things do not appear to be going

our way. However, when we know that we are not independent of God and therefore are unable to do anything in and of ourselves, we see God in control and that He works all things together for good. As believers, we should expect opposition when doing God’s work—Satan is always working against God and His people. The opposition may try to discourage and intimidate us or accuse us unjustly, but when we are prepared for spiritual warfare, we cannot be stopped by the Evil One.

Just as Satan caused the building of the temple to be interrupted by tricking the Israelites into acting on their fears and doubts, Satan can also tempt us as Christians today. When we believe Satan’s lie that we are on our own, sweating and struggling to do God’s work, we will act on our fears and doubts, but when we believe God’s truth that the Holy Spirit lives inside us, we are able to do all things through Him (Phil. 4:13).

Here is a very encouraging verse that is important for us to remember: “this is what the Lord says to Zerubbabel: ‘It is not by force nor by strength, but by My Spirit,’ says the Lord almighty. Nothing, not even a mighty mountain will stand in Zerubbabel’s way; it will flatten out before him! Then Zerubbabel will set the final stone of the temple in place, and the people will shout: ‘May God bless it!’” (Zechariah 4:6, 7).

Bible Bedrock

“If we walk in the light...”

“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. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.”

—1 John 1:7-10

This daily walk in the Spirit is not merely a matter of continuous fellowship with God. It is also with one another. To abide in Christ is to be at one with the body as well as the Head. There is the horizontal relationship, as we saw, as well as the vertical. Indeed, the former is the acid test of the reality of the latter.

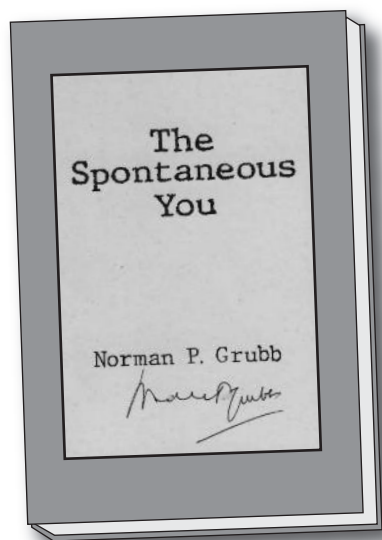
John makes that plain when he says that our righteousness among men is the proof of our righteousness before God (3: 7); and our love for our brother of our love toward God (4: 20); and our testimony before men of our faith in God (4: 15). In every case the visible horizontal is the practical demonstration of the unseen vertical.

So John says, “If we walk in the light...we have fellowship one with another.” Now we have seen that this walk demands quick recognition of sin, followed by confession and cleansing. But this also means that when the sin has affected a brother, the confession must include him. That is really obvious, and we but mention it in passing. A repentance before God which said, “To You I confess, but not to my brother”

needs no comment on its unreality.

David called repentance “brokenness.” That leaves no place for establishing my own righteousness. Down I go before God, and before man where necessary. A bent tree can spring into place again, a broken one cannot. That is repentance. This is no light challenge to face, for so many sins I commit affect my neighbour: an untruth, irritability, harsh criticism, stress and strain, an unquiet spirit, even the heaviness of unbelief, affect home, Church or business. I must be ready to confess, and under God’s guidance will often do so. Yet confession to man should be under His guidance. Satan can whip God’s saints and drive them from behind to unwise action, whereas the Spirit gently leads and goes before. There are times when confession can do more harm than good. There are earnest folks who embarrass by their constant references to their failures. I must be truly willing. That is the point. The rest we can leave to God.

—The Liberating Secret



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Faith Notes

The thread of our faith often wears very thin, but it must not snap. If it does, we give up. If it doesn't, we crawl on, until, almost unrealized by ourselves, a natural miracle has taken place. What we were seeking to get hold of has got hold of us.

—The Liberating Secret

Facts are, whether we accept them or not: but faith alone makes them facts in our personal experience, and therefore proven facts to us.

—The Liberating Secret

Faith means that we turn our attention from the need to the Supplier who is already supplying that need, and who allowed the need because He intends to supply it to His glory.

—The Deep Things of God

"Let us remember that nothing outer holds us. We are only held by our own self-attitudes. If we see evil, and are held by our seeing, we have our inner hells of fear, hate, struggle, pessimism."

—Yes, I Am

How To Be the Perfect Mother

by Kim Langley

It's Monday morning and we are late for preschool again. Ok, got lunch box packed, need spare trousers (pants), coat, boots. Let's get socks and shoes on – keep still while I'm getting you dressed! Oh no, now we need another nappy(diaper) change before we go. Ok, finally we're all dressed now, let's go. Now where are my keys?

You get the picture. This is my typical start to the morning, getting a baby and a pre-schooler ready to leave the house. A constant temptation for me is to believe the world view on what a perfect mother should look like and to try to live up to that ideal. That is, some kind of Mary Poppins figure who is always organised, always on time, with immaculately dressed children

and every possible need taken care of.

What is God's view? The perfect person, whether the perfect mother, son, teacher or astronaut LOVES. Meaning that other-love which comes from the one and only Perfect Person, Jesus Christ.

Love is the main theme of Norman Grubb's chapter "Can We Take It" from *God Unlimited*. Throughout the Bible, we are again and again commanded to love. John 15:12 "This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends."

Norman makes the following

statement; "What then is a totally committed Christian? He has ceased to be his own – neither people, possessions, nor life is his. All he has is Jesus. And what kind of person is Jesus? Unconditional love. Life's occupation, life's absorption, is expressing the love of Jesus in our world. Nothing one iota less."

Quite a challenge! This statement certainly challenged me when I read this excerpt a few months ago. So, as a Christian and as a mother, how do I apply this in my life?

Norman makes the point that we humans alone *cannot* love God. "We cannot love God, no man ever has or ever will love God: only divine love can love Him: for perfect love in the to-

tality of its self-giving is so fearful, so devastating to anything less than perfect love, so offensive to self-interested love, than man can never love God, though he may often imagine and say he does."

