

The INTERCESSOR

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

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God's Hidden Ways

By Norman Grubb

In this first chapter of The Liberating Secret, Norman Grubb speaks of his pursuit of the Total Truth and delves into God's hidden ways—"hidden yet now made manifest to His saints."

"With all thy getting, get understanding," wrote Solomon. For some, maybe, a simple experience and simple faith are enough, but I have never found it so. From the time of my initial experience of Christ forty years ago, when: "it pleased God to reveal His Son in me," to the present day, there has been an exhaustless inner compulsion to seek and find "the fullness of Him that filleth all in all." It has been a glorious and rewarding pursuit, for "then shall we know, if we follow on to know the Lord." It has been "O'er moor and fen, o'er crag and torrent, till the night is gone." There were periods of deep confusion and darkness, when I seemed to myself to be an atheist in mind, while a believer in heart; but it is a long, hazardous climb which is rewarded at last with the marvelous views of the Delectable Mountains. I can appreciate now why Paul so constantly prayed that the saints would have the eyes of their understanding enlightened, that their love would abound more and more in knowledge, that they might be filled with the knowledge of His will in all wisdom and spiritual understanding; and why Peter prayed that grace and peace should be multiplied to us

through the knowledge of God, and that we should grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

There are two levels of spiritual knowledge. The first is just enough for the exercise of a saving or sanctifying faith, the faith which comes only by hearing, and that hearing only by the word of God. That does not need much knowledge, just

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the few simple facts concerning salvation, upon which faith can lean its weight. We are saved and know it, but cannot say much more about it than the blind man whom Jesus healed: "One thing I know, that, whereas I was blind, now I see." But we are to advance beyond that, the Scriptures tell us. We are to be teachers of others, as well as testifiers (Heb. 5:12), and no teacher can teach without sound knowledge of his subject. This means an altogether higher standard of knowledge,

only attained by persistent searching. So the spiritual ascent is knowledge, experience, knowledge: the first knowledge is simple, glorious, but elementary; the second also simple, but this time because it has mastered its subject. It is this fullness of knowledge, of course, which the Apostles pray that the saints may attain. The first kind suffices to put us on the road and keeps us walking on it, though rather uncertainly; the second kind gives us the firm and confident walk to the end, as well as the ability to help others on it.

The difference is also seen in the

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Psalmist's words: "He made known His ways unto Moses, His acts unto the children of Israel." To know a man's acts and benefit by them is easy. That does not take much knowledge. But to know a man's ways by which he performs those acts, and to be able to perform the same ourselves, is quite another thing. I may see the chair a carpenter makes, put my trust in it and sit safely on it; but if you ask me to make a chair!—It takes me two seconds to know his acts, but maybe five years to know his ways! If I merely benefit by a carpenter's acts, I am all right until the chair breaks, then what? If I have learned a carpenter's ways, I am safe, come weal or woe, and can benefit others as well! So also, if like a little child, I know my Heavenly Father's acts of grace through Christ, I am all right while the sun shines; but when the storms blow—defeat, crisis, powerlessness—what do I do? That was just the experience of Israel, who know God's acts of redemption in bringing them out of Egypt; but what when there was no bread or water in the wilderness? If I know God's ways, however: if I have learned the secrets of the sanctuary, the "mystery hid from ages and from generations," storm and sunshine, darkness and light, lack and abundance are all alike to me, for I have found the fount which never runs dry, the light that never goes out, the cruse of oil that never fails, and I can not only find my own supply, but meet the need of others. So Moses, the one among the many, knew God's ways and could teach and feed and lead a multitude forty years.

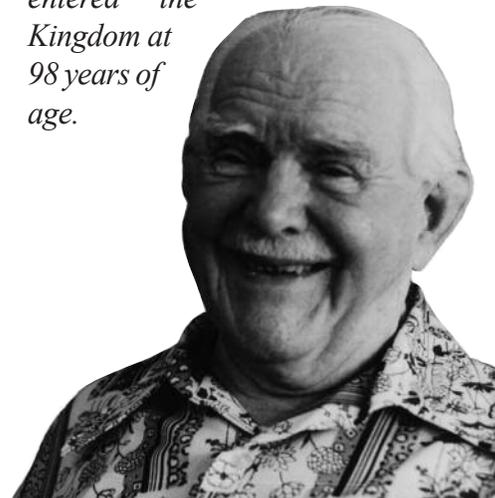
So it is now in these pages that I want to pursue with you God's hidden ways, hidden, yet now made manifest to His saints. I want to share with you the pearl of great price. I don't want to skim on

the surface, for the reason I have already told you, that the surface never satisfied me. "Dwell deep," said the prophet, for the Spirit has come to reveal "the deep things of God" (1 Cor. 2:10), and deep calls unto deep in each of us, as we "speak that we do know and testify that we have seen" of heavenly things.

We will pursue our way stage by stage, not hurriedly, seeking to weigh each phase of the one truth, as we come to it, and clarify it, and make it fit into the completed picture, until we can swing out along the highway of holiness, the perfect way of God, with confident tread, with "full assurance of understanding," with the shout of a king in our mouths, strong both to run our race as winners, and to make straight paths for many another whose hands hang down or whose knees are feeble.

—*The Liberating Secret*

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

The Bible is clear that wisdom and the knowledge of God are the most valuable things a person can acquire. Proverbs chapters 1-3 have powerful things to say about the importance of gaining them. The scriptures give a stern warning of what happens to those who do not seek wisdom, as well as the benefits gained by those who do. "She [wisdom] is more precious than rubies; nothing you desire can compare with her" (Prov. 3:15), and that "she is a tree of life to those who take hold of her" (Prov. 3:18). Are you looking for wisdom? Proverbs 2:6 tells us that wisdom is a gift from God. Gloriously, as James tells us, He is faithful to give it when we seek and ask. "If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault and it will be given to you" (James 1:5). However, you cannot be prideful AND gain wisdom...you must first admit that you don't have it, then be willing to humble yourself to ask and receive. This issue of *The Intercessor* shares several clear examples of those who searched for wisdom and found their pearl. Generously, they share it with us in the following pages.

