

The INTERCESSOR

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

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Foreword to The Spontaneous You

By Norman Grubb

I don't know how I came to make writing on these lines the pursuit of my latter years—but it has been. Moving on in earlier years from seeking and finding the answer to my personal problems, it seemed as if my mind awakened to the need of finding and understanding the answer to “the riddle of the universe,” at least in terms of our human participation in it.

I began to ask three questions: What is life? How do we live it? Why do we live it? And I began to find that there is an answer. With the guide lines of the Scriptures, with the insights of some of the great See-ers in history, Jacob Boehme, William Law, Soren Kierkegaard and others (and sometimes also catching beams of light from the more unorthodox), my first attempt at putting what I saw into writing was an unpublished pamphlet which I called *The Dark and Light Principle*. Perhaps that had more of the fire of first discoveries, though not always in temperate terms. Then followed, nineteen years ago in succeeding years, *The Law of Faith*, *The Liberating Secret*, and *God Unlimited*, all of which are still in circulation. Each has been an attempt at going a little further into sharing with others what have be-

come pearls of great price to me. Some have found *The Law of Faith* clarifying on the subject of how theory becomes experience, others the key to the released personality in *The Liberating Secret*. *The Deep Things of God* has been an attempt

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to dig into the law of opposites, an understanding of which puts so many of the puzzles of life into focus: Blake's “Build a heaven in hell's despair.” To my mind, *God Unlimited* has been the clearest and most comprehensive of all, and should be, as the whole panorama of God and man comes clearer, like surveying a

landscape from a high mountain.

This present book has been written at the suggestion of my old friend, Abraham Vereide, the founder of International Christian Leadership, which sponsors the Presidential Prayer Breakfasts held annually in Washington, and many other like events on state and city levels, with its call to a leadership led by God. (I had the privilege of writing his biography also, entitled *Modern Viking*).

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I seek again in this book to dig down into the foundations and examine the basis of human living, not as a theory but in workable experience. It said in the book of the Acts that Aquila and Priscilla took “a certain Jew named Apollos... and expounded unto him the way of God more perfectly.” I like that. We can leave our the “more perfectly,” but every time I speak with a group or in a public meeting, or talk things over with the hundreds of eager to find the really releasing answer to living free in their private prisons of frustrating circumstances, it is a going over and over again and a further clarifying of this broad, free highway, on which we can drive with confidence, as

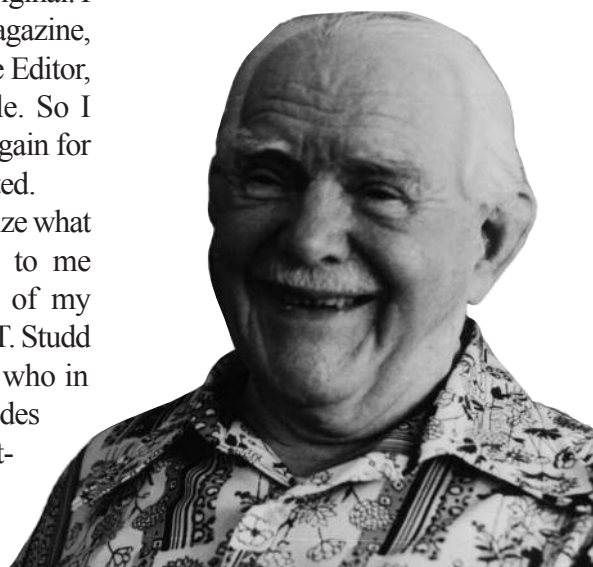
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it were, the automobile of our daily living—and with zest and pleasure, and find the purpose in it not for ourselves but others. That is why I use this title of *The Spontaneous You*. It is not original. I wrote an article for that living magazine, *Christina Life*, and my friend the Editor, Robert Walker, gave it this title. So I asked him permission to use it again for this book, which he kindly granted.

The older I get the more I recognize what I owe to God's priceless gift to me through these forty-five years of my wife, Pauline, the daughter of C.T. Studd to whom I refer in later pages, who in oneness of heart and mind provides the home life which makes writing like this so much easier. I also thank the Publishers Lut-

terworth Press, who have for the past thirty years never turned down anything I have offered them—and that takes faith and grace! And the Christian Literature Crusade who take on the distribution in the United States.

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.



Editor's Note

Those of you who are acquainted with *The Intercessor* know it is a magazine that addresses those who are already believers in Christ. Salvation through Christ is our springboard to launch off into a spiritually advanced message. Our goal is to further you past just knowing you are saved, into a maturity of knowing Christ-in-you/ as-you. In Hebrews 6:1, the Apostle Paul states to the Church, "let us leave the elementary teachings about Christ and go on to maturity." He urges the Church to move off of milk and on to solid food! Many of today's churches seem stuck on reiterating a basic salvation message. Many also preach of the cleansing power of Christ's shed blood, without expounding on the tremendous significance of His body death and resurrection. But, Paul urges us to go on to maturity. Though, of course, never moving away from our elementary teachings, we move beyond them to a more clear understanding of Christ's resurrected life in us. This issue of *The Intercessor* is all about maturing in one's understanding, as God reveals it.

We begin with the "Foreword to *The Spontaneous You*," by Norman Grubb. *The Spontaneous You* was Norman's seventh book published in 1966. In the foreword, Norman first states the three main questions he personally set out to answer for himself: What is life? How do we live it? Why do we live it? He then walks us through his previous writings and the main purpose of each one. Every new book he wrote was meant to share clarifications on what was revealed to him. As he says, "Each has been an attempt at going a little further into sharing with others what have become

pearls of great price to me." He explains that *The Spontaneous You* digs down to the foundations of life, and as he quotes from the book of Acts, expounds the way of God more perfectly.

This issue's "Q & A" section deals directly with the question of changes in Norman's message over the years. We would be more apt to say his message matured. The question is answered by someone close to Norman who reveals that his message changed slightly as he made new discoveries and that he "became clearer with his insight...as he matured..."

"Bible Bedrock" features James 1:2-8, "Count it all joy..." This excerpt from *God Unlimited* provides us with the mature way to look at difficulties we encounter. It presents us the choice we can make to change our believing about temptations and trials, and see them as from God—an opportunity for faith.

Next, in "Paul's Key to the Liberated Life: Romans Six to Eight," Norman takes us "into deep waters" as he dives into the Apostle Paul's theology in applied daily living. Norman, who was led to dedicate a good part of his life studying these three chapters of the Bible, knew there was truth within these texts that others were missing. Thank God he was faithful to search it out and share this "deeper reality" that Paul maintains we must learn about the full meaning of Christ's death for us.

As many Christians are left searching for more answers on how to live a victorious life, so was our next writer of "A Letter From a Prisoner: Finding Freedom Within." His zeal is contagious as he describes his excitement and wonder upon first coming across an *Intercessor* magazine in the County Jail. He found the answers he was looking for, and it doesn't sound like he is keeping them to himself! Praise God.

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!

Then, this issue's "Mission History" provides us with an account of "Rwanda and Revival." It tells the tale of how the effects of the revival in Rwanda were felt in the life of renowned missionary, Edith Moules. The wildfire of revival spread all the way to her own doorstep as she realized the need to examine her own heart. This account goes into great detail to show how revival can work in our own lives as well, through a daily choice to walk-in-the-light.

