

The INTERCESSOR

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

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Love in Action

By Norman Grubb

"The ever invisible God is only made visible when we love," writes Norman Grubb in the following excerpt from The Deep Things of God. "Our work of intercession...is God in action, love in action, God reconciling the world to Himself by us.

The circle is now completed. From God to God. Jesus the author *and* finisher of our faith, the beginning *and* ending, the Alpha *and* Omega. All is circular. God went out from Himself in creation, only to return to Himself, as He gathers together in one all things in Christ, when the "Son Himself shall be subject unto Him, that God may be all in all." Prayer is the same, and faith the same. Each proceeds from God who is working all things after the counsel of His own will. It is He that puts us in situations in which He can arouse in us a sense of need expressed in prayer, and quicken in us the assurance of supply expressed in faith.

It is God's intercession and God's believing, consummated in God's appearing in a situation, reconciling some part of His lost creation to Himself. We commonly call it our work of intercession, or service to Christ. But it is not that. It is God in action, love in action, God reconciling the world to himself by us. He is the intercessor who stands in the gap, but doing it "by the hand of" His servant David or Moses or any of us. The divine imperative that

impels us is His. The vicarious sacrifices by which I take the place of those for whom I intercede are His. The faith which "commands" the deliverances is His. The spirit of a person expresses itself through the activities of soul and body; so also the Divine Spirit expresses Himself by us, the Body of Christ.

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But it is not that. It is God in action, love in action, God reconciling the world to himself by us. He is the intercessor who stands in the gap, but doing it "by the hand of" His servant. . .

God is love. Love is permanent debtor to all, the servant of all. That is love's nature. Can God live in me and not love? That profoundest passage ever written on love by the apostle of love—1 John 4:7-21—takes us to the one source. We must love, we do love, let us love, because if we are born of God, we are born of love, we have

a new love-nature. The ever invisible God is only made visible when we love. Here is God incarnate again. And if our confession of faith is the indication that He dwells in us, then we are world-lovers, for "the Father sent the Son to be the Saviour of the world."

Can there be passivity in us then, or merely spiritual self-interest? A contradiction in terms! God is an outgoing God, for love is outgoing. God is self-giving, for love is self-giving. Then so are we (1 John 4:17). Freedom from self is freedom to love. There is no other freedom. God only is free, because God is love. Service is

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freedom. Sacrifice is freedom. Self-denial is freedom; that is why Paul warned us not to use our liberty “as an occasion to the flesh,” for that would mean immediate bondage again: “but by love serve one another.” We are a people with a purpose, for we are people of love. Love is dynamic, love is unrelenting, love is action.

The Law of Love

But there is a law of love—a principle—that royal, that kingly law of Scripture. Not in our love service, any more than in the other grades of spiritual life, can we go any way about it but one. Once again we have to get a clear grasp of the interaction in service between the redeemed human spirit and the divine indwelling Spirit. We examined that same delicate balance in the

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daily life of the believer, the relationship so perfectly presented in the “nevertheless I live,” and the “yet not I, but Christ liveth in me” of Gal. 2:20. We saw that while we are still on earth, we still have a distinct dual consciousness which cannot be transcended: we are continually conscious of ourselves in all our reactions to our daily environment: we are also Christ-conscious, both by a constant subconscious sense of His presence within, and by the conscious contacts of faith, as we directly relate ourselves with Him on numberless occasions. We have to await the final resurrection of the body to experience a permanent unification, where there is no further division between the renewed self and the Indwelling Self.

We saw that the reason for this is that we are still members of a fallen humanity, and a fallen humanity means a humanity separated from God. The fall, separating the self in false independence from the eternal Self of God, gave humanity its name of shame—the flesh. Flesh is helpless humanity in its conscious separation from the One who alone is its help and strength: and being helpless by nature, if it is not abiding in Him, it is at once subject to its own instincts and appetites, a self-loving flesh. Even the Saviour Himself, as we have seen, had to be in the flesh if He was to identify Himself with humanity. But in His case it was “in the likeness of sinful flesh,” not in actual sinful flesh: that is to say, as being in the flesh, He was conscious of being a human self distinct from the One who indwelt Him. But he so continuously abode in the Father, and lived and spoke by Him, that there was never one moment in which the instincts or appetites of the flesh could dominate Him, and thus the egoistic spirit of Satan enter Him. The flesh of the Saviour was real flesh, conscious of a human selfhood apart from the Father within, necessitating a constant series of obediences in the flesh throughout His human life (Heb. 5:8), a choosing of the divine will against the natural human shrinkings of a human will, but never descending to the disobedience and rebellion of fallen humanity.

I Can't, He Can

The fact, then, that we have to realize and never forget is that humanity in this alien world with its divided knowledge of good and evil, even if it is redeemed humanity, not the old man in Satan, but the new man in Christ, is still *flesh*: that is to say, we shall always be conscious of ourselves as distinct from the indwelling

Other Self-Christ: we shall always, as Paul says, walk in the flesh, though not war after it. And because we are flesh we are always conscious of our innate weakness, insufficiency, inability. It is not wrong to feel like that, for that is all human nature can ever be, for it is all that it was created to be. But it does mean—and here is the point of supreme importance—that every summons to us by our indwelling Lord, to action, to service, to witness, to love, meets immediately with a reaction from our self-conscious selves of “I can’t,” “I fear to,” “That is impossible,” “Who is sufficient for these things?” and so forth. The first reaction of our renewed selves is opposition to the call! That does not mean that it is wrong for us to have such a reaction. It is inevitable: indeed it is right that we should thus react, for human nature is the great “I can’t.”

The only wrong can be if, constrained by the inner compulsions of the Spirit to this or that act of service or witness or sacrifice, we pass on from “I can’t” to “I won’t.” If we do that, we are not merely walking *in* the flesh (normal human nature), but *after* the flesh. We shall be allying ourselves to the weakness of the flesh instead of to the power of the indwelling Spirit: and the moment we do that, we are temporarily enslaved again to the sinfulness of the flesh: natural weakness and fear then become dominated by sinful unwillingness and disobedience. Instances like Moses and Gideon show us the human responding to God’s call by its natural recoil of “Who am I?” “I can’t,” “I am the least in my father’s house.” But in neither case did the human reaction, the natural flesh, descend to the sinful, satanic response of rebellious self—not only, “I can’t,” but “I won’t”; although Moses came near to it when he said, “Lord, send someone else,”

and God was angry with him.

How then, in all calls to service, do we avoid the pitfalls of descent to rebellious flesh, and remain on the uplands of the Spirit? Once again by participation in what Paul calls the “bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our bodies.” It is the death of Christ and His resurrection operative in service. The cross for the new man, not the old. The cross which Jesus said must be taken up daily, denying self, if we are to be fruit-bearers as our Master. The cross implicit in those words, “Whosoever will save his life shall lose it: and whosoever will lose his life for My sake will find it.”

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But we must be careful here, for it is very easy to step from grace in salvation and sanctification to works and self-effort in service and regard service as something we do in the way of self-sacrifice, self-dedication, a giving and expending ourselves for the world. It is this, if the true basis is understood: if not, it becomes painful and barren self-effort.

Paul speaks of “always bearing about in the body the dying of the *Lord Jesus*.” That is not my dying. “That the life also of Jesus might be made manifest in our mortal flesh.” That is not my life. We still, in service, as in salvation and sanctification, know only one Saviour, Sanctifier, Doer of all saving deeds in the world. Service is

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!

based on what we may call a third principle of death and resurrection in action; but it is still His, not ours, or only ours by the identification of faith.

The Dying–Rising Life

The first work of the cross was His alone, the shedding of His blood for the remission of sins, and the acceptance of the blood atonement as the propitiation for the world by Him who both provided a Lamb, bruised Him for our sakes, and raised Him again for our justification. It was the blood sacrifice offered unto God.

The second work of the cross was shared with us. It was the body of Jesus broken for us, crucified, dead, buried and risen, that we might be one bread and one body with Him, broken by repentance, crucified by faith, dead unto sin, buried and raised to newness of life in Him.

