

# *The* **INTERCESSOR**

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

Volume 31, Number 2

2015

## A Faith Illustration

By Norman Grubb

I learned the speaking of the word of faith as a regular principle of life through my friend Rees Howells. I listened to him in his daily talks on how the men of God in the Bible came to the point of speaking that word of faith. It gradually soaked into me that this was not some occasional, rather exotic way of handling life's challenges, but the normal one. I saw it in the men of the Bible, and supremely in the life of Jesus Himself. Moses announced the ten plagues to Pharaoh one by one, crossed the Red Sea, got water from the rock, assured the people of daily manna...each by some specific word, such as "Stand still, and see the salvation of the Lord which He will show you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace"—when the Israelites were terrified by the chariots of Pharaoh pursuing them. Joshua, when the priests blew the trumpet, commanded the army around Jericho: "Shout, for the Lord hath given you the city"; David declared to Goliath, "This day will the Lord deliver thee into my hand"; Elijah told Ahab, "There shall not be dew nor rain these years but according to my word."

Those great Bible examples could seem out of reach to us ordinary twentieth-century folk. But I observed Rees Howells at his Bible College put faith into

present-day action. And I have since seen multitudes of instances of this during my years in the Worldwide Evangelization Crusade. I had, as a young man, joined C.T. Studd in the heart of Africa, after my army years in World War I and a time at Cambridge. I had been attracted by his new venture, then called the Heart of Africa Mission, because it was founded on

Those great Bible examples could seem out of reach to us ordinary twentieth-century folk. But I observed Rees Howells at his Bible College put faith into present-day action. And I have since seen multitudes of instances of this during my years in the Worldwide Evangelization Crusade.

the principle that God alone would be the supplier of all needs...according to His promises, with no appeals made to man, and no needs mentioned except to God. The Crusade has remained wholly faithful to this principle these sixty-eight years of its existence. Pauline and I lived like this with C.T. Studd and our fellow workers in the Belgian Congo, and experienced God's faithfulness.

Meanwhile, back in Britain I had become a close friend of Rees Howells, and the first link between us was his sense of oneness in spirit with C.T. Studd, whom he had never met. From Rees Howells I learned not just an almost unnoticed walk of faith regarding the daily supplies coming from God, but a principle of faith to be definitely applied to *every* challenging circumstance of life, the way Jesus plainly acted in meeting every variety of need.

My Waterloo came when C.T. Studd in the heart of Africa was "glorified" (the way we always speak of the "death" of God's servants), going to the Lord in 1931

### *In This Issue*

A Faith Illustration .....	1
Editor's Note .....	5
Q & A .....	6
Faith Notes .....	7
Vesselhood and Union .....	8
Bible Bedrock .....	10
The Spirit's Drive in Us .....	11
A Letter from Norman... ..	12
Faith is the Evidence .....	14
Abraham .....	16
Daily Living .....	18
Easter Perspective .....	20
Union: Two Natures .....	22
Share Your Story... ..	24
I Am the Vine... ..	24
Scripture... ..	25
Words to Live By... ..	25
Zerubbabel Audio Ministry .....	26
The Bookshelf .....	27

## ***The INTERCESSOR***

The newsmagazine of  
Zerubbabel, Inc.

Norman P. Grubb  
1895–1993

### **Mailing Address**

Home Office  
Zerubbabel, Inc.  
PO Box 1710  
Blowing Rock, NC 28605  
828-295-7982  
Fax 828-295-7900  
info@zerubbabel.org  
www.zerubbabel.org

### **Magazine Staff**

#### **Editing Staff**

Sanda Cooper  
Pat Mace  
Gail Bedell  
Joanna Coatney  
Allison Prewitt

#### **Production**

Sheryl Trethewey  
Dacia Trethewey

#### **Art Editor**

Steven Prewitt

### **International Distributors**

Great Britain and Western Europe  
Jon and Kim Langley  
2 Adams Close  
Stanwick, Wellingborough NN9 6TQ  
England  
01933 625246  
011 44 1933 625246 (from USA)

with “Hallelujah! Hallelujah!” as his last words. He had commissioned Pauline and me to return to the home base in England and carry on the Crusade with the thirty-five workers in the Congo, and just we two at home. That first month at home we received \$500 for those workers for a month! And it was precisely then, at the bottom of a dry well, as it were, that I looked up to the glimmer of light at the top and was challenged to put into practice on my own what I had learned from others.

Not calling on God and asking Him for deliverance; nor listening to man—but listening to God. In other words, not what we think about it, but what has *He* to say to us about it. “What’s up, God?” This is revolutionary (and has remained so) because it reverses prayer. It is not we talking *to Him* and bringing Him our needs, but giving Him the chance to talk *to us*.

I am writing this not from any special interest in the incident, but because it illustrates what we are talking about—*how to use the word of faith*. The way we then did it is the way I and so many others still do it today. Not one iota of difference. That is why I mention it in detail: as an example of practicing the faith way as the only way—the only *workable* way—of living, applicable to every detail of our lives. For though learned, perhaps, in a crisis, it is then to be practiced in all our daily situations.

There were four of us together one day at the house which was our London headquarters in 1931. There was Pauline and I, one missionary recruit, and one missionary on furlough. What did we do? First we faced our negatives. Things were at the collapsing point: Trouble had arisen and many had left us. The Depression had hit and money was practically nonexistent. We had plenty of advice to “give up”—close the small mission, or offer it to others. (This situation was of the same kind that we are all confronted with at times, with pressing, even disastrous negatives: What shall I do about this mountain, this hopeless situation, this impossible person?)

Well, I had learned the first step from Rees Howells. Not calling on God and asking Him for deliverance; nor listening to man—but listening to God. In other words, not what we think about it, but what has *He* to say to us about it. “What’s up, God?” This is revolutionary (and has remained so) because it reverses prayer. It is not we talking *to Him* and bringing Him our needs, but giving Him the chance to talk *to us*.

For us at that time it certainly was the difference between collapse and continuing. We listened. But how does God talk to us, or we hear His voice? We have already gone into that: by knowing our inner spirit-union, then catching on to what comes to our minds as what He is saying to us. On that occasion, a thought came to us fully suitable to our special calling. We remembered that our founder, when he first went alone as a pioneer to the heart of Africa, wrote that God had spoken to him on board ship “in strange fashion” and said to him, “This journey is not only for the heart of Africa but for the whole unevangelized world.” He had added, when he

wrote this home to his wife, “To human reason it sounds ridiculous, but faith laughs at impossibilities and cries, ‘It shall be done!’”

Well, that was certainly absurd to us. Our thirty-five in the Congo were almost at starving level, and here God was coming back to us through our founder and saying, “Not only for the heart of Africa but for the whole unevangelized world.” But we knew it was the word of the Lord in all this impossibility, and we accepted it. For C.T. Studd had said specifically: “Faith laughs at impossibilities,” and this was where he and Rees Howells talked the same language—faith!

So the next thought that came to us—His mind in our mind (We were not doing any official praying, not on our knees. We were sitting talking, and this was our prayer!)—was, What does “faith” mean when it comes to a matter not of theory but of action? That led us to the Bible, which was always our foundation—the Bible interpreted to us by the Spirit. It seemed practical to us to turn to the experience of Joshua, for he was Moses’ successor... and in a minute way we were successors to our Moses, C.T. Studd. So we read Joshua chapter one, and that was where God’s mind speaking through our minds put us right into focus, put us right along the lines Rees Howells had always talked about and showed us in his own life. We read how God spoke to Joshua and told him to pick up the torch that Moses had laid down and go forward into the promised land, crossing the Jordan River.

Well, that was still theory to us. Exhortation wasn’t what we needed. It was how to get into action. So we read further. That interview with God closed with verse 9. Then the paragraph mark: change of subject. And here was our key

illumination—a lifelong one to me. We read that Joshua called together the officers of his army and told them to make practical preparations—commissariat, food, etc.—Joshua said, “Within three days ye shall pass over this Jordan.” That was what struck us. By what authority did Joshua name “three days” and then say with total confidence that they would then cross the flooded river? God had not said that to him.

We remembered that our founder, when he first went alone as a pioneer to the heart of Africa, wrote that God had spoken to him on board ship “in strange fashion” and said to him, “This journey is not only for the heart of Africa but for the whole unevangelized world.” He had added, when he wrote this home to his wife, “To human reason it sounds ridiculous, but faith laughs at impossibilities and cries, ‘It shall be done!’”

Then we saw. We got into focus how Joshua and all such men spoke their words of faith. They named their needs. They, not God. “What things soever ye desire.” This was the secret. The hidden key. This life is not to be we men pathetically depending on God, calling on God as though at a distance and not too willing to help. It is God’s marvelous plan of entrusting Himself to man, joining Himself to man as man. It is man speaking as God. It is union in action, just like with Moses, Elijah, and

## 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!



the rest. It was Joshua who, as a military commander, calculated the days needed for preparation and then fixed a timetable by the word of faith. He had got it! He understood that God had entrusted His own plans and the power for their fulfillment to His anointed agents—which we all are. *You define what you need and how much you need. Then you say so.* That's all. You say it is coming. That it is there already in your sight. "Within three days ye shall pass over."

It is always our speaking our word of faith which puts a person into action. But this is not human action. It is God-action, Spirit-action, and the river will dry up and the people cross. So we see that all hangs on this spoken word of faith, and that's all; because it really is God the Father speaking His word by His son or daughter, through whom the Spirit then moves into manifestation. Do we see this?

We did that morning. We sat together and spoke that word. We calculated our "three days" to be that God would start sending new recruits, the first of a great army, to fill gaps in the Congo as well as going to other lands. (We took no note of the needs of the existing workers, for we knew that was God's normal business.) We named "ten," and that as the first token of a world-wide advance to begin in the Congo. They would come in a year, by the first anniversary of C.T.'s glorification. We said it, named the number, and the day—July 16, 1932—and used that scripture we have already quoted in Mark 11:24. We believed we had received, as it says.