Most churches today get as far as teaching their congregation to be "more Christ-like." That certainly leaves room for interpretation. Not only that, but in our next feature, "Trying to Be More Like Christ," Elliot Coatney explains how we are not designed to be able to. As many can attest to—as hard as we try, we can't do it. We miss the mark again and again. The only way to live Christ's perfect standard is for Him to do it through us.

Also, please read our feature on "A New Book Publication by Zerubbabel Press." We are so excited to tell you about this new addition to our literary family. Get the inside scoop on this compilation of fascinating stories from the Heart of Africa mission, and what these adventurous pioneers went through to spread the gospel of Christ to even the remotest of places. Then stay-tuned for more details, as this book is a must-read.

Finally, enjoy this issue's "Cross Word" which provides a diverting way to familiarize yourself with scripture on the topic of humility. It is a great reminder that Christ's humility is the "opposite of self-reliance."

We hope you let this message truly take root and mature you in your understanding of Christ's life. Sink your teeth into this solid food.

—The Editor

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amazonkindle

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

The Word of Faith

Jesus said, If I desire a thing, that is all the basis I need for praying the believing prayer. Note His promise: "When you pray, believe that you receive and you shall have" (Mark 11:24). Jesus did not say, what *He* desires, but whatever *we* desire.

The word of faith, then, has its confident basis. I speak it boldly. I say unto the mountain, "Be thou removed." I say God has done such and such in the invisible, and I act on the certainty that it will appear. The only inner enemies I have are my feelings (the soul part of me in contrast to the spirit where God and I are in union). These overwhelm me with the absurdity of saying such a thing. My reason (also part of my soul equipment) gives every proof of its impossibility, which is why

Jesus was constantly saying, "Take no *thought*." I bypass these inner enemies by recognizing that I am in my fixed inner spirit-union with God, where all is stillness and rest (for all power issues from rest). I do not let myself be controlled by the outer voices of my soul disturbances.

If it is some larger issue which is challenging me, as this Briarcrest "miracle," or if it involves others besides myself in some new stride of faith, then we give time enough to weigh up all the circumstances. We examine the pressures which constrain us to consider such a launch of faith. We take note of every indication that God is in it, expect a general unity of conviction (though there may always be a doubter or two), and only then speak that combined word of faith and act on it.

—Summit Living
(Page 284)

Q&A

Question:

Some of Norman Grubb's earlier books do not seem to suggest, like his later books, that before we are born again Satan indwells us. Why is this? Did his message change?

Answer:

Norman Grubb was on a journey discovering the true meaning of the true Christian life in its full reality. He was a pioneer. In other words he tread Biblical truth that as far as I can tell no one had ever delved into before. Many discussed and believed in a Christ in you life (I believed that way). But, and it is a big but, Norman was the first (and the only one I know of) to take the leap of faith and declare that Christ not only indwelt believers but lived his life through them, His created vessels. He put it this way—"Not only Christ in you but Christ AS you." He was maligned and persecuted, as are we his prodigy, for believing and teaching this.

All this is to say he altered his message slightly from time to time to include new discoveries he was making and discarding others that his new ideas surpassed.

Because of this, Norman became clearer with his insight into his Christ in you as you message as he matured past the 1970's. I came to know him after that. In my time he was very clear that we were Satan indwelt before we were born again. We were not in a union with him like we are with Christ, but indwelt. He had a saying—"Always a Satan-I or a Christ-I, never an I-I." Of course we have always belonged to God but due to the Fall we became

lost to him and became enslaved and indwelt by Satan. God does all He can to draw all men unto Himself but will not override the free will he created us with. It takes our capitulation through confession of sin and faith to become His.

You might gain insight to what Norman said in his more mature days if you moved on to his more recent writings—*Who Am I?*, *Yes, I Am*, and the booklet "No Independent Self." If we have never been independent with our own human nature, we have had to be indwelt by one of the two deity natures—Christ or Satan. I can't remember anything of Norman's that denies our being Satan indwelt before we were born again. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Ephesians 2:3).

Norman lived with me for a time and before that we had many, many in-person visits together. We discussed these blessed truths hour upon hour so I am sure that what I tell you is what he was saying and writing in the 1980's and till his death in 1993. I visited him in January of that year and as he reclined in his sick bed, at age 97, he was still proclaiming his "Christ-I, Satan-I" truth to the five of us who were privileged to visit him. I regretted I didn't have a tape recorder.

He was glorified that December and I never saw him again!

Fondly,
Page

Bible Bedrock

“Count it all joy...”

“My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing. If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.”

—James 1:2-8

(New King James Version)

Trials are the normal pressures of life upon us. Right from the time of our new birth, we are told to glory in “tribulations,” which in the original means pressures. All of life is surely pressure. The question is why? The answer is redemptive opportunity. Temptations are for our redemption, trials are for the redemption of others. Every negative situation—this need, this frustration, this catastrophe, these difficult people, this church, family, business tie-up, is the very place where light will shine out of (not into) darkness. They are the negative which has as its polar opposite the positive, as south has its north. It is a dialectical relationship, where the two are related to each other, belong to each other and fulfill each other by being the opposites of each other. Need linked to supply, weakness to strength, problems to their solution, and the rest. This is what turns life into adventure; but it is the adventure of faith—not of sight. Disasters, disappointments, shortages don’t look like adventure; but it is the same old story. This life is repetition, the repetition of faith. The world which lives on the surface of things must always have novelty, for repetition is sameness and sameness to them is boredom. Children of the kingdom within never have boredom, for the same daily activities are always new; for they are God appearing in new guise for new ventures of faith. The sensational novelist always makes a lot of courtship and marriage; it is something new. A serious writer will examine how forty years of married life work out, for he knows that real life is repetition. Can every day have the freshness of the honeymoon? Yes, every day with Jesus is new, and therefore new with one another.

How can this be? By handling our circumstances in the same way as we handle ourselves or our temptations. We move back from appearances to reality, from the external to the internal. Who puts us in this situation? Man? Devil? Our own foolishness? Our own disobedience? No, that is not taking it far enough. The Bible makes it plain that God as purposively sends the unpleasant as the pleasant. No reader of the Old Testament, or of the comments

made on God’s foreordination in the New, can call that in question. God’s will and its outworking in our lives is not permissive, but determined. That makes a decisive difference to our outlook. When even Satan is only God’s agent, and evil men only fulfilling His foreordained plan (Acts 4:27, 28), then we can start off by praising God for adversity, and counting it (not feeling it) “all joy when ye fall into divers trials.” That means we have transferred our attention from the situation and our natural dislike of it, to its underlying source, and we only do that by the act of faith. So we are back again to our familiar friend—faith in the absurd—that adversity is prosperity in disguise; and the assaults of Satan, or “the slings and arrows of outrageous fortune,” or the contradiction of sinners, when our eyes are opened, are Christ walking to us on the waters.