The third work of the cross is the dying–rising life He lives in and with and by us in our priesthood ministry for the world. It is the only way by which humanity, separated from God by the fall, can experience the resurrection life of Deity in and through it—by death in the flesh. “Put to death in the flesh, but quickened by the Spirit” is a law.

Jesus Himself, the perfect human, had to die in His humanity all the days of His human life, that the life of His Father might be manifested in and through Him. He died when He returned and was subject to His parents at twelve years of age. He died when He refused those solicitations of Satan on the Mount of Temptation. He died daily as He lived the life of self-denial and took up His daily cross long before He hung on the cross of Calvary: when He did not have anywhere to lay His head, when He was thirsty and weary, when He fed five thousand in what was meant to be a

rest-period, when He bore with His disciples, when He endured the contradiction of sinners, when virtue and wisdom, not His own, flowed from Him.

The passage already referred to in 2 Cor. 4:7-14 is Paul’s clearest definition of this principle; to which we can add such references as Col. 1:24, “filling up that which is behind of the afflictions of Christ for His body’s sake,” John 12:42, “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit”; and much of the letter to the Hebrews in its earlier chapters on the human life of our great High Priest. It is the key to the triumphant ministry which Paul reveals so plainly in his Second

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reactions.

Corinthian letter to be shot through with the cross, yet enveloped in glory. Trouble, perplexity, persecution, frustration, he calls “always bearing about in the body the dying of the Lord Jesus.” Why? Because nature, flesh, must yield itself up and die to its own reactions. It is the dying of the Lord Jesus, because it is He who, living in Paul and us, deliberately takes us into adverse circumstances that He may share with us in spirit his own continuous dying to flesh-reactions.

We die as we recognize ourselves as dead with Him to our own ways, praise Him, and count our adversities “all joy.” Immediately we do that, the risen, ascended Christ is free in us to express Him-

self in His peace, love, power, guidance, and concrete actions. The dying, therefore, has been the prerequisite to the rising, “*that* the life also of Jesus might be made manifest in our mortal flesh.” Our attitudes, countenances, words and deeds, then radiate the reigning Christ. No man lives unto himself, and when the human life is watered by the inner well of the abundant life, it reproduces its kind in others: “So then death worketh in us, but life in you.”

Fruitfulness

The daily cross, therefore, is not, as so often presented, a grim and unwilling endurance of adversities. It is the sole principle of fruitfulness, the law of the harvest. It is not the cross for sanctification, nor the efficacy of the blood for daily cleansing. It is the continual transmuting of weak human flesh and shrinking human reactions into co-operating channels of the Spirit. We *must* die all the time, “*always* bearing about the dying of the Lord Jesus.”

By no other means can weak, separated selves, confronted by all kinds of overwhelming situations, be the soil for the spiritual harvest. The supernatural life only manifests itself through the yielded natural life, and the yielding is identification with Christ in His daily dying in us. Then, Paul says, we are “perplexed, but not in despair,” knocked down but not knocked out: for in our inner man rises the spirit of faith (2 Cor. 4:13), the recognition of our identification also with an ascended Christ, seated with Him on His royal throne, victors with Him far above all opposition, and dispensers, by the authority of faith, of His gifts to men.

It means action, for no life is so dynamic, so vitalized as a Spirit-filled life. He who created, upholds and consummates all the activities of the universe, the

unmoved Mover, has made us His body. A person does not have a body to feed, clothe and cleanse. Those are incidentals. A body is to use, and to use at full stretch. Is it not obvious that He who is love and who gave His only Son for the world, will likewise give us, His sons by grace? He that spared not His own Son, will He spare us? He who said, "I must work the works of Him who sent Me while it is day," will He work any the less urgently through His newly-acquired body? Nobody works like a Spirit-filled disciple. Every fibre of his being cries out, "To me to live is Christ," therefore, "I am debtor" to all the world. The zeal of God's house consumes him. The world can only go a certain distance, for it works from a centre of unrest and insufficiency: the servant of God has no limits, for his centre is the rest of faith, the endless resources of God.

Nor is there an ounce of passivity in him. "My Father still works, and I work," said Jesus, "workers together with God."

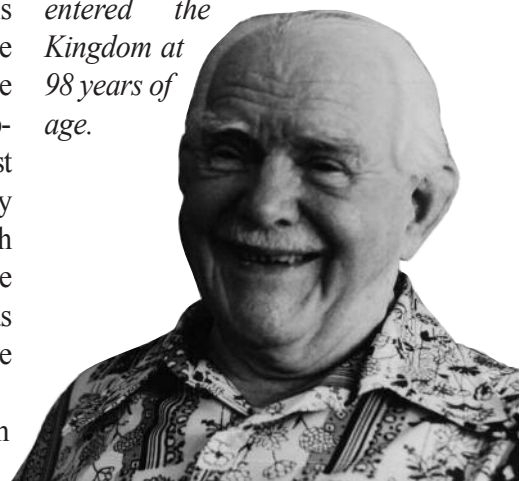
God does His work by *our* minds, *our* hearts, *our* words and deeds. He sets us in action. Certainly it is dying and rising action, as we have seen. It starts by saying no to independent self-reactions, self-activities, self-inhibitions. It dies with Christ to them. But in the risen life we are altogether active. It is *our* travail, *our* sacrifice, *our* obediences of faith, *our* labours, *our* witness: yet it is really His. The paradox is true. "It all depends on God: it all depends on me." We go in the strength of the Lord God. It is never easy, and never will be, in the sense that there are always the steps of obedience we must take against feelings, against appearances, against natural reactions, against the tide. To that extent there is a preliminary step we take: at least it appears so, though actually even that is the constraint of the Spirit. That is the daily death which leads to resurrection. "Launch out into the deep...at Thy word I will."

Of the things which we have spoken (to quote the writer to the Hebrews), this

is the sum: Not God first, but God only. ■

—*The Deep Things of God*

For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He was the author of many books and pamphlets, a number of which are available through the Zerubabel Book Ministry. Norman P. Grubb entered the Kingdom at 98 years of age.



Questions & Answers

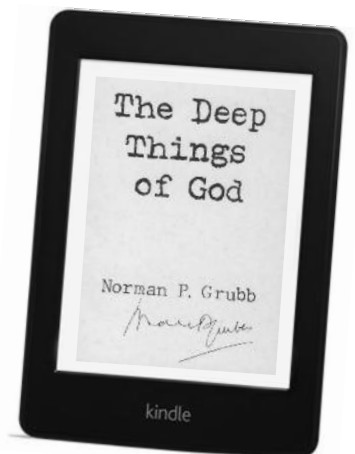
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Editor's Note

Each year as we celebrate the birth of our Savior, we reflect on the true meaning of the word love: “God so *loved* the world that He gave His only begotten Son...” The Son of God born into time and space as a helpless human baby. Why? To do for mankind what we could not do for ourselves—to free us from bondage to sin/Satan and make it possible to be restored to our relationship with our Father—as sons, joint heirs with Christ in His kingdom, the Body through whom Christ now lives out His love nature.

This issue of *The Intercessor* explores how Jesus Christ is living that same outpoured life today by and as us, the redeemed. In our lead article, “Love in Action,” Norman makes clear the principles by which we operate in our Christ-union. We see how Jesus responded to the pulls of His humanity to walk out the Father’s will for his 30 years on earth; today He lives out His love-nature in us/as us. When we by faith “take up our cross”—die to appearances and the pulls of temptation—and step out in faith to align with God’s will in our specific circumstances, Christ lives out as us to accomplish His purposes.

In “The Answer Completed,” Norman makes clear the totality of our redemption—“not He helping us to live, and we in partnership with Him; it is He replacing us. His blood in place of our sins, His self in place of ourselves.” Read on because *replacement* is radically different from the self-improvement so often promoted even among Christians.

In that same vein, check out Laura Hawley’s feature, “Just Be Nice,” for further enlightenment on God’s restoration of us to our true being—and the unmasking of Satan’s lie that we are self-operating selves. The article is also

a delightful personal glimpse (and experienced by most of us) of the folly of “self-improvement.”

“The Total Truth,” taken from Norman’s final book, *Yes, I Am*, is an overview of several key biblical revelations in his lifelong search to know God. He begins with God as “all and in all”—and all creation as a unity with Him as the Center. Norman emphasizes the love nature of God, and how we, the redeemed, are “part of this Total...in our union with Him.”

