

The **INTERCESSOR**

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

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Spirit is the Only Reality

By Norman Grubb

Now I myself, being spirit, am meaningless in relation to others unless I have a means of expressing my spirit-self; and that, in Bible terms, is my soul and body. My soul is my emotions and reason, emotions expressing my spirit-desires, and reason expounding my spirit-knowledge: and of course my body the means of outward contact. The simple evidence that we humans are spirit-selves, expressed through soul and body, is that if I meet a person, I don't say I met a body, but a person, because I caught on to the spirit-self expressed through the outer form.

Now this gives us a human jumping-off point to understanding Jesus' supreme word, when He said to the woman of Samaria, "God is Spirit." There we have it. If God is spirit, then that is all there can be, and all must be spirit. If in the beginning, as Genesis says, there is only God, all must be some form of Him; and we know this is so, because we are taken to the end time by Paul in 1 Corinthians 15, when he tells us that after the last enemy is destroyed, the Son will render up the kingdom to the Father that "God may be all in all." If He is all, then everything must be forms of Him; and "all in all" means He, The All, in all His forms of manifesting Himself.

We understand this from the fact of us humans being spirits. Just as we have

a necessary form by which to manifest our spirit-selves, so He. The universe is He in manifestation. The universe is spirit slowed down to the point of visibility. Paul says that all men have an inner understanding of Him the Invisible "by the things that are made." The visible manifests Him the Invisible, so that "things which are seen were not made

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of things which do appear."

So we are saying one tremendous fact. There is only One Person in the universe. There is only God. The universe is God in manifested forms. We will develop that much more in a moment. But you see the importance. If all is He, we are to learn the secret that Jesus knew so well, of seeing through the appearances to Him the Reality. And

we see the unity of the universe, the oneness of all, which is a present fact to the eye of faith, and is stated in its final form when Paul says that He is going to "gather together in one all things in Christ." That settles it. All is one, and that great day is coming when what now appears separated to the outward eye will be visibly and eternally one in Him. Think of that, not Christ in the universe, but the universe in Christ, proving again that all is one spirit. Even the word universe means one, and Christ's final prayer is on oneness. All through history people have had flashes of this fact of

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unity and it has a great effect on our consciousness when we begin to see through to this oneness now.

In the light of this revelation that the universe is this One Living Person, and everything and everybody is He in some manifested form, whether good or evil, whether positive or negative, this obviously raises some disturbing questions, when we include evil in the everything. This will become clear as we proceed. Suffice to say now that we shall never find the answers to life's problems until

...we shall never find the answers to life's problems until we see Him The Only One in all activity, not two powers but one. Not a dichotomy, but a unity. As Jesus said, "If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."

we see Him The Only One in all activity, not two powers but one. Not a dichotomy, but a unity. As Jesus said, "If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." But the opposite of single is not evil, but double. Why then evil? Because to see double is to see evil. We only have the secret when we see as Jesus did, through all to one—to Him, the Father, including seeing through the devil. Isaiah saw this more clearly than any other writer in the Bible in some chapters such as 45 and 46. "I am God,

and there is none else, I form the light and create darkness: I make peace and create evil."

Of course many times I am asked if I am a pantheist. I am not a theologian, and probably my questioners are not; but I had plenty of Greek in my English school days, and know that 'pan' means everything in the neuter case, and 'theist' of course a worshipper of God. But that is just what the idolatry of Romans 1 was, which lies at the roots of man's ruin—worshipping the creature rather than the Creator. That means calling the thing God. But what we are talking about is seeing through all things to the One of whom it is some form, just as I don't mistake a person's body for themselves; I see through the body to the person of whom it is the outer form. When therefore we humans have returned through Christ to knowing God as the Living One, our Father, then all life becomes worship, because our eyes are opened: we see through everything and every person to their being some wonderful form of Him in beauty, power, shape, texture, color, in nature, in music, in the powers of sight, hearing and thought: though some may be outwardly distorted into ugliness.

But that raises another question of equal importance. If the whole universe is One Person, and what we produce is what we are, what kind of person is He? For the universe must be a representation of its author. Of course we know the answer, but how fundamentally important. John gives it. Jesus made that three-worded statement, "God is spirit." John makes the three-worded statement, "God is love." That is all that need be said. "Is," not "Has." If He is love, then He is nothing but love; and Paul said

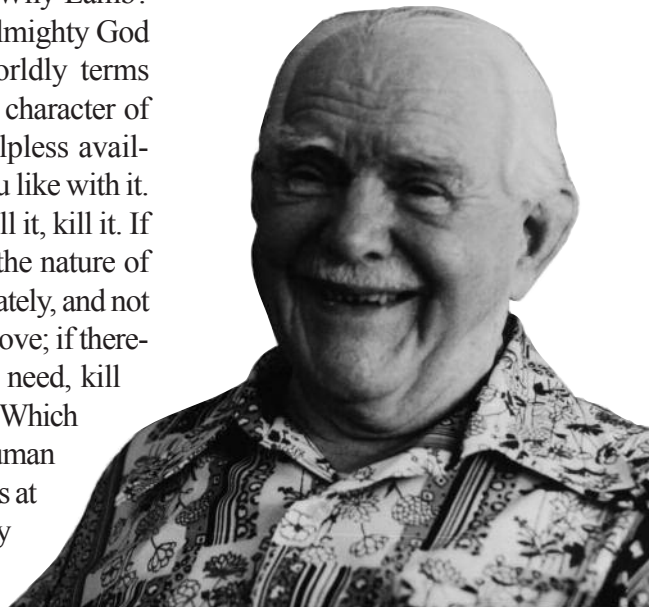
love fulfills all laws of the universe.

And what is love? In a word, love is for others. If I love, my interest and involvement is to meet the other person's need, no matter what happens to me in the course of it. And this is our God of the universe. He is love. He exists for His universe, not His universe for Him. If His universe is fulfilled, He is fulfilled. If it is happy and harmonious, He is happy. That is why He is safe as God. In all human history, because we are self-interested, not other-interested, all those who have power over others turn it to their own advantage. It is they for him, not he for them. That has been the curse of dictators, kings, rulers, tyrants, yes and capitalism—turning what they control to their own advantage. But God is love. It is not the universe for His convenience, but He for it. His pleasure is when we are pleased and satisfied. The final title given Him in the Bible is “The Lamb,” in the book of Revelation. It comes no less than twenty-seven times. “The Lamb on the throne”: “The Lamb is the light thereof”: “The marriage supper of the Lamb”: “Follow the Lamb whithersoever He goeth.” Why Lamb? It seems curious to liken Almighty God to a helpless lamb; in worldly terms ridiculous. But what is the character of a lamb in the pasture? Helpless availability. You can do what you like with it. If it conveniences you to kill it, kill it. If to eat it, eat it. And this is the nature of God, only that He is deliberately, and not helplessly, available. He is love; if therefore to kill Him meets our need, kill Him. If to eat Him, eat Him. Which is precisely what He is in human history, the Lamb slain for us at Calvary. The Lamb eaten by us in His body and blood, as

symbolized in the Lord's supper.

—*Who Am I?*

For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He was the author of many books and pamphlets, a number of which are available through the Zerubbabel 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

No pain, no gain. We've all heard this saying (usually in the context of physical exertion). But have you ever really stopped to think about its meaning? It seems to be a law that people achieve great things by going through difficult, often painful processes. No one ever achieved greatness by sitting comfortably on their couch. No scientist ever discovered anything great without applying themselves to years of study. No athlete ever achieved any great feat without years of physical pain and discipline. No entrepreneur ever launched their business into success without hours upon hours of hard work. These examples are of chosen pain. Yet when it comes to pain and suffering that "happens" to people, many struggle with reconciling it with the existence of a "loving" God. Everyone experiences some degree of pain/loss/suffering in their lives. Some much more than others. Why? What do you believe is God's hand in it? Does He just passively permit the devil to do bad things to people? Well, let's look at the example of God's own suffering. Was it passive that Jesus suffered and died a painful death on our behalf? Certainly not! It was part of God's perfect redemptive design, which produced the salvation of mankind. This issue of *The Intercessor* will teach you to "see-through" to God in *all* things. What do we mean by "see-through"? To see past the outer earthly circumstances, to the God-Spirit reality.