Paul calls that “always bearing about in the body the dying of the Lord Jesus,” and being “always delivered unto death for Jesus’ sake.” That means that we are accepting unpleasant situations or daily pressures rather than resisting them, even as Jesus accepted Calvary; indeed, that it is He Himself in us continuing His death-process—“the dying of the Lord Jesus”—in our daily lives. This is nothing to do with the death relationship we have with Him in His once-for-all death to sin, which is never to be repeated in Him or us. That death was for our deliverance. These daily deaths are for the deliverance of others through us. That was the death of the old man. These are the daily deaths of the new man. It is not wrong that we dislike difficult situations; it is merely human. But these are deaths to our human reactions. We deliberately accept these things as ways in which God, not Satan or man, is coming to us, and therefore all we can do is to give thanks. “I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”

—God Unlimited
(Pages 96-99).

Faith Notes

"Faith makes something real to me, though it may have been real all the time and real to others. Faith is my individual freedom, my autonomy as a person, to attach myself to what I want, to what is available, and what seems reliable. Therefore behind faith is specific desire.

—Who Am I?

"The Bible simplifies sin when it makes the bare bones statement that everything not of faith is sin (Rom. 14:23). Or to put it another way, all unbelief is sin. (Unbelief means that we do not believe what God says about us—that as Christians we are joined to Christ, and He is one spirit with us).

—"Life: The What, The Who, The Why"

"But now we have to watch out. Once fact is a fact, we have to avoid all temptations to look and see if it has happened! Which of course is really doubting the fact."

.....

"What I am not, God is; and God is not at a distance, we are joined—one Spirit. He is my Other Self."

--The Spontaneous You

"The secret is always replacement. We don't work hard at pushing darkness out of a room. We turn our backs on the darkness and switch on the light—where is the darkness? We transfer our attention from the negative to the positive. That is the secret. Not resistance, but replacement."

—The Spontaneous You

THE HUMILITY OF CHRIST: THE OPPOSITE OF SELF-RELIANCE

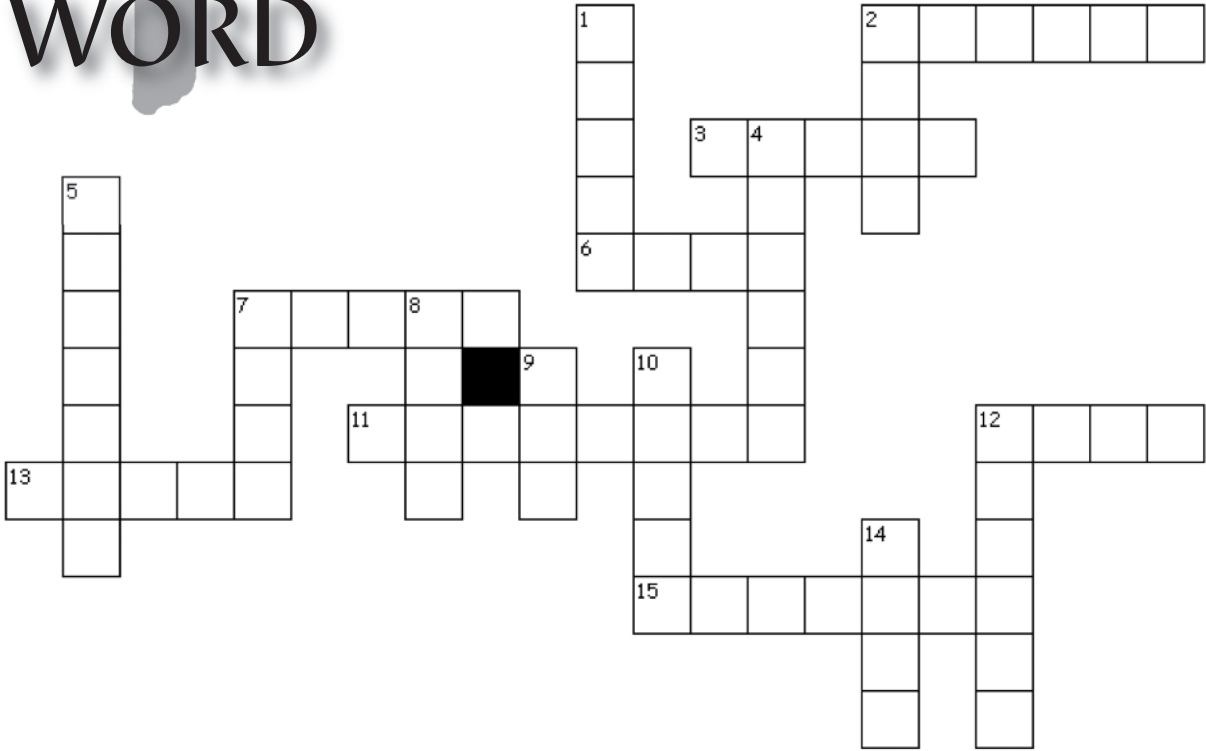
“...Christ Jesus, Who, being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness, and being found in appearance as a man, He humbled Himself and became obedient to death – even death on a cross!” (Philippians 2:5-8)

Christ’s life as shown to us in scripture is the ultimate picture of humility. Even though He is God, He “made Himself nothing” because it was the will of His Father. Time and again in the Word, Christ’s obedience and faith clearly show that it is IMPOSSIBLE to trust God with our lives if we have any belief in Satan’s lie of self-reliance. As we look at these scriptures and the words of Jesus, Paul and

others, we see God’s truth about humility, faith, pride, obedience, and more. We are reminded that only Christ can live a life of true humility and obedience through us, as we are sinners, and apart from Him, “there is none righteous, not even one.” Praise be to God for His Son’s humility, obedience and death on the cross to deliver us from sin!



WORD



ACROSS

2. Proverbs 11:2 tells us that, "When pride comes, then comes dishonor, but with the humble is ____."
3. In Matthew 18:4, Jesus says, "Whoever then humbles himself as this ____, he is the greatest in the Kingdom of Heaven."
6. Isaiah, the prophet, sees his sinfulness when he cries out, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the ____, the Lord of Hosts." (Isaiah 6:5)
7. In Galatians 6:14, Paul says, "But may it never be that I would boast, except in the ____ of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world."
11. Jesus warns against pride in Luke 17:10 when he says, "So you too, when you do all the things which are commanded you, say, 'We are ____ slaves; we have done only that which we ought to have done.'"
12. In 2 Corinthians 12:10, Paul exemplifies humility when he says, "Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake, for when I am ____, then I am strong."
13. Peter writes to persecuted Christians, "...clothe yourselves with humility toward one another, for God is opposed to the proud, but gives ____ to the humble." (1 Peter 5:5)
15. Jesus spoke to a crowd, "Do not be called leaders, for One is your Leader, that is, Christ. But the greatest among you shall be your _____. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted. (Matthew 23:10-12)