Next day as we gathered, one of us asked the Lord to remember and send the ten. The Spirit rebuked us. Do you ask for what you've got? If you got it yesterday, shouldn't you give thanks? So for the rest of that year—no man knowing what was

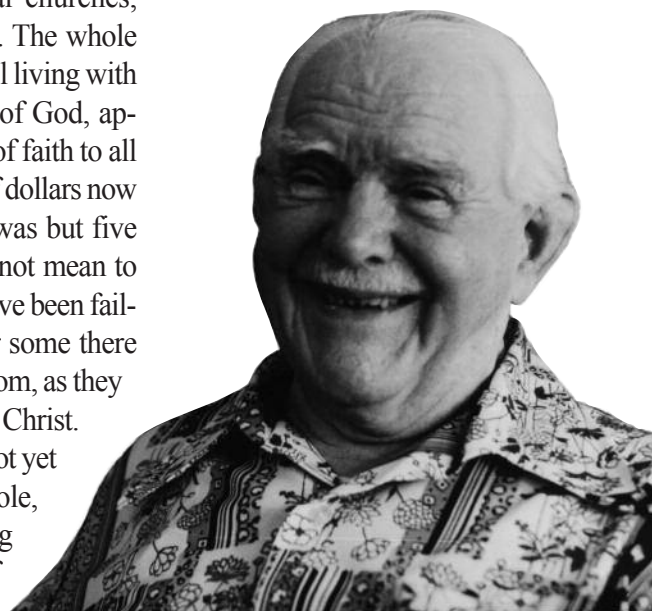
happening—we thanked, watched, and often laughed, as the ten came: called (with Bible-school training), financed, and commissioned to the Congo where they all went. The last one, Ivor Davies, was given the name *Kumi* in Africa, which means "ten." The last £200 needed for his passage there came three days before the anniversary. We were in Belfast, in a prayer conference which began five days before, watching each mail, and the telegram came from Pauline in London: "200 pounds for the ten, Hallelujah." We heard later that it had come from two old ladies whom we had never met. So thank God for old ladies!

The next year we moved on to fifteen, the next twenty-five, the next fifty, the next seventy-five—and they came. There would be no point in giving further details, for we are looking at principles. But I thank God that the Worldwide Evangelization Crusade, coupled with the Christian Literature Crusade (which was born out of it), together have some 1500 workers, establishing the gospel in over forty fields. Thank God, today thousands around the world have confessed Christ and are themselves now forming national churches, spreading the gospel witness. The whole company of Crusaders are still living with enthusiasm on the promises of God, applying these same principles of faith to all kinds of advances. Millions of dollars now come in annually...when it was but five thousand that first year. I do not mean to disregard the fact that there have been failures en route. And trials. For some there has been the glory of martyrdom, as they have laid down their lives for Christ. There are objectives of faith not yet in the visible; but on the whole, we have seen overwhelming evidences of the truth of

God's word—that "faith is the substance of things hoped for, the evidence of things not seen."

—Yes, I Am

*For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He 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.*



# Editor's Note

Well, the time has come again for me to write this issue's editor's note for *The Intercessor*. I need to get going on it because the publication date is fast approaching. All of the articles are read, but now how to begin? No interesting anecdotes or catchphrases are coming to mind to grab the reader's attention. So now what to do? Rack my brain—to probably only be frustrated? Pleadingly pray to God to place an interesting thought into my mind to begin upon? No... After reading all of these articles by Norman Grubb in this issue of *The Intercessor*, I know what to do. As he says, "Need is the evidence of supply." All I am to do is state my need and know that God already has the need filled. Is it really that easy? I state my need: to have an editor's note for *The Intercessor*. I believe He has the need already delivered. Do I wait around for days waiting for him to share it with me? Or do I, out of obedience, put my faith into action by sitting down with my pen and paper ready to write what He already has prepared? Here I sit and write.

I'm sharing this process of what I went through as an example of what so many Christians face on how to ask God for things needed. But as we see in this issue of *The Intercessor*, "need is the evidence of supply."

Many of the articles in this issue will challenge the way many mainstream Christians view prayer. For most, prayer is defined as "a solemn request or petition for help from God." However, Norman Grubb, in the main featured article, "A Faith Illustration," shows us a new, clear way to approach deliverance from our needs and problems. He not only shares what to do, but also what not

to do. He makes it very clear that the first step is "not calling on God and asking Him for deliverance"! For many of you this must seem a very puzzling statement. Many have been taught that this is exactly what we should do. But, trust me, reading the rest of this article will enlighten you to what Norman means. He shares personal, as well as Biblical, examples of deliverance through speaking "the word of faith."

Please find an even better understanding of speaking the word of faith in this issue's "Q & A," as well as in "Faith Notes." Also find, towards the back of the magazine, "Words to Live By," which includes a quote for you to cut out and have handy for those times you need a helpful reminder.

This issue's "Bible Bedrock" furthers the point made earlier, with an excerpt from Psalm 23 and from *The Deep Things of God*. Get your highlighter out for this one. "It is not that our need initiates the demand for its supply and somehow must call the attention of the Father to it and persuade Him to supply"... "the need is the proof that the supply is there (Grubb)." Fabulous!

Speaking of proof (or evidence), the next article by Sanda Cooper, is titled "Faith Is the Evidence." In it, Sanda shares the insights she gleaned from a book, *The Tryst*, by Grace Livingston Hill, which impacted her greatly. She identifies with the main character, who she says, took reason and logic to replace his once child-like faith in Christ. He finally finds deliverance when he realizes that believing in God/Christ (or really anything), with no proof or assurance, is a "voluntary act of the will." As the Scripture says "...faith is the evidence of things unseen (Heb. 11:1)."

Having just had our old view of prayer challenged, the article "The Spirit's Drive in Us," now addresses a whole other type of prayer—intercessory prayer. Intercession is defined in the dictionary as "an act of inter-

vening on someone else's behalf." This excerpt from Norman's booklet, "To All Believers...It's as Simple as This," describes the drive in us to reach others in the world, after we have been "freed from our own self-problems." He then takes us through the first two steps of Intercession: commission and cost. And for more nuggets of information on intercession, see "Faith Notes."

Also in this issue is an article about the faith journey of our "Father of many nations," Abraham. It takes us through Abraham's life process of weeding out his view of having an independent self. Through many dealings, Abraham is brought to a point of experiencing his union with God, culminating in his total trust and faith act of ascending the mount of Moriah. Instead of acting for himself and his son, Isaac, he denied "self" and acted in obedience to God.

Norman further fleshes out how a union life with Christ works out in our daily lives, in an article appropriately titled, "Daily Living." Since Jesus Christ is for others and is now joined to our spirit, our view changes from selfishly asking "Why did this happen to *me*?" or "How does this affect *me*?" to saying "This has happened to me as some way by which I am to meet the need of *others*."

We are also excited to introduce the new regular addition to the magazine: our "Cross" Word puzzle. You are sure to be tested and gain scriptural knowledge of our union truth in a fun way! So, grab your pencil and your Bible (and try not to use any "cross (as in angry)" words if you don't do well!... just soul-feelings, right?!) And, in case you get really stumped, answers are at the back of the magazine.

Next, in "Easter Perspective," Kari Mace moves us away from thinking of Easter as a "seasonal story" by asking our-

# Q&A

## Question:

I am a Christian and have been taught that I have two natures: my old sin nature and my new nature in Christ. If that is true, how can I hope to ever stop committing sin?

## Answer:

The concept that you have two natures confuses you because this contradicts Galatians 2:20—"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me." We are not born with two natures but are born with the ability to choose between two operators, either Christ or Satan. Because of the fall of Adam and Eve, we are born sinners, doomed to eternal damnation for our sins. We are bound to Satan, and he expresses his sin existence through us. But when we admit that we are sinners and accept the shed blood of Jesus Christ as our savior, we are no longer bound to Satan but, instead, live in union with Jesus Christ. He lives His life out through us.

This new union with Christ doesn't mean that we cannot sin. We are tempted in our soul with thoughts and feelings. When we choose in our spirit to go with these temptations, we commit sin. The sin invariably involves unbelief that we are just ourselves, not Jesus Christ living His life through us. As Paul says in Romans 7:17 and 20, "No longer am I the one doing it, but sin which indwells me." What a clear parallel to Galatians 2:20. In neither verse are we just ourselves—neither sin nor righteousness is intrinsic to us, but are the products of another.

As Christians, we do not sin because an old nature wells up from inside us, uncontrollably making a sin

choice. We sin because we make a self-centered, Satan choice, opening the door for him to come inside and express sin through us. If we possessed a sinful nature, we would always be at war with a part of ourselves, battling an unavoidable, inherent tendency to sin. With the belief that Jesus Christ lives in us, we avoid sin by simply affirming our union relationship with Him.

## Question:

I wonder if you could help me to better understand speaking the word of faith. I guess it just seems too simple. At this point I find myself telling God I don't know what to pray. I am mostly praising Him for the truth, but because of my past teachings to pray—asking and begging for every little thing—it is just hard.

## Answer:

Yes, it is simple enough but always takes the "leap of faith" against appearances, which is our great training and practicing and achieving ground in our earthly faith walk. Why should I have to keep moaning and groaning and begging from the very One whom Paul said in Romans 8:32 "freely gives us all things"? We only waste our time doing that. Inwardly, or with others, settle in what appears to you what you would like and what could be God's will. Then take the united plunge by a spoken word of faith that this is a done thing, given by the Giver. Then hold on "with faith and patience" (Heb. 6:12) and "inherit the promise." Faith is the inner action of ourselves, our spirit selves, responding to what we see as best we can to be His next provision in His will for us and our concerns. Then *speak it out*, "confess with your mouth" (Romans 10:9).



# Faith Notes

Let us be bold to make the declaration of faith. It is far more honoring to God to believe than to doubt Him, and a far bigger blessing to our neighbor. The men of old would even corner God. "You cannot fail us," Moses would say. "If You do, the world will say You could not deliver us. So You have got to work for us!" God loves language like that!

—The Law of Faith

The Spirit that took the Savior to Calvary for the world and "drove" Him to offer Himself without spot unto God, must drive me out of self-pleasing in to self-giving, out of indulgence into sacrifice, out of security, out of care for myself into concern for others.

