

# *The* **INTERCESSOR**

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

*intercessor.org*

*Volume 36, Number 2 2020*

## There is a Second Blessing

by Norman Grubb

*As a missionary with C.T. Studd in the Congo along with his wife, Pauline, Norman Grubb soon recognized that he did not have the love, power, and wisdom it took to fulfill his calling. The following excerpt from Norman's autobiography, Once Caught, No Escape, describes how he discovered the solution to his (and our) dilemma: the liberating secret that we humans were not designed by God to become something but to contain Someone.*

A friend of Pauline's, Dr. Isa Lumsden, was sending her a little paper called *The Overcomer*, published by Mrs. Penn Lewis, well known in England as a Bible teacher. But what she wrote about didn't make sense to us. She was not speaking about Christ dying for us, but of our being crucified and dead with Him, and risen with Him. That was all new to us. At first it didn't register much with us, except that we felt there was something there we hadn't got hold of yet. But our need was great. We had heard others at Cambridge and other places speaking of knowing that you are filled with the Spirit, especially Barclay Buxton, the father of Alfred, whom we undergraduates were fond of getting down to talk to us. Pauline and I knew that we had no such inner witness, and we desired it. We had one canoe

journey to do for some days on the Aruwimi River, a tributary of the Congo, stopping at villages every now and then on the banks. I spent the intervening hours studying a commentary on Romans by an American, I think Stifler by name. Light began gradually to dawn on the meaning of this identification with Christ in His death and resurrection.

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Finally, we were out for a visit to a dear and zealous African brother, Bangbani. He was the only light in his chiefdom, and what a welcome he gave us to his little plantation, throwing his well-oiled arms around us so that we came out of the embrace looking like zebras. That night he gave us his best, his

cook-shed, with a few banana leaves strung around for privacy, and our two camp-beds in it. The equipment we brought to the Congo and which was our house furniture was a canvas camp-bed each, with mosquito net, a canvas camp table and chair, enamel plates and cups, and cooking pots. That, besides our clothing, which for us men was just khaki shirts and shorts, with stockings or puttees week in and week out—very sen-

### ***In This Issue***

|   |    |
|---|----|
| There is a Second Blessing .....                            | 1  |
| Editor's Note .....   | 5  |
| The Simplicity of Seeing—A Letter.....                      | 6  |
| Bible Bedrock .....   | 7  |
| Illuminating Body, Soul and Spirit<br>Part Two .....        | 8  |
| The Faith Process .....                                     | 11 |
| The Second Crisis .....                                     | 12 |
| Letter to Co-Knowers .....                                  | 16 |
| Peter and the Consequences<br>of Independent Believing..... | 20 |
| The Ultimate Reality .....                                  | 22 |
| Faith Notes.....  | 23 |
| Zerubbabel Free Streaming Audio .....                       | 24 |
| The Bookshelf.....  | 25 |
| There is therefore now<br>no condemnation... ..             | 26 |
| Words to Live By... ..                                      | 26 |
| The Intercessor by the Numbers .....                        | 27 |

## ***The INTERCESSOR***

The newsmagazine of  
Zerubbabel, Inc.

Norman P. Grubb  
1895–1993

### **Mailing Address**

Home Office  
Zerubbabel, Inc.  
PO Box 1710  
Blowing Rock, NC 28605  
828-295-7982

info@zerubbabel.org  
www.zerubbabel.org

### **Magazine Staff**

**Executive Editor**  
Scott Prewitt

**Editing**  
Sanda Cooper  
Elliot Coatney  
Allison Prewitt

**Production**  
Joanna Coatney

**Art Editor**  
Steven Prewitt

**International Distributors**  
Great Britain and Western Europe  
Jon and Kim Langley  
2 Adams Close  
Stanwick, Wellingborough NN9 6TQ  
England  
01933 625246  
011 44 1933 625246 (from USA)  
kim@zerubbabel.org

sible and comfortable—was the main part of our living necessities.

But when Bangbani left us we could not go to bed. The full moon was out and it was all quiet in the banana plantation except for the usual chorus of insects, with the moon shining between the great banana leaves. So we took the two little camp chairs and sat outside in the moonlight. There is not much trouble with mosquitoes in that area. We had decided

We had decided together that we would wrestle this thing out with God, and specifically claim then and there that we should be filled with the Spirit. It was only later that we got our theology more in line—to discover that He in His fullness had always been there—His Spirit joined to ours, since we had been born again: and that what we needed was not a filling from the outside, but a witness borne to the existing living relationship.

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be the fact by faith: “I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me” and we went to our camp beds around 4 a.m., having accepted the matter as settled by faith. We awoke no different; but I took a postcard and drew a tombstone on it, and wrote “Here lieth Norman Grubb buried with Jesus.” Probably we all have to get settled on the reality of this death experience before the resurrection can be uppermost in our consciousness. At least that was the period I was in.

Nothing further happened to me in relation to this for a couple of years. For Pauline, it was different, and she tells how a few days afterwards, when sleeping alone in a native hut, the hut was filled with a consciousness of His presence and a voice confirming to her that their union relationship was fixed for ever.

Two years later I was at home and visiting this same Mrs. Penn Lewis whose little magazine had first awakened our interest. I had gone to her to talk over our perennial problem of tensions on the field, but I think she must have observed that beneath this I had my own need, for instead of talking about the problem she told me what happened when she had been “baptized with the Holy Ghost,” as she called it, and the power of God had come on a group of young people she talked with that night. As she talked, it was like a great light lit within me, bringing the inner awareness which has never left me since, of Christ living in me; and living in such a sense that it was not I really doing the living, but He in me, in His Norman form. The Scripture against which I had written my name and date that next morning in Bangbani’s village had become permanently alive to me—

this great Galatians 2:20<sup>1</sup>.

There was a great deal I had not yet got into focus; those clarifications had to follow later; but one tremendous fact had become fact to me, and the passing years and deepening understandings have only underlined it as the fact of facts—that the secret of the universe, and the key to my own life, is simply the Person Himself in me; as Paul had put it, “The mystery hid from ages and generations but now made manifest to His saints...which is Christ in you.”

I had been drawn to and sought an answer before in “holiness teaching,” especially through Barclay Buxton at Cambridge, and from him and others I had caught it that there is an inner fixation, a settling in by which we can know that we are not only born of the Spirit but filled with the Spirit, and which I knew I did not have. But I had some mistaken ideas. I had thought that I myself as a human would be made holy, and thus not respond as before to irritability, lust, pride and so forth; that an actual change would take place in *me*. I had tried this way, taken it by faith that this “entire sanctification” had become fact in me; but it had not worked. These same things continued to make their appearance in me. But now I was seeing something different. My humanity did not change.

I had to learn later that it is not meant to change, because every potential of my human nature is there to be an agency by which Christ can reveal Himself. Sin is not my various faculties or appetites, but shows itself in the misuse of them, when they are stimulated by temptation into action in a wrong direction, and I wrongly struggle, as in Romans 7, to overcome what independent self can never

overcome. It is the independent self which is the sin principle, for independent self is and can only be self-loving, therefore I am helpless in myself to resist the stimulation. But, another Self, God Himself—Father, Son and Spirit—has now so become the centre of my being that I am merely the vessel containing Him. Now, knowing this, my attention is no longer centred on myself, the vessel, and fighting against my fears or depressions

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or what not and expecting change in myself, and disappointed and condemned when it doesn’t happen. No, I accept myself. The vessel doesn’t change, but it contains Him, Christ living in me, joined to me, Spirit with spirit.

It is the same idea as when a room is dark. We don’t centre our attention on the darkness. The darkness is not wrong, unless it is misused; we accept it but don’t struggle against it; we just replace

## 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!

<sup>1</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

it! We look for the switch and turn on its opposite—the light. And when the light is on, where is the darkness? It is swallowed up. It is there in the sense that it appears immediately again when the light is off, yet it is not there to my consciousness with the light on. So now this awareness of Christ in me is the permanent switching on of the light, and the permanency is the importance. I now live in a new consciousness. At any time I am temporarily conscious of temptation which can lead to sin, but that does not mean that He who is the light has gone from my inner centre. He is the permanency; and the appearance of Him being not there, and of me being in the dark is an illusion. I have been tricked into moving back from eternal reality to temporary appearance. The change is in my consciousness, not in the fact.