So what is the answer? Of course, love is a Person. The Person. God is love. "(N)ow we see the glorious end-purposes of God. They are that we humans are an eternal expression of the divine, by the fact that He who is love has joined Himself eternally to us and us to Him, in Christ. He is love within and through us."

It is one thing to know this as biblical truth but another thing to experience the 'Love-Person,' Christ, living in and through us. This is where we get down to the nitty gritty of daily living.

This is succinctly presented in Page Prewitt's article 'A Life Trans-

formed' (*The Intercessor* Vol 29;1). The key to 'Christ-I' becoming a reality is to switch from independent believing about ourselves to seeing ourselves as Christ-I.

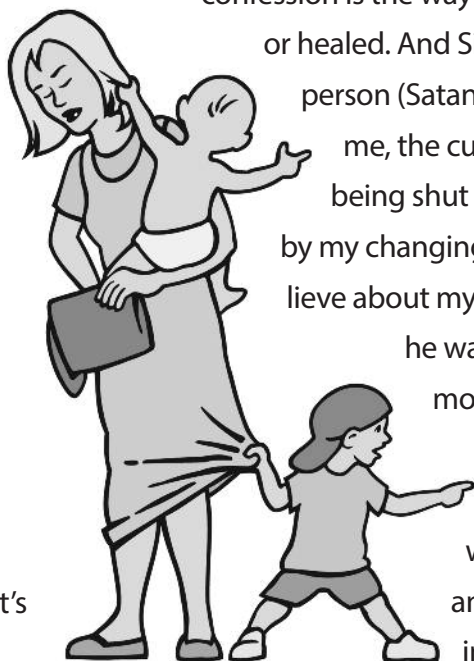
Page says, "My life did *slowly* begin to take shape as I began to dare to see myself as "Christ-I." This believing began to close the gap in my seeing of myself (independent seeing) and as this happened Satan was more and more ousted. I little by little, began to realize when and where I was seeing me as "just me" and I would switch to "Christ-I" seeing. This to me is confession. As the Bible says, confession is the way sin is cured

or healed. And Sin being a person (Satan) and not me, the cure is him being shut out simply by my changing how I believe about myself. So as he was more and more out of the way, Christ was more and more living forth as

me. So without one tiny bit of effort or work or changing on my part my life did change."

To me this is great news! So as a mother, although it is still an ongoing temptation for me to try to do a better job of being organized and on time and condemn myself when I fail to live up to what I think I should look like on the outside, the solution is to realize that Christ-I IS the perfect mother. As I believe that about myself more and more and in doing so stop my independent seeing, Christ is free to live out HIS life through me whatever that looks like. While I am inclined to look at myself and judge myself on how "I" look from the outside I can know that the INNER reality is Christ in me living and LOVING as He determines. He is perfect love going out to my children and every other person I meet. What that looks like is His business and I don't have to try and change or conform to some outer ideal. Christ-I IS the perfect mother... the Perfect Person.

Praise God.



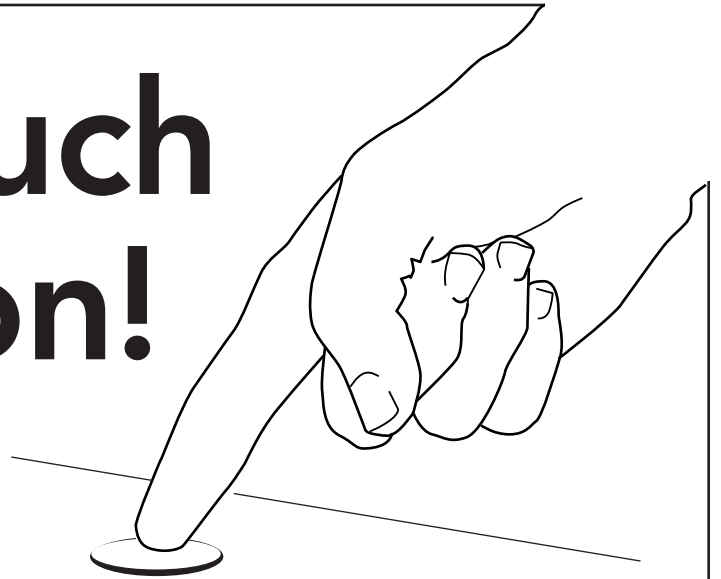
At the Touch of a Button!

by Marian Kinahan

Having Norman's books available on Kindle is such a blessing. It is so great to have the Bible, together with these books available on one 6 X 4 inch tablet that I can easily take everywhere with me.

How often have I read a chapter at Bible study and said I need to read this every day this week. Now that is made easier. I turn on my Kindle and I am on the same page, no other pages interfering and those paragraphs I want to read there on one page.

Norman writes in an encouraging way as he emphasizes God's truth about who we are. It is good to re read these paragraphs in the middle of a busy day surrounded by the world as I strive to be in it and not of it. One such few paragraphs are contained in Chapter 2 of *God Unlimited*. He says that God can only reveal himself or be himself through selves. For this to happen we have to be awakened to an understanding of how wonderfully made we are to be containers of the One Person in the universe so that "He can express His love-nature through our natures and we find the delight and entire satisfaction of our created natures in being as He is living as He lives and loving as He loves." As believers, this is what



happens. "Ye are the temples of the living God; as God hath said, I will dwell in them, and walk in them."

Christ is living and working through me and reaches people at work, in my family and all those I meet throughout the day. Sometimes I am tempted to believe that I have no purpose, but I quickly remind myself that Christ is living out through me every moment of every day and touching those around me. It is His business; I don't need to be aware of it as I work with a colleague or chat with the customers. I am free from my old beliefs that I am just me and that "I" must be – should be doing so and so. No, it is Christ through me living and working each day in the World.