Right off the bat, with our lead article, "Spirit is the Only Reality," Norman Grubb delves into the concept of there being only "One Person in the Universe."

Meaning, *all* is God—so we learn to "see-through" appearances (even the devil) to Him—the All in All!

Our "Q & A" is also right on point, answering our headlining question, "How can I reconcile the love of God with the pain and suffering I'm going through?" And, "What is God's purpose in suffering?"

This issue's "Bible Bedrock" extrapolates on the meaning of Mark 11:20-24, "What things soever ye desire..." The key to this verse lies in the "not doubting" part. In this excerpt taken from the book *Yes I Am*, Norman Grubb again speaks of not trusting your human seeing, but having confidence and boldness to speak the word of faith in the unseen.

Tape Talk, in this issue, is a review of Page Prewitt's audio series "Alphabet Soup." If you are getting your soul/feelings confused with your spirit, this should help unscramble things for you. It will help you "see past" your feelings to the Spirit reality.

Then, in "A Letter From Norman," we see him giving his friend a practical look at our union with Christ. We can be so bold to trust ourselves to live life, because we *know* that it is really *He*. Again, we "see-through" the outer...it looks like *me*, but it is *He*.

Next, throw yourself into this fascinating account of C.T. Studd "From the Mission Field." One can't help but get lost in, as well as inspired by, the story of how Studd came to the Heart of Africa Mission. He endured much pain and hardship, but all to an end. And though Studd couldn't see it at the time, God was preparing His chosen vessel for a great mission for Christ.

"Intercession in Action," also gives account of the losses, hardships, and crises

that Norman Grubb faced in the Worldwide Evangelization Crusade (WEC). In desperate circumstances, he and his peers, like C.T. Studd, were being prepared for greater things. They learned to see past their circumstances to wholly trust the Lord to provide their daily needs. And then, putting their "faith in action," applied what they'd learned to gain an intercession for a worldwide missionary outreach.

Also enjoy a reprint from our former youth magazine, *Z-News*, "Galatians 2:20: Not 'Just Me,' but 'Christ As Me.'" The simplicity of these illustrations capture so perfectly the glorious truth of our union with Christ that we hope readers young and old will benefit from this reprint.

Finally, Rebecca Jane Cooper brings it all home for us in her chapter review from *Who Am I?*, titled "God Determines, Not Permits." This really is a fabulous, thought-provoking article that tackles the hard questions on God's role in suffering. Since the Bible says that God is "all and in all" (Eph. 4:6), that includes suffering too, right? *Nothing* is outside of God and He has a purpose in everything. Again, we must "see-through" to God's purpose and to His solution.

Also, enjoy our Christmas version of "Cross Word," titled "A Savior is Born." And be sure to also check out a personal testimony in Kim Langley's "A New Beginning." Here she shares her revelation on idols in her life and the need for confession, repentance, and faith in a union life with Christ.

We hope that you all will apply what you've learned here—to see-through whatever hardships you face—to God and His redemptive purpose in your life. *He* is the only reality!

A New Beginning

By Kim Langley

In a recent issue of *The Intercessor* was an article entitled “My Pearl of Great Price” by Shay Trethewey.

If, like me, you read that article and thought (gulp): “My pearl of great price is or was something other than Jesus Christ or what He has done for me,” then read on because this is written for you.

You don’t hear much these days about people worshipping idols. When I think about an idol, I think of the golden calf in the Bible that the rebellious Israelites made and worshipped while Moses was away.

However, an idol is really anything that occupies that main place in your heart and is the central aspect of your life that you think about and care about. Whatever your idol is, you use it to try and complete you and fill your life.

An idol could be your job, your house, your money, your relationship, even your “SELF.” It is really anything that comes between you and God. The thing that is most precious to you in the world.

We all have a God sized hole in our life that only God can fill and satisfy. When we try to use these other outer things to fill us, not only is it impossible but it actually destroys our life.

Some form of unbelief is really at the root of all idols we may have in our life because when we believe I am a “just me” and I need/want “X” in my life, we let Satan take control and live out through our members. “And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God” (Romans 6:13). “For the wages of sin is death...” (Romans 6:23).

By trying to fill our lives with what we think we want, we actually bring destruction on ourselves and destroy relationships with others in our life. Only Jesus Christ can fill the hole in our life and when we allow Him to occupy His rightful place in our heart as Lord and Saviour, then we are truly complete.

For me, there came a point when I was ready to admit that my life was not working and that despite the illusion that I had the thing I most wanted, in reality I was miserable and life was a drudge (for it was not really life

but death). So when we reach that point, what do we do?

Of course, we must tell another human being what we have done (confess our sin, one to another). This can seem a scary thing to do and Satan will try to convince us that we “must not tell anybody THAT” in order to keep us captive and subject to his lies.

In my case, when I started to face up to how I was living, I earnestly cried out to the Lord for help and He did the rest. However, honesty was vital in order to shed Satan from my “members” and finally emerge from the nightmare into the light.

This transformation is an amazing miracle by which we are really raised from the dead. “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (2 Corinthians 5:17).

Once we have confessed and repented of our sin, we can claim this scripture as true for ourselves. God showed me a picture of myself like a plant in the ground which appeared to have died completely. All that remained of that plant was a dried up, blackened twig. Then miraculously out of nowhere came brand new shoots out of the ground and a totally new plant sprang up. This new plant grew up and put forth buds ready to bloom with the fruits of a new creation. This is a representation of the fruit Christ can produce through us when He is living freely in us, as us.

That Amazing Grace became reality to me as I came to know “I once was lost but now am found, was blind but now I see.”

The good news is that our old way of life was not an independent “me” living, but was perpetrated by Satan and he carried out his desires and purposes through us. When Christ is in charge He lives out His purpose in us which is love for others, in place of the self-love Satan lived out.

Christ living in us is all about loving and taking care of the needs of others, but God has made us so that having Christ at our centre and Lord over everything else in life is the only way we can be truly satisfied ourselves and have real joy, peace, love and all of the promises of God are fulfilled. Praise God!

Q&A

Question:

I know the Bible says, “In all things give thanks,” but how can I reconcile the love, goodness and care of God with the pain and suffering I’m going through? What is God’s purpose in permitting suffering?

Answer:

According to Scripture, suffering is necessary. Without it there cannot be glory or perfection. It comes to me in a form I don’t like—trials or temptations in spirit, soul or body—which presses me to find a remedy inside myself.

The negative pressing on me is meant to start the faith process in me, by which I leap to an unseen Savior which is the real me. But there is continual suffering, continual dying. Only out of death comes life; that life of Jesus “made manifest in our body” (2 Cor. 4:10). And all of life is built on that death. We accept the suffering of perplexity and reverse the outside inside to find the answer. We always get pulled; it’s good practice. Inside you move back to who you are: Christ as you. You always were—you just forgot.

Question:

What does the Bible mean when it says that we are to share the sufferings of Christ? Why is this necessary?

Answer:

Jesus became as us, being perfected through sufferings as He learned obedience. And now, as our risen

and eternal High Priest, He can operate the know-how into us: “This is how you do it. You go as I did.” You may not like a thing and say, “I don’t like that.” But then you say, “God, You’re in this thing,” and speak a word of faith. Even before the thing is done, you will have the resolution inside yourself. Then out in some form will come the substance. That’s turning suffering into glory, which starts with Jesus inside us.