DOWN

1. When Abraham pleads for God's mercy on Sodom, he humbly cries, "Now behold, I have ventured to ____ to the Lord, although I am but dust and ashes." (Genesis 18:27)
2. The prophet Micah calls Israel and Judah to repentance when he says, "...what does the Lord require of you? To act justly, and to love mercy and to ____ humbly with your God." (Micah 6:8)
4. In his letter to the Romans, Paul warns, "Do not think of yourself more ____ than you ought, but rather, think of yourself with sober judgement, in accordance with the measure of faith God has given you." (Romans 12:3)
5. Paul humbly writes to Timothy, the young minister, "Christ Jesus came into the world to save ____, among whom I am foremost of all." (1 Timothy 1:15)
7. David speaks from a humble heart in Psalm 8:4, "What is man that You take thought of him, and the son of man that You ____ for him?"
8. At the Lord's Supper, Jesus washes the Disciples feet and then speaks to them of humility, "Truly, truly, I say to you, a slave is not greater than his master, nor is one who is ____ greater than the one who ____ him." (John 13:16)
9. Paul warns the Corinthians against the lie of self-sufficiency in 2 Corinthians 3:5, "Not that we are adequate in ourselves, to consider anything as coming from ourselves, but our adequacy is from ____."
10. Jeremiah 10:23 says, "I know, O Lord, that a man's way is not in himself, Nor is it in a man who walks to direct his ____."
12. John the Baptist spoke humbly of His Savior, Jesus, "It is He who comes after me, the thong of whose sandal I am not ____ to untie." (John 1:27)
14. In Mark 9:33-35, we read about the Disciples arguing over who will be greatest in the Kingdom. Jesus knows this and, "Sitting down, Jesus called the Twelve and said, 'If anyone wants to be first, he must be the very ____, and the servant of all.'"

A New Book Publication by Zerubbabel Press

by Sandra Cooper

We at Zerubbabel Press are excited to tell you about a new book that we are working on. After reprinting seven of Norman Grubb's books (*Who Am I?*, *The Law of Faith*, *Yes I Am*, *The Spontaneous You*, *The Liberating Secret*, *The Deep Things of God*, *Once Caught, No Escape*—available from us or Amazon and on Kindle!)

we are assembling selections from his older out-of-print works to tell the story of the Heart of Africa Mission, which later became the Worldwide Evangelization Crusade, or the WEC. Subscribers to *The Intercessor* may have read excerpts from some of these books through the years. They detail the history of C.T. Studd's call to Africa and those courageous souls who were inspired by his sacrifice and fervor and followed after him. Though middle-aged and in poor health, he went against his doctor's advice and family's desires, and set forth in 1913 for the Belgian Congo with one young man of 20 as his only companion. Here is a taste of what the British public read at that time from an interview he gave:

"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 over fifty. 'It is because of the need and out of simple loyalty to Christ,' he said. 'In Mark 26:15 I find: 'All the

who are in a frenzy to dissuade their friends from joining that 'mad fellow Studd' in his daredevil 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 the way. Who

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

Studd's holy boldness and cheek, his humor and intrepid spirit, sets the stage for one of the great pioneer advances in missionary history. And history it is, as one after another men and women—cut from the same cloth as C.T. himself—follow after him: Alfred and Edith Buxton,



Tedworth House, Wiltshire, the home of C.T. Studd's boyhood. (Inset: C.T.'s home/hut in the heart of Africa in later years.)

world,' and that means ALL the world, and not only England and America. 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.'

"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

Jack Harrison, Edith Moules, Fenton Hall, Norman himself, not to mention the countless African Christians who developed the native church and overcame nearly unfathomable paganism. These are names unfamiliar to most; they are not famous in the world's eyes; but when you read of their labors in unbelievably difficult circumstances as they battle demonic darkness and their faith that moves mountains unknown to us in twenty-first century civilization, you will come to know them. You will surely not forget them, as they learn languages and translate Scripture, fight disease, build villages and clinics, trek hundreds of miles, and bring Christ's saving Gospel to a region where it has never been heard. They make us both laugh at the ridiculous and weep at the pain they bore. Funny incidents will sit alongside tragedy, and Norman's vivid descriptions of life in the heart of Africa are unforgettable.

These soldiers of Christ have feet of clay, and the honesty with which they confess their own unwillingness or pride or selfishness is a model for us. They each come to their own "Calvary," God-designed specifically for them, but what fruit blooms forth from their death! Re-

vival of both the people and the missionaries and a team of African evangelists who surely have descendants sharing the Gospel today in the same foreign fields.

sion. Norman shares some touching and humorous events that resulted, but more importantly, he lays down a standard that WEC stands to this day.

The WEC was rebuilt—after what appeared to be disaster after Studd died—and expanded by this same faith principle: "calling the things that be not as though they are." You will read the story of "the ten," "the fifteen," and "the twenty-five," and how Norman's understanding of faith underwent a transformation, which he has passed down to new generations of missionaries, and to us today.

It has been a real joy working on this new venture for Zerubabel Press. Norman Grubb, as any who have read his books will attest, is able to put fourth dimension metaphysical truth into understandable sentences. In these excerpts for his older works his love and respect for C.T. Studd, his father-in-law, and his fellow missionaries, glows throughout. He paints

a picture of missionary life that has all but disappeared from the earth, as more and more of the lost have been reached with the Gospel and communication is almost



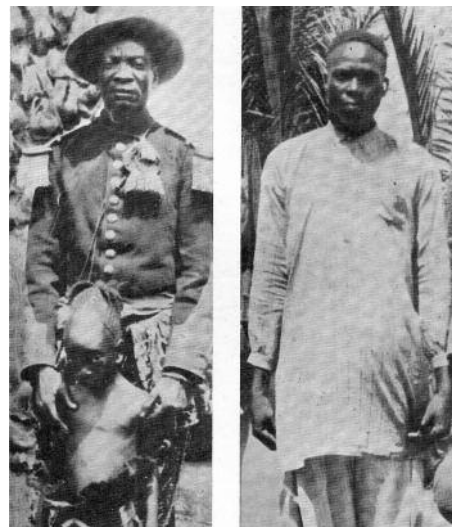
C.T. Studd and Alfred Buxton. Fellow pioneers.



Edith Moules with her nurses (each one diploma'd by the Belgian Red Cross).



Norman Grubb and Pauline Studd on their wedding day, November 24, 1919.



A study in contrasts: A chief near Nala, and Sambo, the first Nala Christian.

Norman tells of his call to join Studd in Africa and later to take over the Mission at the home end in London. The WEC today is the same faith mission it was then, and that is thanks to the courageous stand taken by Norman and his wife Pauline, to send all financial contributions to the missionaries on the field, and trust God alone for their own provi-

Paul's Key To The Liberated Life: Romans Six to Eight

By Norman Grubb

I will assume that we are already born-again knowers by God's Spirit (Rom. 5:5). As confessed sinners, in our guilty and lost condition, we found "peace with God" through Christ, who was "set forth as a propitiation through faith in his blood" and "raised again for our justification" (Rom. 3:25; 4:25; 5:1, 5, 10).

Now we come to the practical question of Romans 6:1, as up to date today as when it was first posed. Is there as sure a provision for daily consistent and holy living as for having the past blotted out? "Yes, surely," says Paul. "Don't you know that is all part of the gift of a full salvation?" So in these chapters he begins to explain himself, and we will follow along.