—The Law of Faith

We may get what we pray for, we must get what we intercede for. We are responsible to do so, and we lay down our lives to obtain it.

—The Liberating Secret

Anything which hurts, disturbs our status quo, or challenges, is a place of dying when we change from self's resistance to acceptance as a step in God's saving plan.

—The Spontaneous You

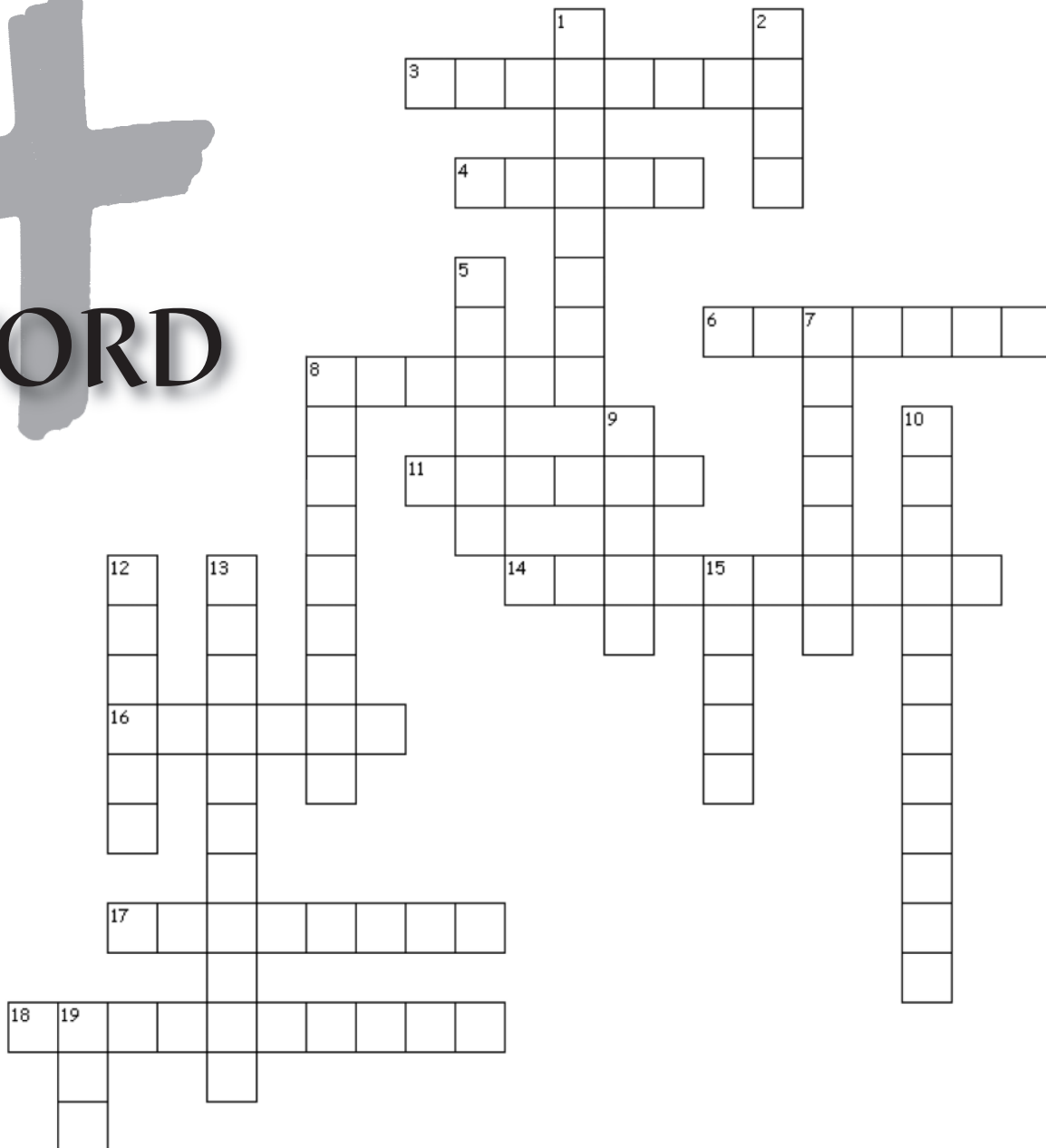
Every situation always starts with a resistant human self. It must do, because that provides the necessary foundation of an involved self. Now the first step forward in being God's intercessor is being taken. It is a step down, not up. It is a death experience. The hurt self has to be recognized for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

—The Spontaneous You

# VESSELHOOD AND UNION

The Key to Everything is not to see ourselves as independent self-operating people, but vessels that contain Spirit - either unbelievers who contain the Spirit of Unrighteousness (Satan) or believers who contain the Spirit of Righteousness (Jesus Christ). That is how the union of our spirit with the Holy Spirit is manifested—in vesselhood. Though we are one with him, we remain ourselves, cre-

ated to contain and manifest His life. His vine-life flows through our branch- channel. We, the church-body are indivisible from the head, Christ, that controls all that the body does. Christ reproduces his fruit in His bride, the church. We are the temple created to house God's Spirit. We are vessels created for one purpose—to contain the living water of Jesus Christ!





## ACROSS

3. "For we have this \_\_\_\_ in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Corinthians 4:7
4. In Romans 6:12, "Let not sin therefore \_\_\_\_ in your mortal body, that ye should obey it in the lusts thereof." makes the point that vessels containing Satan, will be obedient to him and will sin.
6. Paul yearned to make clear the truth of vesselhood in Galatians 4:19 when he said, "My little children, of whom I \_\_\_\_ in birth again until Christ be formed in you."
8. The mission of our Intercessor publication as stated in Colossians 1:27-28 embodies the truth of vesselhood and union: "to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is \_\_\_\_ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."
11. What an exciting statement of our union and vesselhood God makes to us in 2 Corinthians 6:16, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my \_\_\_\_."
14. In 2 Peter 1:4, "whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the \_\_\_\_ that is in the world through lust." we are shown that through God's mercy we can escape the indwelling of Satan's spirit and instead be indwelt by the Holy Spirit.
16. "Hath not the \_\_\_\_ power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" in Romans 9:21 teaches us that we are God's vessels to be used as He determines.
17. Paul's revelation that we contain one or the other spirit is shown in Romans 7:17, "Now then it is no more I that do it, but sin that \_\_\_\_ in me."
18. In 2 Timothy 2:21 we are told that a pure man "... shall be a vessel unto honour, \_\_\_\_ and meet for the master's use, and prepared unto every good work."

## DOWN

1. It should be no surprise that we, as vessels of the Holy God, will meet with troubles, but we are promised that "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made \_\_\_\_ in our body." 2 Corinthians 4:8-10
2. 1 John 3:9 says, "Whosoever is born of God doth not commit sin; for His \_\_\_\_ remaineth in him; and he cannot sin, because he is born of God."
5. When we accept Jesus Christ as our saviour, our spirits are \_\_\_\_ to the Holy Spirit... "he that is \_\_\_\_ unto the Lord is one spirit." (1 Corinthians 6:17)
7. Jesus makes it clear that it is His life operating in believers when He says in John 15:5, "I am the vine, ye are the branches; He that \_\_\_\_ in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."
8. We proclaim the believer's joy that we contain the Spirit of Christ in Galatians 2:20, "I am \_\_\_\_ 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."
9. A critical fact of the vessel illustration is that we remain human and only contain the divine - never become the divine. This is proven in Isaiah 42:8 when God says, "I am the Lord: that is my name; and my \_\_\_\_ will I not give to another."
10. We know from Ephesians 2:2 that non-believers contain Satan's spirit: "...ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of \_\_\_\_..."
12. How clearly 1 Corinthians 3:16 states that we are vessels of the Holy Spirit, "Know ye not that ye are the \_\_\_\_ of God, and that the Spirit of God dwelleth in you?"
13. Paul admonishes us in Romans 6:12-13, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as \_\_\_\_ of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as \_\_\_\_ of righteousness unto God."
15. As Norman Grubb says in the 9th chapter, 8th paragraph of The Spontaneous You, "...God's sole purpose in Christ dying and rising and we with Him: the destruction in death of the old \_\_\_\_ with 'the spirit that worketh in the children of disobedience' and the \_\_\_\_ in resurrection with 'the Spirit that raised up Jesus from the dead'—God Himself: and the \_\_\_\_ has produced the unity."
19. Colossians 3:11 proclaims our union with Christ: "Christ is \_\_\_\_ and in \_\_\_\_."

# Bible Bedrock

## *I Shall Lack Nothing...*

*"The Lord is my shepherd, I lack nothing. He makes me lie down in green pastures, he leads me beside quiet waters, he refreshes my soul. He guides me along the right paths for his name's sake. Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever."*

—Psalm 23:1-6

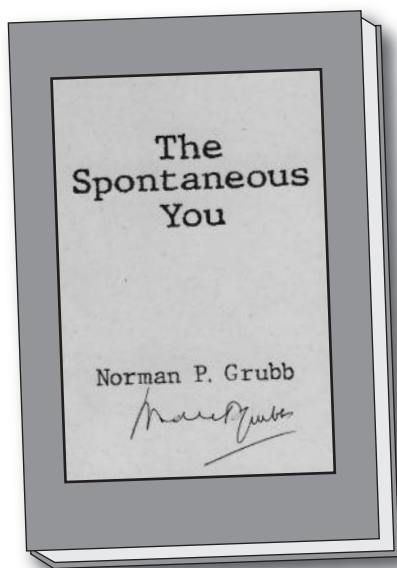
(New International Version)

Judgments are pointers to grace—signposts—and not to a grace which has to be sought somewhere or manufactured, but which was there long before the judgments; and the judgments are only the necessary way of getting the grace through to us, conditioning us to accept it.

Long before there was a condition of need God had completed His work of perfect creation. The Fall and its consequences have been an apparently tragic interlude, but that was foreseen and provided for in "the Lamb without blemish and without spot; who verily was foreordained before the foundation of the world." Therefore, as we have already said, God has always had His fullness in readiness to replace our emptiness, His perfection our imperfections, His light our

darkness, His life our death. He has always intended, planned and provided total supply for every human need, and the supply has always been there. It is not that our need initiates the demand for its supply and somehow must call the attention of the Father to it and persuade Him to supply. No indeed. HE initiated the need so that we might find all our supply already there in His and our Christ! The need is the proof that the supply is there, and is merely God's means of conditioning us to be agents of faith. It is God who confronts us with every kind of problem, inability, difficulty, that, in our weakness, He may flash the spark of faith in to our hearts, His faith, that His supply for exactly that situation was there long before.