Paul had that terrific 2 Corinthians list of beatings, imprisonments, starvings and fears—miles of them. He called them light affliction! It turned to light inside him because it was God’s suffering. And then there was his suffering for others, which was his intercession: I “rejoice in my sufferings for you”; I “fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake [We’re the body, of course] which is the church.” (Col. 1:24). Paul called Nero’s imprisonment God’s imprisonment, “I therefore, a prisoner of the Lord...” (Eph. 4:1). That’s strong stuff. He wasn’t in the prison of Nero; he was in God’s Nero’s prison. Out of prison, of course, came the prison epistles and the glory of Ephesians, Philippians and Colossians. But by calling himself the Lord’s prisoner, he resolved his suffering inwardly.

So it wasn’t a Roman jail, it was God’s prison. That’s a wonderful phrase, “Prisoner of the Lord,” isn’t it? And Peter calls our sufferings the sufferings of Christ, which is also a good phrase. “Rejoice, inasmuch as ye are partakers of Christ’s sufferings” (1 Pet. 4:13). Christ’s sufferings! So our sufferings are really Christ’s sufferings—people beating Him about. And we are reminded to rejoice!

Faith Notes

Faith has its reverse form, its opposite is doubt. While it places confidence in one direction, it must vigorously doubt and disbelieve in anything that diverts it from the object of its trust. But what times of desperation a soul goes through when doubt, the negative, is more in the forefront than faith, the positive. Indeed, no man can live in doubt; he must in the end make his doubts his faith, if his personality is not to disintegrate.

—The Liberating Secret

Faith is action: the whole man in action, spiritual, mental, physical... Because it is action, it has certainty, and not doubt, as its motivating power. Faith therefore always has the thing in its grasp or at its disposal that it acts upon or uses. That is faith: the having and using the unlimited resources of God in nature and grace. That is perfect faith.

—The Law of Faith

The needs is the proof that the supply is there, and is merely God's means of conditioning us to be agents of faith.

—The Deep Things of God

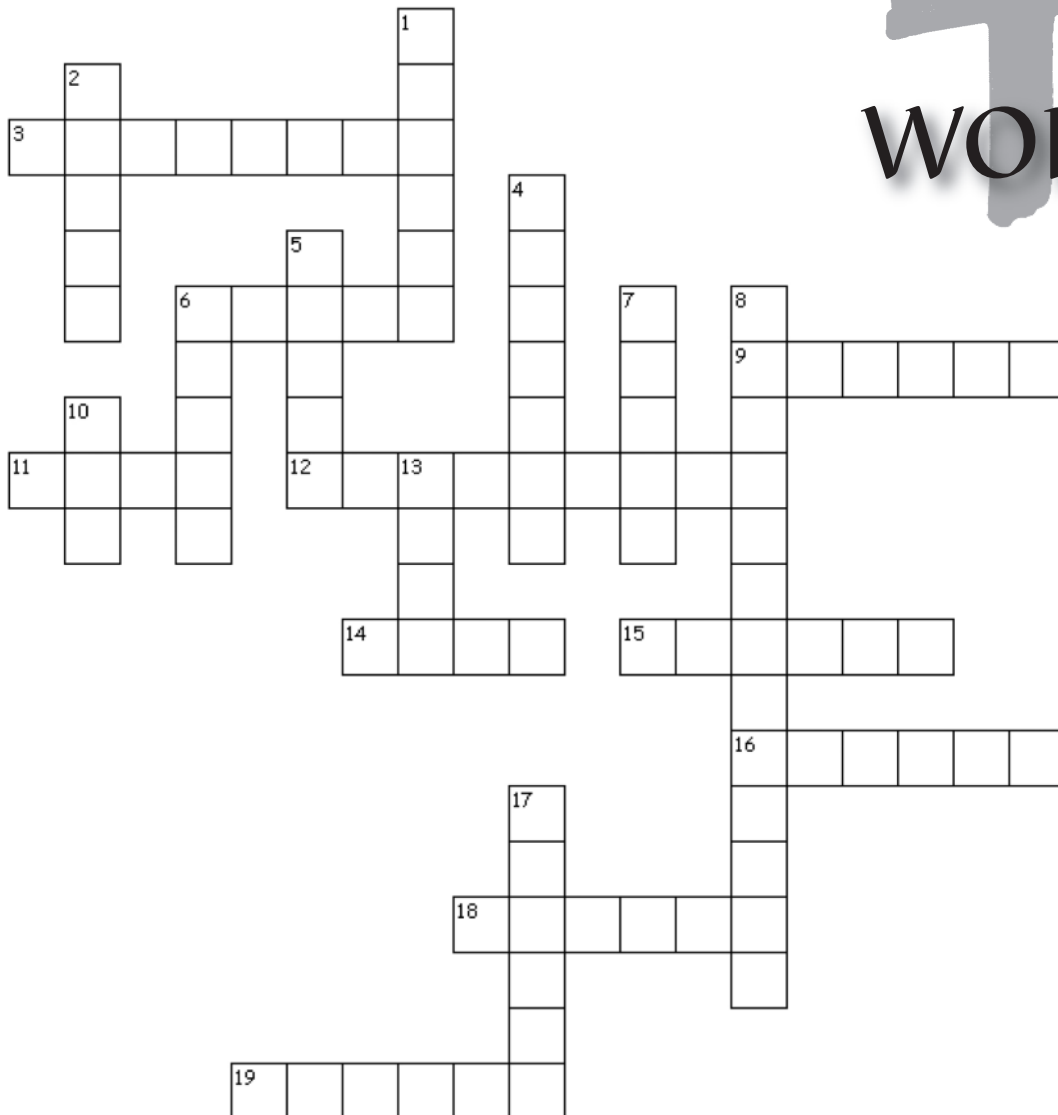
I have found that my only real battle all the time is the inner conquest of faith. If the devil through discouraging appearances can cut my faith lifeline, even for a time, I am really under the weather.

—The Spontaneous You

A SAVIOR IS BORN

At Christmas we celebrate the story of the Virgin Birth, the Angels appearing to the shepherds and heralding God's miracle in Bethlehem, the Baby Jesus wrapped in swaddling clothes and lying in a manger as His mother Mary and father Joseph wonder at this tiny babe whom the angel foretold would save His people from their sins! Yes, the true story of Christmas is God's perfect gift of grace and mercy to us, while we were yet sinners, in providing

his Son to be our Saviour, Jesus Christ. God is infinite Love in that He gave His only Son to become flesh and to live among us, minister to us, die for us and redeem us so that we can have life eternal with Him in heaven! This Christmas and always, let us give thanks for Jesus our Intercessor, without whom we would not know the miracle of Salvation.



See page 22 for answers.

ACROSS

3. There is no greater gift than the one God has given us as told in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever _____ in Him shall not perish, but have everlasting life."
6. The miracle of the Birth of Christ is proclaimed in John 1:14, "And the Word was made _____, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."
9. Matthew 20:28 tells the purpose of God sending His only Son to earth, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a _____ for many."
11. We rejoice that God is grace and love to us in that "The Son of Man is come to seek and to save that which was _____." (Luke 19:10)
12. In Acts 4:12, Peter preached the truth about Jesus Christ our Savior, saying, "Neither is there _____ in any other: for there is none other name under heaven given among men, whereby we must be saved."
14. The coming of Jesus Christ, our Savior, was foretold in Genesis 3:15, "I will put enmity between thee and the woman, and between thy _____ and her _____; it shall bruise thy head and thou shalt bruise His heel."
15. Isaiah 7:14 prophesies the birth of Christ to his mother Mary, "Therefore the Lord Himself shall give you a sign; Behold, a _____ shall conceive, and bear a son, and shall call His name Immanuel."
16. 2 Timothy 1:10 proclaims Jesus is the wonderful gift of God "...but now has been revealed by the appearing of our _____ Christ Jesus, who abolished death and brought life and immortality to light through the gospel."
18. In John 14:6, Jesus said of Himself, "I am the Way, the Truth and the Life: no man cometh unto the _____, but by me."
19. In the 9th chapter, 6th verse of this Old Testament book, the birth of our Messiah is heralded in these beautiful words, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace."