INTO DEEP WATERS

Paul starts by taking for granted that his readers have a deeper quality of spiritual understanding than most of us today had at our new birth. "Know ye not," he asks, "that when our Lord Jesus Christ hung on that cross, He represented us all, and therefore His dying there means you and I died there?" Water baptism—our being immersed beneath the waters and lifted out again—is a symbol of the fact that when He died on the cross and was buried in the tomb, by faith we died, were buried and then were raised with Him (Rom. 6:3-4). And as the Holy Spirit entered the resurrected Jesus' body, which represented all of ours, the same Spirit entered us, delivering us from Satan, whose sin nature had entered our bodies and taken us over at the Fall (Rom 6:5-6).

Therefore, we have died in Christ's death to the indwelling and operation of Satan's nature in us: we are "dead to sin" (Rom. 6:7-11). Sin, however, isn't dead to us as an operating power in our world, and thus we experience its pressures on us. But in our bodies we have died to its false claims to be still dwelling in us and thus expressing its self-for-self nature by us. Equally, the same Spirit who raised

Christ from the dead is dwelling in us and living His quality of other-love by us. Thus, we are expressers of God's holy nature, just as formerly we were expressers of Satan's sin nature (1 John 4:4, 6).

So, Paul says, "based on the historical fact that Christ settled the sin question once for all (Rom. 6:9-10), we now reckon ourselves dead to sin and alive to God" (Rom. 6:11). We therefore no longer yield ourselves as agents of that self-for-self sin nature, but as agents of God's other-love nature. This is strong meat, packed into a few sentences. But does it really work out in our lives?

A STARTLING STATEMENT

A much deeper problem needs to be solved in order to make workable the life of being dead to sin and alive to God through Christ. We must be dead to Law as well as to sin. But why? Is not the Law a safe-guard to keep us from running into loose living? "No," Paul maintains. "You have a much deeper reality to learn—that you have no independent human self that keeps or doesn't keep the Law. You are really just a slave to the deity who owns you, and it is his law you keep."

Paul slips in a statement here which sounds startling, but which turns the key in the lock for us when we know it. "Sin shall not have dominion over you," he states, "because you are not under law, but under grace" (Rom. 6:14). But what does that mean?

Many would ask, "Is not the Law the standard for right living, announced by Moses in those Ten Commandments and demanded of us by God, with the penalty of judgment and wrath if we disobey it? Is not the Law the means by which God exercises His control over us and by which we endeavor to live? Obviously we would go wildly into lives of self-gratifying license if the conditions of the Law were removed."

But this is our vast error. We have been under the Satanic delusion of being independent selves who can and must respond to Law. And while we think this, we are actually still slaves to Satan, who compels us either to try to fulfill or to resist God's laws, thereby obeying his own law of sin and death. So the more we think we should obey God's Law, the more Satan is aroused to make us break it. And we shall always have this problem while we blindly think we are independent selves who can keep the Law.

THE GREAT DECEPTION

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

We who are saved admitted our sins in their outer forms and received forgiveness and justification through our Lord Jesus Christ and the new birth of the Spirit. But we were still too blind to recognize the depth of Satan's deceit in us. We thought that as saved and new creations in Christ we could still take a share in managing ourselves.

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

UNDER NEW MANAGEMENT

In order for us to learn this indwelling principle to its depths, Paul challenges, "Just try to keep the Law, and you'll find the very opposite occurring. You have been a slave to Satan and sin and are now a slave to Christ and His righteousness. *But that change of owner and indweller doesn't truly lay hold of you in its reality while there remains some sense of self-relying self in you as if you are not just a slave.* So just try to keep the Law and live the Christian life; and you will find you can't, because there never was a 'just you.'"

Your trying is really the remnant or Satan's deceit on you that you are an independent self. Then you will respond to his sin controls and fall on your face in your failures to keep the Law; and that failure will at last expose to you this lie

that you can act and respond independently. There is no such thing. Your "I can" is still Satan having his lying hold on you.

Then at last it can become real to you that Jesus' dying for and as us, and His rising by God's Spirit for and as us, means a change of ownership. But we never did own ourselves. Satan owner is out for keeps and Christ owner is in for keeps. Now we just know we are Christ-managed, never self-managed and no longer Satan managed.

The outer law is now meaningless.

We are dead to it because our "I" is solely the expresser of God's life; and He operates His laws and nature spontaneously in us, by us and as us. That is our answer to every false claim in this Satan infected world that Satan has a hold on us. Christ in us is our law; and He fulfills it by us, just as Satan used to fulfill his by us. Satan is out for keeps, Christ is in for keeps, and now we can actually live what we said we do live in Romans 6:11—dead to sin and alive to God in our Lord Jesus Christ (Rom. 6:11).

We have been under the Satanic delusion of being independent selves who can and must respond to Law. And while we think this, we are actually still slaves to Satan, who compels us either to try to fulfill or to resist God's laws, thereby obeying his own law of sin and death.

RELEASED FROM A PRISONER

Finding Freedom Within

Blessings in the name of our Lord and Savior Jesus Christ. What a blessing it is and was to hear from you. For many years I've been hoping and searching. I am now 49 years of age and as far back as I can remember I've been seeking to know more of Him our Lord and Savior. I've always known him! I've always known Jesus Christ as Lord and Savior. For many years now doubt had begun to hold me. You see the message I am learning from Zerubbabel is only confirmation of what His Holy Spirit placed in me from the very beginning. Do you realize how long I've been waiting on this moment? Do you know how hard I've searched? How many doors I've knocked on, just to have them shut in my face because no one comprehended the questions I was asking? I thank our Lord and Savior for Mr. Grubb. I thank Mr. Grubb for not losing hope the way I did as a kid. My goal is to walk head on into my calling, my purpose. You see I am a firm believer that once our heart becomes right towards our Heavenly Father (and just as MR. Grubb says--this is brought about through a crisis) it obligates Him to bring people, places and things into our life that is conducive to His will and purpose for our life in this life and the life to come. I've just come out of my last crisis. And while housed here at the County Jail I noticed this blue and white magazine, The Intercessor Vol 23 No 1: Prayer and the Fourth Dimension. After scanning the front page chill bumps ran through my body. What is this?!!!! Oooooohh! Ahhhh! Wooooow! Were the words coming out of my mouth. There also were "I knew it!" and "Lord that's what you were showing me." Mr. Grubb took what Christ gave him and shared it. I buried mine in the

earth.

After reading the magazine I couldn't wait to share this truth with the other men and to show them how our Heavenly Father operates. Everything we had been studying for weeks was covered again in your magazine and it blew the men away! I promised them that I would write to you and ask for more magazines and study books. I also ask the group to remain as a group also as not to put such a heavy financial burden upon Zerubbael in sending everyone books. We are told to be good stewards with what he entrusts to our keep. No, there is no Pastor, just hungry men on fire for Jesus and His truth and looking for the True Vine. When I read your magazine I had to share it with the men. Your magazine confirmed everything we studied. I am now reading Mr. Grubbs' book that you sent to me "Who Am I?" Wow!!!!

There is so very much I would like to share with you, but now is not the right time. I know what His thoughts and plans are for me and they are ALL GOOD!

Sincerely in Christ.

Anonymous

Ruanda and Revival

The Ruanda revival is renowned in missionary history. In this excerpt from Mighty Through God: The Life of Edith Moules, Norman recounts this mighty work of the Spirit how it impacted a grieving WEC missionary.