Two fresh voices in this issue explore the hardships and sacrifice that Jesus promised those who take up their cross to follow Him. Elliot Coatney’s “The Privilege of Sacrifice” gives a vivid picture of the calling of the Cambridge Seven—the cream of the crop elites of Victorian England—athletically, intellectually, and socially—who stood apart from others of their day to boldly share Christ with their peers on campus, and then whole-heartedly and gladly gave up their earthly treasures to seek and save the lost in China. Their sacrifice resulted in thousands of souls saved and the first-fruits of a wave of well-educated, stalwart missionaries who followed in their footsteps, opening unevangelized fields worldwide.

Of special interest to readers of *The Intercessor* is one of the Seven, C.T. Studd, Norman Grubb’s father-in-law and the founder of Worldwide Evangelistic Crusade (WEC). For a taste of C.T.’s fiery admonishments urging passive Christians to take up the Cross and boldly follow Jesus, be sure to look for “My Disciple,” featured in this issue.

Drawing on both the Old and New Testaments, Rebecca Jane Cooper’s feature, “God’s Purpose in Dark Times,” tackles the ancient question, “How can a loving God permit suffering?” She states plainly, “Suffering is *determined* by

God; we experience it for His purposes.” Looking closely at the hardships Jesus endured to complete God’s plan of redemption, Rebecca Jane points out that God’s purposes for us, as containers of Jesus Christ, are likewise worked out in our lives by His Spirit through our dark times—whether for our inner spiritual strengthening or as witnesses to others of God’s continuing faithfulness.

In “The Life of Faith,” Norman gives a fascinating personal account of his lifelong quest to understand and operate the principles of faith. The way of faith captivated Norman early on as he studied George Muller’s life, and was fueled later on by God’s call to join a faith mission. He describes the years of great illumination in the way of faith, including “those necessary conditions for its healthy growth—difficulties, frustrations, impossibilities.” Experiences pressing him to learn for himself how faith can be applied to receive deliverances. Over time Norman found his answer—“a faith that works first in our own lives [that] can then, and only then, be applied to the problems around us.” It’s a fascinating read.

Finally, wrap up this last issue of 2018 by checking out the crossword, “God’s Gift to Us—His Son” for a look at some less familiar verses that illuminate the impact of our Savior’s birth. And reflect one last time on Christmas 2018 with Steven Prewitt’s lovely Nativity (on the back page).

Ring in the new year by exploring the latest addition to the Zerubbabel website—**Free Streaming Audio**. Currently available are Norman Grubb’s talks on Daily Living, and on books of the Old and New Testament (Available at Zerubbabel.org/online-audio/).

We wish you, our readers and supporters, a very blessed New Year! ■

Just Be Nice.

by Laura Hawley

The bumper sticker read, “Just Be Nice.” I chuckled to myself when I read it. The night before, I had just read Chapter 7, “The eye-opener about Our True Selves,” in *Yes, I Am*.

I’ll go into that later. I have spent most of my adult life “trying to be nice” and/or trying to be whatever I thought would be a more acceptable version of “me.” The ceiling to floor bookcase in my home would tell the story. It is filled with self-help books on every subject from anger management, to how to be a good mom, to how to be a better boss, to eating clean. You name it. After reading the subject matter, I would find myself worse for a period of time instead of better. I would say, “if I could just fix this (fill in the blank) then I will be better.” This kept me in a state of reaching for another book.

The “nice” thing was one of the biggest challenges. My particular personality is more direct and to the point. This has kept me in trouble in the past. Most folks don’t really appreciate being told what to do or some form of being corrected (and I am no exception). I would claim that it was under the guise of wanting to help others, but most of the time it came off as mean-spirited. If this rings true and you have struggled, this is NOT a self-help article. Sorry.

Back to Chapter 11 in *Yes, I Am*. The first paragraph gets right to the meat of it: “restoration of us humans to our true being” and “that the whole human family has always had its being in God.” Norman went on to say that even though this is the truth about us, we are still blinded and need to be waked up. It starts with our knowing that we want to be like our Creator. Love others and “Be Nice’...right? Or as your parent or grandparent used to say, “Behave.” Even the

Church sets us up by creating the to-do list in order to be right. In my case, I would do the “right thing” for a little while, then fail and pick up another new “right thing” until that failed. It went on and on. Even with all the failures, I knew I had to keep trying because it was the right thing to do. It was the only way I knew to make things right with God. Thankfully, this eventually took me to a place of despair. But first, a little more about Chapter 11.

In the form of the Law, God created the ultimate life checklist. God said, through Moses to the children of Israel, that they would be His special people if they would obey His voice and keep His covenant. Who couldn’t do that? Just 10 little commandments. They seemed reasonable, and any respectable person should be able to obey. Right? WRONG....

The beauty and power of the Law is to help the blind to see. Self-reliance is exposed as Satan’s nature by them. Satan’s lie: It is “just us” that has to obey. One of my favorite Norman sayings is “Self can’t conquer self.” The law was so important to reveal to them (and us) that we can’t keep it and we were not supposed to.

In a world focused on success and making it a standard for self-worth, “I’m glad I’m a failure” is an uncommon declaration. The glorious news is that I was supposed to fail, and that self-effort is Satan’s effort masked. It’s all self-love and seeking our own ends at the bottom. So, all my effort to be right and keep the law lead me to God’s grace. I am certain that if I had not failed, I would still keep trying. This would have kept me in bondage and allowed Satan to keep me blind.

If you are still trying to keep the law or live by a bumper sticker, there is hope for you. Read the rest of *Yes, I Am* for the rest of the answer!

The Answer Completed

By Norman Grubb

We have now found that the key to life is, not assistance or partnership, but replacement. Redemption from our sins was not something half and half. It was not we being able to do something for ourselves in getting right with God, and then He helping us out. It was only when we saw we were lost and done for that we found, not assistance, but replacement. His blood for our sins. Now we find that there is no half-way house for ourselves. It is not He helping us to live, and we in partnership with Him: it is He replacing us. His blood in place of our sins, His self in place of ourselves.

We can never stress this too much, because all the burdens, distresses and problems of us Christians have their source in our old, old habit of looking for some ability or enablement in ourselves, and often the exhortations from the pulpit give the same misleading emphasis—you *ought* to love more, pray more, be better, etc., then feeling desperate because it isn't there: whereas the truth is that, as old tin cans, we don't look

for change or resources in ourselves. This is the point—humanity does not change, but we move over in our inner consciousness to Him whom we contain, who doesn't change us but is the Changeless All within, and Him we affirm as all we need.

It is not He helping us to live, and we in partnership with Him: it is He replacing us. His blood in place of our sins, His self in place of ourselves.

What we have to learn and experience about ourselves and the relationship of humanity to Deity is now completed. They were absolute lessons—the lessons of replacement. They could not be learned without exposure before remedy, and it had to be absolute exposure. There could be no shred of recognition of His

blood in place of our sins, or His self in place of ourselves until we had come to the total end of our self-justification, and our own self-reliance; usually these two lessons are learned in succession, the one before we are redeemed, and the other after; and each entails a total brokenness, conditioning us to recognize and accept the total replacement.

With this relationship in clear focus, it is safe for us now to turn around and pay attention to our humanity, and give it back its rightful place. It has been a case of the disappearance of the human self as a background for its reappearance where it really belongs. We never were, of course, pots but persons. But we had first to know, and know forever our pot relationship—that it is the exclusive He and never we, and we not becoming something but containing Someone. When we have so learned this that we shall never depart from it, but know we are vessels forever, we the creature, He the Creator, neither one ever becoming the other, nor mixing

in that sense, then we are free for the right form of self-affirmation and the total uninhibited activities of the liberated self.