As I read these chapters in *God Unlimited*, and indeed many other of Norman's writings, the truth of Christ living in me is reinforced and I am encouraged and reminded that I simply abide in this fact.

Thank you again for enabling me to download these wonderful insightful books on my Kindle and have them to hand at the touch of a button.

Q&A

Question:

I've been asking God for patience. Recently, a situation came up that really irritated me and afterwards I realized I was anything but patient. Why didn't God give me patience?

Answer:

The problem is that you have an illusory idea that what you need is to become something better, i.e. more patient, rather than to recognize that if you are a Christian, you already contain the One who is patience. That One is Jesus Christ. We know this from 1 John 4:8, "...God is love" and 1 Cor. 13:4, which explains that "love is patient, love is kind."

We see then that God does not parcel out attributes of His nature. He simply gives us Himself and through salvation we receive Jesus Christ who is patience. This transfers our attention from improving ourselves to seeing ourselves as just the vessel. 2 Cor. 4:7 says, "we have this treasure in jars of clay to show us that this all-surpassing power is from God and not from us." We are the means by which He can be Himself in a human vessel. The critical part is to realize that though we one are powerless to be patient, Christ's Spirit, who is all powerful, is the patience within us. Our only job is to agree with that fact and accept its reality.

Question:

How can I really know that I am Christ in my form?

Answer:

You may well ask yourself how you know your sins are forgiven, or how you know if you are saved, or how you know if you are born again. The answer is basically the same for all these questions. You begin by choosing to believe what God says is true. Instead of looking at your circumstances or how you feel, you look at God's word. If you have fulfilled the biblical requirements for salvation— confessed Jesus as the Son of God and your Savior, admitted you deserved death for your sins, was broken and sorry about your sins, repented and asked God to forgive you because the blood of his Son, Jesus, was shed to pay the price for your sins—

then God's Word says you are a new creation, a child of God, and have eternal life.

Romans 8:16 says, "the Spirit Himself testifies with our spirit that we are God's children." So it is God Himself who makes our new nature real to us. And what is that new nature? Gal. 2:20 says, "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." What we see in this verse is that the old me (joined to Satan) is dead, and the new me is Christ living as me. Because this is what God's Word says about me, I know it is true even if it is at first hard to grasp. Shall I trust my own limited understanding and call God a liar? Or shall I trust God who made everything and knows everything from the beginning to the end?

1 John 4:17 says, "...as He is, so are we in this world." That is the truth. And as I dare to believe God, I will begin to live as if what He has done in me is true. My choices will reflect what I believe. The way I feel and think matters little; what matters is choosing to do the next thing God asks of me. As we take God at His word, He takes us, and He is able to do through us what we were never able to do before. With all of us, there are times of honest questioning when God is challenging us to grow in a new area of understanding. But when we use doubt as a reason not to believe, the reality of who we are begins to dim because we are giving room for sin. So we move on boldly in faith.

But after we've made our stand of faith (based on the Scriptures) that we are Christ in our form, we take our hands off. The Spirit will confirm in us the fact of who we are, but He will do it in His time. Our job is simply to walk in the believing of the fact. As Norman writes in *Yes, I Am*, "So what you do is to keep firmly affirming that you are what you have now said you are by faith. Your job is to maintain the affirmation. The confirmation comes from Him, and any trying or searching of your own will only insert a fog of unbelief which hinders the Spirit from giving the confirmation" (p.110).

A Letter from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

Office of
NORMAN P. GRUBB

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

Fort Washington, PA
Sept 26

Fiona darling,

Yours has just reached me on tour. I'm so glad you have poured out your heart. But I note you are now home, but I haven't your home address on tour, so can't mail this for another ten days.

Now, love, you know all these terrible disturbances you write about are in your soul-emotions and body, and not in the real you, where your spirit is joined to His Spirit. But, darling, at the present you have been believing more in the power of this "fury" which surges in you and brings this bitterness, resentment, etc. And you'll never get through, darling, while you believe in the power of evil. Though it surges in you so furiously, you know Satan is a bluffer and only appears to have power.

So, darling, there's no way through for you, not even Bible study, while you keep believing in these soul-assaults on you, and the body ones too. A Los Angeles tennis pro asked me what he should do with a besetting sin which was always conquering him, no matter how much he prayed, resolved etc. I told him, Go on sinning! Why? Because you cannot conquer the thing. But I know you are God's and really believe in Him. So now, while you believe in the power of this sin over you, you will never get out. But if you will deliberately believe ONLY IN God as THE POWER, and that this devil's temptation has no power over you but is only bluffing you, then don't try to stop the sinning, but keep believing and saying that it is already conquered in Christ. Then keep on that ONE BELIEVING, no matter if you keep falling into the sin. Get up again and keep believing in GOD ONLY." Well, I saw him again months later. He then told me that he fell into the sin six times more, got up each time believing that Christ had conquered, and since then he had never done it again!!? Now darling, you will not get through while you believe in the reality of the power of this

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"fury" over you. You MUST deliberately keep saying it has no power over you, though it seems to have, but you are believing only IN God in HIS power living in you.

That's all, darling. There's no other way. DON'T BELIEVE in the power of these soul-emotions and "fury" on you. Don't fight them. They are assaults of Satan on you and he has a right to assault you while we are living in his world; but while you don't fight or resist, and don't try to change them, or stop hating or anything, at the same time you keep saying and believing that God is the only power in you, and that He has delivered you from Satan's attacks. And keep on saying and believing that only, no matter how fierce the attacks may be.

Darling, you ARE Christ in your Fiona form. KEEP believing that and praising God. Also accept that God means you to have these attacks and fury and eating-compulsion, just because you can learn to believe in Him only through the pressure of these negatives on you.

So there it is my precious darling. Write me again and pour out all your heart to me. The victory is already yours, and I praise God for that with you.