Even before Percy's death, however, and much more so afterwards, Edith was conscious of something about the spiritual life at Shyira which was new to her. It was particularly noticeable in a quality of fellowship she had not seen before. All barriers were down between missionaries and Africans. The keen Christian African would come in and out of the missionaries' houses, and sit and chat, with the obvious freedom of the family. This, she was told, had only come about since the revival. Previously there had been attempts to break through these barriers by invitations to tea and so on, but it did not work. Heart fusion came through the Holy Ghost. When He had come, the normal and necessary differences in ways of living, the missionaries eating different food and living in different types of home and so on, just didn't count. The love of God in all hearts simply overflowed all such things, as the rocks on a river bed disappear when the waters rise.

The fellowship between one and another was the outcome of a new level of fellowship with God. It was to be seen at the station meetings, whether it was the early morning inner circle fellowship hour meeting in the small prayer hut, the informal meetings in the sitting room of a missionary's home, or the larger meetings in the building used as a church. It was, as Jesus said, like a well of water springing up in the hearts of the people. There were practically no beginnings and endings. As soon as folk gathered, the stream of witness would begin. It was a company of people giving up-to-date news of what God



was saying to them or doing in them. Often it would be praise for cleansing in the Blood, because the Spirit had given conviction on some point which many might call small; but these brethren, white and black, had learned to call no sin small which nailed the Saviour to the Cross. It might be jealousy against a brother, or the desire for the things

of this world creeping in, or just coldness, criticism, or impure thoughts. With the conviction, there had been the repentance and cleansing in the precious Blood, and then the joy in the fellowship meeting of testifying to the brethren of what Jesus had done. Then from all the company would rise the song of praise for the precious Blood, "Glory, glory Hallelujah, Glory, glory to the Lamb." And there was that sense of being in a company of brethren with no barriers between, all fellow-sinners magnifying the Lamb that was slain, with no pretences to their own righteousness, and touching rock bottom, not by vague theories, but by the application of the grace of God to the everyday life. This was revival indeed. It was in the air, in the songs of praises, in the love of the brethren, in the joy-filled faces, and the transformed lives. In this freedom of the Spirit any would give what God had given them. Some would ask the brethren to look at this or that passage of Scripture, and pass on some practical word which had come to them; others would pray; and the flow of fellowship was so continuous that when perhaps an hour and a half or two hours had gone by, it would just be necessary for some missionary or African leader to close the meeting.

She heard, as she enquired, of such floods of blessing, sometimes in deep heart-searching and tears, sometimes in unspeakable joy, that meetings had been known to go on day and night. Tens of thousands of souls had been saved. The Eastertide Conference at one station would gather 15,000. Another station had 400 out-churches, mainly the

fruit of the testimony of the balokeli (saved ones) going and telling others. Excesses had sometimes endangered the work, but on this sure foundation of an open walking in the light with one another, a humble searching of God's Word for the answer to all problems, and a readiness to give or receive the checks of the Spirit through the members of the body, the work had been kept on an even keel.

This new thing that God has been doing in Ruanda has already had such worldwide repercussions in the Church of Christ that it is worth an attempt to explain in further detail what it is that has brought to so many, including a number in the W.E.C., a new life in Christ: for what God began in Ruanda has now spread to the older Churches in Uganda, where thousands, including many of the clergy, have been revived. The blessing has reached on into Kenya and Tanganyika, and like seeds carried by the wind, is found springing up in all corners of the world. In 1948, for instance, at a revival conference of one hundred and fifty ministers in Los Angeles, a couple of Mennonite missionaries from Tanganyika gave a simple testimony of how their dry bones had come alive through a visit to Ruanda; the effect was such that the next two nights were spent by these ministers on their knees until a late hour, first in repentance, then in praise and faith, and some fifty of them met the following week to tell how the revival God had started in their own hearts had spread to their churches. To Britain, Switzerland, South Africa, and God Himself alone knows what other countries, these seeds of revival have been carried and are bearing this same fruit.

Revival came to this band of missionaries and Africans in Ruanda about fifteen years ago, and has been continuing and spreading ever since. It is no new truth. It has not centred round some special person. In fact, one of its chief characteristics has been the humbling of man and the exalt-

ing of Christ. It simply consists of individuals, then twos and threes, then groups, and larger groups, opening themselves continually to the light of God, and at any cost to themselves, walking in that light. Just as simple as that. At any moment, any hour of the day, if a motion of the heart, a thought, a word, a deed is seen in that blinding light to be less than the highest, it is squarely recognized as such, not slurred over, not excused as some infirmity or natural weakness, but faced, acknowledged, and confessed outright as sin. Sin, in other words, takes on new meanings. It is the least thing that comes short of the glory of God, short of His perfection; nor is there any quibbling about what is merely

temptation, and what is sin. Any motions in the heart of hardness towards a brother, critical thoughts, resentment, self-pity, unbelief, impurity, fear, worry, those minor attitudes of hypocrisy by which we cover up our true actions and make out we are better than we are, these and many other such things are nailed to the counter in their true colours. Such simple and continual acts of repentance for sin they often call "brokenness" or "bending the stiff neck," for on each occasion it means that self-will or self-esteem or self-seeking in some form is recognized in its true colours as claiming mastery of the heart, and is confessed and forsaken as an evil thing.

***...Calvary means
cleansing: "the blood of
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and bend our necks, broken
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Him, broken by His
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there we come away
forgiven and cleansed.***

But conviction and confession are meaningless unless they take place at Calvary. Christ bore our sins. He was broken for us. His head was bowed in giving up the ghost for us. And Calvary means cleansing: "the blood of Jesus Christ His Son cleanseth us from all sin." It is there we break, and bend our necks, broken at the sight of what our sins have done to Him, broken by His brokenness, and from there we come away forgiven and cleansed. It is not merely conviction and confession, but conviction, confession and cleansing. The glory is in the Blood.

And where the Blood is applied, the Spirit abides. Jesus lives in the cleansed heart. He is both the light and the life. He is revival. Conviction, confession, cleansing is followed by cups running over with joy and victory.

But a brother in Christ cannot live to himself. He is part of a brotherhood, a body. He has a horizontal relationship, as well as a vertical. The channel of the Spirit is blocked if praise and testimony from the heart goes upwards to the Redeemer, but not outward also to the fellow-redeemed. The fellowship must be with the body as with the Head. And it is just here that the blinds are so often kept down. Christians fight shy of sharing the Lord's personal dealings with each other. They will talk of the Lord's work, of the Lord Himself, of the teachings of the Word, but much more rarely of the direct transactions of the Spirit with their own hearts. And there is one chief reason for this: it is humbling to do so, humbling for us, though glorifying to Him. To tell how the Lord has given us a new precious cleansing in the Blood, and deliverance of soul from an attack of pride, jealousy, resentment, self-indulgence or what not, is to belittle oneself; though it magnifies His grace. Exactly. I say I have no interest except in magnifying His righteousness, imputed and imparted to me. But the truth is, that I still want to maintain a great deal of my own righteousness in the eyes of my brethren. I still have personal pride. I just don't want my brethren to know that there is no good thing in me, no more today than there was the day I was born again. I still am capable of responding to every form of sin; it is only Jesus in me who keeps me, only He who has purified my heart and keeps it pure, only His own flowing Blood keeps me clean.