DOWN

1. As the Old Testament foretold that Jesus would come from the House of David and be born in Bethlehem, we read in Luke 2:4-5, "And _____ also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child."
2. We celebrate our Savior's birth as did the angels in Luke 2:13-14, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the Highest, and on earth _____, good will towards men.'"
4. John 17:3 records the words of Jesus, "This is life _____, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."
5. We read in Matthew 1:20-22, God spoke to Joseph when an angel appeared to him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name _____; for He shall save His people from their sins."
6. God's gift to us of eternal life through His son Jesus Christ is wondrously stated 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 _____ of the Son of God, who loved me and gave Himself for me."
7. The angel appeared to the country shepherds, told them not to fear, and gave them the glad tidings, "For unto you is born this day in the city of _____ a Savior, which is Christ the Lord." (Luke 2:11)
8. Isaiah 53:12 tells us that Jesus "poured out Himself to death, and was numbered with the _____; yet He Himself bore the sins of many and interceded for the _____."
10. Luke tells us of the angel Gabriel appearing to Mary and telling her that not only is she favored of God, but also that she will conceive and give birth to a son who she is to call Jesus. Gabriel said to her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the _____ of God." (Luke 1:35)
13. God's gift to us of the saving life of His Son is celebrated in Romans 5:18, "By the righteousness of one the free gift came upon all men unto justification of _____."
17. God spoke of the coming of His Son through His prophet in Jeremiah 23:5, "Behold the days come, saith the Lord, that I will raise unto David a righteous _____, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

GOD DETERMINES, *Not Permits*

A Chapter Review from *Who Am I?*, by Norman Grubb

By Rebecca Jane Cooper

What a privilege it is when the Holy Spirit reveals spiritual truth to us. He does this in many ways: through the Bible, Christian literature, other believers, spiritual conviction, etc. I'm excited to share about a chapter from Norman Grubb's book *Who Am I?* titled, "God Determines, Not Permits," where I've come to a deeper understanding of how God operates, and I hope this review will give you a glimpse of the biblical truths found in Norman's writings.

Why do bad things happen to good people? Why is there suffering in the world? How could God allow this devastation to happen? These are all questions we've either asked ourselves, or we've heard others ask. We answer them with statements such as "We're a fallen world, so while not God's intention, he's allowed these bad things to happen," or "God allows Satan dominion in the world, so Satan's brought about this pain," and I'm sure you've thought or heard of other answers. "God Determines, Not Permits" hit me at my core and turned my understanding upside down as Norman revealed that, just as the title says, God determines, not permits, suffering, pain and devastation.

At first, I had to ask myself, "Really?" Yes, really. We have to re-visit the fact as Norman discusses, that God is all and in all (Ephesians 4:6). Nothing is outside of God; from Him came ALL creation. We see how he establishes pain and suffering in the Bible as necessary, good and right for his people to endure. In Hebrews 2:10 it says "In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering," and 1 Peter 5:10: "After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you." God determines suffering for his people, He has a purpose in it.

"But why?" we may ask. Norman explains that "all sufferings are purposed as redemptive in the individual lives of each sufferer." Suffering is a crucial tool God has us experience in our lives so that we may be mature believers, established in Him and His word, either to free us from sin, or to mature us in our faith. Norman further explains that we focus on our outside circumstances, and believe those circumstances, those sufferings, are

our real problems and that we need relief from them. We are spiritual people, material things are temporal, fleeting, and Norman describes that our “true sufferings are within and not without. They are because we are inwardly committing the fundamental sin of ‘the evil heart of unbelief.’” True suffering is a spiritual condition, separation from God because of sin.

But we’re still suffering in our material world, there’s still pain. What’s the answer? Norman clearly explains that we are to “transfer our believings.” Instead of looking at the thing itself, we see through the situation, the circumstance, to the Supplier. We look through to see God with the total solution to our pain. Even though everything on a physical and emotional level seems impossible, we transfer our believings to the opposite: that God has already met us where we are.

The decision to put our faith in Him lets him through, yet as Norman describes “our believing doesn’t do a thing in itself. God is the doer. God is the one who deliberately put us in this problem situation and thus awakens us to get into faith action.” And we know that by living a life of faith in Christ, we become established sons of God, vessels for His glory and His use.

What does this look like in everyday life? Thankfully, Norman breaks it down in this book so we

may practically apply this truth in our daily life. A devastating event occurs, a loved one dies, or even the daily life occurrences that no matter how many times we encounter them, are trying and difficult. We now have the freedom to put our faith in a simple truth. We look right through that situation, practical need, or whatever, and say, “That is only appearance. That is real on the matter world level, but I’m not really living there. In my real self, my inner spirit joined to God’s Spirit, that need is not real to me. It is not there to me. I only see my God of all supply where my natural eyes see only the

lack.” We transfer our believing. We are meant to have that problem. We are meant to experience that suffering. God is determining that situation to happen in our lives for a redemptive purpose.

“God Determines, Not Permits” is revolutionary. We know and expect that we will encounter hardship, pain, perse-

“God determines, Not Permits” is revolutionary. We know and expect that we will encounter hardship, pain, persecution, devastation in our own lives as well as seeing it in the lives around us. But, we have the answer in a God who isn’t passive and just standing by, but who is actually determining these circumstances.

cution, devastation in our own lives as well as seeing it in the lives around us. But, we have the answer in a God who isn’t passive and just standing by, but who is actually determining these circumstances. It appears to be opposite His character of love, but as we come to understand that our outward suffering is not the real suffering, but only separation from Him is the true suffering, we come to see that God has a wonderful plan for these situations to work in our lives and the lives of people around us.

Letters 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

Dec 22. 1971

Dear Ivy,

You pop in such intriguing questions dear. I think the big final step is from "I do nothing...He does all" to "I do all, because I am He in His Norman (Ivy) form!" Of course bold. But the key is realized unity, then we can forget it and live! You ask about my two years that were between the affirmation of faith of Galatians 2:20 and the realization by inner witness that faith was substance. Faith starts by taking Him, ends by realizing that HE has taken us, and we are done for! That's the key to freedom, isn't it? No, dear, you are free, because you are just your natural self, yet the hidden joke is that it is not really Ivy at all, but Jesus in Ivy's form. You know that. So you go ahead with all that makes natural free living. We had to give up the world while we wanted to hold on to any of it as mine. We gain back the whole world when it is mine to give myself to in love. Then we "have" nothing, yet "possess all things."

Is the life constant you ask? Yes, because HE is the constant One, and He never changes in His unity with me. He is there even in my sins. The only shadows are on my side. So I refuse all condemnations, and if there is rightful guilt through a sin, I replace it with the fact that the sin is not there in God's sight because of the Blood, and therefore not in my sight. You know that, dear one. Do I fall back in to sin? Yes, my dear. I remain a free human. But that makes no difference. Quick sinning, quick cleansing, and the danger is not the sin, but the unbelief which either does not take the cleansing as a fact, or looks fearfully into the future—shall I do it again?—instead of just walking with Jesus NOW. No, darling, I don't believe we fall back in to unbelief, but we are meant to have doubts, just as we are meant to have all kinds of human reactions, because they relate us livingly to situations, and are a springboard for faith that He takes over.

Well, my love, I shall hope that even in your hectic life you can write more on some of these things we are sharing.

Lovingly,

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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

Nov. 24 1971

Joan dearest,

Yes, it is a long time since we've exchanged letters and I was wondering how you are—so I'm so glad to hear.