Your own,

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Life Really Works!

by Anonymous

The following pages are a brief sharing from my heart of what is for me the Total Truth of the "mystery which hath been hid from the ages...which is Christ in you the hope of glory" (Col. 1:26, 27). This is the truth lived out, in, through, and as me. Some have suggested that putting this into print might help other members of the Church understand what I and those of like mind with me believe.

PART ONE

My Conversion to Christ

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 (Rom. 8:21) and made me Christ's slave, or as the Scripture says, "servant(s) of righteousness" (Rom. 8:18).

I had come to realize that I desperately needed a Savior. I knew what Paul meant when he said that "all have sinned" (Rom. 3:23), and when I received Christ, I re-

joiced 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), and from that time to this day I continue to be enamored with Him of whom the Scripture speaks (John 5:39).

Immediately after my conversion, came a glorious period during which God 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 Jesus Christ. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect,

thoroughly furnished unto all good words" (2 Tim. 3:15-17). I became very active in all phases of church activity. My wife, four children and I were regulars.

First Failings as a Christian

Soon after that glorious period, which 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*.

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 (Rom. 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 became to operate (Rom. 7:11).

Obviously (and 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 believed 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” (Rom. 7:11).

Light Dawns

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 decided for the first time that I would speak against what appeared to be true and say that indeed Christ is “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 I

began to agree with the Scripture that God was all and in all, I began to see that God was all and all *in me*; I could begin to say that He was not only my salvation but all of my sanctification. I came to understand that the problem wasn’t me, but the “law of sin which is in my members” (Rom. 7:23).

Over the last several years, that understanding has unfolded to me more and more. I have come to know that if the problem isn’t me, then I am simply a container and have always been a container. The problem, therefore, must be in who I contain; thus, I have never operated apart (independently) from the deity which lives in my container. Before I was born again, I was a container for Satan to express himself by me, masquerading falsely as “just me.” As a Christian, I am a container for Jesus Christ to be all in all, in and as me.

All of Us Are Containers

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

Vine/Branch: Christ is the vine, I

am the branch, I “cannot bear fruit” of myself (John 15:4-5).

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

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

Vessels: We are vessels of wrath or vessels of mercy. The difference is what deity the vessel contains (Rom. 9:22-23).

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

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 (Eph. 4:15-16).

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

Satan the Main Culprit

Therefore, prior to being saved, I had housed Satan, and they were 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.

Now I realize that the Cross changed my original Satan nature eternally, since when I died with Christ, the sin nature went out, and the Holy Spirit came in with His nature. As Peter wrote: “...by these ye might be partakers of the divine nature...” (2 Pet. 1:4).

The Deceit of There Being a “Just Me”

I began to understand the truth of Galatians 2:20, 1 Corinthians 6:17, and John 17. Yes, I and those who also see this, boldly say now that the problem has always been that Satan deceived me and the rest of the world into believing that there was a “just me” which not only needed improving but was capable of being improved. Actually, there was nothing wrong with me, the

container: the Cross cleansed and threw all that out. The sin producer who lived his life out through me prior to my rebirth experience was no longer present within me. I was “dead to sin” (Rom. 6:2) and “dead to sins” (1 Pet. 2:24). Thus I came to learn that I had no “independent human” nature. I had always been a container of one deity or the other.

I realize that the problem of frustration and defeat I had experienced after my salvation came from the original Satan lie, the lie that I had a nature that was bad. In fact, my sin was in wrong believing, and then Mr. Sin did his deeds through me. Once I received Christ’s gift of eternal cleansing from the just reward of my sin believing, I could then see that my container was all right and always had been.

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 Pet. 1:4). I know now that my nature—which is the spirit or force that drives me, directs and maintains me—is the Holy Spirit joined with me (1 Cor. 6:17).

The Place of Faith about Myself

Early in my reborn life, I was taught that we walk in the Spirit through more prayer, Bible study, surrender, getting “self” out of the way, etc. Now I see that these efforts at correcting and improving my container were fruitless and doomed to failure (Rom. 7:11). Now I have learned that I “walk in the Spirit” by simply recognizing by faith that Christ’s great prayer in John 17 has been fulfilled! *I recognize and receive by faith that Paul was right in Galatians 2:20: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.”*

I say by faith that 1 Corinthians 6:17 is true! There is a “me” (a container) *joined* to the Lord, and the result is one spirit! One spirit! Unbelievable, yet true! God mani-

feasts Himself to His world, for which He is eternally giving Himself through the Word; and the Word (as the expresser of God, for that is what a word does) expresses Himself through me, and I "walk in the Spirit."

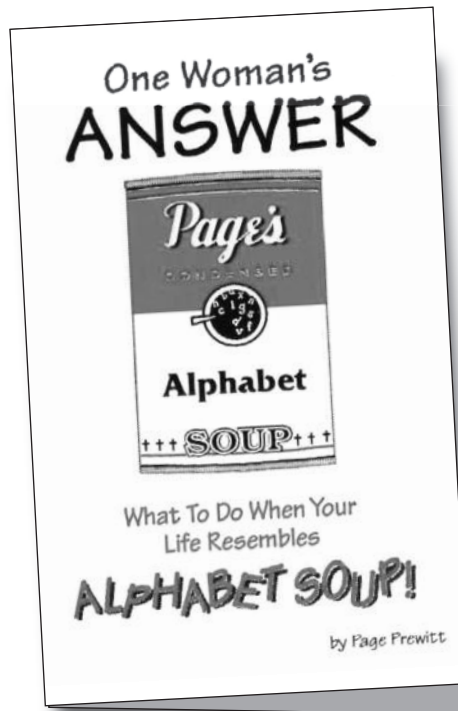
I, therefore, accept as true Christ's prayer in John 17 that we would be as He was with the Father. And further, by faith, I accept John's repeated assertions in the "as" verses in 1 John that I am as He is because in actuality it is Him as me!