We start off with an article titled "God's Hidden Ways," an excerpt from Norman Grubb's *The Deep Things of God*. Our dear Norman begins by emphasizing the importance of knowledge, and the difference between a simple and an advanced level of spiritual understanding. His dissatisfaction with "surface" things propelled him to dig for the "deep things of God" (1 Cor. 2:6). This teaser will entice you to take a ride along with

Norman to pursue "God's hidden ways." Next, in "Questions and Answers," Norman receives a letter from someone who asked God for help and understanding and had her prayer answered in a big way. Though given life-altering revelations of Christ living in her, she reaches out to Norman for clarification on the subject of "self" and how her "I" fits in with Christ's indwelling spirit. You will then find a very compelling response to her very compelling question.

Continuing on in our quest for knowledge and understanding, you will find plenty of it provided in this part one of Page Prewitt's booklet "Life: The What, The Who, The Why." She shares with us the Biblical answers she found in her desperate search for how to successfully live the Christian life that God commands we live. Her best efforts "to be an imitator of Christ failed over and over again." But, as she explains, the Bible promised that God had a way of escape. He delivered on His promise and Page now passes her Biblically based findings on to us.

Need more understanding of what role our "self" plays? One of our main tenets of living a victorious Christian life is that we have no independent human self, free from the two deity spirits (Christ or Satan) with which to live from. But despite being joined to Christ in spirit, our human spirit is still there. After all, the scripture says "I am crucified with Christ" (Gal. 2:20). In "Intercession Being Gained in Worldwide, Churchwide Commission," Norman Grubb tackles the question of "what is this 'I' that was crucified, and what does that mean?"

Still several more articles are provided to further your knowledge. Worth

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!

noting is the artistic, yet ever-helpful resource “Faith Illustrations.” This issue provides you with illustrated references for Genesis: Creation to the Fall of Man. It provides concise information and Bible references for each day of creation, plus the fall of Adam and Eve in the garden. Enjoy the content and creativity.

In “Interpreting the Crisis,” an excerpt from Grubb’s *Once Caught, No Escape*, Norman provides a unique perspective on the difference in viewing God as separate from His creation versus seeing God in all things. While many look up to the heavens to call on God (as if in some outer world), Norman challenges us to find answers by looking inward. We can expect a full deliverance through a change in our indwelling spirit/operator.

Our final pieces include articles that speak to the understanding and purpose of human suffering and adversity. In our Mission History segment, “Christ in Congo Forest,” C.T. Studd captures the spirit of sacrifice—knowing to the full that whatever he had, whether given or withheld from him, was of God. In Studd’s view, “if God sends much, he is rather down, thinking God is afraid to trust him to suffer in patience...if he has nothing, then he shouts hallelujah, for he knows he has come to the very entrance of the heavenly Kingdom....”

And both in our Bible Bedrock and “A Letter From Norman” segments we read how there is spiritual growth through the “adventure of adversity” as well as physical ailments. Both provide an opportunity for faith—to “replace our

negative with His positive” and to transfer our believing from a “sick condition to our being in eternal life with Christ, where the words sickness and health don’t belong.”

So, may we all seek God’s wisdom above all else, and may God provide us with revelations of knowledge and understanding. We believe you will find some here today. Thank you for reading and for your help in supporting Zerubbabel’s ministry to spread the answer of “Christ-in-You-as-You.”

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

—Romans 6:6

Self cannot put self on the Cross: only the Holy Spirit can do this. If the death of the Lord Jesus is real to you, will you go to Calvary with him? It is not weeping for the death 2000 years ago but being willing to go to death yourself. I have never tried to show Calvary in words. It must be a revelation. Death must work in you and then life, and just to the extent you allow him to put you to death you will live. With many, the planting into the death of the Savior is only a theory. You only understand his death as you enter into it in reality. The apostle Paul said, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me” (Galatians 2:20). Anyone who has really seen Calvary is lost to the world. You must get rid of sin and limita-

tions: the death must be actual. The law will not be satisfied with theory. It is when you die to the law of sin and death that you are free (Romans 8:2). After you are baptized by the Holy Spirit into the death of the Savior you then walk in newness of life. Some people live in the forgiveness of sin. Just as interest can be paid out of capital, some people do this spiritually. If you reckon yourself dead to sin you have no right to live in it. The only proof of the Holy Spirit is the life of the Holy Spirit. Leave “the old man” on the Cross and rise with the Savior to a new life.

The Intercession of Rees Howells
by Doris Ruscoe

Bible Bedrock

“Suffering produces perseverance; perseverance, character; and character, hope.”
Romans 5:3-4

Daily life is by no means just easy, smooth-running times. It is constantly disturbed by things small or big. Something lost, something gone wrong, responsibilities to fulfill, demanding children, finances, sickness, clashes of personalities, differences of viewpoint, decisions to be made. At these moments, self comes very much alive and we have our human reactions. It is at this spot that we find it hard to grasp that this is precisely God's purpose that His sons should be involved in disturbing human situations. The positive must have its negative to manifest through, so we must learn to the full what it is to be a negative. It was said of Jesus Himself that though He was a Son, yet He learned obedience through the things which He suffered, and clearly knew that the Son could do nothing of Himself.