Congratulations, dear. You are being weaned away from man dependence alright!! God has to get us all that way by one means or another—one real and final death, where Job went, where there's nothing left in the universe except GOD, and what we call evil appearances are really only God-in-disguise, as Jesus saw through at the Cross, not to some devil's activity, but being His Father's determined cup. Glorious!! So you are tasting, dearest, and beginning to drink the cup of liberty in the members of the True Body you have discovered since you were put out from under the cloak of the formal.

Still training days, I reckon. God will open some new door of ministry in a larger way, though you are at present precious occupied where God has put you, and that's all He "gives" us to do.

Fancy you being officially challenged on your "faith" in this "free" country. We keep going as before, by my one problem in this "free" life is the constantly increasing invitations to new folks or return to old. The thing is for folks to find themselves settled in their inner union relationship with Him who is their living bread; then, when hungering no more in themselves, they can be occupied in being "bread for others." As you dear ones are.

Wish I could have a time with you. Hope to be getting around Britain all summer.

Ever lovingly, precious friend!

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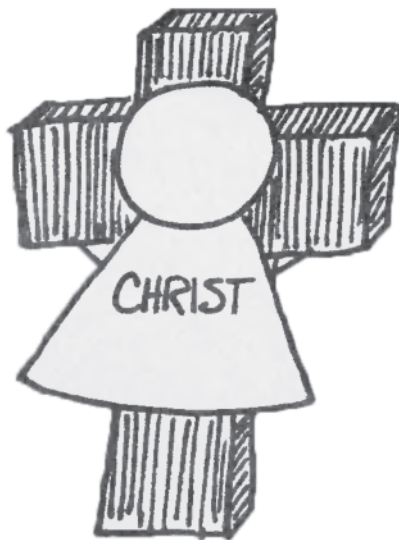
This fun graphical presentation of Galatians 2:20 was originally printed in our youth magazine, "Z News," back in 1994. We so loved it's simplicity and concision that we decided to reprint it for our older readers. No

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

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

I HAVE BEEN CRUCIFIED WITH CHRIST...

Christ died on
the cross



To pay for all the
sins of mankind

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

AND IT IS NO LONGER I WHO LIVES



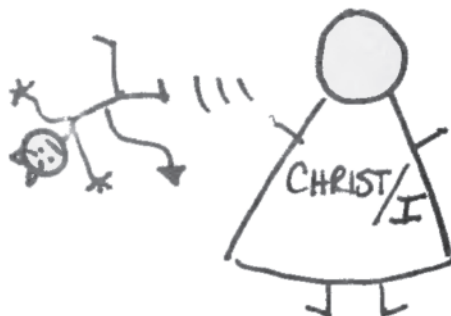
(before I was Christian)

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



WHEN I BECAME A CHRISTIAN

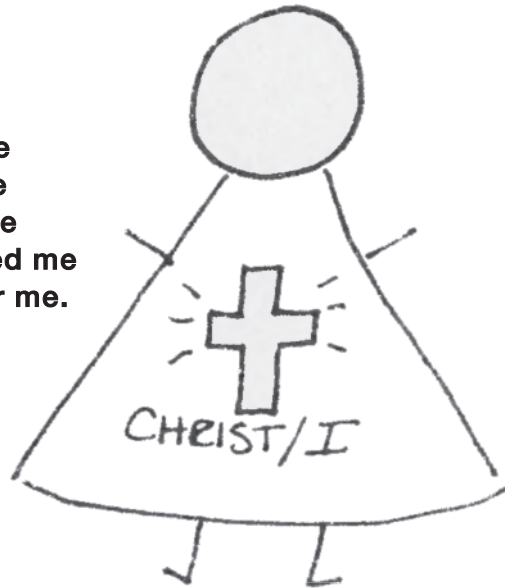
Christ's spirit came
into my heart and Satan's
spirit was sent out forever.
(Romans 5:6-10)



BUT CHRIST LIVES IN ME!

2 Cor. 6:16

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



Romans 6:16, 22

John 15:4, 5

Ephesians 2:4-5

Phil. 2:13

Ephesians 2:22

Phil. 2:13

1 John 4:17

Acts 17:28

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



Day-to-Day

Playing.....



Exercising.....



Living.....



"Tell me, Mr. Studd"

An excerpt from *Christ in Congo Forests*, by Norman Grubb.

"A CHOSEN VESSEL...AN EARTHEN VESSEL...a prepared vessel." That is how God describes His men of destiny. And when He has *them*, He has all He needs. For a work, a mission, an organization, means nothing to God; only men count, men in whom the Spirit dwells.

Chosen... earthen... prepared. There are long and thorough preliminaries in those words. The call...the breaking...the anointing. Then the moment of destiny: "Come now and I will send thee unto Pharaoh," said God one day to Moses, but only after forty years in His training school.

The history of the Heart of Africa Mission, the Worldwide Evangelization Crusade (to give the mission its enlarged title), this "last Crusade to evangelize the remaining unevangelized parts of the world in the shortest possible time," had its starting-point in such a man. Long years of preparation went into his training, mysterious and apparently frustrating at the time, and only perceived in their true perspective as we now look back upon them.

The young man, wealthy, cultured, popular, one of England's cricketing idols, "hears the call, 'Come follow,' that is all." A glimpse of the Saviour, a wave of shame at a first love which had been lost, a humble act of re-dedication, and Charlie Studd arises from his



knees to follow the Lamb whithersoever He goeth, never to look back. First it is the China mission field, and a momentary sensation among the cricket-loving public at this inexplicable renunciation—then oblivion. Wealthy friends turn their backs or soon forget; and

when they hear a few years later that this crazy young man crowns his eccentricities by giving away his fortune, to surprise is added indignation. Ill-health follows, both his young wife's and his own, bringing them back from China. Often there is poverty. They cannot return to China. Years are spent with no clear sphere of labour, some in India, some in the United States of America, some in England. These two seem to be God's castaways. There seems no adequate return for their whole-hearted dedication. What does it all mean?

Desperation point at last is reached. He is fifty-three and a martyr to asthma, she an invalid spending half her day on her bed. A home has been given them in which to spend their remaining days in retirement. Money gone, health gone, friends gone, it was a life that seems to have missed the mark, with only one priceless treasure remaining to them—the glowing heart, a fervent love for their Lord and an undimmed passion for souls of men, which many waters cannot quench.

All a failure? All confusion? The exact opposite. At last God has them where He wants them. Chosen—long ago: earthen—yes, well they know it through years of emptying: prepared—yes, for their weak-

nesses have opened to them the secret of strength; in place of self-reliance it is now God-reliance. Money? Theirs is now the bank of heaven. Health? Christ is their life. Influence? God speaks and it is done.

And so in 1910 there came to C.T. Studd the call to the "ridiculous," to the "impossible"; and he could take it! It was a call to the region which seemed to him the most needy in the world—the heart of Africa: a call which not a dozen people believed was anything but a hallucination: a call which he obeyed alone by setting out on a journey of investigation; and as the boat left port, the "hallucination" surely turned to madness, for he declared in a letter that God now told him "this trip was not merely for the southern Sudan, but for the whole unevangelized world"! To this he added the significant words, "To human reason it sounds ridiculous, but faith laughs at impossibilities and cries it shall be done."

Three years later, in 1913, after his safe return from the southern Sudan bringing definite information of numerous tribes awaiting the Gospel in the north-east Belgian Congo, beyond the southern frontiers of the Sudan, a few more people did begin to see that the foolishness of God is wiser than men, and the weakness of God is stronger than men; and that once again in a "weak thing" He had found His chosen vessel.

On simple, Scriptural lines the new Crusade was founded: on loyalty to God's Word, on childlike faith in His promises for all needs, and on devotion to His pioneer calling, even unto death; and C.T. Studd prepared to return, this time to establish a work in the heart of Africa.

A conversation which he had with a representative of a well-known newspaper, a fortnight before sailing,

will give in his own words something of his plans.