I do not say that I am Jesus Christ. That is absurd and blasphemy. I simply believe 1 Corinthians 6:17 that I am joined unto the Lord as one spirit and Galatians 2:20 that it is Christ's life that is lived out through me, as me.

Continued in the next issue...

Page Prewitt's

ALPHABET SOUP



"...has the basic simplicity and elegance of Einstein's $E=mc^2$. When we look back it will probably rank with other outstanding 20th century achievements as one of the most important writings of the century. It takes the complicated ideas of Norman Grubb, who was a Cambridge undergraduate with decades of missions' experience, and with a woman's insight is able to condense it down into its main insight: no independent self and Christ in you as you."

—Anonymous Reader

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My Personal Discovery of Total Truth

by Norman Grubb

It is only in the revelation of Romans 8:1-4 that one is able to say with inner certainty, “*Yes, I am—I am all that I have ever wanted to be: free to be my real self, and to help others to find their true selves.*” So I will now add my own experience of the necessary preparation for this fresh leap of faith.

I was freed, at the time of my new birth, from the law’s condemnation as a sinner; but I thought that I myself, as a redeemed human, still had an obligation to fulfill the law. It was only later that I found I had been totally deceived in this. While, in my redeemed delight in the law, I thought I should be obeying it, Satan kept lyingly claiming his control over me and causing me to fulfill his flesh will.

I had to have one final, radical exposure of the nonsense of my supposed independence. Here is the value of Romans 7:1-6. Through its great light I at last saw I had never been independent. I also saw that until I consciously knew and entered into the reality of the cutoff from my old husband and my marriage to the new, I was “in between”—in an illusory condition of independence—and thus actually under the control of my old husband. So the law completed its work by revealing this illusion to me, and grace revealed the reality of my

new marriage. As I moved into that, the law ceased to exist as having an outer claim on me and was now being inwardly fulfilled in me. This is why (in 7:7-14) Paul puts such emphasis on the fulfilling through the law of God’s purposes for our freedom.

So Paul, with that God-inspired analytical mind of his, now “opens up the whole can of worms” about this delusion of the independent self. In 7:15-23, a passage of self-analysis un-

“Ye are become dead to the law.” How? Why? Because law came into existence only to reveal my slave relationship to Satan and sin and to enlighten my mistaken, deluded self.

equaled anywhere, either in the Scriptures or in other writing, Paul shares in detail his own agonizing battle with his personal responses to indwelling sin, and his own total failure to win the battles. There we hear his cry of despair—“O wretched man that I am!” Then comes his blinding flash of revelation that, while he lived in the delusion of being an independent self, indwelling sin falsely claimed to possess him (“I am carnal, sold under sin”). Then the glory of the revelation of the falsity of

this delusion, because the One who had cast out the lying usurper has now *replaced* him. So indwelling sin is now replaced by the indwelling Christ!

Thus we arrive at the primary purpose of this great chapter—to show us that death to sin (the theme of Romans 6) includes death to law (7:4). Now we see the boon and blessing of outer law (for Paul defends the law as spiritual, holy, just and good—vs. 12). God’s law, which looks like an enemy condemning me, is really my friend, for it is the ultimate and necessary means of revealing to me that *self-relying self is an illusion*. Having accomplished this, law now ceases to exist for me! “Ye are become dead to the law.” How? Why? Because law came into existence only to reveal my slave relationship to Satan and sin and to enlighten my mistaken, deluded self. So now, when at last I know by inner-knowing that in Christ I am totally cut off from sins, from sin, and from its claims on me—and realize that the indweller is Christ Himself, by the Spirit—then I also know that *my inner Christ is the whole law in spontaneous operation*, and I am totally out of range of the outer law. I am dead to it, and it to me. (It may, though, take some time for me, so used to giving ear to an outer law, to turn my deaf ear to it.) Now I live, instead, by the inner leadings—which are also compul-

sions—of *Him who is love*: and this is the fulfilling of the law (Rom. 13:10). I now react to any outer claims on me not by a direct response to those claims but by the confirmation of the Spirit, coupled with the Scriptures (which are always a secure undergirding for those inner confirmations). Dead to sin...dead to the law...the world crucified to me and I to the world... I have crucified the flesh in its excessive forms of infatuations and lusts. *That* is the perfect background to my newly liberated life in Christ.

For me this was simplified long ago in Africa—before I took the leap into Galatians 2:20—by one moment of radical and very simple revelation. Still under that old, false idea of being an independent self who could and should be improved as a servant of Christ, I had begun to seek for more love that I might identify myself with my brother Africans. I looked for more faith and power, and more deliverance from the normal pressures of the flesh and critical attitudes towards my fellow workers. The surprise I got, which put me on this right track, came when that simple word “God is love” became new to me. I did not then know that God is all in all, as I do now, and I really thought that God *had* love rather than *is* love, and He could therefore give me a share. But when the Spirit opened my eyes to the fact that God is love, then I suddenly saw that love is not some emotion which I might feel and express, but love is a person—in fact *the* Person, when it is *God* who is love. It was as if He was saying to me, “You’ve got it all wrong. Love is not something I *have* and can pass to you. I *am* that love!” That left me with a

question: “Then is there none for me?” And the same query struck me concerning the power for which I was asking—for I became aware of the scripture which says “Christ, the power of God” (1 Cor. 1:24). So power, also, is not a thing but a person—*the* Person—and there is no “special kind” of power which can somehow be *communicated* to us. So again my question: “Well, what about me in my need?”

That conditioned me for the opposite end of this revelation. I saw it by the scripture which says “Christ is all, and in all” (Col. 3:1 1). “Christ is

In other words, God was saying, “Stop fussing about your human self, where you fail and where you need improvement. Drop that whole false idea. Vessels don’t improve, they just contain.”

all”—that was staggering enough. But then, “and in all.” So I saw that I, as a human, was not to “become something better.” I was not to *become*, but to *contain*. That was it! Obviously, if the one I contained was Christ, and He is all, all I needed was to know Him in me as “the all.”