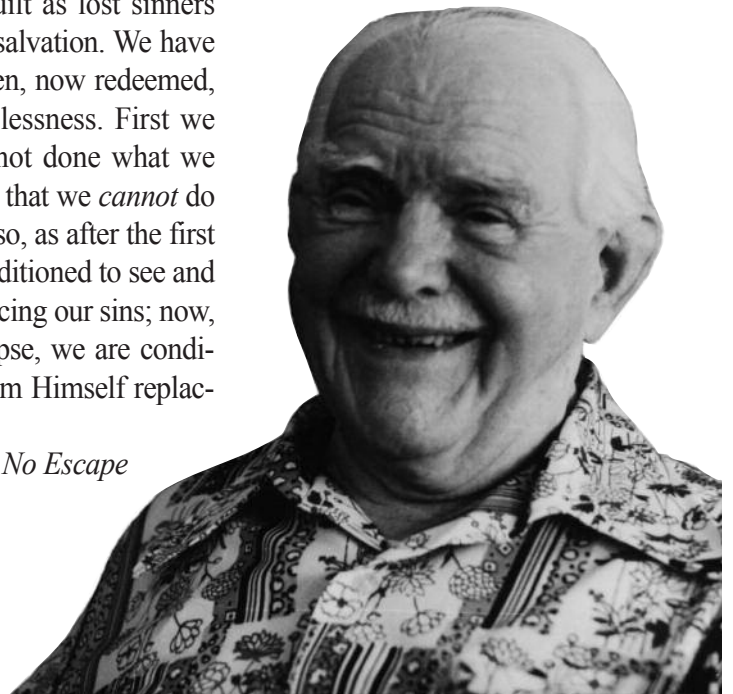
So I learn to live by the repetition of recognition, which is the practice and habit of faith. He in me is the all, the joy, power, wisdom, victory—all. I transfer my attention, my recognition, my affirmation from the human vessel to Him whom it contains: and that is switching on the light; and the light swallows up the darkness; yet the darkness was needful to give manifestation to the light. And when I do fall into a sin, which I do, the forgiveness for all sins was pronounced from Calvary two thousand years ago; therefore the forgiveness was there before the sin, and I can boldly appropriate that.

So this had become the central fact of our lives—Pauline’s and mine—which has to become so in every life—call it by what name we like—the Second Blessing, Entire Sanctification, the Baptism of the Spirit, the Fullness of the Spirit, the Second Rest, the Exchanged Life. We

can only live by what becomes part of us, not by something imposed from without and clung to by us. In the new birth, Christ has become real and personal to us as a Saviour, the Spirit has borne inner witness with our spirit that we are the children of God. So again in this second realization, Christ has become known to us, not merely as the Saviour from our sins but also as the One who is living our lives. Then it was His righteousness in place of my sins; now it is His Self in place of myself. This actually took place at the new birth, but, for nearly all of us, we cannot yet see deeply enough into the roots of our problems, which is our self-reliant selves, to be conditioned to see Him as the Divine Self living His life through our human selves. We have to go through our “wilderness” experience, all of us, redeemed but still regarding Him as separate from us; and we seeking to live the new standards of Christian living as best we can, but with constant failures, self-disgust, strains and stresses we cannot handle. We had a first collapse when we recognized our guilt as lost sinners and came to Him for salvation. We have a second collapse when, now redeemed, we discover our helplessness. First we had learned we *had* not done what we should. Now we learn that we *cannot* do what we should. And so, as after the first collapse, we were conditioned to see and affirm His blood replacing our sins; now, after the second collapse, we are conditioned to see and affirm Himself replacing ourselves. ■

—*Once Caught, No Escape*

*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

This issue of *The Intercessor* focuses on the work of the Spirit revealing what is true of all believers--that we are joined

to Christ one spirit. What is true of all believers cannot take full effect in an individual's life until he knows it and applies it by faith. For most, this only comes through a crisis of failure that reveals our inability to live righteously.

We hope the precious truth in this issue proves helpful to you wherever you are in your walk of faith.



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# The Simplicity of Seeing— *A Letter*

by Steven Prewitt

I have thought a lot about God and where I fit into His plans. It's so easy, this union with Christ. It was easy to understand when explained, but to believe it and live it took some time. Finally, after two and a half years, I understood one thing—that all it takes is faith. It's that easy. There is nothing you have to do or sacrifice. The verses were shown to me (mostly in Paul's letters), and as soon as I opened my mind and accepted what is written right there in the Bible, it came so clear, so easy, and so wonderful.

I took what is written on faith. At first I thought, "I don't feel different; I don't sound or look different." But what you take, takes you. It consumes you. After time and affirmation, through your faith, you know. Yes, I am Christ in the form of Steven Prewitt.

The mature man in Colossians 1:28 is the one who knows that Christ's spirit is united, intermeshed, one and one with his own spirit. He knows he isn't separate from God, but that God's desires become his desires. God's wants become his own wants. He knows the union of Galatians 2:20. Before knowing this, there is a trying to do all the "right" things such as praying more, going to

church more, giving more—all those things you hear that you need to do to get "closer to God," or obtain God's blessing, or become more of a Christian. We know that by grace we are saved through faith. It is God's gift and not something achieved by doing all these outward things.

Knowing, accepting, and living by who you are is so wonderful. There is such peace, understanding, insight, and love so deep—immeasurable and boundless. You are dear to me. I've seen your spirit. You are special. You possess such a big heart. It's your destiny to know and believe that you are a manifestation of Christ and that he lives his life through you. I know you will know because of the desire in my heart and many other people's hearts for you. Words of faith come from God. Saying a word of faith for someone always happens because it is God's universe and God's word being spoken verbally for you, His son. It is what we are here for. It is life to be given to others so that they can know and tell it to someone else.

I am believing this for you, and God's word will not return void.

*Steven*

# Bible Bedrock

***“We know that our old self was crucified with Him.”***

*— Romans 6:6 (King James Version)*

There is for most of us a second work of grace, if we like to call it that. There is a day, a season, usually prefaced by many agonizing days, when at last our straining self stretched and taut like an elastic, gives way. We were crucified with Christ all along, but now faith enters into this intelligently as fact. If we were crucified with Him we also rose with Him, and now at last we can see that that means the New One within is living His life in us. He was doing so since redemption, but He had to spend those months and often years working us out of ourselves by walking us into all sorts of frustrating situations, which we handled wrongly every time by our self-reactions to them. I reckon the Indwelling Christ has many

a laugh as He sees us bumbling and stumbling along, and knows the good though painful lessons we are learning by stubbing our toes on this and then that; but knowing also that we shall see, because He has already started looking out on things His way through our eyes, and will go on until we learn and accept the difference between our looking through our own eyes and His looking through them.

This is a crisis in many lives. It was in mine; and with the example of most of the men and women of the Bible, we are surely justified in saying that it is a necessary crisis in most of our lives. ■

*—Norman Grubb*

# ILLUMINATING BODY, SOUL AND SPIRIT

By Scott Prewitt

## PART TWO

*Continued from our previous issue, the following article is a transcription of a teaching lesson for youth given by Scott Prewitt at a fellowship weekend in North Carolina.*

**Scott:** Is everyone ready to get back to our discussion?

Great. Now we can examine how our human spirit is connected to another spirit. That's right, your spirit is never alone. We are hooked-up with either the Holy Spirit or with Satan's spirit. This is what I mean when I say that there is no such thing as an independent self. You are always a slave to one spirit or the other. This is what makes the ultimate distinction between a Christian and a non-Christian. So, let's look to the Bible to see how God describes this.

Romans 6:6—"Knowing this that our old self was crucified with him [Christ] and that the body of sin might be done away with and that we should no longer be slaves of sin."

So, how do we do away with the body of sin? We recognize that Christ died on the cross for us; He has a plan for us, and we need to turn away from our sinful ways and follow Him. When we make that choice, our spirit becomes joined to Christ's Spirit.

Ezekiel 11:19—"I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh."

A new spirit within them implies one thing: if we get a new spirit, then we must have had an old spirit. We did have Satan's spirit. Now, a new spirit will be put in us. Let's read more Scripture.