We ask a useless question and mistake the meaning of life if we say, “Will there be no letup from continual pressures?” No. If I am to function in my proper place as a son and inheritor of God's universe in my eternal destiny, I need to learn first how a son functions in adverse circumstances. A swimmer grows strong against the tide, not with it. It is the trial of my faith which works maturity in me, says James. When we see that, we can ex-

pect and welcome what the world calls problems and frustrations. If in our future destiny we are to be at ease in letting God through in friendly areas of responsibility, it can only be because we gradually became experienced in letting Him through in the enemy's territory. So these years in the world against the tide are no mistake. They are not something which need not have been. They have to be. If we suffer with Him, we shall reign with Him. We must first learn therefore, and accept with praise as the adventure of adversity, the reality of life's pressures and our constant negative human reactions to them. By this means only, first finding how earthen our vessels are, shall we then by stages be even quicker, as Jesus so wonderfully was, knowing how to replace our negative with His positive. That way we become at home in the eternal fact that His strength can only be made perfect in our weakness; and find Paul's secret that “when I am weak, then am I strong.” This is of vast importance because we have got used to thinking that we are wrong when we have these negative reactions. No, they must be.

—Who Am I?

by Norman Grubb

QUESTIONS & ANSWERS

This is a letter written to Norman Grubb years ago and his response. In his answer, Norman helps clear up some confusion on who we are as born-again Christians, critical for understanding what our union with Christ really means.

Dear Mr. Grubb,

A few months ago I reached a point in my Christian life where I was ready to commit suicide, even though I was a born-again, Spirit-filled Christian! For me Christianity was not working, and I knew I couldn't go back into the world; so suicide seemed to be the only way. I had been to seek help from different pastors but that seemed to make it worse instead of better. I came away from one pastor totally discouraged, with the feeling that if anything was going to be changed or improved, I had to do it.

So I came home, stood in my bedroom, looked up at the ceiling and said to the Lord, "I'm going to do it myself. I don't know how you fit in, but you'll have to show me!"

Boy did he show me!!! But first I want to say that during this low period, I was getting prayers answered like never before. I couldn't understand this, but somehow I really expected God to answer that prayer. And He did - through you, Mr. Grubb! I'll never forget that day. I had turned on the T.V. to the 700 Club and you had just come on. I was listening while I was working in the house. All of a sudden when you started to talk I stopped cold - *here was Jesus Christ answering my question!!* I glued myself to the T.V. and couldn't believe my ears. You were telling me that I wasn't I anymore - I was Christ in me!!!! Glory to God! Now I understood how I could use my mind, use all my abilities, and make decisions - because I wasn't I any longer. After the program was over, I wanted to run outside and tell the whole world what Jesus had told me! Well, the Lord was determined that I really get that message - I saw the program 5 more times that week, and I took notes each time. I just couldn't believe the fantastic secret I had found out through you. It blew my mind!

Then, I started telling all my Christian friends that it was Christ in me all the time - not just when it looks good but even when I'm yelling at the kids. Yes, even then! I told them I'm just an old pot, and my yelling is a scratch on the pot; but doesn't change the fact that it's Christ in me - all the time - every minute. I got an immediate negative reaction from almost all my friends - they said I was wrong. I

had nothing to back up what I believed - I wasn't even sure why or how I could believe it, but somehow I *knew* what I was saying was true!!

I was standing in my front room when all of a sudden I saw (in my spirit I guess - it wasn't a visual thing) myself gone - I mean totally gone - forever and only Christ inside me. It was like my body was a tube filled with *only* Christ - there was no trace of me - none!!! Well, it was so real I began to cry because I thought, Lilly is gone. I had her for 33 years, and without so much as a funeral, she's gone!! I know that's crazy but that is how real it was to me. It was really a shock to me, and in the next moment I started to laugh with joy when I realized who had taken my place - Christ Jesus Himself!

And another thing I knew - even though I had just had this revealed to me - I knew it had happened at the cross at the time I accepted Jesus. I had died three years ago and didn't know it. All of a sudden the cross meant something new to me. I started exclaiming, "What a plan, what a plan!!" God not only saved us, but He went one better and did away with us and only resurrected Jesus. Now we could really live the Christian life because we weren't living it - He was!!

The Lord showed me I was gone and it was only Jesus. I went out and told *everybody* - Sunday School Class, pastors, fellow Christians - it seems like the whole world - that there was no self, only Christ. That is what I had seen - me totally gone and only Christ. So that's what I told everyone. The reaction to that sent shock waves up and down the state. Everyone was preaching the opposite - that self and the Spirit were in conflict. I was saying that there is no self - only Christ.

I began to wonder if I was crazy for believing this, but yet I knew what God had showed me. Then I read your book *The Spontaneous You* and there was the answer. God and I had become a unity - so much so that I couldn't see God and me - but only God - we couldn't be separated. That's why I was so convinced there was no self, and why I only saw God.

But Mr. Grubb, I don't understand about this self. I felt I had made a mistake going around saying

there's no self, but how could *I not have done it* because of the way the Lord showed me? I said it because I really believed it. I'm still not sure it was a mistake. In your books you talk about self, so I'm not clear on this subject at all and am in need of light on it from the Lord. I feel my thoughts and desires are all from the Lord because I have the mind of Christ. I can't see how some of the thoughts can be of the flesh and others of the Lord and that we are left to best figure which is which. Why would Christ die to loose us from the hold of Satan and then leave us to struggle with the flesh the rest of our Christian life? Didn't He die to loose us from flesh - especially if we're dead? I really don't understand this self thing.

I also don't understand being an intercessor. I had heard of your book, *Rees Howells Intercessor*, and decided to get it. For some reason I wasn't to read it then, but now that I have read it, I kinda wish I hadn't. At first I felt it was real light on different thoughts I had had in the past. But then a depression came over me which I've had for the past two days while I have been reading the book. I don't understand that. It seems the Lord is trying to show me something about being an intercessor; but instead of this book helping me to understand it, like some of your other books did with other subjects, this intercessor book is putting a burden on me.

Love in Christ,
Lilly

Lilly, my dear,

What a letter! The Holy Spirit really makes us one, doesn't He, for here we are writing to each other like old friends!!