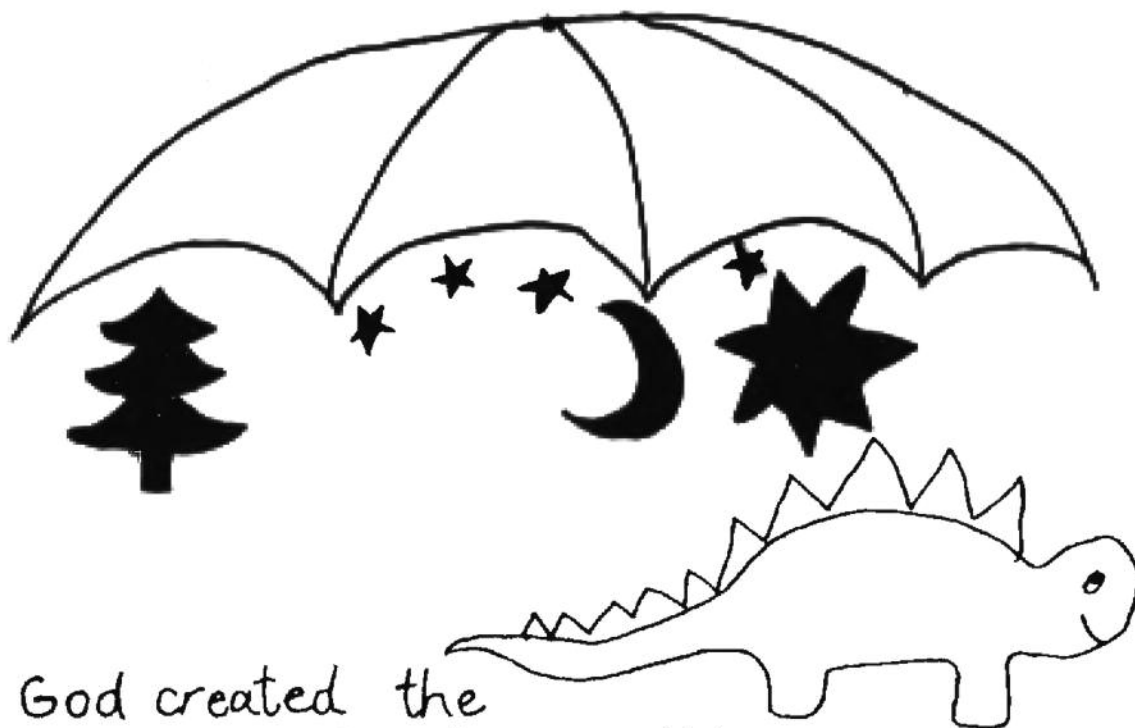
That was my first flash of revelation of the Total Truth God has now so widely opened my eyes to—that we haven’t a self-nature to improve or develop. Until then I knew nothing of having been a total Satan-container in my unsaved days, and so knew nothing of now being a total God-container. This was the first revelation of the Spirit (and it has to be revealed by the Spirit) that I

am just the container. It was the beginning of what has never left me since and has so greatly expanded.

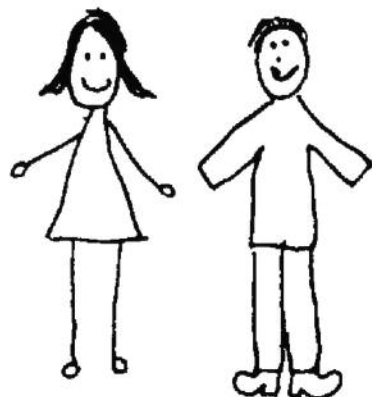
The final illustration that settled me into seeing my proper place as a human was the discovery that several times in the Scriptures we are called “vessels.” A vessel is there only to contain. It does not *become* what it contains. The cup does not become the coffee, nor the coffee the cup. That ray of light shot into me. In other words, God was saying, “Stop fussing about your human self, where you fail and where you need improvement. Drop that whole false idea. Vessels don’t improve, they just contain. Now turn your attention away from what you are as a vessel—or think you should be. With a single eye, turn your full attention on *Me*, the One the vessel contains.” That was enough to move me on to my crisis leap—into the reality of Galatians 2:20, which is now my favorite verse of Scripture: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.” This was my personal experience of Romans 7, leading me into Romans 8.