2 Peter 1:4—"Through these He has given us His very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires."

1 Corinthians 6:17—"But he who unites himself with the Lord is one with Him in spirit."

Remember, we have two parts. Before you are saved, your spirit is connected with Satan's spirit. However, when you are saved, Satan's spirit gets thrown out, and you become connected with Christ's Spirit. This happens because our spirit must be connected to either the spirit of Satan or the spirit of Christ. Our spirit never exists alone. 1 Corinthians 6:19 says, "Don't you know that your body is the temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own." So now we can see that we have a body, a soul, and a spirit. We have the body, which is the method of input and output. We have the soul. Thoughts and feelings make up the soul. We have spirit which is made up of desire, will, and mind. Let's talk about desire for a moment. What did we say desire was?

**Frank:** Either "self-for-self" or "self-for-others."

**Scott:** Yes! Either the spirit of Satan or the Spirit of Christ determines the desire of our spirit. Let me make one thing very clear; when we are unbelievers—that means we have not turned to Christ, confessed our sins and become saved—we are self-for-self because we are joined to Satan's spirit, and Satan is the self-for-self spirit. When you become a Christian, you become a self-for-others person because

Christ's Spirit is the self-for-others spirit. You become a self-for-others person because your spirit is hooked up with Christ's Spirit.

Now, let's ask the big question: "How in the world does sin still exist in the believer when we are joined with Christ's Spirit?" Let me begin by saying the one thing that cannot happen is for your spirit to change back to what it was before you accepted Christ. God does not leave or become "unjoined" to your spirit. When He comes in, He joins to your spirit forever. He does not leave. You are always, therefore, a self-for-others person. I don't believe there is anything you can do to lose your salvation. One reason I think this is because salvation is a gift, free from God. It is based on God's grace. If there is absolutely nothing I can do to deserve or earn His free gift, and God decided to bestow it on me anyway, then I don't think it will be taken away. If I cannot do anything to deserve it, then there is nothing I can do to "undeserve" it. But, as Paul asks in Romans 6:1-2, "Should I continue to sin because grace abounds? Heavens no!" There are still consequences in life and the Hereafter.

When Satan lived inside of us as unbelievers, he got to know our insides very well. Satan knows your body and soul very well because he was inside of you all those years before you became a believer. Now as a Christian, how does Satan fit into the equation? Just because we are joined to Christ's Spirit and Satan has been thrown out, that doesn't mean that Satan goes away forever and we don't have to worry about him anymore. Satan knows us very well because he lived inside of us. Satan attacks us and bombards us on two levels—on the body level and the soul level. Tell me, what are some of the ways Satan tempts us through our bodies?

**Group:** Alcohol, drugs, food, sex.

**Scott:** Good. What about on the soul level?

**Group:** Hate, lust, greed, pride.

**Scott:** Yes! The way Satan tries to get at us is to tempt us through our body and soul. Like I said earlier, I believe that

our spirit is impenetrable in that Satan cannot in any way get to our spirit. Again, what he would really like is to get back into the "driver's seat" so he could boss us around freely. That's the way he really wants it to be. However, Satan cannot affect our spirit anymore, so he goes after our body and soul. The problem is that, when I choose to give in to temptation, I choose in my will to go against the fact that Christ and I are joined together. Let's look at some very important verses that talk about this.

Philippians 4:13 says, "I can do all things in Christ..." and James 1:4 states that in Christ, I'm "...whole and complete, lacking nothing."

You get into unbelief when you have a feeling in your soul and you act out on it with your body.

For example, I feel jealous that someone else has more money than I do. Soon, this jealousy turns into depression because I start to feel sorry for myself. I might ask myself a question like, "Why does he get all the good stuff in life that I cannot afford?" If I do not bring God into the equation with these thoughts and feelings, I'll feel more and more depressed. Eventually, I will probably resort to new methods of making myself feel better. I might begin to drink or even take drugs. This is how unbelief in the soul can be seen in the body.

However, since I am joined to Christ, "I am whole and complete, lacking nothing." I am not any better or worse off because I have more or less money than someone else does. I have exactly what I need because I am whole and complete lacking nothing. The sin is that I believe against the fact that I am in union with Christ's spirit. But even in this unbelief, the truth remains that Christ is still in you and is in union with your spirit. Christ does not take a vacation. He remains joined to your spirit, but your choice (in your will) is not to believe that fact. That's how we sin as Christians. Let's look at Hebrews 4:12:

"For the word of God is full of living power, sharper than a double edge sword penetrates, cutting deep into our innermost thoughts and desires, it exposes us for what we

really are. It divides and penetrates soul and spirit.”

This verse is talking about the Word of God. Did you know that Christ is referred to many times in the Bible as “the Word”? Since Christ lives in us, His Spirit, the Holy Spirit, the Word of God, divides and penetrates soul and spirit. This tells me that soul and spirit inside of me can seem confusing since they are going on all the time. But Christ lives inside us and is able to divide soul and spirit. If you will keep soul and spirit separate, and make your choices from Spirit Truth, then I can guarantee you a sin-free life. The problem comes when your thinking gets a little “gray and muddy,” and it looks like soul and spirit are together, one and the same.

Let’s see what it looks like when we try to put soul and spirit together. Let’s look at some simple temptations. When your spirit is joined with Christ’s Spirit, the spirit itself is free of sin by your desire. Your desire is for a self-for-others life since that is Christ’s desire. Remember, your will is where you make your choice. Plus, you know that your desires are Christ’s desires. The roots of sin are found when soul and spirit look like the same thing. To demonstrate, let’s look at this statement: “I am afraid to talk in front of people.” Here is the problem. First let’s define the “I.” As a believer, your spirit is joined to Christ. So the “I” is really *me plus Christ* joined together; therefore you must put Christ at the beginning of the sentence. You would then say that Christ is afraid to talk in front of a group. Is that fact or fiction?

**Eddie:** Of course, it’s fiction.

**Scott:** Is Christ afraid to talk in front of a group? Did Christ live out a fearful life on this earth? Does the Bible say I can do all things through Christ? It doesn’t say I can do all things, except talk in front of a group, through Christ. “I am afraid” is the unbelief. The right believing is that I feel afraid in my soul; however, the truth is that Christ does not live a fearful life out through me. This is where I must choose in my will against the feeling of fear. Now, let’s do an example that is more appropriate to us here. Let’s say you are really attracted to someone of the opposite sex who is a non-believer. You have a few dates with that person, and things

seem to be going great. Well, the Bible says, “Do not be yoked together with unbelievers...” (2 Corinthians 6:14). You’ve come to the point where it is obviously time for the relationship to be over after the person refuses to make that Spirit commitment to God and Christ. At the same time, you feel like you can’t be without this person because you have grown attached to how he or she makes you feel. You might say something like “I feel like I can’t be without this person to whom I’m really attracted. But he/she is rejecting Christ, and I know that’s wrong.” I’ve seen this very thing happen often; this is real life. Unfortunately, a lot of people act like they can’t live without the person. The problem is that you are joined to Christ’s Spirit, and Christ makes it very clear not to be yoked to an unbeliever. To do so goes against God’s rules, and to do so is disobedient. So even though I feel like I can’t live without the other person, I am going to be obedient to God and end the relationship.

Does everybody understand what I am talking about? Your feelings are where unbelief gets its root, and the unbelief transfers over to will. You eventually act out on the feeling. The fact is that soul and spirit are two separate things; soul is not who you really are. Who you really are is your spirit joined to Christ.

Even though we haven’t had a lot of good things to say about it, the soul really is a wonderful thing, because God made it first of all. God doesn’t make junk. In the soul, there are all these kinds of different things that can bring about temptation, yet at the same time, we feel joy and many other positive things in the soul too. The soul, just like the body, is a tool for God to use. God uses the body when He lives His life out through us. God uses the body to get Himself out to other people. My spirit goes out to the spirit in each of you through the vehicle of my body—through talking, laughing, being friends, that kind of thing. That is how the body is used. The soul is used the same way. For example, Eddie and I connect on an emotional level. We share the same feelings about some things and we share the same thoughts about some things. God uses the soul as a tool for people to connect with each other.

God also uses our brains, which are a part of our souls. God gave us our ability to function here on the earth by using our brains. We reason things out in our brains. For instance, we decide that we shouldn't cross the street because there is traffic coming, and we don't want to get run over by a car. The soul (thoughts and feelings) is supposed to be used as a tool to give input to the spirit about making choices. The soul is not a bad thing, and neither is the body. Even though temptation and sin can enter through the body and soul, righteous living is made evident there also. God uses both the body and the soul as tools to ex-

press His love to other people.