—*The Deep Things of God*



Norman Grubb's

## The Spontaneous You

*Unedited from the original.*

**Now with Larger Print...Easier To Read!**

**REPRINTED!**

Available NOW from

  
Zerubbabel Press

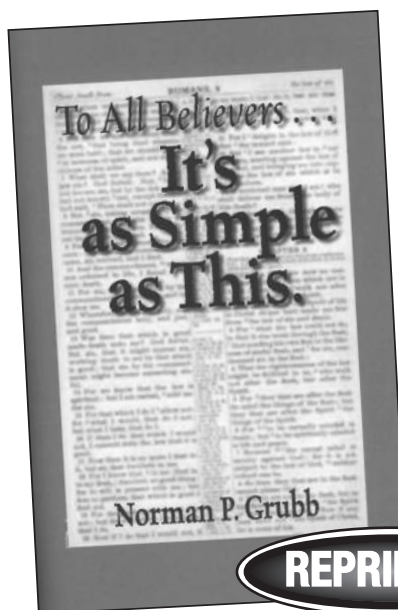
# The Spirit's Drive in Us

So it is now with us as with Him. Freed from our own self-problems, a permanent drive "eats us up," that all the world, and that means for us all within our guided reach, must share this life's secret which belongs to them if they but knew it: "Beloved, now are we the sons of God and it doth not yet appear what we shall be." And so a priest is a *commissioned* person. He can't help it. He doesn't seek out the commission, it seeks him out. It's a divine "must." What "must"? Whatever confronts us as the area within our reach where we can bring Christ to others. I *had* to be a witness to Christ to my fellow soldiers in World War I. I *had* to knock on doors of the men's rooms in Trinity College, Cambridge, when I went from the army to the university, and invite them to come to our Christian Fellowship and find Christ, out of which came the birth of the now worldwide InterVarsity Christian Fellowship. And, always seeing that the front line is the place for a soldier in a war, when I heard C.T. Studd, who had sold all (being England's great cricketer and a wealthy man) to take the gospel to tribes in Africa who had never heard of him, I had to go and join him. And now after years of taking Christ to the unreached peoples of the world, in my "old age" at 94, I *have* to take this final total reality of Christ reliving His life in our forms and going into saving action by us, to all who will give me a hearing. This life is a glorious "*have-to*." Therefore, in actuality every born-again son of God has at once begun to be a priest-intercessor from the moment the Spirit has made his body His temple. We *are* a commissioned people!

The way of the intercessor-priest is by whatever form of involvement the Spirit indicates to us that we can be in action in bringing our light to others. Obviously there can be no limits to what special way that is. But it will be in the form of self-giving, in no way engineered by us, but by which we take the place of those we are intercessor for, that they might take their places as redeemed sons of God. It is thus vicarious. It just *will* cost and *will* be a death for us—not sought for by us, but in some forms our heart and mind and body involvement for these others will bring a death: to our reputation in being called "fanatics," to our material and physical expenditure, to who knows what in what way. For death, as Jesus said in John 12:24, presses out His life for others (1 Peter 2:20-25). Paul again said, "We which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you" (2 Cor. 4:12).

That's the *cost* of intercession following on to the *commission*. Often we may not realize we are in an intercessory "death" until we find we are! But then knowing that this is the intercessor's way, we anticipate the glory in the suffering. He "poured out His soul unto death and...made intercession for the transgressors" (Is. 53:11-12). "For the joy set before Him, [He] endured the cross" (Heb. 12:2).

—To All Believers...It's as Simple as This




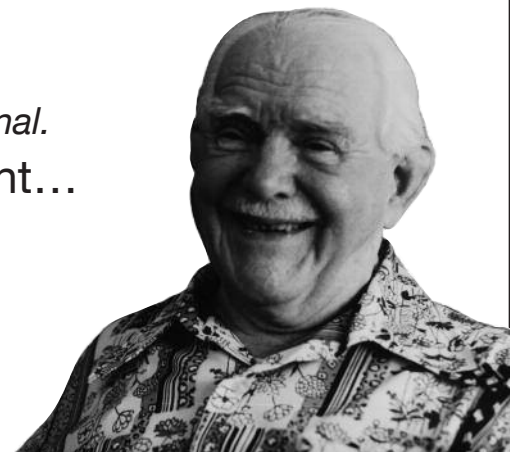
## To All Believers... It's as Simple as This.

By Norman Grubb

*Unedited from the original.*  
Now with Larger Print...  
Easier To Read!

Available NOW from

  
Zerubbabel Press



**REPRINTED!**



# 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

March 16, 1982

Dear Rose,

How glad I am to get your letter. It is good to now hear how evidently the Lord is walking in you in some stormy waters, rather than you hopelessly sinking in them. I'm so glad you have this new job, because I know you are bright and able to hold down even a pressure job when you know how to walk inwardly released from pressure. So the pressures according to James 1:1-4 are the one "healthy" way in the Lord's way for you to have constant practice! "Let patience"—enduring as seeing Him who is invisible—"have her perfect work"! We will never get beyond disturbances affecting us on our soul-level of feelings and reason, which give us this constant practice in replacing our temporary believing in an evil situation by transferring that same believing to HIM in you as you in His perfectness, and thus you expressing HIS love, peace, faith in place of negative reactions. That is the whole way of living for us all who are "walking Christs," not only of giving us practice (as in Hebrews 5:8), but also that the light of Him as us may then open other eyes to who we really are, and who they also are if they only knew and acknowledged it!!

So bless you darling, as you are blessed. DON'T believe in the false power of temptation, as over your eating, about which you have had such battles. Don't look or fear in that direction, because what you fear you get! No, boldly keep counting yourself as kept by Him in you, the only true Power. Then if at any time you do slip, DON'T TAKE CONDEMNATION. Just reaffirm who you are as Christ as you, and tell Him again and again that you believe in Him as the only power, and not in the sudden assault of an eating temptation!

So just this dear, and just so glad we continue in those bonds which began years ago.

Lovingly,

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

# The Worldwide Evangelization

C. T. STUDD, Founder



# Crusade

Office of  
NORMAN P. GRUBBGENERAL HEADQUARTERS  
BOX A - FORT WASHINGTON, PA. 19034  
Telephone: (215) - Mitchell 6-8489

July 1, 1982

Dear Rose,

Thank you for your lovely loving note. I can only hope, dear, that you will keep in touch. You are a "stormy petrol" and take wings every now and then. God loves passionate ones like you when so much of Him can pour out of you as you, as He establishes you in who you are. I know you have your rebel raging times. Wouldn't matter if you pulled right back without condemnation to your sinful spirit-self joined eternally in union with His Spirit-self, and the rages only invasions through your pulsating outer soul-body clothing. Only it doesn't seem as if the fixation of your spirit-union reality remains fixed as it is, when you swing back from an outer soul-emersion; and you don't boldly say who you are despite the soul-invasions. But you ARE, and there I see my precious Rose, fixed, fixed, until by your own inner knowing you are always saying, like the Psalmist, "O God, my heart is fixed, my heart is fixed, I will sing and give praise." So let's keep at it dear.

Loving and believing with you,

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

# Faith is the Evidence

by Sanda Cooper

I want to tell you about a book that has meant a lot to me. It is called *The Tryst*, by Grace Livingston Hill, and was first published in 1921. A friend had found and read it on her Kindle, and recommended it to me. Most of my life I have demanded the proof of something first, then would believe it; "Let me see the evidence, then I'll say it's true. Does it make logical sense and is it intellectually credible?" Pretty prideful to set up my own standards for determining what reality is, but I did. Well, this book is a story about how several very different people find the ultimate Reality, and the only means of getting there—faith, not reason.

One of the characters is a young man whose devout mother realizes that he has lost his childhood faith in Christ after enrolling in a liberal seminary. What his sophisticated intellectual professors have taught has begun to cast doubt on what he believed as a child, and reason and logic have replaced faith. She has many times reminded him that, "This is His commandment, that we believe on His name," (1 John 3:23) and that God guarantees that "You will seek Me and find Me when you search for Me with all your heart" (Jer. 29:13). Before she dies he promises to bring all his doubts and questions to God at a "tryst"—a special appointed meeting. The day arrives, and he fulfills his promise:

"Well, how did one search? He would begin. He would put the full strength of his purpose into it, and dispose of this question one way or the other, now and forever. It was queer though, this searching for a thing in which one did not believe. He read the verse over again, "Ye shall find me when ye shall search." It sud-

denly came over him that this *believing after all was a voluntary act of the will. He could decide to act on a certain hypothesis and go ahead, whether he was really assured of it or not.* It was the first time that the idea had presented itself to him in that way. When his mother had asked him to 'only believe' he had responded, 'I would gladly, if I could.' He had always supposed that he must wait for assurance or until the power to believe was given him. Now he suddenly saw that *if he willed to believe he could act upon that with as much success as if he knew that the hypothesis were true.* It was like getting into a car, or a boat; one might not believe that it was seaworthy, or able to travel, but one could put one's self in its seat and wait for the car to give the assurance.

Every longing that had ever been unsatisfied, every doubt that had clouded his faith, every rebellion that had hindered his growth, these were poured forth from the very depth of his being and laid before the God whom he had come to find. Then like troops of bright angels for everything he had to say, came the promises of God, both from the Old and New Testaments, especially promises concerning Jesus Christ... and they seemed not so much to fall into his mind, but into his heart to be put within the voluntary powers of his mind. All the old doubts, the old fallacies, the old impossibilities, were as if shut behind locked doors, rubbish that had nothing to do with the case. What were they after all but the product of men's minds?... How trivial they seemed to him now. How easily he had been fooled into unbelief by them.