It was thrilling to hear how the Lord brought you right in, like in one great leap, to the point of finding who you really are - Christ in your Lilly form. It came to you like a blinding flash, so you could not keep it to yourself, though your enthusiasm got into plenty of contrary winds!! And I loved when you said, "But somehow I knew what I was saying was true," and you repeat it later, "Yet I knew what God had showed me."

But there is a touch of balance needed, dear. You obviously recognize this when you say, "I don't understand about this self" and "But a depression came over me which I've had for the past two days" (after reading about my precious Rees Howells!!).

*So you see, love, there is a human you besides the fact that your real you is HE!! The reason is that within this wonderful unity there still is a conscious duality, at least while we are privileged to remain on this divided world as a light in it. You see, Jesus Himself knew that, for He said, "I and my Father are one" and "if you see Me, you see the Father;" yet He **also** said, "not my will, but thine be done!"*

No, we can never lose ourselves totally. In one sense He is eternally He (the Creator) and we are we (the created). It would be Buddhism, not the truth in Christ, if we were to kind of dissolve into one being. That is why Paul in his great Galatians 2:20 says, "I, yet not I but Christ," and then goes on to say, "the life I now live in the flesh . . ."

But those who told you life must always be a conflict between flesh and spirit are wrong. We ARE one. Christ IS the one living our lives. That is the glorious revelation which the Spirit has confirmed to you in your inner self.

But HE lives IN and BY our human selves. Once you know the unity, as you now do, you just live freely as being HE - just as you say. But we continue to live in a world which has pulled out self from God thru the Fall (ALTHOUGH WE WERE ALWAYS IN His being and didn't know it - Acts 17:28), and our outer self (soul and body - often called "flesh") became captive to all self-lusts. It is true that we have died in Christ, so that we cannot be captive to sin anymore. You have that clear when you talk about the cross; therefore, we are totally cut off from any claim of sin or the devil over us.

But we still are in the "flesh" (in soul and body). But these are now our ASSETS, for it is by our outer humanity that Christ manifests Himself by us. But we are equally still open to all the solicitations which this world is full of and which our flesh easily responds to - all those things we call temptations of the body or mind. They can pull at us (Jesus was tempted in all points!), and our outer flesh very quickly responds - pride, sex, greed, hate, fear, etc. The pulls are not wrong, they are normal, and we should take no condemnation for them. Sometimes we are quick enough to replace the temptation by the recognition of who we are - Christ in us; sometimes we get caught. But if so, don't stew in guilt or condemnation. The moment we inwardly recognize we have been caught out (that's what confession means - agreeing with God), then the thing isn't there. God never saw it. He sees only The Blood. So we do the same. Up and praise! No struggle, no guilt!

As for the life of that wonderful man, Rees Howells, dear, that's the next stage which is probably not for you now. In this stage, we - God in us - take other people's burdens on us. That mighty Paul's 2nd Corinthian letter was full of that. Suffering - for others - glory! But leave that alone till you see it. It is God in His highest form, operating by His human Rees Howell form - or His Lilly form.

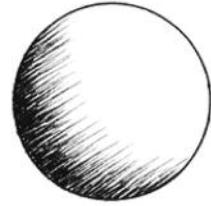
Now where this isn't clear, write again, write again, dear; but DON'T GIVE UP OR GO BACK on what God revealed to you as fact - HE, the Real You. Just learn where and why the human self is still a self as His means of manifestation.

Love you,
Norman Grubb

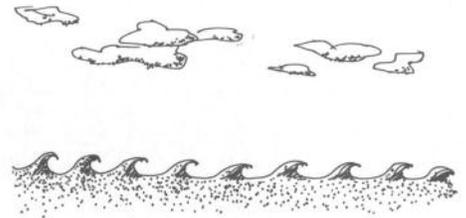
Faith Illustrations

GENESIS: Creation to the Fall of Man

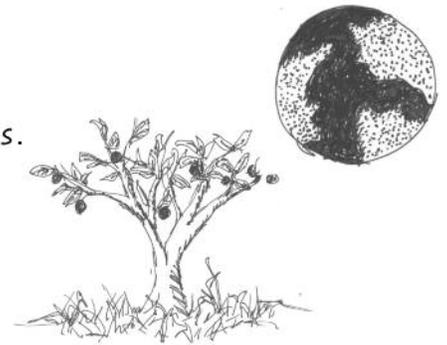
Genesis 1:1-2 The First Day In the beginning, God created the heavens and the earth. God said, "Let there be light;" and there was light. God divided the light from the darkness...and called the light Day, and the darkness Night.



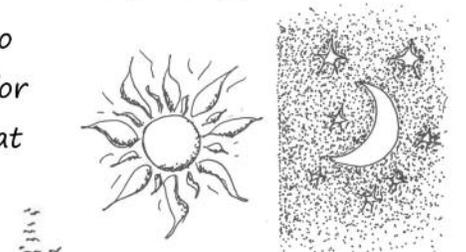
Genesis 1:3-8 The Second Day God said, "Let there be a space in the midst of the waters, and let it divide the waters from the waters." He called the space Heaven.



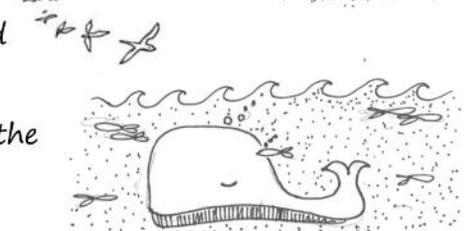
Genesis 1:9-13 The Third Day God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." God called the dry land Earth, and the waters He called Seas. Then God said, "Let the earth bring forth grass, the herb that yields seed, and the tree that yields fruit according to its kind . . . on the earth."



Genesis 1:14-19 The Fourth Day God said, "Let there be lights to divide day from night; and let them be for signs and seasons, and for days and years; and to give light on the earth." God made two great lights: one to rule the day and one to rule the night, and the stars.



Genesis 1:20-23 The Fifth Day God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth. God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."