So, now you know what the Bible says about body, soul, and spirit. God made us in His image (spirit), and He gave us the ability to choose to either serve Him or reject Him. Remember, don't let your soul rule over you. Don't live by your thoughts and feelings alone. Always remember that it's what God says that counts. If you obediently serve Him, you cannot go wrong. ■

# THE FAITH PROCESS

By Page Prewitt

When I read the following statement in a letter I was given to look over and comment on, I realized that its author was somewhat confused as to how the faith process works: "By realizing Christ's perfection and changing my believing about myself, I could begin to step out by faith and do things a shy person could not do."

It is not our believing that enables us to be and do what God wants us to be and do. What we believe/what we attach ourselves to by faith is a supernatural spirit: Christ or Satan. When I trust Christ to be the Lord of my life He is free to be just that—the Spirit that expresses His Spirit self through my human, vessel self.

(According to your faith be it unto you.) To put it in a nutshell: I am never independently living my own life so I don't have the power to be shy or not shy.

We now know that all independent stuff is Satan stuff. Therefore when I trust or believe in a "just me" to live my life I am giving in to Satan's lie that I am independently operated. When I live from this independent viewpoint or belief, I give Satan the power and freedom to boss and direct my life. He can't re-enter my spirit center after he has been ousted and replaced by the Holy Spirit at my new birth but he is within ear-shot and controls me from his now outer place. ■

# The Second Crisis

by Norman Grubb

*We continue our examination of the basic foundations proclaimed by Paul in Galatians 2:20 and Colossians 1:27-28. Norman here emphasizes the necessity of an inner knowing of our union with Christ and discusses how we get this inner knowing.*

Now let us face it. We have seen plainly, from Paul's detailed explanation in his Roman letter, that Christ, our last Adam, completed a total redemption for us, the first Adam's family, in His death, resurrection, and ascension. But it can only become a living fact in our lives by us having a personal inner experience of Him. First there has to be a new birth of the Spirit, and then the Spirit bears witness to our human spirits that we are now the children of God. This witness is vital because we become operative persons in our spirit-selves only by an inner recognition of fact as fact. This is also why Christ's resurrection and ascension had to be confirmed inwardly to His disciples by the coming of the Spirit at Pentecost: it gave them an unshakable inward confirmation regarding the One whom they'd outwardly seen and touched, but who had now disappeared from their sight. From then on no questions arose, even to the point of their dying for Him whom they knew. For faith was now knowledge. They knew what they knew! Outer facts had inner confirmation, and only by the inner was the outer established.

So now, by our new birth experience, we know what we know of our salvation and

Savior. But we have gone on to recognize that knowing Christ as Savior from past sins must be accompanied by an equally certain knowing of Him as our personal sufficiency for our daily living, and for our sharing of such knowledge with others. Here is a *second stage* of knowing! We have seen in Romans how Paul had to go into great detail, as he moved from chapters 3-5 on to 6-8, to complete for us, as for himself, this second stage of inner knowing. He has made it plain that there are travailings, searchings, negative condemnings and failures to condition us for this second, equally certain, knowing. We have to go through our Romans 7 experience. There's no shortcut for us on our wilderness way, any more than there was for the children of Israel in their painful sojourn in that "waste and howling wilderness."

So we are now confronting this together. Let's not fool ourselves. We shan't get there any more quickly and easily than Paul (although we may have more head knowledge because of the pioneering route-map he has drawn for us). Any close look at the great biographies of the Bible presents us with the same fact.

## ***The Crisis Moment of Great Men of Faith***

Abraham, our father of faith, that total follower of the God of glory who had appeared to him, had many achievements of faith en route. But he did not reach his fixed *inner knowing* until he had been

through many years of frustration with Hagar and Sarah and the flesh birth of Ishmael...for he was not yet able to discern between the mind of the flesh and the pure word of the Spirit. His fixed inner knowing came by the crisis of faith—faith in the impossible—at the birth of Isaac. After that he could hear ever so plainly, even when later called by God to the further impossible and most ridiculous offering of his son as a burnt sacrifice.

Moses, that dedicated servant of God, had to go beyond his initial commitment, even through a hard forty years at the backside of the desert, before he was fixed in his inner total sufficiency and adequacy at the burning bush. And from then on he *inwardly* knew the One with whom the children of Israel had only an outer relationship of faith.

Jacob, during his years of frustrating service with Laban, had become true-hearted and intense in his pursuit of the living God. But it was only through a final night of struggle (Gen 32:24-32)<sup>1</sup>, in which the angel of the Lord brought him to a physically broken place, with his thigh out of joint, so there could be no running away from his threatening meeting with Esau—only through that experience did he know himself by inner revelation as "a prince who has power with God and man."

Joshua, splendidly gifted as a military leader, had to reach the desperate end of his self-confidence by a near collapse into

<sup>1</sup> Genesis: 32:24-32: And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

cowardice, by being one of the twelve spies who brought back such a defeatist report to Moses. That night Joshua “inwardly died” and rose the next morning to side with Moses and Caleb and risk the stoning that threatened them. From then onward he became a man “in whom is the Spirit of God,” and Moses’ trusted successor.

David, after his youthful nation-stirring triumph of faith over Goliath, and his shepherd years as the sweet psalmist of Israel, had to spend eight years as a fugitive from Saul. While living in caves, he and his band of “the disappointed and disgruntled” were being trained together as God’s men, until, at the fiery trial at Ziklag, even his loved men turned on him. There he took a personal stand of faith which brought him into his inner knowing, when he “encouraged himself in the Lord his God” (1 Sam. 30:6)<sup>2</sup>.

Elisha, the wealthy young farmer who gladly sold all to follow the Lord with Elijah, spent eight years “pouring water” on the hands of his tough old leader; and even then he had to follow him in persistent pursuit to the moment of his ascent to heaven in a whirlwind, until he could himself inwardly receive and know that double portion of the Spirit which made him the successor of that mighty prophet.

Even the Savior Himself, the Son of God, taking flesh as Son of man, was intently studying the Scriptures all those years in the carpenter’s shop, knowing from the Scriptures who He was. But only at His baptism, by the dove and the word of His Father from heaven, did He have the total inner confirmation, which established Him as the one who could declare with Isaiah’s prophetic words, “The Spirit of the Lord is upon Me,” and “This day is this scripture fulfilled in your ears.”

So also Paul did not “know” until his three years in Arabia; and even Peter, though

the leader at Pentecost, until confronted by Paul in Antioch.

Bible biographies give plenty of evidence that we move on from a relationship-knowing at our new birth to a total *inner knowing*. Paul gives us the transforming details in Romans 7 and 8, as we follow him on from his penetrating understanding of the true facts about himself to his agonized cry, “O wretched man that I am! who shall deliver me from the body of this death?” and to his glorious liberated shout of inner recognition in 8:1-2, “Now I see! There is no more self-condemnation, no more beating my head against the brick wall of failure and defeat! I am set free! I *know* I am, and am free forever!” In his own written words, “The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death” (RSV)—*has*, not might, may or will. The Spirit was inwardly confirming what Paul had believed as a fact of history—that by Christ’s body-death on Calvary, indwelling Satan was out and indwelling Christ was in; and Paul was underlining for us in this shout of victory that he was a liberated person, not only because Jesus had died and risen in history, but also because the Spirit inwardly confirmed it to him. It was the inner confirmation of the Spirit that set him free. No hearing of given facts, not even a reckoning on them, could do this for him; only the actual confirmation within him had finally fixed him in who he really was. I am free! I am free! Yes, *I am! I am! I am!*

So whether by sudden crisis—as it was for those Bible men and has been for most of us or by some other means, no matter what—we *do know*. And we are now going to find out *how* we can know.

### ***What is Spirit Knowing?***

Knowing is not mental understanding, or external believing, or reckoning. It is

something beyond words, because it is spirit; it is the reality of the spirit realm, beyond natural reasoning. We recognize this already on the new-birth level: How did we come to know we were born of the Spirit? Can you say? Can I? We cannot. Likewise now: we simply say to the outer, inquiring world—and indeed to thousands of church believers, who so often want to know but have never been shown this Biblical way of faith—that we just *inwardly know*.