That was why the ignorant and unlearned often found



the Light when the wise and great were left in darkness. It needed the humility of the little child to find. It took the whole heart searching to discover the secret. The fine bulwark of words and reason wherewith he had sought to establish his unbelief stood behind him like a toy wall built of blocks before the strong light of knowledge that filled his whole being. ...It was all perfectly simple and understandable when one went about it in God's way."

I have italicized the words that hit me between the eyes and convicted me. Belief is a *choice*, an act of the will. You may be asking "Of course. That's what faith is," and you would be right. But belief and intellectual assent are two different things. Thinking about something, even entertaining the idea that it might be true, is totally different from *choosing* to believe it. Listen to what Norman Grubb says: "Nothing in the universe can be proved by reason and observation to be reliable. Reason can take us up to the edge. It can make things appear the nearest thing to a certainty; but it cannot prove things as a certainty....We have to gather together all the certainty we can about a thing, but in the end we have to move out from uncertainty....But those leaps, and they alone, give birth to personal experience" (*The Spontaneous You* pp. 58 & 59).

And if you are familiar with Norman's analogies about faith, those passages from *The Tryst* should ring a bell. For example, he writes:

"So faith starts by conscious choice, conscious involvement, but goes on as spontaneous being in that choice. I sit on a chair by choice. It is a "leap of faith," just as much in such a mundane detail, as in the great choices of life. A chair is available to me, it is desirable, and it looks reliable. That is as far as sight or human reasoning can take me. I have to commit myself, before I can prove it is a reliable chair for me. But then, having sat, the chair is now holding me, not I it, and I forget about it and just remain sitting. Faith has become spontaneous being, I just am in a faith-relationship with that chair.

So we have been in a spontaneous faith-relationship with the spirit of error all our unredeemed years....We would move from the wrong to the right, if there is a

right....Who can deliver and save us, when we can't save ourselves? There is no concrete answer in our human history except the One who came and did it for us.

But we can't prove a thing. ...It is only when desperation drives of beyond reason that we will make such a leap as this—into the invisible. But we do. From our inner spirit-center we make our faith-choice. We will take the risk and take Him at His proffered word—that God did send His Son, that He did die for us, did rise, is alive, and does fulfill the promises He gives.

And now what happens? The law of faith operates—that what we take takes us. And in this case it is a supreme event, because for the first time we have transferred our believing from matter to spirit. We have believed on Him who is invisible; and back comes the inner witness. "The Spirit bears witness with our spirit that we are the children of God!" *We know.*" (*Who Am I?*—pp 49-51)

Oh the pride in thinking that "*I*" can have *my* standards of proof, that *I* can cherry-pick what *I* am comfortable believing because it "*makes sense*"! James says that this human "wisdom is not that which comes from above, but is earthly, natural, demonic" (James 3:16). Why? Because the foundation for such arrogance is that I'm a self-operating, independent ME: *I'll* be the captain of *my* ship, the arbiter of what *I* take on board." Satanic pride.

Having the humility of a little child is knowing our place: we are vessels, containers. For what purpose? For Him to live His life through. How? By the obedience of faith. God commands that we believe; we choose to obey—to receive the truth by *faith*, by an act of the will, the same way we received salvation. This is the only method God has ordained. This simple obedience produces peace, and pushes away intellectual meanderings, doubts and "what if's." We have chosen, and we simply stick to our choice.

Thank you, Norman, and thank you Grace Livingston Hill, for pin-pointing the pride and intellectual garbage that can keep us from the sweet truths of the Bible, and the conviction that it can bring.

# Abraham

by Norman Grubb

In every biography of the Bible in which we are given much detail, we find that this fundamental law of life had to be learned, and usually slowly and painfully. The discovery of the independent self as a fruit of the Fall; the innate helplessness of the self in isolation; the experience, glory and fullness of life in the union. Abraham, Jacob, Joseph, Moses, Joshua, David, Elijah, Elisha, Isaiah, the Saviour Himself as a man (learning obedience, though with never a failure), Peter, Paul, all bear the same witness. In most cases the moment of realized union can be recognized, and the transformation which followed, as well as the valleys of humiliation which preceded it. A few examples will drive the truth further home for us.

Abraham was given a three-fold revelation, as great as any given to man in history, that he was to have a land for an inheritance, a people as many as the stars of the sky in multitude, and a blessing which would reach all the families of the earth. No wonder it said that “the God of *glory* appeared unto Abraham!” But watch the Lord’s necessary dealings with him through about twenty-five years. It touched spirit, soul and body, and in no case could the Lord get His supernatural purposes into action through Abraham’s faith until independent self had been exposed and dealt with. First, it concerned the material things of life, the concerns of his body. Not

long after he had arrived in the land of promise, he made a hasty flight through fear of famine, and went down to Egypt. There he so feared for his own skin that he lied to Pharaoh concerning Sarah, and gained much wealth through his deception. Independent self! This was no body “a living sacrifice” through which God could make history, a man who could not even trust Him for his daily bread! So he was taught a thorough lesson. First, he had deliberately to invite his greedy nephew to take advantage of him. The quarrel broke out between his herdmen and Lot’s. He knew what was in Lot’s heart, yet he gave him the choice of the country, and it didn’t take Lot long to choose the best. Abraham was learning his lesson. From God he was to receive his earthly inheritance; let man do what he liked, he could not touch it; and it was then that God met him with the renewed promise of the whole land. Hands off fighting for human rights.

A while later, and news came of the disaster in battle to the kings of Sodom and Gomorrah, with Lot and his family among the captives. He who went down to Egypt to save his own life must now risk it for his thankless nephew, four hundred retainers against the armies of four kings! The risk was taken, the captives released, and Abraham was rich for life with the spoils which were his by right. But a word from heaven reached

him, one of those reviving words at a critical moment. Melchisedek came to meet them as they returned in triumph, that mysterious King-priest, and singled him out for a peculiar blessing; was he not the one whom the God who possesses heaven and earth had set apart for His special purposes? And was not this victory a proof of His good hand on him? Abraham’s eyes were quickly off those defiled earthly spoils; his inheritance was a city with lasting foundations, whose builder and maker was God; and when offered all the goods by the king of Sodom, with what energy and ringing joy of faith he testified to the vow he had made: “I have lift up mine hand to the Lord, the most high God, the possessor of heaven and earth, that I will not take from thee a thread to a shoe-latchet . . . lest thou should say, I have made Abraham rich.”

The lesson of the body and of earthly possessions had been fully learned. His human hands were off his own physical security or earthly gains; he was God’s, and from God would receive the promised inheritance. Was Abraham wise? Or was he a fool to refuse what self could have legitimately claimed, but which would have diverted his faith from taking hold of an inheritance invisible to the human eye? Five thousand years have passed, and the course of history has revolved around the fulfilments of those promises to Abraham in the One who took

on Him the seed of Abraham, and will yet revolve around the final fulfillments in the restoration of the promised land. That is what happens when man takes his hands off, and God has His hands on a human body.

But Abraham had to learn lessons of soul as well as body. The control of that subtle independent ego in both had to be recognized and refused. With the land of promise assured to him through the covenant of the burning lamp, his concern now centred round the child of promise. His natural mind was hard at work: "What wilt thou give me, seeing I go childless...?" How could he have an heir with his wife barren, and both of them growing old? He did not yet discern between soul and spirit, between his mind and God's. If he had, he would equally have recognized the natural mind in Sarah's advice. His test now lay not in the bodily, but in the mental realm. The confusion over the birth of Ishmael, the division in the home, the silence of God over thirteen years taught him this second great lesson. He saw the difference between the schemings and strivings of self, and the voice of God.

Now at last he was prepared for the realized union. God appears to him and says, "I am El Shaddai; walk before Me, and be thou perfect." And as God is revealed to him as the Almighty One, so his own name is changed to, "The father of a great multitude". The mind that was formerly bounded by the limited range of its own thoughts can now receive and act on the supernatural thoughts of God. A child of promise is born by an act of faith, which gave him for ever

the position of "the father of all them that believe."

This was the realized union in the days when the full light that shone from Calvary and Pentecost had not yet given fullness of understanding. The communion of Spirit with spirit is seen in its full and marvellous fruition in Abraham's life when it was given to him to prefigure the very cross and resurrection. He can receive the word, beyond all natural reasoning, that he is to sacrifice that son of promise, "thine only son Isaac, whom thou lovest." In doing that he would be sacrificing what God had given him, the very fruit of his faith, the reward of his life of obedience and renunciation. If there had been any independence left in Abraham, it would have appeared now, any secret pride of spiritual achievement, any claim to hold as his own even what he had received from the Spirit; if anyone lived in him but God alone, it would surely be seen now. But no. He was found pure in spirit. God only was the portion of his lot. God must be obeyed. But He also must be believed. He who now said he was to sacrifice his son, had formerly said that in Isaac would his seed be called; therefore he argued that if he must sacrifice him, he must also be raised again from the dead. He did not waver. He travelled the three days to the appointed mount. He left the servants with the ass while he ascended with his son, but he was careful first to say to them, "Abide ye here with the ass; and I and the lad will go yonder and worship, *and come again unto you*," for to his eye of faith the resurrection was an accomplished

fact. He laid his son on the altar and raised his knife to make the awful sacrifice, and only at that last second did God intervene.

Perfect faith, as James called it, proceeding from a spirit in which the Spirit perfectly dwelt. None but the Spirit, who was to lead a great Son to Calvary and raise Him from the dead, could have given that earthly father such an insight into the heavenly mind and purpose, such a grace of obedience and such faith; and the Spirit could have given that to no man except to one in whom He could fully think His own thoughts, believe His own believings, and act His own acts. And it was to that man, at last come through to a nothingness of self and an allness of the Spirit that God could now swear by Himself that, besides giving him a land, and making him a great nation, He would bless the world through him.

In that great pioneer of faith, called the father of the faithful, we see in clearest outline how deeply this ingrained self-life has to be exposed and uprooted; but equally how marvelously that One who takes the place of the independent ego can bring into being through a yielded spirit, soul and body, creative acts which change the course of history.