One person in the Universe

GOD



God created the
heavens and all earthly
things.
Genesis 1:2



Let Us make
man in Our
image.
Genesis 1:26

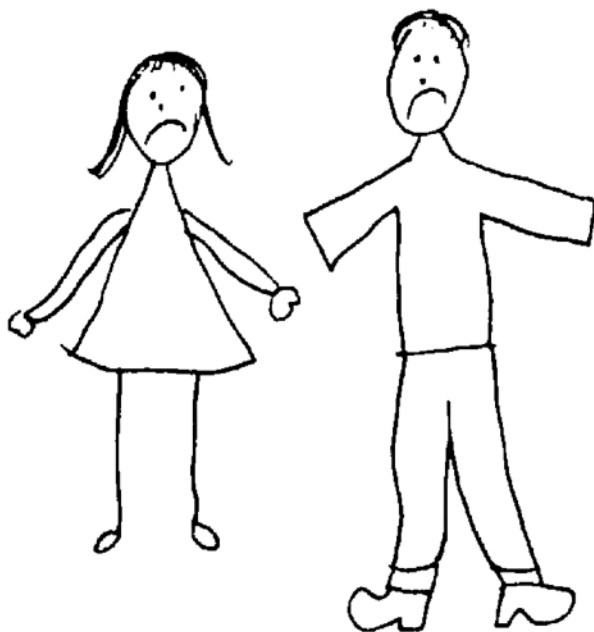
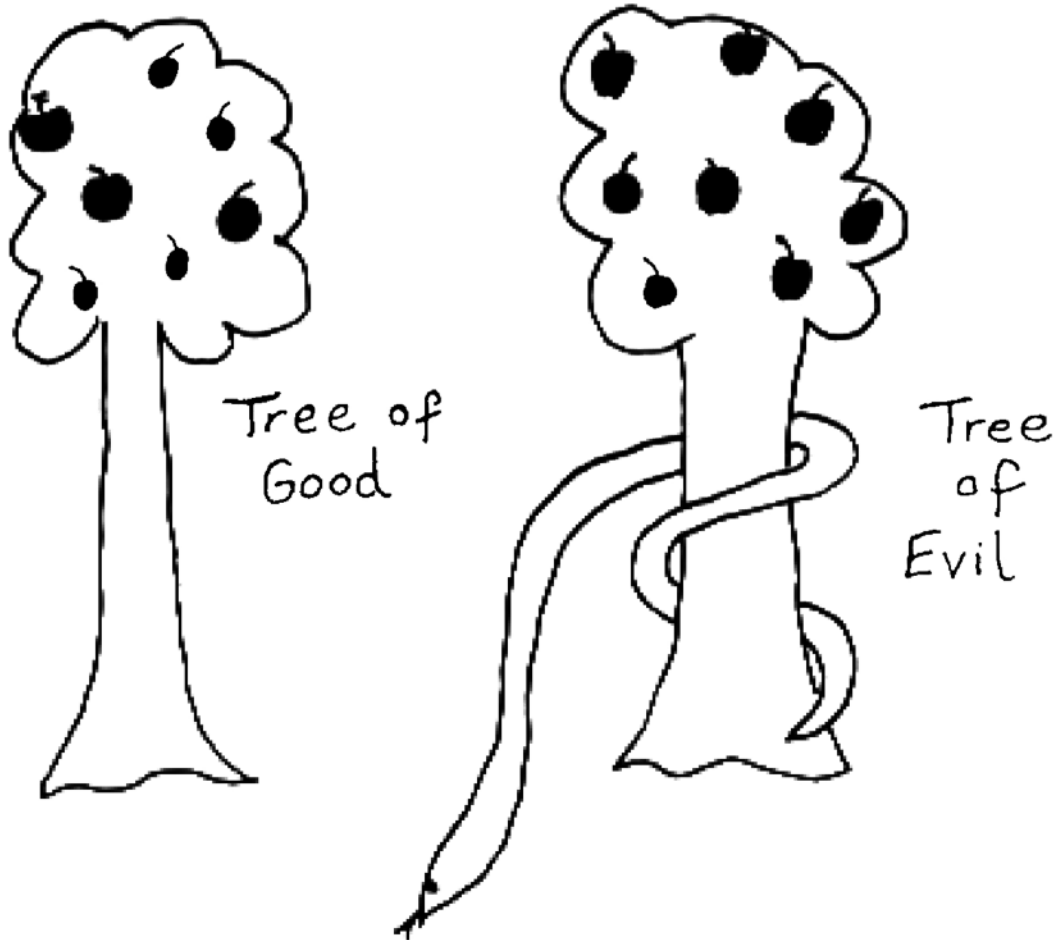
Originally printed in
ZNews, the youth
magazine published by
Zerubbabel Press, we
feel these simple
illustrations will benefit
readers of all ages.

Origin of Evil



"I" will make myself like
the Most High.
Isaiah 14:12-14

Fall of Man



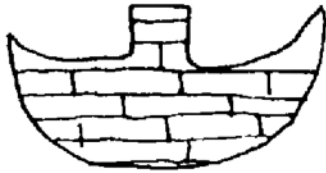
"You" will
be like God
Genesis 3:5

"I" am on
my own!
"I" care
about me!

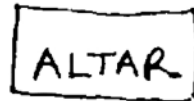
History of Israel

God prepares His children for
1000's of years

NOAH



ABRAHAM



ISAAC



JACOB



JOSEPH



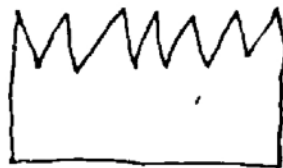
MOSES



JOSHUA



SAUL

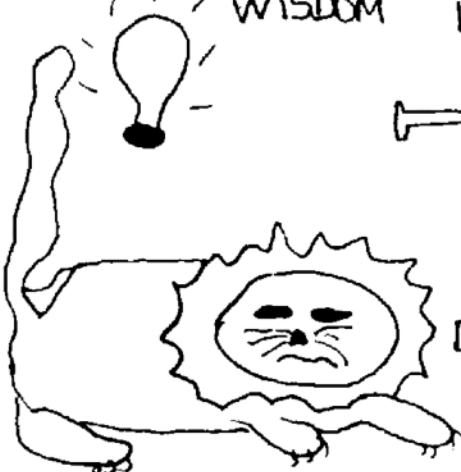
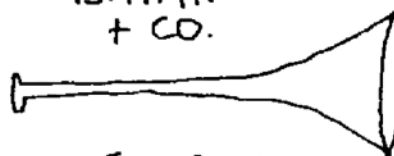


DAVID

SLING
SHOT

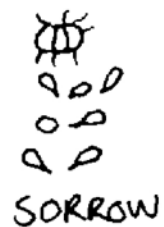
SOLOMON

WISDOM

ISAIAH
+ CO.THUS SAYS
THE LORD!

DANIEL

JEREMIAH





by Jon Langley

I've always been fascinated with Astronomy. But I find it very hard to say exactly why this is. I certainly feel taken a back, for example, and a sense of awe and reverence for the sheer magnitude and scale of other planets & stars and the general size of the known Universe. But I often wonder is there a deeper meaning to it all and what might it be? If we consider Astronomy is one of the oldest Sciences and just as popular with Christian and Non-Christians today, it's obviously not just me who thinks along these lines.