We can use an example from the human level—that we become competent in our profession only by an inner knowing of it. First we give ourselves to training and study, which is our first step of faith into acquiring this body of knowledge wholly outside us. As we persist in our strivings to attain, somewhere along the line what was beyond our reach just becomes part of us. We know it! We know our stuff, and have moved over from learning to being, and we boldly call ourselves by the name of our competency—doctor, cook, teacher. And we operate not by the outer tools of our trade, but by our inner know-how.

In the same way, in our new birth the Spirit has made us inner-knowers of the outer historic facts of our salvation. Actually, on our new-birth level, the confirmation of the Spirit is usually immediate, or appears so—though in actual fact it was not. We first had our gestation period. It went on maybe for years—the work of the law bringing conviction, honest facing of sin and guilt, repentance, and finally a crisis moment of faith and open confession. But all that could not establish us as *confident* Christians, who know and love to share what we know. The *inner knowing* did that.

So now let us face this. We are about to find out how we enter into this *second* inner knowing. It also comes naturally and effortlessly, and with a certainty that we

<sup>2</sup> 1 Samuel: 30:6: And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God.

never lose again. I now know that not only do I have Christ as my Savior from sin, but that I have passed through an inner experience of death to my former striving, sin-dominated, and self-condemning self. I now know that I am dead to sin, the world, flesh-dominion, and law; and now I equally know that I am no longer a lonely, independent “I,” or still worse, have sin and Satan living in me. I know that in place of “I” it is now *Christ* living His life in me. And this I now *know*—actually *know*—without ever again having to reckon on it, or trying to reassure myself about it, or refreshing my recognition of it.

This does not mean that we are like two people separate within myself. No, we are one. I am “joined to the Lord—one spirit” (1 Cor. 6:17); we are *two*, yet we are *one*. He is the One living in me, yet not as separate from me, but reproducing Himself by me—as vine through branch, head through body, husband through wife.

In that union relationship I can say that it is *Christ* who is manifested in my human form—just as it is when He says that both He and I are “the light of the world” (John 8:12, Matt. 5:14). In actual fact, we are two—light and lamp, and He is the light shining through the lamp. Yet we so forget the existence of the lamp that when we come into a room we don’t say “Turn on the lamp” but “Turn on the light!” So in our conscious union relationship: though each Christian really is the two united in one, we don’t see *ourselves* as thinking, speaking, acting, but it is *He expressed through our forms* doing the thinking, speaking and acting.

It was in the glory of this inner consciousness that Paul said, “I am crucified with Christ, nevertheless I live; no, not I, it is *Christ* living in me.” That paradoxical contradiction was the only way in which he could describe a union-and-replacement experience in words. “I live in His resurrec-

tion life....No, I must contradict that—it is not I, but Christ living in me.” That is the union-duality! We are two, but no, we are one—and so much one that I speak of *His doing the living in place of me*. Not I, but Christ living in me. That is the nearest in third-dimensional human words that he can put a fourth-dimensional union truth. It is Christ in his Paul form; Christ in even *my* human form. And from the moment that the light of this inner knowing is turned on in me, it becomes *real* to my consciousness that it is not *I* thinking, speaking, acting, but it is *He*. And so it is!

Yet all this hangs, in the end, on personal experience...and we are now going to find out how we may have this experience. Union is no good being a fact for me unless I know it to be so and thus can “use” it. The fact that in Christ I already was given total deliverance from both sins and sin is meaningless for me until I know it by experience. A carpenter can only use the tools he knows how to use. That was why sin could laugh at me and deceive me during those long years of struggle in my Christian living. I didn’t inwardly know I was totally delivered from its indwelling presence, so it continued to mock me with a false claim of dwelling in me. Again I repeat, we are all always controlled by our inner believings which become knowings. All depends on how I am seeing things. When, therefore, I don’t know by an inner knowing (even though I might have an outer reckoning) that it is *Christ* living in my human self, and not sin or Satan, then I continue under the delusion of sin dwelling in me, and I mistakenly think I am an independent self with my own responsibilities and responses...and thus, I am consciously under the power of the god of independent-self.

### ***How Do I Get this Inner Knowing?***

Have you grasped what I’m saying? We must have *inner knowing*. Nothing can be

a substitute for that. Remember how I said that faith is only completed faith when it has been replaced by conscious assurance—“substance,” as Hebrews 11:1<sup>3</sup> tells us. We have several times emphasized this, and do it again. Throughout life, faith in its initial form is placed in something external, available to me, and desirable...and by inner decision of my mind, heart and will I then say, “I’ll do that. I’ll go there. I’ll make that.” On the human level, I then put that inner word of faith into action. I take my car and go there. I use my hands and make that. I take that fruit and eat it. And then what happens? When it reaches out to something, that first inner form of faith is dissolved and replaced by outer facts. It is no longer “I’ll go to that home.” No! Now I am in that home. Not “I’ll eat that.” No! It is food in me. Not “I’ll make that.” No! Here it is, made. The taker’s taken! My bodily actions have turned the faith into substance.

But now we are talking about a faith-leap into the *real* dimension—the kingdom of God—the invisible realm of reality with Father, Son and Spirit; and we who are born-again know that when our faith became “substance” we came to a new kind of assurance—ridiculous to the world—in which the Spirit, not human actions, was the agent which brought faith into substance; and that new-birth certainty is nothing but *inner knowing*—a non-rational knowing. *We just know that we know*, and neither man, heaven nor hell can move us. Just as Paul almost shouted to the Galatians, when beginning his letter to them: “I so know this new revelation (of the inner union of Galatians 2:20) in my inner being that if an angel from heaven, or I myself, preach to you any other gospel, let him be accursed!” That, surely, is inner knowing.

And now it is this *second* inner knowing we are talking about, which was so plainly demonstrated by Paul himself in his cry of distress turned into a shout of praise and

3 Hebrews 11:1: Now faith is the substance of things hoped for, the evidence of things not seen.

assurance (Romans 7 and 8). And I am asking, "Do I know that?" "Yes, I do. Do you? Don't deceive yourself; don't mistake your first believing of outer given facts for the spontaneous inner knowing. Get it clear. Faith starts off by my attaching myself to something. We have instanced food, a chair, going to a home. But that's not what makes it real to me. It is the response back, like an echo, from the thing to which I am attaching myself which makes the inner knowing. I take the food; I am conscious of it inside me. I sit in a chair; the chair makes me know it is holding me. *That* is the knowing. So the knowing does not come from my putting my faith into something, it comes from the something in which I put my faith. I must never mistake my faith in its first form—my attaching myself to something—for the completion of faith by which it has attached itself to me. Do you see this? So the final knowing of my eternal union—that it actually is *He* inwardly joined to me: that it is now *He* living in me, and *not* I—comes from Him the Spirit, and not from me the believer. *He* turns the faith into substance: absolute certainty.

So don't try any imaginings on this level, or try to make yourself *think* you have it. Don't try anything, for once again that is this old self-effort stuff we have died to. No, I keep doing my part, which is constantly affirming that *what the Scriptures have said about my union with Christ is fact*. I have been and am crucified with Him. I am dead to sin. I am crucified to the world. I now live in His resurrection. No, it is not I, it is *He* living in me. I *have* said it, and *still* say it. But keep this clear: My saying it is not yet Him saying it back to me. *That* you do not "try" to make up, or feel, or have any scraps of self-effort in it. No, it comes down from heaven! How? When? That's not my business. Keep off the grass! Don't inquire. Don't occupy yourself with hoping or waiting. No, remain steadfast in your part of the bargain—affirming the

fact on the basis of God's Word even if it is not yet inwardly confirmed to you as fact. And when and how will you know? Neither I nor an angel from heaven could tell you, because it is the prerogative of God Himself, God the Spirit, to speak that inner word. All we humans can say is "You'll know when you know!" Sometimes at once, sometimes after a time-gap.

### *My Personal Second Crisis*

I did not lightly move into my part of the believing. After five night-hours of battling around with it (so little did I understand the ease of faith in those days), I did finally put my finger on Galatians 2:20, or at least on the first phrase of it, and said right out, "I am crucified with Christ." Then I added a little bit of confessing with my mouth, which Paul said confirms the inner believing: I took a post card, drew a tombstone, and wrote, "Here lies N.P.G., crucified with Christ." I had not reached far out into my resurrection by then!