# Daily *Living*

By Norman Grubb

If I am as He is, how does it work out in practical life? It means a revolution in my outlook. Normally, I interpret all happenings of life in terms of their effect on myself. My physical condition, my home affairs, my business affairs, my social life—how do they affect me? What difference does this situation, this crisis, this tragedy or problem, this success, make to me? If I am a Christian, I may seek a Christian interpretation—this is for the testing of my faith, for the maturing of my walk with God: but still it is in terms of its effect on me. But we have already said that the way things affect God is the opposite: not their effect on Him, but on us. Jesus living our lives. So now with us.

The new outlook is: This has happened to me as some way by which I am to meet the need of others. As Paul says in that Second Letter to the Corinthians, in which he most fully shows what living other people's lives means: "All things are for your sakes."

The fact is, and the change which has taken place in us is that it is no longer a question of either my own life being for myself, or of God being for my convenience, or my salvation, or sustenance.

So I practice a changed outlook. My normal human reaction will always be: Why has this happened to me? But now I say: This is for others. I move over within from my outlook to God's. I may not in the least see how it is for others. It may be merely that my going through a tough experience with God fits me to share

and show the way to others going through the same without God. Paul said he was comforted in all kinds of afflictions, so that he could share the secret of that same comfort with others in like afflictions.

The point is the habit of always relating all things that happen to me to the meeting of some needs in others. It is the difference between frustration and opportunity. If I just see things as happening to me and I don't know why, I am frustrated. I say, "If only things were different, if I hadn't had that difficult past or this physical disability or family problem, I could be of some use," then I am bogged down. But if I say, "God, you have sent this for some purpose, to minister somehow through me to some people in need," then it is opportunity. Life is then always an adventure of faith, never dull, never repetitious, always with some meaning round the corner. Let us get it in its total dimension—life's only meaning is God and others.

It helps us also to get it clear that everything that comes to us comes from God—what we call evil as well as the good. God, of course, is not the cause of evil, but deliberately directs everything for good ends. The Bible uses strong terms of "God sending" the unpleasant as well as the pleasant, and sending is a positive word, not just a passive permission (for many talk of the "permissive will" of God).

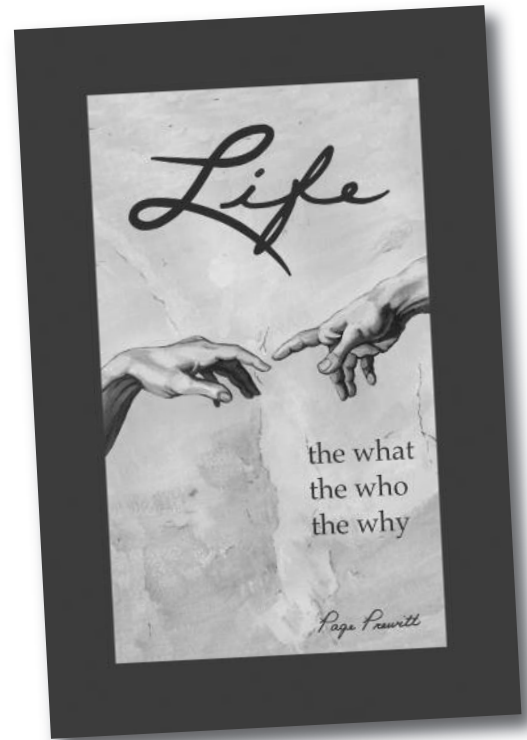
Peter in his first speech after Pentecost said that they had taken and crucified Jesus "through the determinate

counsel and foreknowledge of God.” No mistaking that. God determined that wicked men should do what they purposed to do and it would really fulfil His purpose—which was to save the people doing it! Such is God! Joseph said that by his brethren selling him into slavery, God “sent me before you to preserve life... you thought evil against me, but God meant it unto good.” Whatever happens, we say, “All right, God, You sent this. It may tear me apart to say so, but I say so.” From there the next step is easier, “God, this has some purpose outside of me to meet the need of others. Just show me what.”

The important fact to recognize is that God has only one aim in His present dealings with our world—to get all of us who will respond to Him off the wrong road on to the right. It was said of Jesus “that the world through him might be saved.” It is a matter of eternal seriousness, for it concerns eternal destiny. It has to be through man to man. A savior must be where the people are who need to be saved. To save a drowning man, you get in the water beside him. So God became man to be the Savior.

To bring the given salvation to all people, God still has men. They are the saved who then become saviors; not, of course, saviors in the sense of the one Savior Jesus Christ who completed our salvation, but in the sense in which the Spirit of God is still doing His saving work by Christ’s spiritual body, which is we, as He did by His physical. In that sense we are co-saviors, co-redeemers. Indeed, Moses was bold and said he was going up Mount Sinai to “make an atonement” before God for the people, which he did. That means, then, that every situation we are in, God puts us in, and it has some saving purpose in it.

—*The Spontaneous You*



# Life

the what the who the why

By Page Prewitt

“I have found the book, “Life” to be one of the most succinct messages yet regarding the In Christ position we share; the clarity of your message needs to be spread. May you be richly blessed in all things!”

*C.P. Wheeler*

**Call now to place your order:  
828-295-7982**

**Or purchase from our online store at  
[www.zerubbabel.org](http://www.zerubbabel.org)**

  
Zerubbabel Press

# Easter Perspective

## Why did Jesus have to die?

by Kari Mace

When I was younger, I associated the Easter bunny and coloring eggs with Easter. Although I grew up in a Christian home, the true meaning of Easter was not my family's focus. It was not until I was older that I really understood why Easter is so important. I did know the basic story of Easter—Christ died for our sins, went to hell, and then rose from the dead on Easter Sunday—but that's as far as I understood it. As I grew in my personal faith, the Easter story began to make more sense to me, because I understood Easter as God's plan to save humanity instead of a seasonal story to celebrate once a year. To move away from thinking of Easter as a seasonal story, we can begin by asking, "Why did Jesus have to die?"

***"Christ died for our sins...He was buried...  
He was raised on the third day,  
according to the Scriptures..."  
(1 Corinthians 15:3-4)***

Our problem began when Adam and Eve sinned in the Garden of Eden. They were tempted by Satan to eat fruit of the Tree of the Knowledge of Good and Evil. By giving in to the temptation and eating the fruit, they sinned. However, they didn't just choose the sin of eating the fruit, they also received the spirit of sin (Satan). As a result of their sin, every person born after them is born with Satan's spirit (John 8:44). The problem is that sin is a person, Satan, and he dwells in us. In this condition, we can only express sin, and the Bible says that "the wages of sin is death" (Romans 6:23). This death is not only physical but also spiritual, meaning eternal separation from God—eternity in hell.



***“You belong to your father, the devil, and you want to carry out your father’s desire.” (John 8:44)***

***“For all have sinned and fall short of the glory of God.” (Romans 3:23)***

God laid out only one solution to our problem. His name is Jesus Christ. He died to pay for the sin of all men so that all men’s sins are forgiven. Christ made permanent atonement for our sins. If we choose to believe that, “God so loved the world that He gave His only begotten son, that whoever believes in Him shall not perish, but have eternal life” (John 3:16), then Christ’s spirit will replace Satan’s spirit. God’s solution, which was planned from the beginning of time, was to send Jesus, His Son, to earth to die for our sins. “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” (2 Corinthians 5:21).

***“For God so loved the world that He gave His only begotten son, that whoever believes in Him shall not perish, but have eternal life.” (John 3:16)***




We now see why Jesus had to come to earth to die for our sins, but what was the significance of His resurrection? Why did he have to rise from the dead? Jesus’ dying, going to hell, and then rising from the dead shows that Jesus had victory over physical death as well as victory over Satan. Galatians 2:20 tells us that not only was Christ crucified, but that we were crucified with Him. “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.” In other words, when we accept Christ as our Savior, it is He who lives His life through us.

***“Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father, but through Me.’” (John 14:6)***

And now we see the true significance of Easter—not as a holiday, but as God’s solution to replace Satan’s spirit with Christ’s spirit for all men who believe. If Christ had not died on the cross for our sins, we would have no way to have a relationship with God, and we would suffer eternal death. Instead, we all have the opportunity to have eternal life through Jesus Christ.

# UNION: TWO NATURES

To understand union and two natures, we need to first see who we really are.

All people—you me and every person are containers. Like a glass,  a cup,  or a pitcher. 

We are perfectly made and designed to hold something. That is our purpose. 1 Cor, 6:19, 20 says “Do you not know that your body is the temple of the Holy Spirit, who is in you, who you have received from God?” All we are and ever will be are containers...

So, you  , me  , and all people  = a container  to hold something.

The important part of us is what we contain. There are two natures that we can possibly contain. Nature is the “spirit or force that directs, controls and maintains.” (Webster’s Dictionary). The two natures in the world are Christ (the spirit of God/Holy Spirit), or Satan (spirit of error) (Gal. 5:16, 24). When we were born, we all contained Satan and he operated us (John 8:44). It is because Adam and Eve chose to disobey God in the Garden that Satan’s spirit came into them (Romans 5:12). Their choice still affects us today as we are born joined to Satan.

But, because God loves us, He sent His Son Jesus Christ to forgive our sins (John 3:16). If we accept Jesus into our hearts, then Christ

**We only have one function, which is to choose (by**

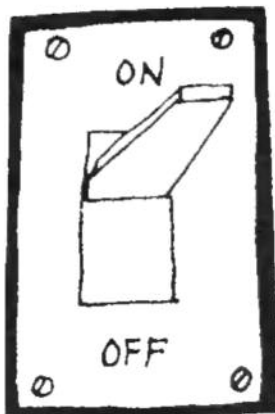
## By Sheryl Trethewey and Dacia Trethewey

Originally printed in *ZNews*, the youth magazine published by Zerubbabel Press. We feel this will benefit readers of all ages.

comes in and Satan is out. Our union with Satan is broken. Then, Jesus Christ becomes our operator, and we are in union with Him (Galatians 2:20/1 Cor. 2:11, 12, 16). The word union means the “joining of two or more things into one.” So, we are joined to Jesus forever (1 Cor. 6:17).

Satan, now outside of us, still lies to us and tells us we have a human nature of our own. He wants us to think that we are “just ourselves” rather than containers for Christ or Satan (Rev. 12:9). Believing this lie is the root of all sin.