Our discovery, then, is that our actual relationship with God is not that of vessels containing Him, but of a unity, Person with person, which could not be possible between two inanimate entities, such as a vessel and what it contains. Indeed, in this sense, the vessel analogy, if regarded as a complete illustration, is misleading, because it can leave us with the mistaken impression that our relationship with God is variable, just as a cup may contain liquid at one moment and be emptied at another; whereas the real truth is an indivisible union in which there can be no such thing as sometimes a fullness, sometimes emptiness, or a partial filling. When we feel like that or believe it, we are accepting an illusion. The point is that the actual fact of the relationship of the union cannot be safely realized, or lived by, until once and for all is has sunk into and become fixed in our consciousness that He is always the all, and we nothing but the container, the vessel. That is why the vessel relationship is a necessity as a permanency in our consciousness, before the union relationship can safely be to us what it really is.

The analogies for the union given by Jesus and Paul are likening our relationship to Vine and branch, Head and body. In each case they form a unity.

When we look at a tree, we do not divide in our minds between trunk and branches, we see one tree—a unity. Equally a head and body form a unity, and we regard them as such. When we see people, we do not see so many heads and bodies: We just see persons—a unity. We do not even speak of a union, which directs the attention to two coming together to make one. We speak of a unity where the two have become one. So it is with the Trinity and us.

...the real Paul was no longer himself, but another Self in his place: "I live yet not I, but Christ lives in me." The real Paul was Christ walking about and talking...

Now we come to what we have already seen to be God's sole purpose in Christ dying and rising, and we with Him: the destruction in death of the old union with "the spirit that worketh in the children of disobedience," and the union in resurrection with "the Spirit that raised up Jesus from the dead"—God Himself: and the union has produced the unity. This has been the fact in all of us since in our need and in our freedom, we saw, believed, and received the Christ of God. From that moment (whether

specific or dateless) the unity was a fact. He had joined Himself to me and I was joined to Him. As Paul said, "He that is joined to the Lord is one spirit." In that unity, He has become the real I, again as Paul wrote, "I live, yet not I, but Christ liveth in me."

In other words Paul did not say that he and Christ lived side by side within him, as if it was, "I live *and* Christ lives in me": but that though he was a living human, as much after conversion as before, yet the real Paul was no longer himself, but another Self in his place: "I live yet not I, but Christ lives in me." The real Paul was Christ walking about and talking, just as Paul wrote in another place, "Ye are the temples of the living God; as God hath said, I will dwell in them and walk in them."

That is why Jesus had said "Ye *are* the light of the world," not "You *have* the light." If we have a thing, it is not we, but just something we hold in our hands, as it were. But Jesus did not say, "You are darkness, but you have me who am light." He said, "You *are* light" But how could that be when we are darkness and His is the light? Unity. Because He and we are one therefore, He says, "You are the light." That is why John wrote, "If we love one another it is God dwelling in us and His love perfected in us." Our loving is really He loving by us. Again unity. ■

—The Spontaneous You

The Privilege of Sacrifice

by Elliot Coatney

“Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.”

—John 12:24

It was a training ground for the young men who would one day run arguably the greatest empire in history. It was home to the wealthy, the elite—a few thousand young men of class and stature destined to inherit family fortunes, titles of nobility, and the responsibility to manage this empire that included roughly one quarter of the world’s land and population. This was the Cambridge University of late Victorian England.

It was in 1885 of this period that six young Cambridge men—C.T. Studd, Stanley Smith, Montagu Beauchamp, brothers Arthur and Cecil Polhill-Turner, and William Cassels, along with D.E. Hoste of the elite Woolwich Military Academy—gathered together for their final departure to the mission fields of China.

Ages 19 to 24, these were already men of peculiar distinction: son of a baronet, internationally acclaimed cricket player, distinguished Varsity oarsman, and two highly-regarded officers of the Royal Artillery and Queen’s Bays. These were handsome, dashing men, winsome and charming, and, while along with their peers they were being groomed to inherit an empire, these young men set their eyes on The Kingdom.

The Cambridge Seven, as they became known at the time, left the comforts and privileges of England for a strange

godless land fraught with ignorance, idolatry, violence, disease and all manner of hardships. In doing so, the Seven not only reached thousands in China with the Gospel; they fanned the flames of a revival in their own land that reached thousands and undoubtedly led many to lives of missionary service.

As with nearly all men of faith, the Cambridge Seven had great Christian influences in their lives. Each came from strong Christian homes, some of them fervently evangelical. And still much of England was tied to a “respectable” and dead faith bound by centuries of tradition. Yet this was the period in which American evangelist D.L. Moody was breaking through this dead faith as he swept across Great Britain with his powerful crusades. Speaking passionately of the wages of sin and the glory of redemption through a saving relationship with Jesus Christ, Moody was drawing thousands to hear him speak, and he had a great influence at England’s universities. Indeed, several of the Cambridge Seven came to a personal relationship with Christ through D.L. Moody crusades, and all were deeply affected and motivated by his work.

Ultimately, it was the influence of Hudson Taylor and the China Inland Mission that he pioneered that led each of the seven to China. Interestingly, Taylor’s influence on one of the seven began long before any of them were at Cambridge. Hudson Taylor was a guest at the Beauchamp home where he brought a pigtail and chopsticks back from China

and made no small impression on little Montagu Beauchamp who was only five at the time.

It is not unlikely that each of the young men shared D.E. Hoste’s experience of being deeply influenced by Hudson Taylor’s booklet “China’s Spiritual Needs and Claims” that spoke of China’s hundreds of millions “utterly and hopelessly beyond the reach of the gospel.” Each of the Seven would eventually interview with Taylor before acceptance into the China Inland Mission.

Of special interest to readers of *The Intercessor* is surely C.T. Studd, the All-England Cricketer who would later found the Worldwide Evangelization Crusade. C.T. Studd became the father-in-law and, in many ways, the spiritual father of Norman Grubb, founder of Zerubbabel Ministries. In his book *The Cambridge Seven*, John Pollock writes of Studd: “The departure [of the Cambridge Seven to China] was not to be quiet and casual. For a spiritual conflict in the heart and mind of the most brilliant cricketer of the day was about to be resolved with incalculable results for Smith, his friends, and the world.”

Indeed, it was Studd who would become the figurehead of the Seven. Once he transferred his passions from cricket to Christ, he never looked back. As he was in later life, Studd at 22 was tireless, fearless, and uncompromising with God’s word. Though in Pollock’s estimation, Studd was perhaps the only genius among the seven, he was not eloquent.

continued on page 22

Bible Bedrock

***“It is by grace
you have been saved,
through faith.”***

— Ephesians 2:8

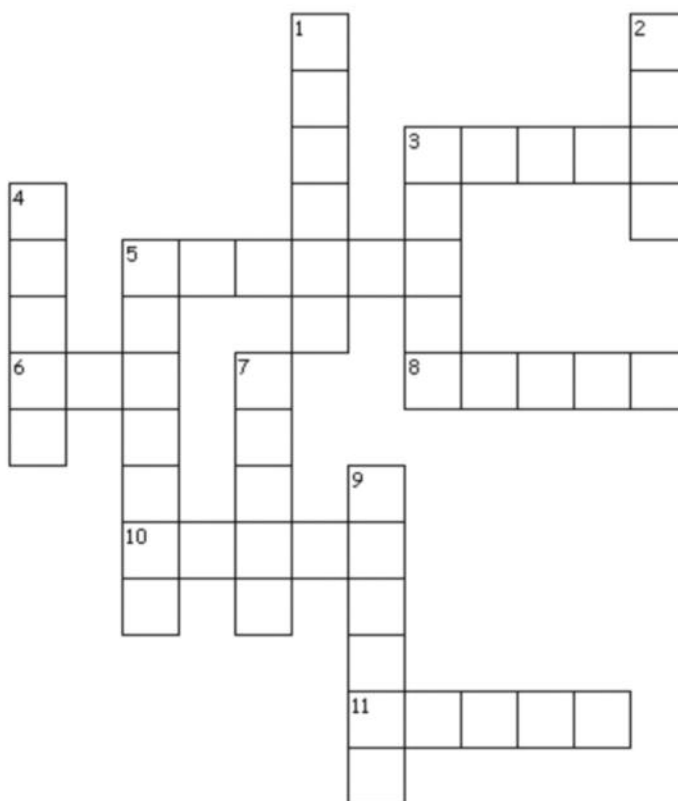
At the time of conversion we have become so convinced of our lost condition, through the impact of the outer law, that we are willing to take a revolutionary faith-action. We become aware through the written word—the one material link in the process—of the offer of forgiveness, a removal of all that guilt which propels us to a destiny in hell. And much more, we hear of acceptance by a loving, uncondemning Father who offers the gift of eternal life, purchased by the historic event of His Son’s public death on our behalf. And that death, we discover, resulted in a further event which is “beyond human history,” His bodily resurrection—attested to by numerous of His disciples; and His unconditional offer to be our Savior requires only that we believe and receive Him as alive from the dead! But that receiving means transferring our faith to the reality of a Person whom we can neither feel, see, nor touch, and who in His resurrection is an absurdity to material-world thinking. This is why it becomes a crisis moment. It is the *absurdity* of faith! Now is the first time we affirm that we are believing in One who was not only crucified—a fact verifiable in history—but who is living, risen from the dead—foolishness to the world, and impossible of material verification! That is why it is the greatest moment in our human history.