I ventured to become personal, *wrote the interviewer*, and said, "Mr. Studd, you can scarcely class yourself among the young men. Why should you now be starting pioneer work amongst the pagan tribes of Africa?" My friend was aglow with enthusiasm. I felt I ought to 'eat my words,' for I was listening, surely, to a young man, and not to a man of over fifty. 'It is because of the need and out of simple loyalty to Christ,' said he. "In Mark 16:15 I find 'All the world,' and that means ALL the world, and not only England and America.

Someone must go. I belong to Christ. I must go. If

Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him. The heart of Africa is destitute of any Christian agency; then, too, it is a strategic point in the great conflict between Islam and Christ. We must at all costs resist that terrible avalanche of Mohammedanism. Once let these people become Mohammedan and the door of their hearts is locked and barred against us.

What's the use of singing 'Onward Christian soldiers,' and then letting the enemy have it all his own way? What glorious humbugs we are!" "How do you propose reaching these people?" was my next question. "We go by steamer to Mombasa, thence by rail to Lake Victoria, on to Lake Albert, cross the lake to Mahagi, and we shall then be on the threshold of the promised land."

"And then?" "Yes—and then; then Studd's 'wild cat scheme' (as some have called it) will begin to take more definite shape. We shall be quite on our own, and the first thing we shall have to do will be to build a hut. The language will have to be learned and committed to writing. We purpose to

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I belong to Christ.
I must go. If Jesus
Christ be God and
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sacrifice can be too
great for me to
make for Him.***

march in and select a station or centre, and evangelize round about, 'proceeding farther and farther inland, planting other stations as God shall direct and thrust forth the men. The carriage of goods will be so costly that it will be necessary to become largely, or wholly, self-supporting; and this will be done by planting and sowing, and generally living on the country; the land is exceedingly fertile. One luxury will be forthcoming, and that the best—that of a simple life. The discomforts and dangers of a dinner-party will be 'off the slate,' so to speak, but there will be the continual feast of a wholesome and open-air life."

"You seem to be getting back to early methods, Mr. Studd. Those scarcely are the methods which we are accustomed to nowadays. Do you advocate Missionary Societies generally adopting a policy on those lines?"

"No! I am no teacher of my betters, and believe in a man minding his own business. Special cases require special treatment. This is a hard nut to crack, and so has been left untouched. The job would 'break' many a Missionary Society if it were approached on orthodox lines. The difficulty of transport is almost insuperable, and if the usual supplies had to be sent from the home base the financial burden would become almost intolerable."

I fear I still entertained some misgivings, in view of the pioneer party being so entirely cut off from supplies, as we ordinarily understand supplies, but Mr. Studd would have none of it, and made me feel ashamed of my fears. "I am in the happy

condition of being a family man," he said. "Now if I had a loaf and my daughters had none, should I keep that loaf all to myself and leave them to starve? 'The cattle upon a thousand hills' belong to my Father, and He's not going to see His children destitute and forsaken."

"But I suppose, Mr. Studd, there are those who criticize your scheme, or suggest that it is too rash?" "My word, yes, there are indeed! There are those who are in a frenzy to dissuade their friends from joining 'that mad fellow Studd' in his dare-

devil enterprise. They call it a harebrained scheme, and all the rest of it; but after all it is *Christian*, whatever else it is, and if I am a fool I am in good company. My rejoinder, to such as criticize is: 'Half a loaf is better than no bread.' No other Society even contemplates evangelizing these starving people; no other plan is on the market; any fool can criticize, but surely nothing can be worse than knowingly to sit down quietly and make the want of a perfect plan or, flawless organization the cowardly excuse for our denial of the Gospel to these needy souls to whose country God has so wonderfully opened

up the way. Who would not sooner be a rushing fool for Christ's sake than an angel who fears to tread in His footsteps?"

Our readers, *concluded the interviewer*, will not need further argument to be persuaded that Mr. Studd is right. His is an enterprise true to the very genius of Christianity, apostolic both in its inception and execution, and one which will immediately appeal to the imagination of all who pray for the coming of the Kingdom of Christ. Heroic endeavor

"One luxury will be forthcoming, and that the best—that of a simple life. The discomforts and dangers of a dinner-party will be 'off the slate,' so to speak, but there will be the continual feast of a wholesome and open-air life."

such as this is needed in these days to arouse the Church from her slumber. We need to hear the clarion call of modern Crusaders. By lightly touching easy and congenial tasks, the Church becomes enfeebled and unnerved. It is not in tea-parties, and galas, and pleasant comfortable meetings that she finds her strength. The appeal of Christ is to manly and heroic devotion, to daring deeds of faith and love, to danger and sacrifice.

"Shall the heart of Africa belong to the devil or Christ?" added Mr. Studd in a pamphlet which he published just before sailing. "By right it belongs to Christ, bought with His blood, but is now in the hands of the devil! Are we Christians content to leave it so? God forbid! 'Go ye into *all* the world and preach the Gospel to every creature!' But we have not gone to the heart of Africa! Christ has no witness there! To no creature there have we preached the Gospel! Christ made no exceptions! Dare we? Having begun to build, shall we omit to put on the roof? Obedience is the first duty of a soldier. Shall Christian soldiers disobey? 'Ours not to reason why! Ours but to do and die!' Nothing venture, nothing have! Let us go up at once and possess the land. He goeth before us."

"Thank God," he adds at the close of the pamphlet, "there is still something on the earth really worth doing for the Lord Jesus Christ, and license to do it. Thank God there is no reason why the navy and the army should have a monopoly in heroes and heroism, un-

less we Christians basely surrender our birthright. Hear the word of the Lord: Zebulun was a people that jeopardized their lives unto the death, and Naphtali upon the high places of the field.

"The work will not be easy; the conditions of life must be the reverse of aesthetic or luxurious: temptations

"The work will not be easy; the conditions of life must be the reverse of aesthetic or luxurious: temptations will abound: there are sure to be dangers as well as difficulties: the society there will not be of the first water: but the Lord Jesus will be there, and what better company is to be found on earth or in heaven for a Christian?"

will abound: there are sure to be dangers as well as difficulties: the society there will not be of the first water: but the Lord Jesus will be there, and what better company is to be found on earth or in heaven for a Christian? If a man counts his life as of any account dear unto himself, or desires to live many years, he had better seek some softer job. But if he feels that for him the world holds no greater honour or pleasure than to fight for Christ in the firing line, except it be to die for Him in the hottest part of the field, then by all means let him come. If a man has doubts about the Holy Scriptures—which we shall give to the people as soon as may be—or insist on putting fancy interpretations upon them, he had better go elsewhere; for in the heart of Africa at least, a whole Bible, and full and simple faith therein, is of more value than the acutest intellect the world can boast. But if he is proud to be a 'fool for Christ's

sake' and can condescend to fight with the un-notched sword of the Spirit of God, let him come by all means. We ask the prayers of God's people for those who 'go to the front,' that they turn not back nor flinch in the day of battle."

Intercession in Action

by Norman Grubb

The Bottom of the Barrel

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

The available funds were just \$7 (then equivalent to 1.10 British pounds) for each of the 35 missionaries for a month! It was the bottom of the barrel. We were, of course, living by our fixed practice from our beginnings of letting none know our needs but God. Here was ripe soil, indeed, for either a quick collapse or a mighty work of God. I don’t believe we could have faced it but for those lessons on the principles of intercession and faith in action which had seeped into me by my Rees Howells’ contacts.

What then could we do in such desperate circumstances? It was practically starvation level for the workers on the field, our human founder was gone to his Lord, and we two were alone on the home end. Common sense said, and such advice was given: “Find some more stable missionary group and attach yourselves to it!” But we had seen those intercessory and achieving faith principles in operation in Rees How-

ells, so by grace we followed through.

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

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

So we took the step of no longer taking any funds from the mission’s supplies but depending on God alone for all needs. We would leave what came in to be for its real purpose: the field workers. And we have not receded from that position these 60 years, though Pauline has had her sufficiency directly in God’s presence since 1981.