It is very important to know that we are not able to operate ourselves. It may feel like “us” and seem like “us,” but it is not “just us” who is in action. We only have one choice which is to believe who we are. Like an on/off switch...we can turn it on or off.



ON = Believe I am in union with Christ and Christ lives His life through me  
(Col. 1:28, Gal. 2:20)

OFF = Believe I am independent or “just me” and Satan can misuse me (in my body and soul only, not spirit)

**believing) who we will be operated by, Christ or Satan.**

# Share **YOUR** Story...

We would love to hear from you!

How did you find our magazine?

Over the years we have heard several interesting and unusual stories from readers about how God has put this magazine into their hands. Sometimes *The Intercessor* turns up in the most unexpected places! We would love to hear your story and share it with other readers.

Please drop us a line by mail:

Zerubbabel Inc.

PO Box 1710

Blowing Rock, NC 28605

Or email:

[info@zerubbabel.org](mailto:info@zerubbabel.org)

(subject: Share Your Story)

ANSWERS TO  
VESSELHOOD AND UNION  
PUZZLE:

## ACROSS

3. TREASURE
4. REIGN
6. TRAVAIL
8. CHRIST
11. PEOPLE
14. CORRUPTION
16. POTTER
17. DWELLETH
18. SANCTIFIED

## DOWN

1. MANIFEST
2. SEED
5. JOINED
7. ABIDETH
8. CRUCIFIED
9. GLORY
10. DISOBEDIENCE
12. TEMPLE
13. INSTRUMENTS
15. UNION
19. ALL

WORD

## Editor's Note

continued from page 5

selves "Why did Jesus have to die?" Bold-print, off-set scripture references guide us through the answer in an easy-to-follow way.

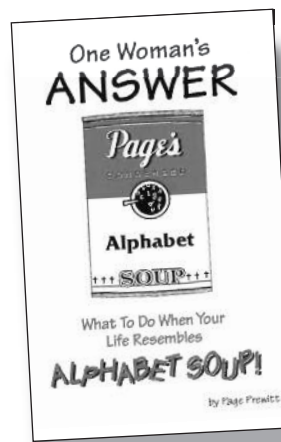
Finally, we highlight another reprint from ZNews, the Zerubbabel Press youth magazine. "Union: Two Natures" is a visually stimulating article, explaining our spirit make-up—who we really are. It will definitely benefit readers of all ages.

Thank you for reading *The Intercessor*. We trust it is God's way to speak to you—wherever you are, and encourage all of you "walking Christs" to speak your words of faith. And as Norman Grubb also says, to "boldly keep counting yourself as kept by Him in you!"

—The Editor

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

**AVAILABLE TODAY AS  
A BOOKLET OR AUDIO TAPE.**

**ORDERING IS EASY!**

**Here are the options:**

**You may mail in your order,**

(see pages 26 and 27)

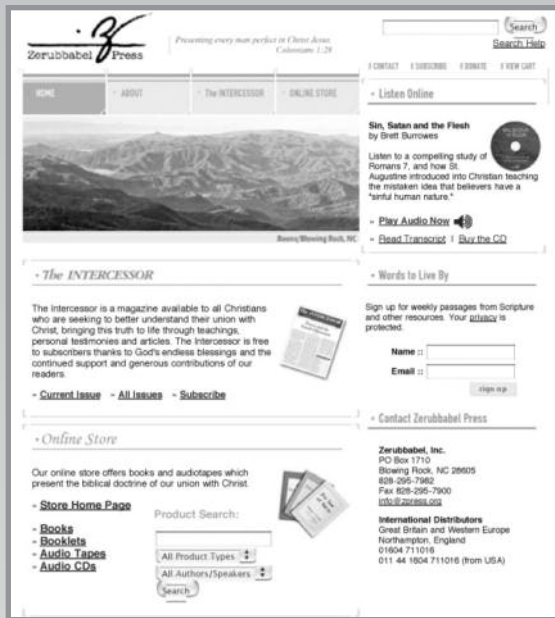
**call 828-295-7982 to order, or  
purchase from our online store  
at [www.zerubbabel.org](http://www.zerubbabel.org)**

Zerubbabel Press



# Zerubbabel Website

[www.zerubbabel.org](http://www.zerubbabel.org)



You can now:

## LISTEN

To audio messages

## PURCHASE

Books, booklets, audio cassettes  
and CDs in our Online Store

## DONATE

To Zerubbabel easily and securely online

## SIGN UP

For weekly devotional emails

## SUBSCRIBE

To *The Intercessor* for free

## READ

Past and current issues of  
*The Intercessor* online

## Dead to sin, alive to God...

Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

— Romans 6:8-11  
(*New American Standard*)

## Words to Live By...

Inner belief must be translated into outer action by “the word of faith.” We confess with our mouth the Lord Jesus. We plainly and publicly state, as our God leads on the suitable occasions, what is our new relationship in Christ. We give Him the glory by “the sacrifice of praise,” that is, the fruit of our lips giving thanks to His name. It is a sacrifice of self to praise and testify to our death and resurrection with Him when we may not feel any different!

—Norman Grubb

## Subscriptions

*The Intercessor* is printed quarterly by Zerubbabel, Inc., and is mailed without charge to anyone who requests to be put on our mailing list. *The Intercessor* is published in Boone, NC, and we shall be glad to place you on our subscription list.

*The Intercessor* is published for about \$10,000 an issue on the Lord's provisions. We have had a generous outpouring of God's gifts thus far and are truly grateful to each who has participated. By faith, we look for the continual outflow of the “word of God” by us.

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

Postage is paid at Blowing Rock, NC.

# Zerubbabel Audio Ministry

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

## NORMAN GRUBB

### Key to Life series:

**As He Is, So Are We**—An overview of 1 John, followed by a discussion of sin in the believer. Baltimore, MD. 1987.

CD, Two discs.....\$10.00  
Audio cassette, One tape.....\$3.00

**Our Uniqueness** (Previously titled Introduction) — Teachings and personal testimony—including an overview of the principles that have guided Norman Grubb's ministry—providing insight into the uniqueness of the Total Truth message and its scriptural underpinnings. Singing Hills, NH.

CD, Two discs.....\$10.00  
Audio Cassette, Two tapes.....\$6.00

**Suffering**—There is no suffering apart from glory, and no glory apart from suffering. Singing Hills, NH. 1987.

CD, One disc.....\$8.00  
Audio cassette, One tape.....\$3.00

**The Meaning of Life**—Who are we? Why do we live? How do we live? Norman details his personal search for the answers to these questions and shares with us how we can know the answers for ourselves. 1970's.

CD, Four discs.....\$14.00  
Audio Cassette, Six tapes.....\$18.00

### Intercession

CD, Two discs.....\$10.00

### The Liberating Secret

CD, Five discs.....\$16.00

### The Ways of God

CD, Three discs.....\$12.00

### C.T. Studd: In the Heart of Africa

CD, Three discs.....\$12.00  
Audio cassette, Two tape.....\$6.00

### Old Testament series:

#### Abraham

CD, Three discs.....\$12.00  
Audio cassette, Two tapes.....\$6.00

#### David

CD, Three discs.....\$12.00  
Audio cassette, Three tapes.....\$9.00

#### Elijah-Elisha

CD, Three discs.....\$12.00  
Audio cassette, Three tapes.....\$9.00

#### Esther-Mordecai

Audio cassette, One tape.....\$3.00

#### Jacob

CD, Three discs.....\$12.00  
Audio cassette, Two tapes.....\$6.00

#### Job

CD, Two discs.....\$10.00  
Audio cassette, Two tapes.....\$6.00

#### Jonah

CD, One disc.....\$8.00  
Audio cassette, One tape.....\$3.00

#### Joseph

CD, Two discs.....\$10.00  
Audio cassette, One tape.....\$3.00

#### Moses

CD, Five discs.....\$16.00  
Audio cassette, Four tapes.....\$12.00

### New Testament series:

#### II Corinthians

CD, Three discs.....\$12.00  
Audio cassette, Two tapes.....\$6.00

#### Galatians

CD, Two discs.....\$10.00  
Audio cassette, Two tapes.....\$6.00

#### Hebrews

CD, Five discs.....\$16.00  
Audio cassette, Three tapes.....\$9.00

#### James

CD, Two discs.....\$10.00  
Audio cassette, Two tapes.....\$6.00

#### First John

CD, Two discs.....\$10.00  
Audio cassette, Three tapes.....\$9.00

#### Philippians

CD, One disc.....\$8.00  
Audio cassette, One tape.....\$3.00

#### Romans

CD, Five discs.....\$16.00  
Audio cassette, Five tapes.....\$15.00

## PAGE PREWITT

**Body, Soul & Spirit**—Understanding how to see ourselves as God sees us. Blowing Rock, NC, 1986. Set of two tapes.....\$10.00

**No Independent Self**—Understanding how Satan's trick works on the believer. Blowing Rock, NC, 1986. One tape.....\$5.00

**Alphabet Soup**—When the ABC's of life are all scrambled up and even saying "who you are" is not working. Blowing Rock, NC, 1987. One tape... \$5.00

**A Pinhole of Light**—A personal struggle to find the answer to life when all hope is gone. Baltimore, MD, 1988, Set of three tapes.....\$15.00

**Powerless Over Life**—Who we are in Christ as it relates to the twelve steps of Alcoholics Anonymous. Kingston, NY, 1987. One tape.....\$5.00

**Choice**—What is it? How does it work? Page answers these questions and explains what true choice really is. Blowing Rock, NC, 1988. One tape.....\$5.00

**Faith Creates a Reality**—To believe into God brings about God reality. Believing in ourselves (just me) is what brings about Satan reality. Cobham, England, 1989. One tape.....\$5.00

**"Life Is Difficult"**—The joy and glory of life is our ability to transcend its difficulties. Poughkeepsie, NY, 1990. Set of two tapes.....\$10.00

**In Simple Terms**—A practical look at the Total Truth and how it works out in daily living. Blowing Rock, NC, 1998. Set of three tapes.....\$15.00