How does that faith become fact? By an inner spirit-knowing. None on earth can say *how* we know...or is we really *do* know! But *we know* that we know. Into us has come an inner awareness, what Paul calls “the Spirit bearing witness with our spirit,” that we *are* a child of God. And nothing can shake us.

Our inner eyes have been opened, as Jesus told Nicodemus they would be, to “see the kingdom of God” And if it is only those born of the Spirit who can see that kingdom, it can be no visible, earthly realm. It is the glorious kingdom of *reality*, for reality is spirit as God is Spirit, and we simply “know” that we are now members of the eternal reality—that realm where Father, Son and Spirit dwell, and we with Them, and where God has all resources, all wisdom, all power, and we with Him. Men now know that this outer universe is only energy or spirit slowed down to visible forms. So we have come home, and are now eternal participators in the resources behind the universe. Never again do we mistake or confuse the trivialities of the “bits and pieces” of material things as being the real and reliable, or irreplaceable. We look, as Paul did, “not at the things which are seen, but the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.” —Yes I Am

GOD'S GIFT TO US— HIS SON

Most of us have cherished the wonderful account of the birth of Christ in Luke and Matthew from a young age, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 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 peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." In this puzzle are verses that we may not hear as often at Christmas time, but that celebrate God's gift to us in His Son, Jesus Christ.



ACROSS

3. How wonderful it is to see God's plan in Galatians 4:4-5, "But when the fulness of the time was come, God sent forth his Son, made of a _____, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."
5. Titus 3:3-7 tells of our need and God's supply, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our _____ toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life."
6. How great is this truth in 1 John 5:11, "And this is the record, that God hath given to us eternal life, and this life is in his _____."
8. In Romans 6:23 is the truth, "For the wages of sin is _____; but the gift of God is eternal life through Jesus Christ our Lord."
10. Jesus's coming to earth is foretold in Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be _____ in Israel; whose goings forth have been from of old, from everlasting."
11. Philippians 2:8-10 praises the Son, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the _____. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,"

DOWN

1. Isaiah 7:14 proclaims, "Therefore the Lord himself shall give you a sign; Behold, a _____ shall conceive, and bear a son, and shall call his name Immanuel."
2. We rejoice as we read Zechariah 9:9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy _____ cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."
3. John 3:16 tells of God's love and gift, "For God so loved the _____, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
4. John 1:14 tells us, "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."
5. Paul's humble admission in 1 Timothy 1:15-16 is true for us as well, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save _____; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."
7. The prophet spoke of the King to come in Isaiah 9:6, "For unto us a _____ 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."
9. We are told in Acts 5:31 exactly what Christ came to be and do, "Him hath God exalted with his right hand to be a _____ and a Saviour, for to give repentance to Israel, and forgiveness of sins."

God's Purpose in Dark Times

by Rebecca Jane Cooper

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all.
—Isaiah 53:5-6

This is the promise of the Messiah to come prophesied by Isaiah. I believe this was the first section of Isaiah 53 that I remember hearing, but I've come to deeply love and appreciate the entire chapter. It has given me great comfort during challenging times in my life as God revealed to me the depth to which Christ suffered for us. I would like to take a deeper look into Jesus Christ's suffering and how suffering relates to us as believers.

Suffering—I am not an expert on this subject. Much of the world around me has experienced or is experiencing greater human suffering than I have ever experienced, but it is a subject that everyone can relate to.

What is suffering? It is "The state of undergoing pain, distress, or hardship" (Google). No matter who you are, you will experience this on some level. Some suffering is self-induced, a consequence of sin choices in our lives. Some suffering is a result of obedience to Christ, choosing the narrow road, picking up our cross daily to follow Him (Luke 9:23). Some suffering results from spiritual darkness—in a country, in a government, in a region of the world. And the list goes on. So how do we view suffering in our lives? Is it a by-product of

Satan's dominion in the world? I have heard people say that it is not God's design, but because this is a "broken world" suffering continues.

We must not think this way. Suffering is determined by God. We experience it for His purpose—to drive us to our need and His design to make us "perfect and complete, lacking in nothing" (James 1:4), for us to seek Him as our whole supply, and for believers to give testimony to our total answer in Christ. Isaiah 53 shows how our Lord and savior, Jesus Christ, suffered greatly:

He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised and we esteemed him not.

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted...

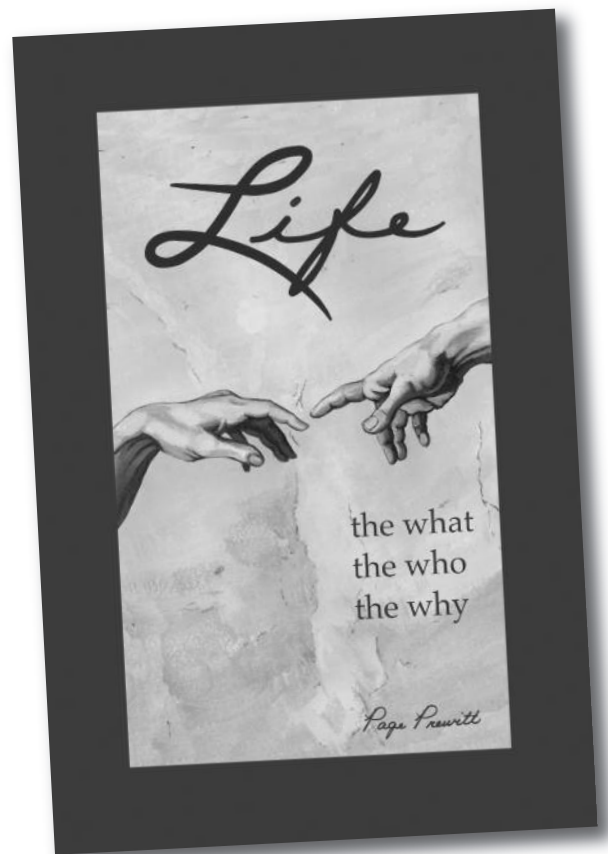
Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. —Isaiah 53:2-4, 10

This passage gives us great insight into Jesus Christ as a person and into our Father and His purpose for

us. Jesus was 100% man and 100% God; He experienced life as we do, encompassing the entire depth of the soul realm. It always strikes me when I read that He was “a man of sorrows and familiar with suffering.” The God of the universe in human form did not lead a happy life. From His beginnings, He was born in a stable, He was a refugee in his childhood to escape being killed by Herod, He came from the nobody town of Nazareth, He lacked physical beauty, He was employed as a lowly carpenter, He was criticized and ridiculed by the respected community (the religious Jews), and He was killed on a cross (punishment for criminals)—for all of humanity—for sinners—when he was a sinless man. Not only this, but it was His Father who determined this to happen. But Why? To complete His perfect purpose for humanity and the world.

Just the same, we are here to be containers of Jesus Christ. His Holy Spirit is working in and through us in accordance to God’s will: “For it is God who works in you both to will and to do for His good pleasure” (Philippians 2:13). When I look at personal circumstances that are painful or difficult, I am reminded that this life is like a vapor (James 4:14), and that this life is in preparation for our life in eternity. I am reminded that this is not “my” life, but it’s Christ’s life to live through me. We are here on this earth to contain Him, to bring others to faith in Christ Jesus, to bring glory to God. I am reminded that as a sinner I deserve the greatest suffering—death, total separation from God. But God has made a provision for me and for you In sending His Son to take our punishment.