And the Spirit bears witness when my lips confess Christ's Name; bears witness to me and to all who hear me. Something happens when confession is made before men, but true confession is always costly. It means a great deal when for the first time, the sinner confesses that pride, and shameful living, and all the rest are gone in the Blood; and it means much when I confess, to God's glory, not the cleansing of my sins of twenty-five years ago, but conviction, repentance,

cleansing of something which touched my life today. A great joy and release wells up in the soul, as before our brethren, I give the Lamb the glory. I am the sinner, He is the Saviour. And the same with my brethren—barriers are down, love and joy flow, glory to the Saviour, a sense of reality, not of Christian theory, but of a life touching bottom, a sense of deep fellowship as fellow-sinners and fellow-redeemed: and light and conviction spread from one to another, as a new sight of sin in one life causes another to see the same thing in himself. For our grave danger is blindness. We just don't see our sin as sin: but the testimony of our brethren, as they describe the Lord's revelations to them in their own lives, very often unveils to ourselves the hidden things in ours. That is revival. And that is how it leaps like a spark from one to another. A dead spot revealed, cleansed and replaced by the love of Jesus, that is revival; and that same thing shared with others is revival transmitted. That is exactly what Edith had to see. It was not the darkness or stubbornness or sulkiness of some leper girl that hindered revival. It was her own unjudged impatience or hard word. When she saw that, broke, repented, was cleansed, and then shared the incident with others, revival, like fire, began to run along the ground.

No, it is no new thing. There is no new Gospel. There is only one light, one life—Jesus. But the grave danger of us well-taught people is that we live by set doctrine which very easily dulls the keen edge of our daily walk. We have been saved by grace. There is always forgiveness with Him. We are crucified with Him and He lives in us. But just because of these precious truths, so real to us, we tend to slur over the immediate impact of an inner, even momentary, response to sin. Just because we keep such sins to ourselves and know there is the Blood, we just in a general way count on it; or worse still, we leave things clinging to ourselves unchallenged, a hardness to a brother, unbelief in a situation, worry, depression, impatience, rush and restlessness, strain or fear. We are the Lord's, we rejoice in being His, and we hardly notice that these things have a foothold in us. But if a life of daily fellowship in the light is lived with a fellow-Christ-

ian, husband and wife together, or family circle, or larger group, then these things cannot be easily slurred over. Am I in the light now? Thus comes the question. What is God saying to me today? What is His special word to me that I can share in fellowship with my brethren?

Challenge comes into it also, vitally so. Conviction, confession, cleansing, cups running over, challenge. Fellowship in the light will also mean, in humility and brokenness, holding each other up to the highest; a readiness both to accept all light through our brethren (for we are all so terribly ignorant about our real selves and how the self-life in us may be hindering Christ being seen in us), and a readiness to take the costly way of telling others faithfully where we see they come short. If there is a true brokenness, this will be eagerly welcomed that we may be more Christ-like ourselves, and help our brethren to be the same. Honesty with ourselves will make us honest with one another, though it always has to be remembered that the faithful word is never sealed by the Spirit, unless it is also the gracious word, that is to say, unless it has first been through the crucible of the cross and purged of a judging or retaliatory motive.

The revival really started in Edith's own heart by the simple challenge of an African. "On the morning of the day Percy died," she wrote later, "I suddenly remembered about James 5:14 and thought, 'Oh! I haven't called for the elders of the church and had Percy anointed. Is God whipping me for this?' That is how the Devil tries to get us tied up with legalism in a weak moment. I was physically weak. I had been nursing him night and day for a month. Well, we called for the

elders, and four Africans came, with Harold and Isobel Adeney and Hilda Langston. We stood round the bed and anointed Percy in the Name of the Lord. Then one by one they prayed around the bed, and when it came to my turn I prayed, as if my life depended upon it, that God would raise him up. I had believed that God was going to do so until that morning, when there had been a warning inside that He was going to take him, and I was facing up to that. My heart was

honestly saying, 'Your will be done, Lord,' and I said it in my prayer. But immediately afterwards one of these revived African brethren, who knew how to hear God's voice, said, 'I have something to say to Mrs. Moules.' He then began to tell a story of a white woman who lost someone she loved very much and was crying. A little child said to her, 'But don't you love Jesus?' 'Yes, I do,' was her answer. 'Well, then, why do you cry?' As he said that, something smote me. How dare he talk to me like that? Doesn't he know what I am going through? Doesn't he understand that I am a missionary? Doesn't he understand that I do love the Lord, and that it is just the human side of me that's grieving? Oh, that thing hurt. Then as I stood there, as clearly as if I heard it, God's voice spoke to me and said,

'You be careful about that spirit of yours. He's only trying to be loyal to me.' God allowed that African to say the thing which hurt me, and it did hurt me, to show me a truth that has since been mighty in me. It was the thing which we don't like calling resentment. I didn't like the African saying that to me, because it wasn't true. I wasn't really trying to fight against God, it was just the human side of me which was grieving. But when I saw that it was resentment, it went like a flash, and I looked across at him and said, 'It is just the



Edith Moules and her husband, Percy, with some of the untainted children of leper parents.

A Letter from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

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Feb 10. 1967

Gillian dearest,

Yours is a marvelous letter. I don't know what to do with such letters except to respond to the inward urge and talk back to my beloved friend. Thank you, dear. I am still amazed that you spare the time for such letters, and aren't I pleased. I share with Pauline also. We are off in a few hours for a weekend, and then next week I leave for six weeks in the West so am writing straight away.

I am thrilled about David, dear. You see I didn't know (and am only gradually getting to know now) how deep your communication is on these things; but to hear you say that he can't stand a "bondage" sermon after your indoctrination is worth everything. Beautiful how he is finding how to put the simple word and yet have the power. Tell me more.

I am glad, dear, that you are surrounded with folks who would pull you off the liberty life if they could. Excellent. That's what really fixes you, and you are bound to have dives into the old muddy waters every now and then. Isn't it my privilege to be in along with you behind the scenes and keep corrupting you!! It must be made your own. That's Kierkegaard's great emphasis—faith must be an inward passion, and we must be in situations which force us to a passionate hold of what is truth to us. "The truth that edifies is truth for you" is his word. But I also laughed at your friends who have caught on to what you are telling them and get after you when they can catch you out. My Weccers have often teased me like that, produced some quote from one of the books, suggest that I live like that, and when I ask who said that—they've got me!

Probably you are right, yes I think you are—that folks have to go that "death" way, as if they are not there and it is God doing everything, before they can move on into the spontaneity, when it is we. I had to go that way and went through quite a period when I worked on "Paul's Key to the Liberated Life: Romans Six to Eight." But I would say this, and indeed I don't believe you can help yourself unless you go back into chains: we who know anything of the freed life must give what we've got. I am altogether

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The Worldwide Evangelization

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against the many who say they can only give simple babyhood truth because they are only talking to babies. I don't find this in the Bible. Paul gave all he had to all. John said there are the three stages of growth, but then he gave all to all. No, let those who only know Rom. 6 underline that; but you never stop giving out and being yourself all that the Liberated One is in you and by you. I challenge you, dear heart, you won't be able to do anything less!