Genesis 1:24-31 The Sixth Day God said, "Let the earth bring the living creature according to its kind: cattle and creeping thing and beasts, each according to its kind." God said, "Let Us make man in Our image, according to Our likeness. Male and female He created them, and gave them dominion over all the fish, birds, cattle, over all the earth and over every creeping thing. God saw everything He had made, and indeed it was very good."





Genesis 2:1-6 The Seventh Day

Thus the heavens and the earth, and all the host of them, were finished. On the seventh day God ended His work which He had done. He rested from all His work He created and made.



Genesis 2:8-20 Garden of Eden God planted a garden, containing a Tree of Life and the Tree of the Knowledge of Good and Evil. God took the man and put him in the garden of Eden to tend and keep it. He commanded: "Of every tree you may eat, but not of the Tree of the Knowledge of Good and Evil, or you shall surely die."



Genesis 3:1-7 Temptation and the Fall of Man The serpent was more cunning than any beast of the field, and he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'? You will not surely die. Instead your eyes will be opened, and you will be like God, knowing good and evil." She took of its fruit and ate, gave some to her husband, and he ate. Then the eyes of both of them were opened, and they knew that they were naked.



Genesis 3:8-13 Sin of Man Adam and Eve heard God walking in the garden and hid themselves. Adam said, "I heard Your voice, and I was afraid because I was naked." And God said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" Then the man said, "The woman gave me of the tree, and I ate." The woman said, "The serpent deceived me, and I ate."



Genesis 3:14-22 Consequences of Sin/Separation From God

God said to the serpent: "Because you have done this, You are cursed more than any creatures. (Man) shall bruise your head, and you shall bruise His heel." God said, "Behold, the man has become like Us, to know good and evil." God sent Adam and Eve out of the garden and placed a cherubim there with a flaming sword to guard the way to the Tree of Life.

Life

the what
the who
the why

By Page Prewitt

Part One

The following is Part One of Page Prewitt's booklet "Life: The What, The Who, the Why," copies of which are available from Zerubbabel (see page 25 for more information).

Foreword

"Life: The What, The Who, The Why" by Page Prewitt captures the result of her life-long journey to find the Total Truth for her life. From early on in her Christian walk, Page fully desired to "live right," yet she admits that she "missed the mark almost every time." Although she recognizes that many in the church accept these failings as "the best any of us can hope to be or do this side of heaven," she was convicted to labor, search, and discover the victory of a righteous life. Page's journey led her to Paul's words in Romans, Chapter Eight. Here Paul proclaims victory over the flesh by recognizing that his position is to walk in the Spirit of the Risen Christ. Though Page quickly agrees with Paul's exclamation, she must next answer the question, "How do I translate this to everyday living?" In time, Page's search brings her to this Total Truth which you, the reader, can now share with her. These Bible-based truths were revealed to her through Holy Scripture and through the close friendship she shared with her spiritual mentor, Norman Grubb. In this booklet you will be blessed to read the fruits of Page's spiritual journey and discover how to live the Total Truth.

We at Zerubbabel Press bring you "Life: The What, The Who, The Why" with much joy. As we have been so blessed to reprint many of Norman Grubb's books, we are now particularly

pleased to bring to you the next generation of "Total Truth Bearers" in Page Prewitt. The costs associated with publishing this booklet have been underwritten by generous contributions to Zerubbabel, Inc. and its newsmagazine, *The Intercessor*. We anticipate that you will appreciate Page's message in this booklet as much as we respect the opportunity to bring it to you.



Life is not as it appears and that being human beings expressing their own acts and deeds—it is the acts and deeds of one of the two known supernatural spirits, Christ or Satan, indwelling mankind and, as a result, using the human spirit to live and accomplish their deeds and desires through. Our life becomes the right life when through the cross of Christ the spirit of Satan is put out of us and we become joined to the spirit of Christ. This does not put us in a relationship with Christ, as so many believe, but in an eternal union with Him; as the Bible says, we become one with Him. The two become one, yet always mysteriously two: "he that is joined to the Lord is one spirit with Him" (1 Cor. 6:17). As a result of this union reality, it is Christ who now lives His life through our human vessels (Gal. 2:20). As should be obvious, His purpose is to use us to reach the lost and dying world and bring them by His Spirit into their ordained eternal union with Him.

Desperate to Live Right

If you are someone who has been a born-again Christian for some time and you find that it has become discouragingly difficult for you to live a godly Christian life, this booklet has been written for you. I, too, have been in that

place spiritually. I clearly knew God's requirements for living a godly Christian life; what's more, I wasn't fooled into thinking that I even came close to meeting those requirements. My heartache was that I desperately wanted to "live right," as I called it, and be the kind of person, both inside and out, that I knew God required me to be. Nonetheless, no matter how hard I tried to do this, I missed the mark almost all of the time.

When I would read Romans chapter seven where Paul says, "I do not do the good I want, but the evil I do not want is what I do," I would think, "This is me. I am just like Paul. I, too, am a miserable failure. I am unable to do what I know is right, and I continually do what I know is wrong." I could and did wholeheartedly say along with Paul that this was certainly a wretched way of life. In view of the fact that the great and beloved Paul had experienced the same failures that I was experiencing, I came to the conclusion that maybe this was it, and the best any of us could hope to be or do this side of heaven. This belief gave me no peace, however. My conscience and the Bible convicted me that my failure to obey God's commands and live up to His standards was sin, and in order to be a right person, I had to stop sinning and live a righteous life. But as I have already said, knowing this had me in a hopeless state because my best effort to "be an imitator of Christ" failed over and over.

Along with all this dilemma and despair, I knew the Bible promised that God had a way of escape for all our temptations.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it (1 Cor. 10:13).