It is therefore a privilege to suffer in His name. Again, James tells us to “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”(James 1:2-3). Our suffering is an opportunity to mature in faith. Perhaps most importantly, it is an opportunity to be a witness and testify to others, so that “we may present every man perfect in Christ Jesus” (Colossians 1:28).



Life

the what the who the why

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The Total Truth

by Norman Grubb

To say something is total truth is the final word! Yet what else can I say if it is total to me? What follows has settled into me as Total Truth, as I have soaked in the Scriptures, always my final authority, these sixty years, and sought the interpretation by the Spirit and His inner witness. Other interpreters of the Word by the Spirit have been my helpers, both in print and in personal interchange; but always I have sought for and found the final confirmation for myself by the One of whom John writes: He who by His inner anointing “teaches you of all things, and is truth, and is no lie.”

I have to start with what in itself is the final word, and it is a staggering word to put in a few sentences; but all the rest of the superstructure which enables me to say “Yes, I am,” can only be built on this foundation. The Bible says, “In the beginning God,” and in the end, “God...all in all” (1 Cor. 15:28), as He will then be known by His universe—but is already known by us through inner seeing (1 Cor. 2:10-12). And, quite simply, if He is finally to be known by His universe as the All in all, He who is unchangeable from everlasting to everlasting has always been “The All in all.” And that means what it says. If God is the All in all, then all that exists is a unity of which He is the Center, and everything manifests Him, on one level or another.

That was what first truly opened my eyes to the One whom I had always thought of as a far-off Person quite apart

from His creation, producing a new seeing of Him, who is Spirit, as actually revealed in all created forms, even if they have been distorted from their original harmony. “The beyond in the midst.” That was a vast stride for me, for it gave me the “single eye” which Jesus said will fill the body with light. I began to be a “see-through-er” to Him rather than a “see-at-er,” in all that is in His universe, whether man or matter, whether evil or good. And I began to find the poise,

I began to be a “see-through-er” to Him rather than a “see-at-er,” in all that is in His universe, whether man or matter, whether evil or good. And I began to find the poise, calmness, hope and faith there is in such single-seeing.

calmness, hope and faith there is in such single-seeing.

I see also how all the universe seeks oneness, each individual part with the local object of its desire: as shown by the positive proton and negative electron which, united, form the atom; by the human marriage union of male and female; even by the searchings of individuals after political, national, and international union. All these are shadows and symbols of a desire for oneness with Him—most seeking with ignorance of the One with whom they seek union. But millions of

us today are the privileged ones who have found that blessed oneness: Christ the Head and we the body. Jesus’ prayer is being answered: “That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.” And this right through to the final consummation we thrillingly await...the marriage supper of the Lamb, whose bride, ourselves by grace, “hath made herself ready.”

We can know our oneness with Him, for as He is Spirit we also are spirit. Jesus had said to the woman of Samaria, “God is Spirit”; and we too are spirits, for He is called “the Father of spirits.” So spirit is self: He the “I am” Spirit, and we created spirits—like Father, like son. As spirit-self, *I know*; Paul said, “What man knows the things of a man, save the spirit of man which is in him?” As spirit-self, *I love*; for God is love, and we too all show love, whether rightly or wrongly applied. And as spirit-self, *I will*; just as He “works all things after the counsel of His own will,” so I have my freedom of will. This freedom was the first evidence of Adam being a person, in the Garden of Eden. So to be a created person in the image of the Creator is to be spirit as He is Spirit—He infinite and I finite; and I as spirit have knowledge, love and will. I know, I love, I choose; and my soul and body are the external agents of my choosing spirit.

He who is Spirit is He who is love. By the Scriptures, which reveal Him as love in the giving of His Son that we

might have life, we know that His love is total self-giving love. He is the eternal Person-for-others. The reason why He is solely other-loving love rather than self-loving love we will see later. But its unchangeable consequence is that this universe becomes to us a safe and perfectly controlled one when we know that He manifests Himself solely in His other-love activities. We know that other-love can only be harmonious love, in which all that has its source in Him who is love—whether animate or inanimate, on every level of existence from the sub-atomic upwards—can only operate in “temperature” (Jacob Boehme’s term for normality or harmony) when each is “loving” the other; and to this the universe is coming.

But how full of contradiction to this is our present experience! We live in a world where self-love is the basic moti-

vation. It seems we are in an inextricable chaos from which we can find no way out—unless it were possible that all humans so love one another that we put the interests of others before ourselves, a condition which, we know, to the natural man is an unattainable ideal. But—surprise of surprises—the ideal has its reality. We who are born of the Spirit, joined to the Lord in one spirit, *are* loving one another! The eternal kingdom of love is already in evidence for those who have eyes to see it.

The world may point at Christians who don’t appear to love one another, but the world-wide brotherhood of those who do love one another is a visible fact today, which can’t be suppressed or obliterated; and we are part of it. One of the followers of Francis of Assisi said in those days to some who sought to water down his ways of perfect love: “There is

an element in the gospel of Christ so disturbing that the world will forever reject it, but never forget it; and the Church will waver forever between patronage and persecution. Yours is the present, for the world will ridicule or crucify us; but I think the future is ours.” And he was right. That “element” is alive in millions today, of whom we are a part; and we are going to see again in these pages the marvels of the way by which this has become our total reality.

So here we start with our Total: God Himself, in ultimate fact the only Person in the universe. God is Spirit (hence we know Spirit is Person), and God is love (and that means He is other-love). And part of this Total we, the redeemed, have now become in our union with Him. ■

—Yes, I Am

MY DISCIPLE

Christ declared plainly, “If any cometh unto Me, and hateth not his own father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be My disciple.” “Whosoever does not bear his own cross and come after Me, cannot be My disciple.” “So, therefore, whosoever he be of you that renounceth not all that he hath, he cannot be My disciple” (Luke 14:26, 27, 33).

Joy unspeakable and eternal is the fruit of obedience to these Christ’s words. A gloomy, namby-pamby, and impotent religiosity is the product of disobedience. To such words there can be but two replies. Our refusal of His offer of discipleship, and so our denial of the Lordship of Jesus Christ through unbelief; or the Laugh of Faith as we promptly accept His Invitation.

Faith laughs at the folly of any other answer, Faith laughs at the idea of the entrance fee being too heavy. Faith laughs at the thought of there not being bread enough and to spare in the Father’s army, seeing the earth and the fulness thereof are His.

“Is anything too hard for the Lord?” laughs Faith. Is it possible for God to lie? Does he mean His commands to be obeyed? Will Christ keep His promises? “Can God prepare a table in the wilderness?” “Can He give bread also?” “Will He provide flesh for His people?” Is Jesus Christ the Great Physician? Is it true that the silver and the gold are His, and the cattle upon a thousand hills? “Man may fail or turn tail, I know,” cries Faith, “but Jesus never, and He is the only one that really counts.”

—The Laugh of Faith by C.T. Studd

THE LIFE

by Norman Grubb

*Excerpted from Norman's classic **The Law of Faith**, the following article clears away the mystery and misconceptions often associated with the topic of faith—to reveal how faith works in everyday life and can be applied to the problems around us.*

A Personal Explanation

The life of faith has had a fascination for me for over twenty-five years. So far as I remember, this interest was first quickened through the study of George Müller's life; then by the fact of a clear call from God to join a "faith" mission, which was at that time best known by its earlier name of Heart of Africa Mission, but is now known by its enlarged, though clumsier, title of Worldwide Evangelization Crusade. Obedience to this call meant that fascinating theory must now be translated into action. Straight away the challenge came from the one who had toiled and sacrificed to give me a good start in life: Would I not be wiser to join some society, enter some denomination, which, if ill-health invalidated me from the mission field, I might find some guaranteed sphere of ministry and livelihood at home?

But the call had been so clear that adherence to it was not difficult, except for the momentary pain it caused to loved ones, and that was not of long duration, for when they saw that the

decision was definite, they gladly and warmly commended me to the will of God.