Actually, so low was our faith-concept at the time, that we said to each other, “Surely we shall never have any home workers with us, for who will join us on these same faith standards?” But WEC has well over 100 such home workers, behind the 1200 on the 50

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

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

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

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

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

Expansion and Outreach into Other Fields.

It was now that we began to put faith into action, as in Hebrews 11. It was quite simple. We were four of us with Daisy Kingdom, a Congo mission-

ary on furlough, and our new recruit. We did not rush into beseeching prayer but sat together and said to God in plain words, “What are You up to?” We were not there to express our own viewpoint or concern about our desperate condition, but to discover what *His* purpose was in it.

Back came the answer to my mind. I have always found God’s answers to be by the mind of Christ being in action in my mind (1 Cor. 2:16). That answer was, “What was the commission I gave C.T. Studd when he first sailed for Africa in 1913?”

We remembered that God had said to him that this “trip” he was taking to the heart of Africa was not merely for that region, but for any unevangelized parts of the world! And Studd had added as he wrote this to his wife: “To human reason it sounds ridiculous; but faith laughs at impossibilities and cries, ‘It shall be done!’”

That word coming to my mind challenged us to the same faith. So now we were in a corner! And how do you believe when in a tight spot? The solution was obviously to see how the men of the Bible acted out faith in their crises. So we turned to Joshua, feeling rather like modern Joshuas following our Moses-founder. We were such a small mission—in the one Congo field, with such a huge title, “Worldwide Evangelization Crusade.”

There in Joshua, chapter one, the Spirit gave us the answer, which is still the answer today. God had given Joshua certain instructions about going in and possessing the Promised Land. But how? The conversation with God ended at verse 9. When we got to verses 10 and 11, the light shone in—and it has never gone out.

Blank Check Promises

It said that Joshua commanded the officers of his army to prepare food, “for within three days ye shall pass over this Jordan”—a Jordan in flood—“to go in to possess the land.” *What right had Joshua to say “three days”?* God’s instructions had not specified any time frame. In a flash we saw that great secret.

When we are God’s servants, in His service (which is all life, no matter what our circumstances—Col. 3:17), then God says to us, “Here are My promises, like a blank check. You fill in the amount according to the present need.” We fill in the blank check. Joshua did it by predicting three days in his military assessment.

We saw this now for our missionary commission. It did not apply to the present needs of the 35 workers, for they had already trusted God for their daily needs according to Matthew 6:33. But our commission, as given to C.T. Studd, was for the whole unevangelized world. Fantastic! No wonder Studd said that only faith can laugh at impossibilities.

But how were we to put faith into action? How? By naming our existing need—spelling it out in words to God. Then, though trembling within by the apparent absurdity of it, by *speaking out* the word of faith—that our need was already supplied, and we *said so*. We said it on the given fact that God had supplied it already in the invisible, and we would see it in the visible.

We are told to “have the faith of God” (Mark 11:22, margin). What is God’s faith? We looked at Romans 4:17, and there it was in print: God calling the things that be not as though they are! And the Spirit causing us to believe, with His believing as ours.

So we did the same. We assessed what we would like as a first step forward into peopling the unevangelized world with those who would take them the gospel. Deliberately we said, “ten new workers” in that first year. It was our spoken word of faith.

As we met on subsequent days, we never dared to ask again! We often just laughed at the prospect of those ten coming, called of God, filled with the Spirit, taught in the Scriptures, and with the funds to take them to the field—the first reinforcement to the Congo.

Needless to say, they came: five men, five women and the last one within three days of the end of that year.

More Ambitious Steps of Faith! Into Unevangelized Fields

Having had our eyes opened to the principle of achieving faith, we then proceeded on year by year and need by need. In numbers, those early years, we went yearly from 10 to 15, to 25, to 50, to 75. And with the incoming recruits, we began the launch by faith into new unevangelized fields. This is not the place to go into further details beyond the simple fact that the WEC is now established in 57 fields worldwide, with 1500 missionaries.

Much more thrilling, the new marching army has now begun of our national brothers, from peoples and tribes to whom we first went with Jesus. They are now joining our ranks as “missionaries” to other peoples. There are Brazilians, Japanese, West Africans, Indians and Koreans lining up with us Americans, British, Germans, Dutch, Swiss, Canadians, Australians, New Zealanders, and so on.

By the call of God in 1941, there

was the birth of the Christian Literature Crusade, operating by the same faith and sacrifice principles as we in WEC. CLC now numbers 600 workers in 43 countries at 150 book centers. All literature points to Christ, and sales are in the millions of dollars.

What can we say, but what Balaam was forced to say of God's Israel, "The shout of a King is among them" and "What hath God wrought!" (Num. 23:21, 23). It has been Paul's word adapted to modern conditions: "Whereunto we also labour, striving according to His working, which worketh in us mightily," with "many deaths working in us, but life in you" (Col. 1:29 and 2 Cor. 4:12).

The gaining of this intercession for a worldwide missionary outreach and my privileged part in it as Secretary covered 35 years, from the first word of faith for the ten to the present worldwide expansions. It was the fourth major intercession of my life. Needless to say, it involved many stresses and tensions, sometimes in the opening of closed fields, often in finances, sometimes in personnel problems and losses.

Always there was relearning and re practicing of that fundamental evidence of a Spirit-led calling—that we are loving one another as He loved us. By grace we have continued together. There was the plain commission inherited from C.T. Studd, and what followed for me and my coworkers was intercession in action.

The firstfruit to the altar was the ceasing at the home base to use mission monies for personal needs. Then there were many continual "deaths." We appeared to other societies and churches as a weak, unorganized, "scary" company

of daring men and women. We were even called "modern Franciscans"! Usually we had not great educational backgrounds, no personal funds and not much backing from home churches. However, church backing has much changed now. There was no controlling committee, except the one C.T. Studd called our "Committee Always in Session." This Father, Son and Holy Spirit "committee" (occasionally visited by a fourth, the Devil!) conveyed guidance to us by the open fellowship method.

So deaths worked in us personally and corporately, in the "foolishness of faith." But God enabling us, we went forward; and there has been and still is the gaining of this intercession.

To some extent, we have lived in the glorious condition described in 1 Corinthians 4:9-12:

For I think that God hath set forth the apostles last, as it were appointed to death, for we are made a

spectacle unto the world, and to angels, and to men.

We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised.

Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it.

How I thank God for being given such years of the Royal Priesthood, in the authority of faith and vicarious sacrifice—commission, cost, completion.

—*Intercession in Action*

ANSWERS TO A SAVIOR IS BORN

PUZZLE:

ACROSS

3. BELIEVES
6. FLESH
9. RANSOM
11. LOST
12. SALVATION
14. SEED
15. VIRGIN
16. SAVIOR
18. FATHER
19. ISAIAH

DOWN

1. JOSEPH
2. PEACE
4. ETERNAL
5. JESUS
6. FAITH
7. DAVID
8. TRANSGRESSORS
10. SON
13. LIFE
17. BRANCH



Tape Talk

by Pat Mace

TAPE REVIEW: *Alphabet Soup*

By Page Prewitt

You've heard the truth of your union with Christ; you've believed it; you've taken it as your truth; you know you are not an independent person—just you. But you find yourself in a dilemma. What is the glitch that stops you from living the life of joy and freedom that the Bible promises? What is the problem? What is the mix up that keeps you floundering around?

Many of us have been in this same place with no apparent way out. Saying “that’s not who I am” doesn’t deal with the pile of trash hidden under the rug that quietly grows. I have said those very words, trying to get a quick fix. Did it help? Absolutely not. I was not dealing with the root cause of my sin and unbelief. It was a band-aid that only covered the problem but didn’t deal with the festering underneath.

I love the way Page Prewitt so aptly describes our problem as if we are looking inside and what do we have but a pot of mixed up alphabet soup. You know, the little ABC’s that children love to play with when they are supposed to be eating their soup.