We're the Container, Not the Contents

I came to see that Paul found the answer to his life that he described as being worse than death. At the end of Romans chapter seven and on into chapter eight we see the light dawn for our brother Paul when he ecstatically bursts forth with the blessed truth that the Lord Jesus Christ is the answer to the bondage in which he (US, TOO) is held. In the great "glory" chapter eight, we are blessed to have recorded for us Paul's discourse where he expounds how he and those who are in Christ have been set free not to

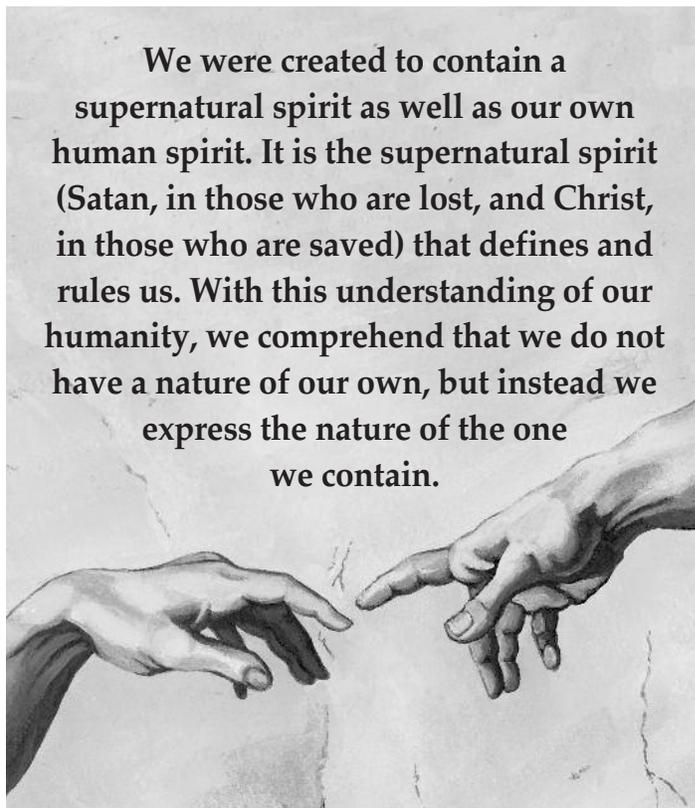
walk in sinful fallen flesh, but instead to walk in the Spirit of the risen Christ. I had no problem agreeing with Paul that Christ was the answer for my wretched state. My problem lay in the fact that I didn't know how to translate this truth into everyday living.

In time I did find the answer I so desperately needed. Read on because I am writing this booklet in an effort to share with you the answer I had revealed to me. It came in the form of the message that I, along with many others (namely my mentor and teacher Norman Grubb, who first taught

me these Bible-based truths), have come to know as the Total Truth.

The biblical foundation for this truth is that we humans are vessels or containers. The reason I say this is because the Bible calls us pots, branches, body members, slaves, and wives. The function of each of these examples is to contain or to be connected to something or someone. As such, we were created to contain a supernatural spirit as well as our own human spirit. It is the supernatural spirit (Satan, in those who are lost, and Christ, in those who are saved) that defines and rules us. With this understanding of our humanity, we comprehend that we do not have a nature of our own, but instead we express the nature of the one we contain.

Continued in the next issue...



Interpreting the Crisis

by Norman Grubb

Following a crisis of faith experienced by Norman Grubb and shared in his book Once Caught, No Escape, this excerpt lays out the revelation that followed.

Part One

The heart of the stabilizing revelation to me, and what has become the total answer to all life for me, has been that there is only One Person in the universe, and that the whole universe is His myriad forms of Self-manifestation. Of course I am immediately dubbed a pantheist and am often asked if I am. Those who ask that either don't understand what a pantheist is or don't understand what I am saying about my own beliefs. A pantheist, according to its Greek derivation, means that everything is God. I am saying that everything is a form by which He manifests Himself, much as my body is not exactly I, but an outward form of the inner me. This fact, gleaned through Boehme, confirmed through the writings of many others, and with the foundations in Scripture, has given me my anchor. It has moved me on from my separated concepts, and this I think is the weakness of evangelical teaching, of a God apart from His creation "making" His creation, much as a carpenter appears to be apart from the table he makes.

That is why also I have sympathy, I know against the tide of my evangelical friends, with writers like Wren Lewis, the English scientist, in his marvelous little *Return to the Roots*, and Bonhoeffer, and the much opposed John Robinson. Some

things I dissociate myself from, where any question the historicity of Bible fact and seek to distort it into myth; but I see where these men have an appeal today, because they answer the modern contention that we need not look without to an authority who from some vast distance made this world and laid down standards for living. The answers are found within—for the physicist in the atom; for the biologist in the cell; for the psychologist in the mind;

"Dead to sin and alive unto God," man becomes a human expression of God who is love: a perfectly normal man in his perfectly normal environment with his normal human reactions and human weaknesses, yet God's strength so made perfect in weakness that it is not we living, but He by us...

for the sociologist in the inherent rights of man. Is there here an answer for the greatest inwardness, the human spirit in its rebellious self-centeredness? Yes, when we discover the possibility of God as Spirit joined to the human spirit through Christ. For these men point out that God was from the beginning of time revealed as Spirit, confirmed by Jesus who said outright, "God is Spirit"; and Spirit is the Person within, as our human spirits are within our bodies.

So He as the author of the universe is the inner life of it. He "fills heaven and

earth," therefore, is within them. He is to be finally revealed as what He really is—All in all, which leaves nothing but Himself. "The beyond in the midst," the Transcendent in the Immanent. And as the One Person in the universe, He can only manifest Himself as a Person by persons. So Jesus lived His human life, as the archetypal man, by the Father dwelling in Him (John 14:10), which was the startling surprise to His disciples who, in their separated human outlook, expected an external revelation, when they asked Him to show them the Father. And He went on to say that this was why He had come as redeemer, so that God the Spirit who was in Him would be God the Spirit in an inner unity with all who receive Him. And that was Pentecost; not the outward manifestations which were but a means; but the end—an inner fixed consciousness of their union with Him—He in them—they in Him.