But did I feel different or know anything different? No. My precious wife, Pauline, was with me and did the same. We had those five hours sitting in our little camp chairs in the forest, in the banana plantation of a precious African brother we had gone to visit. But the Spirit responded more quickly to Pauline. Within two weeks she felt what she took to be a touch on her shoulder, beneath the mosquito net on her camp bed. It was the Spirit confirming her word of faith, and she knew and has known ever since. Next morning, as we sat outside the little native hut we had been staying in, breakfasting at our camp table, she began to say to me that she had something to tell me; but I said, "No need, your face shows it"—and her life has showed it all these years since. But for me, perhaps because I was more a thinker-through of a thing, and a slower believer, it wasn't until two years later that the inner light was turned on in my consciousness. During

those two years I never went back on that crisis of affirming faith. It had been as serious to me as a wedding ceremony (yes, faith is serious business). So it was background fact to me as I continued my missionary village travelings. But not until I was home on furlough, and speaking with Mrs. Penn-Lewis, a woman of God whose writings had first helped me into this understanding of Romans 6-8 and Galatians 2:20<sup>4</sup>, was this light inwardly turned on in me. I brought some missionary problems to her. But I think she sensed *I* was the problem, because she answered by what she called her "baptism in the Spirit"—not by some outer sign, but by an inner revelation of Him in her, so great that, as she spoke that day to a group of young women, the Holy Spirit brought them all down on their faces to the ground. But the point to me was not her story but that as she spoke, I *knew*. How? I don't know. But I *knew*, and that was a great number of years ago. And I *still know*. Just as certainly and clearly as I knew by the inner witness on the day I came to Christ that I was born again. That's how I know; and you know, or will know in God's time. He confirms what we have affirmed. That's all.

But I do know that as *He* thus became inwardly real to me, as the One living my life, I did move into an inner knowing which was and is equivalent to saying *it is He living in me and not I*. I was conscious of *Him only* doing the thinking and speaking, *He, not I*. Yet of course it was and is *I*. And I still have that inner knowing of it being *He, not I*. So it is not difficult for me to say that it is Christ speaking, willing, thinking, acting. It is Christ in His Norman form. It is that Spirit who Jesus said speaks *in us* (Matt. 10:20)<sup>5</sup> not to us, but *in us* and *by us*: "For it is not ye that speak, but the Spirit of your Father which speaketh in you." It is "God working in us, to will and do of His good pleasure" (Phil. 2:13). So *He* is the willer and doer, and I just as spontaneously express His willing and doing in my actions.

—Yes, I Am

4 Galatians 2:20: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

5 Matthew 10:20: For it is not ye that speak, but the Spirit of your Father which speaketh in you.

# Letter to Co-Knowers

by Norman Grubb

*The following letter from Norman Grubb, written after he suffered what he called "a heart touch," is a brilliant condensation of the Total Truth. Norman explains what he terms our "bold uniqueness"—the revelation that there is no such thing as an independent self.*

January 1987

My very dear Co-Knowers,

I received many loving cards and messages from so many of you. I think they officially called it a heart attack, but it was really only just a heart touch from which I'm fully recovering and hoping in due course to continue along with Sandie with my visits and times with the different ones of you. Of course we all know, as Paul said, that we "know no man after the flesh," not even ourselves, so we're not soul and body, but are marvelously spirit fused with The Spirit, and our soul bodies are only just convenient agencies, and we shall exchange them for our resurrection bodies which is "far better," and then we shall marvelously be co-heirs with our Jesus Himself, and co-lambs and co-lovers of the universe entrusted to us. Thank God we did our real dying long ago in His death and rising, so what we call our physical dying is anyhow only an incident and a leap into glory! But I'm still thankful that it's been given to me to remain along with you and see the further stages of the uprising of God's army among us.

One of our newer WEC leaders, who with his wife, are marvelously co-knowers with us by the Spirit, and with whom Page had living contact on her recent British tour, have written me calling me "Dear Older Brother," so I'm writing to you all a kind of dear elder brother letter! I write to you, not merely as Co-Knowers, but by the marvelous revelation in the Spirit we are a rising army of Co-Transmitters. Once we were walking Satans, but now through Calvary walking Christs, and we never were walking independent selves! That revelation burns, as Jeremiah said, like a fire in our bones, and we as a rising army now pull no punches in our total sharing of what we know to be our total truth. It is what Page recently named our "Total Life Ministry" and we make no compromises in our total sharing of it. Our great thrill is that, while by God's grace we are Co-Knowers and Co-Transmitters, we are now seeing an ever-enlarging army of what I might call the "Co-Transmuted." By that I mean that they are those who, as we, have experienced this marvelous "transmutation" from being Satan-expressors to being Christ-expressors. It began with ones and twos of us, then it became tens, and now hundreds, and becoming thousands, because we together have the faith of God in that prophetic word coming true that "the earth shall be full of the knowledge of the Lord as the waters cover the sea." And that is our commission. We are not one whit different from any other member of this wonderful body, but to us it is given to know by grace who we really are, and to be commissioned to help the other members of the body know the same.

## **What Then Is Our Claim To Uniqueness?**

We need continually to be reminding ourselves, and boldly sharing with others, what it is that we boldly call our uniqueness. On what grounds do we say that we have a unique commission? How dare we say

that we are saying what the apostle Paul said and what St. Augustine said, and what Luther said, and what we are now saying as if we ourselves are like a 20th century reformation? What is this uniqueness? We ourselves must be so sure of it, and so sure of our Biblical basis to it, and of our own inner knowing of it, that we shall stand up for it, as Luther did. "Here I stand and can do no other." For we are still bound in our day to meet plenty of intense opposition, even from our beloved brethren in Christ.

What is this bold uniqueness? It is not our new birth experience. Thank God there are today millions who are new creations in Christ. We are born again and all out for the Lord and wholeheartedly want to be for Him and work for Him and glorify Him as much as we used to do for the devil. But that has not solved our problem, for it is not a matter of just a consecrated or surrendered life. Further than that, many are coming to know these days that the truth is not only Christ for us but Christ in us. Many will now say He is the vine and we are the branches, and we are His co-workers and co-witnesses, and we go forward by His enabling. Many will say further that we have experienced the gifts of the Spirit, which have been so widespread these days in so many different forms. But still that is not the total answer! What then is the answer! Where is the missing spot? Where still is the unfulfilled area of failure? It is in the "me" part of it. What is the human self and how am I "complete in him" as much as He complete in me? Paul's challenge of Col. 1:28<sup>1</sup> to fit in with the "Christ in me" of 1:27<sup>2</sup>! That is where the body of Christ is still in so many ways in such a delusion.

In my own pilgrimage years, it was not in lack of zeal for Christ or the experience of his power. In my army days I formed a movement called Christ's Own (C.O.) among officers and the men. In my college days God broke through and the InterVarsity Fellowship (I.V.F.) was started, which is around the world today. It was not in my all-out dedication, when Pauline and I went out in 1920 to join C.T. Studd in the Congo. Then where was the problem? My problem began to take shape when I began to live among the Africans. It was not a question of the Christ part of my relationship with Him, but of the inconsistent me. I was caught by C.T. Studd's continual word of seeing "Jesus Christ running about inside black bodies." He was not interested in making churches, but in people expressing Christ. I saw the same in Paul saying "he travailed in birth until Christ was formed" in the Galatians. The Christ was not the problem, the us, the bodies was the problem! I came much closer a couple of years later after reading Mrs. Penn Lewis's writings sent out to us. Pauline and I spent that night in a banana plantation in the Congo forest battling out the Galatians 2:20, and after five hours we spoke the word of faith for ourselves. We both then did get great Spirit revelation when we saw it is "not I but Christ."

But there still remained this question. What is this "I"? Yes Christ in me, or Christ as me, or even Christ is me. But what is the me? The wavering and often inconsistent me?

The following years there was light and help given, as explained in the books I was led to write, during my thirty five years as secretary of the WEC in their rapid enlargement.

I also got great help through the years in the reading of the mystics, and I hope to leave a good shelf or two of them behind, when I've gone, for others of you who might find help from them.

1 Colossians 1:28: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

2 Colossians 1:27: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

But the greatest light began to dawn when I got hold of the writings of Jacob Boehme and his interpreter William Law; from them I got fundamental Biblical light on God as The One Self in the universe and all created selves as derivatives of this One Self, as in Biblical terms, vessels, branches, body members, temples, slaves.