**Spirit: The Real You**—While we are made up of body, soul, and spirit, the only reality is spirit: loving, knowing, and choosing. Blowing Rock, NC, 1999. One tape.....\$5.00

## BRETT BURROWES

**The Basics of What We Believe Bible Study**—An overview of the Total Truth with an emphasis on the "old man/new man" controversy. Blowing Rock, NC, 1995. Set of two tapes.....\$10.00

**The Heart of the Gospel**—How Paul's gospel can make a difference in our lives, as explained in Romans 1-8. Blowing Rock, NC, 1994. Set of six tapes.....\$25.00

**Sin, Satan and the Flesh**—A compelling study of Romans 7, and how St. Augustine introduced into Christian teaching the mistaken idea that believers have a "sinful human nature." Blowing Rock, NC, 2007. One disc...\$8.00

**The Word of Faith and our Mission**—How our faith brings God's word into manifestation. Blowing Rock, NC, 1995. Set of four tapes.....\$20.00

## OTHER SPEAKERS

**Study of Philemon: Scott Prewitt**—Scott explains that as Paul acted as an advocate for Philemon so Christ acts as an advocate for us. Market Harborough, England, 1997. One tape.....\$5.00

**Study of 2 Timothy: Scott Prewitt**—Scott conveys Paul's passion with which he writes to young Timothy, calling upon Timothy to stir up God's gift in him. Market Harborough, England 1997. Three tapes.....\$15.00

**Zechariah 4:6,7: Tom Prewitt**—The vision for Zerubbabel. Singing Hills, NH, 1986. One tape.....\$5.00

**Satan's Lie: "We Are The Problem!"** Tom Prewitt—Tom shares how he confronted this lie in his own life as he recounts the past 18 months of seeming financial disaster. Hopkinsville, KY, 1989. One tape.....\$5.00

**Confessions of a Shrimp Peeler: Sanda Cooper**—Living the life we know to be "Christ as us." Blowing Rock, NC, 1985 and 1986. One tape.....\$5.00

**A Life Transformed: Sanda Cooper**—Recalling her years of growing up and the effect of her mother's alcoholism on her, Sanda shares how she moved from isolation and depression to a life totally spent on others. Lanham, MD, 1989. Set of two tapes.....\$10.00

**God's Plan and How We Fit In: Sanda Cooper**—An in-depth look at who we are and how we fit into God's plan for His creation. Lanham MD, 1989. Set of four tapes.....\$20.00

**Set Free: Fowler Cooper**—What began as a defense mechanism as a child, led to an adulthood plagued by mind games and mental "traffic." Fowler shares what finally broke this incessant pattern and gave him the freedom to live his life. Blowing Rock, NC, 1988. One tape.....\$5.00

To order tapes or CDs, please contact:

**Zerubbabel Press**

PO Box 1710

Blowing Rock, NC 28605

828-295-7982

*Canadian readers:* Tapes and CDs are available at same prices in Canadian funds.

*European readers:*

For price list and to order tapes & CDs, contact:

Marian Kinahan, 35 Ban Na Greinne,  
Craddockstown Road, Naas, Co Kildare,  
Ireland; tel. 00353 45 889381

# The Bookshelf

Title	Author	Size	Price
From Despair To Delight (1990)	Sanda Cooper	Pamphlet	\$ 1.00
Who You Are and Not Who You Thought You Were (1989)	Jackie Ginn	Pamphlet	\$ 1.00
Continuous Revival	Norman Grubb	46 pages	\$ 4.00
C. T. Studd, Cricketer & Pioneer (biography) (1933)	Norman Grubb	241 pages	\$ 7.00
God Unlimited (1962)	Norman Grubb	208 pages	\$ 9.00
Intercession In Action (1991)	Norman Grubb	52 pages	\$ 4.00
Once Caught, No Escape (1969)	Norman Grubb	281 pages	\$12.00
No Independent Self (1986)	Norman Grubb	20 pages	\$ 3.00
Paul's Key to the Liberated Life: Romans 6-8 (1988)	Norman Grubb	40 pages	\$ 4.00
Rees Howells, Intercessor (biography) (1952)	Norman Grubb	263 pages	\$10.00
The Key To Everything (c. 1960)	Norman Grubb	Pamphlet	\$ 4.00
The Law of Faith (1947)	Norman Grubb	212 pages	\$10.00
The Liberating Secret (1955)	Norman Grubb	204 pages	\$ 9.00
The Spontaneous You (1966)	Norman Grubb	128 pages	\$ 8.00
To All Believers... It's as Simple as This (1986)	Norman Grubb	33 pages	\$ 4.00
Touching the Invisible (1940)	Norman Grubb	64 pages	\$ 5.00
Who Am I? (1974)	Norman Grubb	165 pages	\$ 8.00
The Deep Things of God	Norman Grubb	128 pages	\$ 8.00
Yes, I Am (1982)	Norman Grubb	291 pages	\$12.00
Reaching Out Through Conferences (handbook)	Pat Mace	Pamphlet	Free
Alphabet Soup (1992)	Page Prewitt	Pamphlet	\$ 2.00
Life: The What, The Who, The Why (2011)	Page Prewitt	Pamphlet	\$ 3.00
A Lawyer Tells It Like It Is (1990)	Tom Prewitt	Pamphlet	\$ 1.00
The Lame Take the Prey (autobiography) (1968)	Alfred Ruscoe	154 pages	\$ 4.50
The Intercession of Rees Howells	Doris Ruscoe	125 pages	\$ 8.00
The Chocolate Soldier	C.T. Studd	Pamphlet	\$ 1.00
Fool and Fanatic? (excerpts from letters)	C.T. Studd	128 pages	\$ 4.00

For a price list and to order books, European readers contact  
Jon and Kim Langley, 2 Adams Close, Stanwick, Wellingborough NN9 6TQ, England  
Telephone 01933 625246

## ZERUBBABEL PRESS MAIL ORDER FORM

(For U.S. and Canada orders only)

BOOK/AUDIO TITLE	PRICE	QUANTITY	TOTAL
Sub Total			
Shipping (see left)			
Order Total			

*Please use the following shipping rates guide and insert the correct amount at the bottom of the order form:*

If order total is \$1.00 - \$50.99 add **\$3.99** for shipping

If order total is \$51.00 - \$144.99 add **\$6.99** for shipping

If order total is more than \$145 add **\$10.99** for shipping.

SHIP TO:

Name \_\_\_\_\_

Address 1 \_\_\_\_\_

Address 2 \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Tel \_\_\_\_\_

Questions? Call 828-295-7982

Make checks payable and mail to: **Zerubbabel Press**, PO Box 1710, Blowing Rock, NC 28605

You can order direct from our web site at [www.zerubbabel.org](http://www.zerubbabel.org). Payments are handled by PayPal. You do not need a PayPal account.

# *The* **INTERCESSOR**

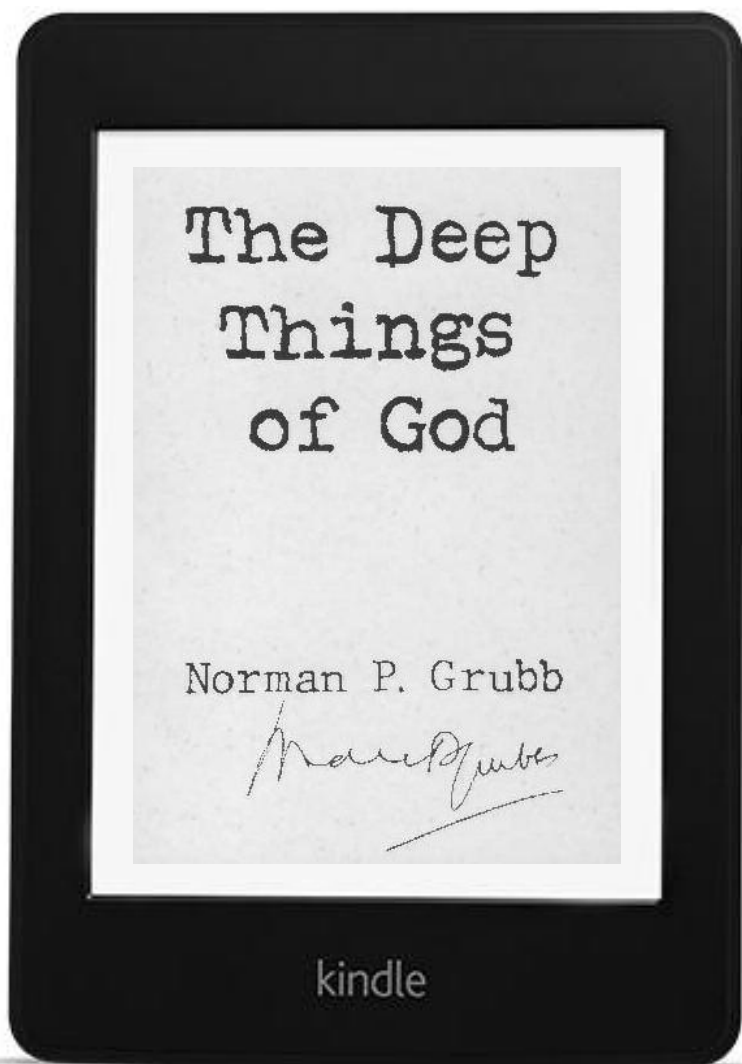
Zerubbabel, Inc.  
PO Box 1710  
Blowing Rock, NC 28605

NONPROFIT ORG  
US POSTAGE PAID  
Blowing Rock, NC  
Permit No. 30

CHANGE SERVICE  
REQUESTED

---

## Available Now on **amazon** kindle



### Great Titles by Norman Grubb:

*Who Am I?*

*God Unlimited*

*The Law of Faith*

*Yes, I Am*

*Once Caught, No Escape*

*The Spontaneous You*

*The Liberating Secret*

*The Deep Things of God*

*No Independent Self*

*To All Believers...*

*It's as Simple as This*

*Intercession in Action*

*Paul's Key to the Liberated Life:*

*Romans Six to Eight*

and

*Life: The What, The Who, The Why*  
by Page Prewitt

*The Intercession of Rees Howells*  
by Doris Ruscoe

**Starting at \$3.00**