So here, as these writers point out, is the final answer to the human problem. If all resources for all things on all levels are found within, what final resources are there for the most inward of all—the human self? What solution for the insurmountable self-centeredness of the human spirit which is the cause of all the human chaos? And here is the answer. Christ within. The Holy Spirit within. God dwelling in us: then in that realized union through free choice, in Christ's cross and resurrection, the human spirit of self-centeredness is united to the divine Spirit of self-giving. "Dead to sin and alive unto

God,” man becomes a human expression of God who is love: a perfectly normal man in his perfectly normal environment with his normal human reactions and human weaknesses, yet God’s strength so made perfect in weakness that it is not we living, but He by us; just as a branch is a normal expression of the life of the tree of which it is a member.

It is John who puts into one short phrase the character of this One Person in the Universe—God is love; and love means existing to meet the need of others, with total indifference to what happens to yourself. Love belongs to need, just as Jesus who was Love in the flesh, likened Himself to bread, which ceases to live its own life in a cornfield and finds its true end in being the means by which others live. All forms of creation demonstrate this to be so, and that they are involuntary manifestations of Him whose forms they are, because everything finds its true end in being something for others: the tree becomes a table for me, the metals in the earth become my conveniences for living. But God as the Person can only be a person through persons, so that in this living union in Christ, as He is limitless love, so we are love in endless variety of expression, for “as He is, so are we in this world.”

But to be a person with limitless potential means conscious freedom. To be a person is to be conscious of endless variety and to be capable of making choices from among the variety. Freedom is not being anything, but is freedom to make choices. All life is making choices, but the significance is that choices make destiny. I become what I choose. The law of choice, which is the same as saying the law of faith, is that what I take takes me. I take food. What I

eat takes me! I choose a profession. I choose to become a carpenter, for instance. I apply myself and carpentry takes me over. Carpentry becomes my second nature, and I express my freedom in practicing my carpentry. This is even said of Almighty God. How can the Scriptures say He is Almighty and then say there is something He cannot do? Because they do say so. Paul says, “God that cannot lie.” It is because God is the First Self, and a conscious self makes choices, and there is one fundamental choice a self makes. Should he be a self-lover or a self-giver? A liar is a self-lover, and God “cannot” be that. He is fixed by

Through the Fall, we became enslaved to the one who had become by choice the opposite to our God of love, Satan, the devil, once called Lucifer, who became fixed by his choice as the god (the originator) of self-centeredness.

His choice. He can only be love—the Other-lover, the Self-giver.

But we humans have been caught up in the opposite choice. Through the Fall, we became enslaved to the one who had become by choice the opposite to our God of love, Satan, the devil, once called Lucifer, who became fixed by his choice as the god (the originator) of self-centeredness. According to the Bible, he, as the spirit of error, entered humanity (Eph. 2:2; 1 John 4:4 and 6), and took us captive, so that it is natural to us to be self-seekers and self-lovers. And how can we be rescued?

We have become stolen property, manifesting the character of the wrong

god, and already reaping some of its poisoned fruits leading on to an eternal destiny of “everlasting destruction from the presence of the Lord and the glory of His power.”

But love belongs to need, and God is love, and we are in need. Indeed, the character of love is that need has a claim on love. That is why Paul calls himself a debtor to take the gospel to the Gentiles (Rom. 1:14), because need is always the creditor which can claim payment from love the debtor. And that is why we are told to love our enemies, because if I deliberately hurt you as your enemy, I hurt you outwardly, but I am hurt inwardly by my wicked intent. It is not the one hurt who is in need but the hurter: and love belongs to need. So God is hurt by our rejections of Him, not because we hurt Him but because we are hurting and damning ourselves. So, being love, He gives Himself to meet our need in the person of His Son, “God in Christ reconciling the world unto Himself and not imputing their trespasses unto them.” What happens to Him is not the point. Love is unconditional, and if God must die at the hands of His enemies to save His enemies, then He will die.

So Jesus lays down His life on the cross, none taking it from Him except by His own choice, and God raises Him from the dead. The whole of Scripture interprets this for us as the judicial removal of the inevitable separation of the human race from God for eternity, which is the consequence of us being law-breakers (sinners), guilty, cursed, condemned. This was completed by Him Himself voluntarily taking the place of separation from God on the cross in our place, “bearing our sins in His own body on the tree”; His outpoured blood was

the evidence of the completed sacrifice. There would be no efficacy in the death of one man for another. That is why the root of our faith, John says, lies in the fact of the incarnation, “God manifest in the flesh”; so that this was God in human form, the source and upholder of the human race, being “the propitiation for our sins” in His death. The resurrection was the evidence that the atonement was so complete that all consciousness of sin and separation had disappeared for ever, and we who believe are “justified” (Rom. 4:25), legally pronounced as like the risen Christ Himself with “no stain on our character.” Forgiveness would not be enough, because though forgiven we remember what we did. Justification means we are as if the thing never happened.

Yet the blood of Christ shed for our

sins would not be enough, if Christ crucified and risen was not the means of a total human revolution, the change of gods in the center of our personality—from occupation by the spirit of error to occupation by the Spirit of truth (1 John 4:6). To have the consequences of a permanent condition of being law-breakers, a life in hell, removed by “the precious blood of Christ,” would not be enough if we humans remained possessed and continually motivated by this spirit of error. Only if there is a change of inner indwelling God, and thus change of motivation, can there be this full deliverance. And this Paul revealed to us as having been revealed to him, particularly in his Romans and Galatians letters. When Christ died, this was the human race on that cross, for He was our representative. So in that identifica-

tion He was in God’s sight “made sin.” Sin is character of the sin-spirit which produces the sins, and the human race has this spirit within it. Then in His death, it is said “He died unto sin,” for death separates body from spirit, and this separated all who believe from that false god. His burial (still representing all of us “buried with Him”) indicated that there was a dead body in the tomb with no spirit. The resurrection (still we risen with Him) was the entry and union of the Spirit of God with the dead body which represented the human race. And here was the change of gods, by the grace of God, completed for all of us who exercise our free capacity of choice in receiving, recognizing and affirming our union with Him.