But depriving the created self of its claim to independent self raised questions among us. But as usual by the law of the opposites, great light comes through great darkness. So we went through some painful divisions among us. Yet out of that at last came the shining of the total light we were seeking. There never has been anything else but only One Self in the universe. All created selves are mere derivatives of the One Self. *There never has been such a thing as a self independent from being an expression of The Self.*

We see that nothing in the universe can operate except by its interaction with its opposite: light swallows dark, sweet, bitter, heat, cold etc. So our living God, the fire self Heb. 12:29<sup>3</sup> in the eternal begetting of his Son becomes eternally the Light Self (1 John 1:8<sup>4</sup>). Fire, which is self for self, becoming light, which is self for others. The whole universe is then a glorious reproduction of the Three in One. The fire expressed in the light of other love and reproduced by the Third, the Spirit in all forms of perfection in the universe.

We understand that the created self can only become conscious self as in the two trees in the Garden by its choice. Lucifer became the one created being to choose to be self for self, instead of an expression of God, the self for others. We now know why Jesus called Satan the liar from the beginning, because he was caught up in that lie of himself being an independent fiery self for self. When in essence he's a reproduction of the fire self of God which in God is eternally the light self. In his delusion of thinking he is an independent fire self for self he impregnated our fallen human selves at the fall with the same delusion, of being independent selves.

Right through from our unredeemed days, when we were in reality expressing Satan in his self for self nature as though ourselves, and right through into our redeemed selves, right up to Romans 7, where we redeemed selves still regard ourselves as independent selves, whether good self or bad self (Rom. 7:21<sup>5</sup>). Now by some means our human independent selves can express Christ's Deity Self. And that is the lie. *There never has been an independent human self anymore than there was ever an independent Satan self.* We only have always been expressions of God's fire self expressed in its self for self form by Satan's fire self, and he making us think that it is just ourselves—the Lie.

So here we come to that vast illusion which makes our message unique. Practically the whole redeemed Church of Christ regard themselves as human selves, expressing in some form the Divine Self. We never had a human self, by itself. We were created beings, and our created being never changes its basic created beingness, but it expresses the nature of the deity being (just like a computer only expresses it's programmer). Formerly that false self for self satanic deity nature, but now

3 Hebrews 12:29: "For our God is a consuming fire."

4 1 John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

5 Romans 7:21: "I find then a law, that, when I would do good, evil is present with me."

6 2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

through Calvary, in place of expressing Satan's deity nature, we express Christ's self-for-other deity nature (2 Pet. 1:4<sup>6</sup>). There never has been such a thing as an independent self expression of ourselves.

God particularly brought it into focus for us through our Page Prewitt in the fact there never was a human independent self. In other words, all humanity is Satan expressed through "me," and then through Calvary it is now Christ expressed through me. There never was such a thing as a me expressed through me. That is our uniqueness and that is the missing note in the body of Christ today. Hardly any, even the greatest victorious life teachers know and understand and teach that. It was Paul's hidden mystery expounded in Rom. 7, and then Luther again in his book '*The Bondage of the Will*.' Now it is for us to express it in the terms given us.

My last book called *Yes, I Am* has been my fullest attempt to put that into print. I think it comes out even clearer in that brochure a leading Nazarene pastor asked me to write, which I've called "It's As Simple As This." Then I added to that a further clarification in an article published in our *Intercessor* magazine called "No Independent Self." This is now printed as a booklet. I've gone still further now in another article *The Intercessor* published called "Here We Stand," showing how we have picked up what God had shown Luther, but was too much for the church of those days to take, in his book *The Bondage of the Will*. I have now written a further article which I have called "Romans Six to Eight: Paul's Key to the Liberated Life."

### **Soldier Intercessors**

Finally I thought I would just remind you that we are all learning together that the topmost of our high calling is as intercessors, and the summit of our ministry is to know the Biblical and spiritual reality of being an intercessor. A far cry from the normal concept of intercession being just intercessory prayer. The widespread book on the life of Rees Howells has opened many eyes to look for the right answer. I have written a pamphlet on Intercession giving the five main periods in my life when I knew the call of the Spirit to be an intercessor. That death-life principle of John 12:24<sup>7</sup> and 2 Corinthians 4:11-12<sup>8</sup>, which really is by grace the summit of our knowing and being who we are, He the Intercessor Spirit in us (Rom. 8:27)<sup>9</sup> and how we can now illustrate and explain this to others as well as knowing it in our own lives the meaning of Paul's final Philippians 3 word: "This one thing I do, forgetting those things which are behind, and reaching forth to the things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Which was Paul the intercessor to the Gentiles.

So with our much love and abounding joy and praise, and thanking so many of you for your concern for me in my little physical bout from which the Lord is now delivering me.

Ever with my love,  
Norman

7 John 12:24: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

8 2 Corinthians 4:11-12: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you."

9 Romans 8:27: "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

# PETER and the Consequences of Independent Believing

By Elliot Coatney

*Peter declared, "Even if all fall away, I will not." "Truly I tell you," Jesus answered, "today—yes, tonight—before the rooster crows twice you yourself will disown me three times." But Peter insisted emphatically, "Even if I have to die with you, I will never disown you."*

—Mark 14:29-31

We all know what happened. Peter did of course deny Christ, even "calling down curses" swearing that he did not know the man (Mark 14:71)<sup>1</sup>. Why did Peter fail so terribly the night of Jesus' trial when only hours before he knew that he would not? And just as important, how did

it happen that this same Peter was preaching publicly about Christ at the temple just a few weeks later, knowing that doing so could earn him the same punishment Jesus received?

In spite of his demonstrated boldness, his devotion and sincerity, Peter did not yet understand himself when he denied Christ. Peter still saw himself as a man who, in the end, could and would "come up with the goods." It wasn't that Peter thought himself perfected or sinless. He was aware of his shortcomings. Jesus Himself had sternly rebuked Peter multiple times. Still, it appears Peter believed that when the chips were down, in a tough spot, even if all others might fail, he Peter had it within himself not to fail—not to betray his friend, his teacher, his Messiah, his Savior. And this must be why Jesus knew Peter would fall.

Jesus knew and demonstrated that the only right way to operate as a human is to know oneself as a vessel, a vine on the branch, a bride of the bridegroom, a slave of the master (John 15:5)<sup>2</sup>. To think of oneself as an independent, self-operating self who can live right, be right, do right, or do ANYTHING on one's own is a deception. It is in fact the original deception of Lucifer who was not satisfied to be a "light-bearer" as his name connoted but wanted to be a light of his own. He wanted to "be like the Most High" (Isaiah 14:14)<sup>3</sup>. This was and is impossible, and it was rebellion against God. Consequently, God cast Lucifer (now Satan) and those who followed him out of Heaven. Satan deceived Adam and Eve with the same lie he authored (Gen 3:1-5)<sup>4</sup>, and as Adam and Eve went Satan's way, man's union with God was broken and a union with the false god, the author of lies, Satan himself was created (Rom 5:12<sup>5</sup>, Eph 2:2<sup>6</sup>).

And now back to Peter. In protesting that he would never forsake Jesus, Peter still had a hard lesson to learn, and Jesus knew it. It's as if Jesus was saying, "The very thing you think you would never do Peter—you're going to do it and do it in spades" (Matt 26:31-34)<sup>7</sup>. Yet Jesus wasn't shaming Peter. He simply knew that Peter could do noth-

1 Mark 14:71: "But he began to curse and to swear, saying, I know not this man of whom ye speak."

2 John 15:5: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

3 Isaiah 14:14: "I will ascend above the heights of the clouds; I will be like the most High."

4 Genesis 3:1-5: "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

5 Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

6 Ephesians 2:2: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

ing else—that is, until he had the full revelation of who he really was. As long as Peter believed in some inner resource he personally had, he was believing Satan's lie of independence and, though saved and a great follower of Christ, he was unwittingly giving Satan operation through his members. God's infinite grace and mercy means that even what Satan intends for evil God will use for good. So Peter's denial of Christ became the very schoolmaster that taught Peter that he in fact did NOT have the goods. There was no independent Peter who had the inner resources to do what was right. As the cock crowed the third time, Peter realized what his best self-efforts had achieved, and he wept bitterly (Luke 22:62)<sup>8</sup>. But Satan overplayed his hand so-to-speak, and in taking Peter down, Satan was God's convenient agent preparing Peter perfectly for the revelation of the Holy Spirit that would soon come at Pentecost.