Twelve years passed, spent partly in the Belgian Congo, partly on journeyings oft as emissary from field to home-end on mission matters, and partly in translation work. Not much opportunity was afforded for the practice of faith in any specialized sense, or rather it may be more correct to say that the secret of the ap-

It is my belief that in each member of Christ's body, from the time of the new birth, the Holy Spirit begins to develop some special characteristic through which God may be glorified in a particular way, some aspect of His grace and truth through which the whole body may be edified and enlightened.

plication of Scriptural and achieving faith had not yet been seen, and therefore the many opportunities for applying it were not perceived. Personal needs were regularly supplied, mainly through the channel of the mission; and, as I have just said, the meaning and use of faith as God's instrument of deliverance in all the other problems of life, internal and external, had not yet dawned upon me. The pull of faith, however, its attraction and fascination, never left me. It had become a deep inner con-

viction. I had glimpsed and tasted. It is my belief that in each member of Christ's body, from the time of the new birth, the Holy Spirit begins to develop some special characteristic through which God may be glorified in a particular way, some aspect of His grace and truth through which the whole body may be edified and enlightened. Such are the gifts of the Spirit, about which more will be said later: and in one's own case I humbly believe that it was God who maintained in one this special thirst and attraction for the way of faith, this readiness to absorb all light concerning it, and to venture one's life in the exercise of it. Real opportunities were bound to come, as well as real enlightenment, at the right moment, and that moment was when I was ready to see and take them; for the real fact was that those intervening years had first to be spent in internal adjustments: the secrets of faith had to be discovered and applied in the solution of one's own inner problems, in the satisfaction of one's own soul-

thirst, in the snapping of the chain of one's own self-centredness, in the transference of oppressing heart burdens to the One who had given Himself to bear them. These experiences also will be woven later into our whole examination of the texture of faith, for that aspect of the life of faith is antecedent to all others. A faith that works first in our own lives can then, and only then, be applied to the problems around us.

There is a school of faith, and there

OF FAITH

is a life of faith. At school we are private individuals: we learn, we experiment, we try things out by ourselves and on ourselves, we gradually grasp a technique. In life we take responsibility, we are in the public eye; other lives depend on us; we are supposed to know our job and apply our knowledge; the wheels of our particular industry are kept going by us. My years in the school of faith lasted till 1931, my thirteenth year as a missionary. As I now look back, I can see quite clearly when the transition took place in my experience; the school was left (although in another sense we are very much permanent pupils), the life of faith begun. With the key to my inner problems in my hands through the grace of God and illumination of the Spirit, a clearcut position of faith was taken in a certain matter, under pressure of the Spirit, involving my wife and myself to our financial limit. There is no need to go into details which were comparatively trivial. The duration of the test was six months. The day of crisis came in the middle when I almost succumbed and was only saved by walking to the post office and sending off a letter which once again staked everything on God's faithfulness. The deliverance actually began to come to me within ten minutes, on the pavement outside that post office, starting with a trickle and rising to a flood. It was all very mundane but to me it was a landmark. Schooldays were nearing their end. The master key which could open a very little material door could just as

easily be applied to great gateways of world-wide opportunity in the Kingdom of God.

Then followed three years of great illumination in the way of faith. It was as if that which had been seen dimly as a series of separate peaks of faith which might occasionally, with much effort, be scaled, was now seen to be a broad high road in the uplands, a route of the Spirit, a way of life to be steadily traversed, and no range of

But the light had truly dawned, Scriptural light, borne witness to by the inner assurance of the Spirit, the consummation without doubt of the gropings and inner preparations of years. Failures could not quench those certainties.

rugged peaks at all. The Scriptures were marvelously opened up: Hebrews 11 especially became alive, and faith was seen to be the permanent element in which the men of God lived, men who themselves had first to pass through the school into the life of faith—Abraham, Jacob, Moses, Joshua, Gideon, David, and so through all the list into New Testament days. They were days of great revelation; it was like the thrill of a new discovery, the exaltation of the explorer whose eyes are resting for the first time in history on some magnificent landscape. Experiments were

made, feebly made, but the feet were not firm enough yet on their new road to take one to the destination, and nothing came of it. But the light had truly dawned, Scriptural light, borne witness to by the inner assurance of the Spirit, the consummation without doubt of the gropings and inner preparations of years. Failures could not quench those certainties. All that was needed was a firmer grasp of method, and, above all, those special sorts of circumstances

in which living faith through all history has thrived, those necessary conditions for its healthy growth—difficulties, frustrations, impossibilities, for "when I am weak, then I am strong": "in hopeless circumstances he hopefully believed."

And they came. There is no need to go into them in detail! Days of agony and darkness. Days when one's life's work seemed in ruin around one, when the mission one loved seemed collapsing, when the hand of practically all friends and fellow Christians seemed against a tiny remnant of us. And I myself, with my wife, was called to take a stand completely alone, on behalf of the few on the field, surrounded by criticism and fierce opposition.

Then in the travail, I cannot tell how (indeed I have learned that one usually cannot trace the "how" of God's deepest dealings), what I had seen and rejoiced in in theory became my own in practice. I saw how to walk the broad road of faith, how to have

and maintain that touch with God, that living fruitful union with Him which in infinite grace and condescension He has given us as our inheritance in Christ; and we began to go that way.

Fifteen more years have now passed, years when, by God's grace, these vital principles have been ever more strongly built into one's life. Others, many others, have learned them, practiced them, and rejoice with us to see the marvellous truth of them in their concrete result. In the ranks of the Crusade, tremendous transformations have taken place: God's work has forged ahead, increased and abounded: souls have been saved world-wide: tens of thousands have heard the Gospel who had never before heard the blessed Name: Christians by the hundred have been revived and stirred into action: Christ Himself has become increasingly the all in all; all fresh springs have been found in Him; all hunger and thirst satisfied according to His Word; desire increased beyond measure that He only should be glorified; His Word become the joy and rejoicing of the heart.

Details need not be given, for this is no place for them: but gradually this truth and that, concerning the inner life abiding in Christ, and the outer life of service in His name, have fitted into place, have been tested, examined, adjusted. Much has been learned by failures, and some things remain inexplicable: until the time seems to have come to try and put on paper something of what one has learned. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

That is the touchstone. We believe that the Scriptures are God's final revelation to man, the words that He speaks which are spirit and life; and all that we say here is only reliable in so far as it is an exposition of God's revealed truth. This is not autobiography. It is to be a humble examination of faith, what it is and how it works. It seemed necessary, however, to give this brief preliminary sketch of how and why such as I, who am not a trained theologian but a missionary secretary, should write on such a subject. It is just my contribution, I trust to God's glory, of one ray of God's truth which has steadily shone in my heart and on my pathway these twenty-five years.

Faith a Natural Faculty

We will start at the beginning. One of the chief hindrances to the understanding and exercise of faith is the separation in our thinking between the natural and spiritual, due to the fall. There is a flesh and there is Spirit. Flesh draws upon one set of energies, Spirit upon another. Faith, it is argued, belongs to the realm of the Spirit. It is a "gift of God," and therefore can only be exercised under divine stimulation. We must pray for it ("Lord, increase our faith"), wait for it, use it only according as God has dealt to us the measure of faith. When and where it is not thus given, we are helpless, becalmed, immobile.

A grave misapprehension lies at the root of this devitalizing outlook. How did God make man? A living soul, we are told, in His own image: that is to say, with all the attributes of personality. A man feels and desires: he thinks, he wills, he speaks, he acts. All these marvellous faculties com-

bine to make a person; but the point to note is that in themselves they are neutral powers. They are neither good nor evil: they are the raw material of human nature, the mighty forces directed to weal or woe by the spirit that is in man. To love, to hate; to admire, to despise; to boast, to be humble; to be angry, to be calm; to have fear, to have faith; to be stern, to be gentle; any of these can be right, any can be wrong. They are the elemental gifts of God in nature to His human offspring. By these men are made "after the similitude of God," and by them they walk the course of this world. What matters is, do they walk after the flesh, or after the Spirit?