I've not much to say about bringing up teenagers. We've not done well with our two grandchildren. Pauline has been wonderful with them, but I am away too much. Thank God for the wonderful change in Sandie (I think I told you), so opposed, and now having found Christ and enjoying her start in this small Christian College. Living apart in our own home on the WEC-CLC grounds, Nicky does what he wants with things like Rock & Roll with his records, though he seems to have dropped them lately. It might be the difference in a parsonage. Nick is going through the stage when he is not following. It is grand to hear of Timmy. Lovely.

Dear, you still do encourage me to come and see you. Remember you are new in David and your ministry and I don't want to be a diverting or disturbing element. Above all I want to see you, so you need not set up any kind of meetings for me beyond what you really want. Certainly I would like to meet your high-brow group! Dates are still uncertain till I am settled about England. But I should be devastated to come to the middle west and not see you. And I needn't stay with you if it is not convenient.

No, don't rush into teaching piano. You have enough as wife and mother and the home, and as pastor's wife. Trust the Lord for the rest. What does David think? I love you, dear one, three times as you love me—I like that. Always amazed that we have this bond, a big hug,

Ever lovingly,

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Trying to Be More Like Christ

By Elliot Coatney

I often hear in Christian circles that our goal as believers is to be more like Christ, to become more Christ-like, or some other version of that idea. For most Christians today, this is probably a familiar concept—one that is often addressed in public prayer, devotions, sermons, newsletters and the like. If becoming more Christlike is a biblical concept, what does it mean, and how do we do it?

It seems that what most Christians mean when they talk about being more like Christ is having more of the qualities Jesus had (and less of the qualities he didn't). Christ loved others more than himself, he was obedient to God, humble, honest, righteous and faithful. How do we get more of these qualities? Typically, the answer is that we get more of these qualities through prayer, Bible reading, fellowship, God's help, feeding the new nature, starving the old nature, or maybe self-denial or self-discipline—but none of these are the answer.

The surprising truth is that we are NOT meant to be more like Christ. God's plan is for Christ to live *His* life through us. This is a fundamentally different thing than becoming *like* Him. And how does this happen? How do we as believers have Christ live out His life through us and as us? This happens not by *doing* anything but by *receiving*—receiving the person of Christ by faith and trusting Him to live out His life through us.

It is in fact dangerous to think that we can be more like Jesus apart from ex-

pressing His life and His spirit. Think of the original sin of Lucifer (Adam's and Eve's sin came later). Lucifer was an angel and God's "light bearer," but Lucifer wasn't satisfied to bear the light of another. He wanted to be a light unto himself, independent of God (Isaiah 14:14). It was this same false and impossible idea of independence with which Satan infected Adam (Gen 3:5), and through Adam, all mankind (Rom 5:12).

**So how can we be more like Christ?
We can't! We can't be more like Him,
we can only be Him—Christ himself expressed through our vessels.**

To think that we can or should be more like Christ by working harder to have attributes like him is to believe the false idea of independence authored by Satan. For the believer, this deception doesn't jeopardize salvation, but it does keep the believer from being all that God intends him to be. As believers, we unwittingly give Satan a foothold in our lives unless we put our faith in the truth that all attributes of Christ exist in His person alone and that our purpose and design is simply

to say yes to expressing them (really expressing Him) as a free and willing vessel. Jesus himself said: "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do NOTHING" (emphasis added, John 15:5). The last thing Satan wants is for a believer to know who he is as a vessel and to understand how God created him to operate by faith in that fact.

If you believe that you have an independent human nature and that your purpose is to develop more of the attributes that Christ had, you can admittedly find some support for this view in scripture—more so in versions like the New Living and NIV which seem to have been translated with this as a premise and less so in versions like King James or NAS which do not. If you are willing to consider that scripture is saying something altogether different—that we have no independent nature of our own but instead express through our human selves the divine Spirit of Christ or the false spirit of error Satan—then scripture has new meaning.

The handful of verses that refer to "walking as Christ walked" or "imitating Christ" are not meant to be understood as repeating behaviors or attitudes. These verses simply mean that we are to live by faith as Jesus did, and His faith was this: "I and the Father are one" (John 10:30). Christ acted boldly always pointing to the Father. He wasn't saying: "Act as I act, and behave as I behave." He was say-

ing: "See how I and the Father are one. The same is true for you, and now act on that fact by faith, as I do."

1 John 4:16-17 says that "God is love." The passage continues on to say that "as He is, so also are we in this world." (Note how this passage in the New Living Translation ends up with much more of a behave-like-Jesus sense: "We live like Jesus here in this world.") Love is the very person of God. God determined that He would eternally say no to being self-for-self, that He would eternally be self-for-others, and that He would give Himself

totally for his creation. All the so-called attributes of Jesus, even the Fruits of the Spirit of Gal 5:22, are manifestations of God himself, not feelings or even actions. We can't be more like God or more like Jesus. We can only contain and express Him. We can't be loving toward another—only God can be love through us. I can't have more love or get more love because God is love in me and is joined to me in one Spirit. Jesus Himself said, "Why do you call Me good? No one is good except God alone" (Luke 18:19). He is living His life by me as long as I have no known sin I am holding onto.

So how can we be more like Christ? We can't! We can't be more like Him, we can only be Him—Christ himself expressed through our vessels. For those believers who know, despite their best efforts, they don't measure up and their righteousness is as filthy rags (Isaiah 64:6), the news that Christ is there to live out His life and to be everything we know we can't be seems almost too good to be true. But it is true, and all we have to "do" is believe it, and He lives it out.

A New Book Publication

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instantaneous. But we forget at our peril what it cost those who preceded us. Norman tells the story of one man's faithfulness, and of those who caught fire from his flame, and whereas there was then that one, there are today over 1800 in more than 300 fields. Norman was one of those, and thank God he was. His unique understanding of the great Galatians 2:20 and the union of Christ and the believer has meant life to many of us, and we feel the responsibility to continue sharing these momentous biblical truths. So, in a way, we are "related" to these pioneers who lived—and died in some instances—in places most of us will never see. Bless you, Norman, for introducing them to us. It is our privilege to know them.

Ruanda and Revival

continued from page 19

human side of me that is grieving; God can do as He likes with His own,' and he understood."

It was just that simple incident which opened Edith's eyes to what she and Percy had been seeking, and there began forthwith, so she wrote, "a fellowship with African brothers that I have rarely known with white people, except with a few since revival has come. It is because we haven't learned how to get on the cross and like it. It is holy ground. One doesn't say these things lightly, but it is not a crisis that happens just once when

you see it. The power is in the process. If we try to get away from that, we are going to stop dead again in our spiritual advance, and revival will stop flowing through us."

—Edith Moules: *Mighty Through God*

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PUZZLE:

ACROSS

2. WISDOM
3. CHILD
6. KING
7. CROSS
11. UNWORTHY
12. WEAK
13. GRACE
15. SERVANT

DOWN

1. SPEAK
2. WALK
4. HIGHLY
5. SINNERS
7. CARE
8. SENT
9. GOD
10. STEPS



12. WORTHY
14. LAST

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– Philippians 4:12-13
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—Norman Grubb

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