To begin, Page methodically takes us through the basic make-up of a person. Until we understand this, we will continue to be tripped up by the misunderstanding of our soul and confuse it with spirit. We will continue to be tossed and turned by what Satan tells us about our soul. We are

not just spirit and body, our “bugaboos” come from our soul—but not just the negatives; we are robbed of enjoying the positive capacities of our soul, as well.

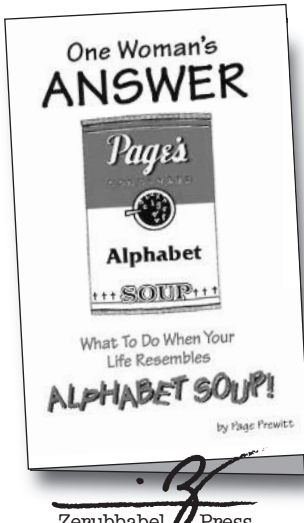
Even though we know that our soul consists of thoughts and feelings, the missing link is how does it work out in our life? You have strong feelings of being confused and you say, “I am confused” and of course, Satan wants your attention to be on your confusion. When someone tells you that confusion is not the point, you then become frustrated and angry because to you, your problem *is* confusion.

To illustrate, Page writes an example on the board: “I am confused.” Your focus is on how you *feel*: confused. You say it repeatedly, you drum it in, you grind it in “I am confused.” All this does is reinforce your confusion. But, wait a minute, you can say, “I feel confused,” which is part of your soul and it’s ok to feel anything. That doesn’t touch the spirit part of you.

Take the personal pronoun “I” and correct it to “Christ/I” and that then becomes the subject of your sentence. As long as you remain focused on the end of the sentence, you’ll never see it; you must refocus your attention to the truth of who you are: Christ/I.

This audio series has many nuggets of wealth for us to discover. Some of the many things Page covers in this talk include: How did Lucifer fit into God’s universe?; How does a person make the switch from a hookup with Satan to one with Christ?; Why is it so important to see other people correctly?; What is the worst thing you will ever find out about yourself? And don’t miss Page’s funny example of illustrating our soul as an impulse receiver.

So, if this has whet your appetite to learn more or you have unanswered questions, please get this audio series and discover how you can get out of the mix-up of the ABC’s.



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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"but I am a worm and not a man, scorned by men and despised by the people"

—Psalm 22:6

A letter to his wife:

"December 20, 1912. Somehow God tells me all my life has been a preparation for this coming 10 years or more. It has been a rough discipline. Oh, the agony of it! The asthma—what has not that meant, a daily and nightly dying! The bodily weakness! The being looked down upon by the world folk! The poverty! And have I not been tempted? Tempted to stop working for Christ! Doctors! Relatives! Family! Christians! Who has not declared I tempted God by rising up, and 'going at it' again? It has not been I, it has been Christ who has carried me through.

"This is a poor weak worm of a creature that God has chosen to put into the fiery furnace and walk with Him, and bring him out gain. And now! Ah, yes, He seems to be pouring health and strength into me, and a burning, consuming desire to live, to live for Christ and men. Glory! Jesus is my chief love and my Chief. And now, Scilla darling, all this separation is for our good; and what is far better, it is for God's glory and Christ's honor. I believe this assuredly: (1) Your health shall be restored. (2) You shall become a bigger firebrand for Jesus than ever you have been, and a far greater power than poor weak I could ever be. (3) Our girls shall be white-hot Christian warriors, and to God be all the glory.

"I think and think, and all upon the same line—a *New Crusade*."

—C.T. Studd

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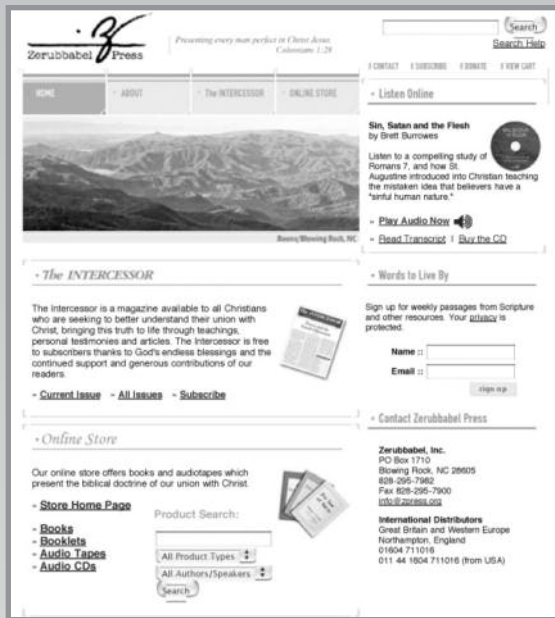
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Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

– 2 Corinthians 3:17-18
(*New American Standard*)

Words to Live By...

The vine and the branch truth emphasizes the indissoluble union of Christ and the believer. We are organically one. One tree, one life; yet in that relationship Jesus underlined the fact that we, the branches, are merely channels of the sap from the vine. A branch is more than a channel, because a branch is alive whereas a pipe is not, and a branch does not absorb and utilize the sap to produce the fruit. It is not entirely inactive, though entirely dependent. But it was the dependence Jesus was pointing to: "Apart from Me, ye can do nothing."

–Norman Grubb

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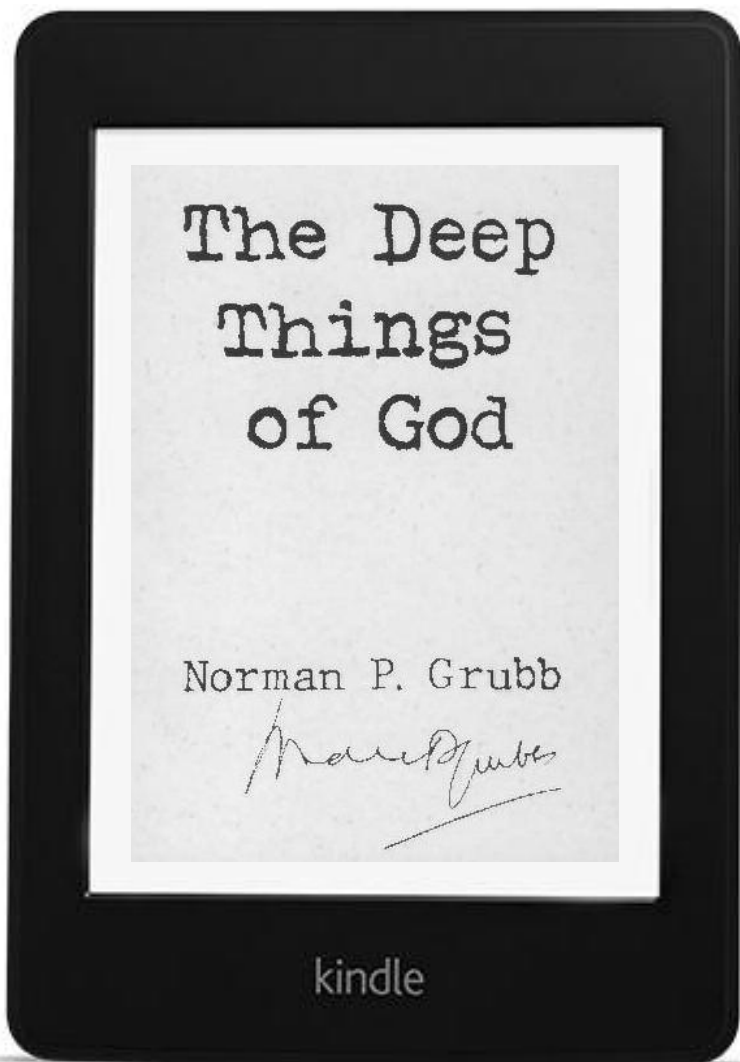
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