It will be seen later that a proper grasp of the neutral condition of this raw material of human nature, and its relationship to the spirit that controls it, gives the key to the understanding of many problems concerning the walk and warfare of a Christian, the understanding, conquest and proper use of temptation, release from false condemnation, proper discernment between flesh and Spirit, the solution to the vexed problems of sanctification. These we will examine later on. But at the moment we will concentrate on this one point. Amongst the major faculties with which human nature is basically endowed, is faith.

The greatest faculty of all is love. God is love. The whole creation is God's love manifested in innumerable forms. All is love, or love in its reverse form, hate. Love is the consuming fire, which is God. Man is love likewise, perverted or purified. Love of the world or love of the Father must dominate the human heart; he must

love, for he is love. He loves long before he is redeemed. He loves from the time he becomes a living soul. But what does he love?

Next to love in importance comes faith. Love is the driving force. Desire (love pure or perverted) controls, contrives, creates all that ever comes to pass. Emotion, not reason, is at humanity's helm. Love motivates, but faith acts. Faith *is* action. By faith alone can a man act. Faith carries out the urges of love. Faith works by love.

Consider the importance of faith. Consider its place in human behaviour. Is there one single act that man has ever taken, from the trivial to the sublime, which has not love as its driving force, and faith as its method of performance? A man eats. Why? Because he wants to. Love, desire, is the motive power. How then does he eat, and what? He sees some food which is both pleasant and nutritious, he believes in its value; he takes, masticates, swallows, digests, every action of which is pure faith and nothing but faith. At any moment in any of these actions, if his faith in the food were shaken, if he were caused to change his faith into its reverse believing that it was bad for him he would immediately and automatically cease to take, masticate, swallow, or even digest (if he could!). Faith *is* human action. Faith is the God-implemented, natural and only way by which a man can go through all the processes of doing or obtaining the things he desires.

And, by implication, if man is made in the image of God, and if man's fundamental God-given faculties are those of love and faith, they are also

God's ways of action, even of creation. The Scripture gives plain indication of this, and it has its importance when we carry the examination of faith still further.

Apply this formula of faith to every single human action, from breathing right up the scale to great scientific discoveries, and, finally, across the gulf to the realm of the Spirit; and it will be seen that there is no other conceivable method of human activity. A purchase in a shop, taking a seat on a chair, breathing a breath, picking up an article, all are sheer acts of faith.

Likewise, historic achievements, such as the discovery of radium. Certain investigations, we read, drew Mme. Curie's attention to the probability of another element, not yet known to science, in a material called pitchblende, a throw-out from certain Austrian mines. The more she investigates, the more the conviction grows. Her fellow-scientists scoff, but she believes. She feels sure that the evidence justifies such faith.

But living faith is action, only dead faith has no works accompanying it. So, quietly, secretly, she and her husband put all the money they can spare into buying truckloads of pitchblende and having them brought to the hut at the back of their house. There they labour, one year, two years, until one evening she calls her husband into their homemade laboratory, and there for the first time in history is seen the glowing tube of radium.

Here is natural faith, inherent faith, inspired by the glimpse of a scientific truth, directed to a natural, so-called

secular objective; but it is a higher type of faith, or rather a higher form of the exercise of faith, than such simple acts as eating, breathing, sitting: for, in this case, the object of faith was by no means so self-evident; some indeed ridiculed it; it took time and careful study to come to a conviction solid enough to justify the decisive action which is faith: and when the decision to act had been made, it took time, patience, self-denial, for the hypothesis of faith to be demonstrated as fact. And equally, it will be seen, as we move on to things spiritual, that in the realm of the Spirit there are simpler, more obvious stimuli to faith; and more advanced, more exacting forms of its exercise.

That faith is an inherent capacity in all men is also made plain in the Scriptures. "Cursed is he that *trusteth* in man." "Put not your trust in princes." "Trust not in uncertain riches." "Because thou has relied on the King of Syria and not relied on the Lord thy God...."

Sufficient, I hope, has now been said to bring home this first point of fundamental importance: that faith is a natural faculty of man: that, next to love, it is the most important faculty that man possesses, for faith is the core of decisive action: that man, while he lives and breathes, can never cease exercising faith, and has never performed one single action in the world's history which is not energized by faith: that to seek faith or ask for faith is as ridiculous as asking for lungs to breathe with, or mouth to eat with. Man is compounded of faith, and can do no other than exercise it in one direction or another. ■

-The Law of Faith

The Privilege of Sacrifice

continued from page 10

And yet it was Studd who would often touch off rapturous response from crowds of undergraduates with his plain-spoken but heartfelt testimony. We can easily see the makings of the man who would go on to write “The DCD,” (pamphlet available through Zerubbabel Press).

The thrill of the story of *The Cambridge Seven* is that we see these young men as more than historical figures. We see them as they were—exciting young men with dynamic lives and great passions. These were not lofty intellectuals or eccentric religious types out of touch with the world; these were young men of privilege with the world at their feet. In the world’s eyes, the Seven had everything to lose in going to the mission fields, and yet the Cambridge Seven saw

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ANSWERS TO

GOD’S GIFT To Us— His SON

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- 3. WOMAN
- 5. SAVIOR
- 6. SON
- 8. DEATH
- 10. RULER
- 11. CROSS

5. SINNERS

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9. PRINCE

DOWN

- 1. VIRGIN
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- 3. WORLD
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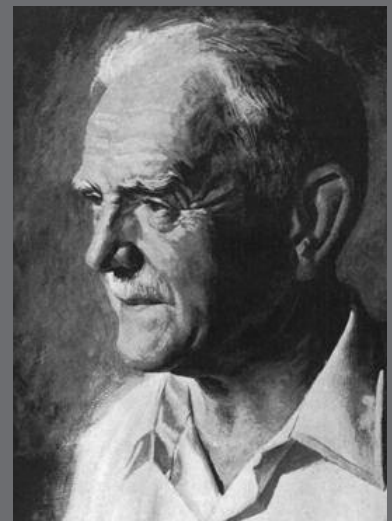


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Faith Notes

We feel spiritually cold, dead, apathetic, hard, dry. We feel we need inner revival. No we don't All we need is not to be fooled by our souls! The well of living water has not stopped springing up within us, the living bread in our spirits has not gone stale, the fire of the Spirit (with whom we have been baptized at our regeneration) has not burned low. Look within where you and He really are, spirit with Spirit. There is no change. Don't be fooled by the colour of your clothing—your soul feelings. You and He in you have not changed.

—God Unlimited

Temptations are pulls back to walk again in darkness. But if we now know who we are, we see all our temptations as what God is meaning us to have, and each exactly suitable to us We see them all as opportunities to manifest Him through our souls and bodies. Temptation has become opportunity!

—Yes, I Am

All that Moses or Elisha, or the Lord Himself, did was to meet the sudden next need of daily life with a taking-for-granted faith that the Father would supply, and a declaration of that faith, and such action as was the natural consequence of such faith. Let us learn to do the same.

Faith will be a fight in times of physical suffering and weakness, at other times it will be a rest; but we walk by faith, that is all that matters.

—The Law of Faith

The word of faith is the act of taking and applying His power according to need. What we actually take we actually have, and when the decisive word of faith has been spoken, God in His grace begins to work; and as the stand of faith is persisted in, the answer appears.

—The Law of Faith

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by Norman Grubb

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

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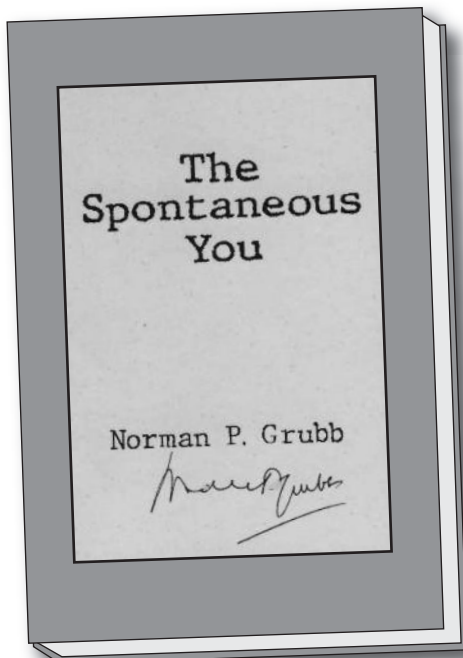
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