So God's law of opposites was at work in Peter, as he who fell the hardest would rise in faith to become the boldest witness for Christ. Once he understood who he really was (and who he was not) Peter was ready. The Spirit could use all the wonderful and unique attributes of Peter as they were meant to be used. Peter misunderstanding himself was destined to fail, but Peter knowing himself as he really was and putting his faith in that truth would become an unstoppable tool in the hand of God

Almighty. Misunderstanding himself, Peter cowered in the face of a servant girl (Luke 22:56-67)<sup>9</sup>. Knowing who he really was, Peter shouted from the temple mount the truth of Christ (Acts 2:14-40)<sup>10</sup>.

And so it is with each of us. Even if we are saved, we must rid our believing of any false sense of independence (which is really Satan's deception) before we are free to be vessels, vines, brides, and slaves as God intends. As with Peter, it often takes some good knocks on the head to get there. As Norman Grubb wrote in *The Law of Faith*: "It seems that God's Spirit has to take every forward moving soul through a drastic process of self-exposure. That undiscovered self-principle lurking in the depths, that root of sin, has to be looked in the face. Its presumptuous claim to be a sufficient source of wisdom and ability has to be exposed in its falsity. Its save-yourself attitude has to be recognized and rejected. And such knowledge can only come through failure, through humiliation, through despair. Then, and then only, is the soul ripe for that inner leap of faith: the dying of the old, the rising of the new, the full and final enthronement of its proper Lord." Then and only then can we experience Christ's life as He lives out through our vessels free from any of Satan's holds on us and free to take on whatever circumstance He puts us in—preaching at the temple mount like Peter or the walk of our simple, everyday lives.

7 Matthew 26:31-34: "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice."

8 Luke 22:62: "And Peter went out, and wept bitterly."

9 Luke 22:56-67: "But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe."

10 Acts 2:14-40: "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Due to the length of this passage we're only including a portion.)

# THE ULTIMATE REALITY

by Norman Grubb

Like a fiddle with one string, I still write about this reality, which I boldly call Total Truth. My “textbook,” my authority, has always been solely the Bible, and still is—the Bible inwardly illuminated and made the sole key to life by the Holy Spirit; just as Jesus said, “The words I speak unto you, they are spirit and they are life.”

I call this book YES, I AM because I would not write it if it were not, by great grace, a personally experienced reality to me, even as it is to many others of you. For as Jesus said, “We speak what we do know and testify to what we have seen.”

I sought in my earlier years, as a missionary in the Congo with C.T. Studd, the key to what I call Total Living—complete satisfaction, complete enabling—and the Holy Spirit turned that key in the lock for me in a crisis of faith which became, though often with stumbling steps, my inner knowing of this “mystery” word of Paul’s.

From that time the inner knowing has increased and stabilized through the years, until I could “teach others also” and was better able to define what Paul, Peter, James, and John explain in their letters. This has been the sole heartbeat of my books.

There *is* a joy unspeakable and full of glory, a peace that passeth understanding, and an all-sufficiency in all things by which we are able to abound unto every good work. Though we are always only the earthen vessels in which “the excellency of the power is of God, and not of us,” there *is* a reigning in life by Christ, a bearing of the good fruit of the Spirit, an overcoming in all things. There *is* a self-release from bondage into liberty, an overflowing of the rivers of the Spirit, and a counting and experiencing of temptations and trials as “all joy” instead of miseries to be avoided or endured. Because all is centered in the one Reality, our Lord Jesus Christ—crucified, risen, ascended, who now lives His life in His body members—we experience life as adventure, zest, thrill, and gaiety at the heart of a desperate seriousness. Immersed in meeting the needs of others, travailing in birth until Christ is formed in them as in us, we are privileged to bear about in our bodies the dying of the Lord Jesus, so that “death works in us, but life in you.”

*—Yes, I Am*

# Faith Notes

We fear. We affirm His courage in us and go forward. We have doubts. We say, "God is my God. That is settled for me." We have not got what it takes. We say, "God is my strength," and do the job. We resent or object to a situation. We say, "God's ways are perfect. I accept and praise."

—The Spontaneous You

Faith therefore always has the thing in its grasp or at its disposal that it acts upon or uses. That is faith; the having and using the unlimited resources of God in nature and grace. That is perfect faith.

—The Law of Faith

We live our normal lives. That is the will and plan of God. We are the will of God, not we find it.

—The Spontaneous You

So I move over in my inner center from my personal reactions to affirming Him, recognizing HIM for what He is for every situation; and then go forward right in the situation, just the same human in myself to all appearances, but actually it is God on the scene, God working, God manifested, God glorified.

—The Spontaneous You

By admitting Satan's right to pull at us through the flesh, we are also free to affirm our right to our faith-consciousness of being Christ as us. Thus we express Christ's nature of love, joy and praising. We swallow up the negative pulls, or rather use those very pulls to express His pulls: love replacing hate; faith, fear; rest, strain; strength, weakness; self-giving for self-gratifying; and so on.

—No Independent Self

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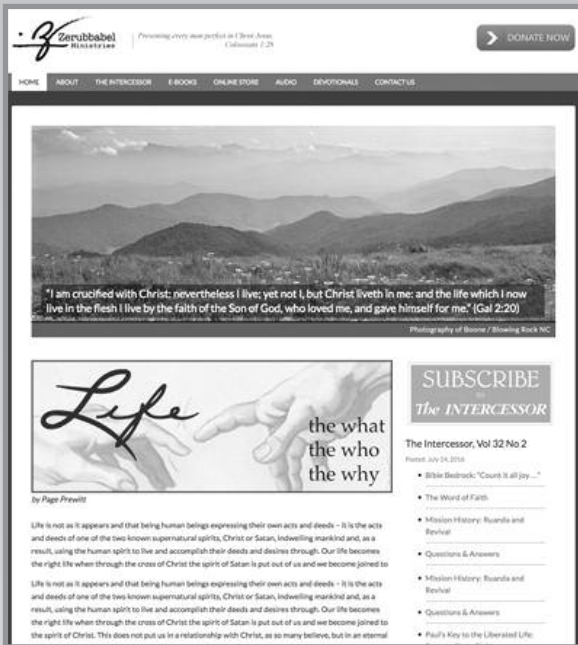
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## There is therefore now no condemnation...

There is therefore now no condemnation to  
them which are in Christ Jesus, who walk  
not after the flesh, but after the Spirit.

– Romans 8:1  
(King James Version)

## Words to Live By...

We must coolly, deliberately, definitely transfer our faith  
from the lower set of realities, things visible to us in our  
inner lives and outer conduct, and place it in God's spo-  
ken word: "Ye are dead and your life is hid with Christ in  
God." We must do exactly as Peter did, when he said: "We  
have toiled all the night and have taken nothing, neverthe-  
less at Thy word I will let down the net." We must do it.  
Faith is inner action. We must not flutter around, and  
hope, and hesitate, and pray. We must do it, as definitely  
as Peter launched out with his net in the presence of his  
doubtless sniggering fisherman friends; as definitely as he  
later got out of the boat on to the water."

by Norman Grubb

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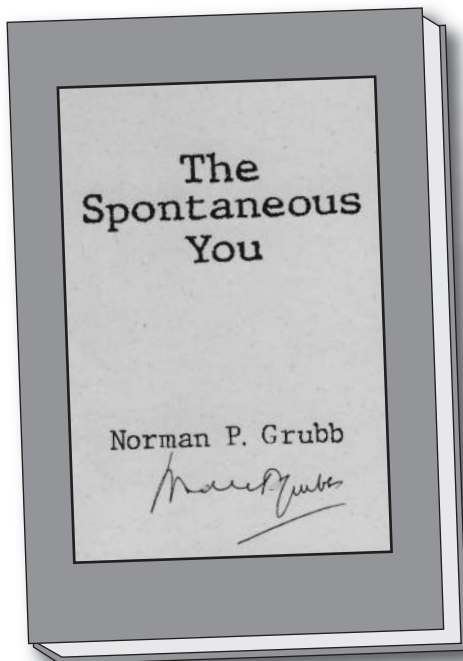
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