CS Lewis, for example, apparently once exclaimed that the idea of other planets exercised upon him "a peculiar, heady attraction." In Psalms we hear David's poetic and intriguing verses about the heavens: "The heavens declare the glory of God; the skies proclaim the work of his hands. V. 2 Day after day they pour forth speech; night after night they display knowledge. V. 3 There is no speech or language where their voice is not heard. V. 4 Their voice goes out into all the earth, their words to the ends of the world..."—PSALM 19:1-4

It's somewhat cryptic, but to me it suggests the starry host isn't just an impressive display of lights and distant stars. There is a deeper meaning to it all.

I think the deeper meaning is that because we are God's children and even created in His image, we are somehow drawn nearer to Him when we look at the heavens

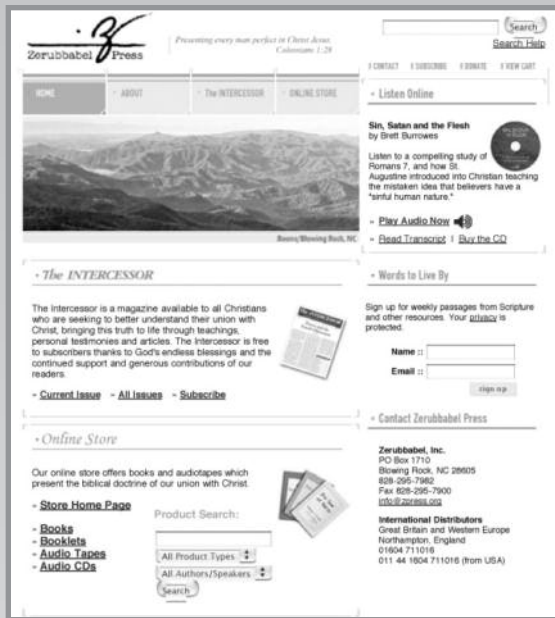
and that we are mysteriously yet somehow spiritually familiar and attuned. We recognise the overarching total truth of the Universe i.e. that God is all and in all.

I like how David refers to it all in Psalms as the Heavens. We've become so accustomed to hearing and using the word "Space" but I think this is completely wrong because it suggests an empty vacuum. The heavens are completely ordered and structured. In fact the Greek word 'cosm' (from Cosmos) means to organize, arrange, and to embellish.

Recently, a good friend recommended to me a fascinating documentary: The Star of Bethlehem, in which a very well argued case for what was the Star of Christ at His birth in Bethlehem is put forward (well worth watching). Underpinning it all is that we live in a Clock-work Universe where we can identify, comprehend and predict accurately the location of planets and stars at any time we choose. This includes the present day, the future and also rewinding back into the past! The conclusion of the documentary is that if the stars were arranged at Creation as the Bible tells us, then any signs we might identify are as old as time itself. And God in His infinite knowledge had written this in at the very beginning. So perhaps now we are getting closer to the deeper meaning of David's Psalm 19: that the heavens are telling of God's glory which is that He is the All and In All.

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"There is therefore now no condemnation for those who are in Christ Jesus, who walk not according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.."

– Romans 8:1-2

(*New American Standard*)

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—Norman Grubb

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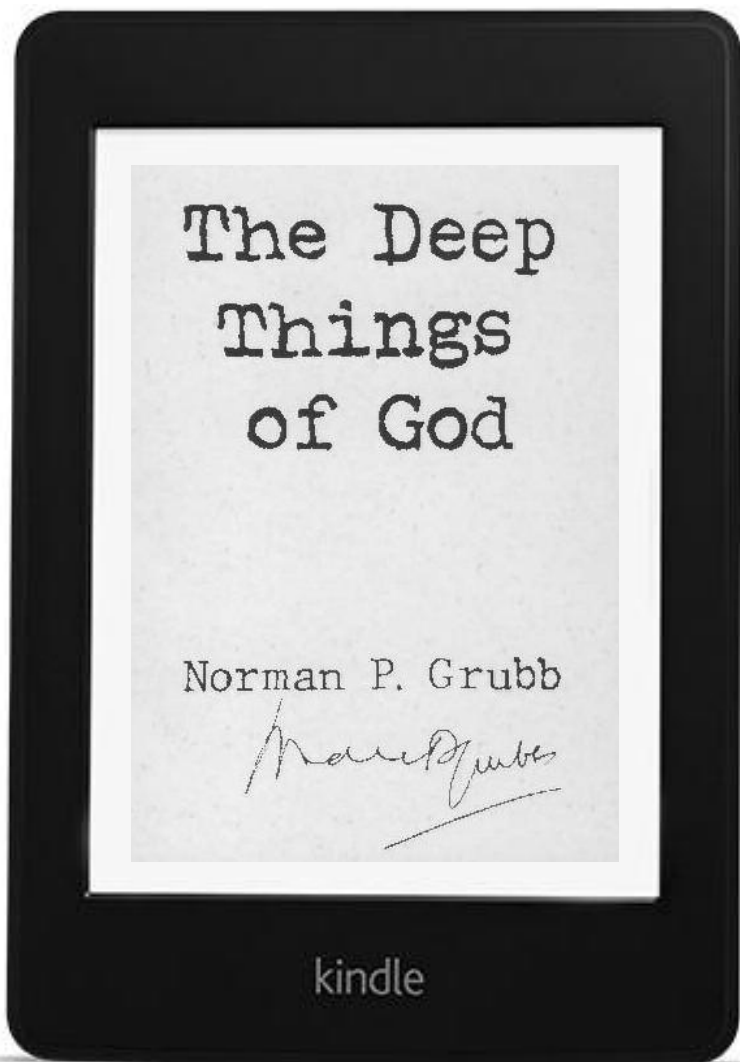
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