Continued in the next issue...

—Once Caught, No Escape

I love one whom I don't like...

In our spirits we are undifferentiated. That is where we are all one person in Christ. In our souls we all vary, and are meant to. That is why the salvation of our souls is a necessity, because it is through the infinite variety of our souls that all the glories of Christ will be seen, each of us manifesting some different facet of His unsearchable riches. But variety means contrast without contradiction. Colors vary, we say clash, but all combine in the amazing spectrum of color beauty. Music the same. There are disharmonies, but all com-

pose the one great harmony of sound. And so with individuals. One person appeals to us, one doesn't. One we naturally like, one we dislike. Then we feel condemned. Should I not also like that one? Liking is a soul response, loving a spirit response. I love one whom I don't like. He does not appeal to me, I say; but God loves him, and God loves him in and through me. In taking that position, I have moved back, without condemnation, from soul to spirit.

—God Unlimited

Faith Notes

"We read a stirring biography. Why aren't we like that? Down we go under false condemnation, because we have allowed an external 'you ought' to slip in instead of 'Christ is whatever He pleases to be in me.'"

-God Unlimited

"Freedom is not being anything, but is freedom to make choices. All life is making choices, but the significance is that choices make destiny. I become what I choose."

-Once Caught, No Escape

"Every battle of life is fought and won within ourselves, not without. Gain the inner spiritual victory, and the outer follows as sure as the day the night."

-The Law of Faith

.....

"The old man has become the new man. The same man (human) in both relationships, but the change of an old lord for a new one."

-The Spontaneous You

There is that 'full assurance of faith' it speaks of in Hebrews 10:22 but the snare is either questioning whether I have the fullness or trying somehow to get it. It is God Himself by one of His many means, external or internal, who confirms our eternal union.

-Who Am I?

Christ in Congo Forests

As C.T. Studd and his fellow missionaries were establishing and carrying on the work of the Heart of Africa Mission in the Belgian Congo, questions arose at home in England about the financial principles of the mission and complaints about the severity of conditions on the field. In this excerpt C.T. Studd re-states the "daring faith and sacrificial living by which alone the world could be evangelized."

Other matters also became issues of controversy and concern. It seemed as if the era had come when every principle of the work must be tested and purified in the fire. Some questioned the financial principle according to which no appeals for money and no mention of needs were made. They thought that there should be a change to the policy of "Ask the Lord and tell His people." Others again wished to raise the standard of living, regularize the frequency of furloughs, introduce more European foodstuffs. Some of the Home Committee became disturbed at the concentration of workers in the Ibambi area. It was thought and stated that other regions were neglected and that Mr. Studd was losing his worldwide vision.

All these points, as they arose, were answered by Mr. Studd on behalf of his co-workers and at their desire with a definiteness and uncompromising recall to first foundations, which had the beneficial result of burning these principles into the very hearts and characters of the younger workers. It was Moses reiterating by pungent precept and example in those wilderness years



the laws of faith and obedience by which that momentous journey from Egypt to Canaan had been started. Gradually the young Israelites learned their lessons, until Moses left with Joshua an army at his back which could march and believe and fight till that one nation had put their feet on the necks of

seven. So, during this period of pain and set-back the work appeared to wither, and seventy missionaries were actually reduced to thirty-five; but as a fact the exact opposite was happening. Those who remained did so because of the depth of their conviction that, although Mr. Studd was as human and fallible as any other, not always right maybe, certainly not always easy to follow in all he said and did, yet he stood for and was himself possessed and motivated by the passionate love for Christ and souls, the daring faith and sacrificial living by which alone the world could be evangelized. As a result, this Gideon's band themselves imbibed something of that same spirit, and by God's grace were found strong, when their leader was taken, to enter their promised land, carry the Congo work to somewhere nearer its completion, and to spread all over the world.

"I would solemnly lay before you the absolute necessity of nobody, man or woman, coming out here who is not well grounded in the original booklets of the Mission, which recognize the absolute necessity of super-sacrifice of self, and demand it." So wrote Mr. Studd to the Home Committee. "If people want pretty houses and elegant furnishings, for God's sake and ours, let them stay at home in the nursery. If they are afraid to

cycle or walk and need to be carried about in sedan chairs, let them remain in a lady's boudoir at the seaside. The body should be strong and the constitution good, but the real thing is the HEART. This is no place for a man, whether large or small, who has a heart like an apple dumpling. No soldier is worth a rap unless he does not care whether he lives or dies, so long as he dies fighting for the glory of God.

"If a man joins our Mission, he comes out on God. God is his Father, to God he looks for supplies whether in money or in kind. If God sends much, he is rather cast down thinking God is afraid to trust him to suffer in patience. If God sends little, he thanks God and takes courage that after all he may be in the apostolic succession. If he has nothing, then he shouts hallelujah, for he knows he has come to the very entrance of the heavenly Kingdom where there is neither eating nor drinking, but righteousness, peace and joy, and loving service for ever and ever.

"What is done God does. What is given God gives. What is withholden God withholds. If a Crusader were to have no money and to be half-starved, he would never write home to say so; he would scorn to back down on his God and Father. Fancy writing home to say, 'My Father, my Heavenly Father, my Almighty and all-loving God is half-starving me!' To which the world would say, 'Then why be a hypocrite by preaching His gospel?' If you were to find a half-starved Crusader and were to tell him so, he would pretend he was deaf

and dumb lest he should blurt out the lie that he was as fat as butter and in the pink.

"One great point that we could never remove from, is that the committee are absolutely IRRESPONSIBLE for even the smallest sum of money to any of us missionaries. We absolutely refuse to have anyone between us and God. It is our pride that we are dependent upon our Father. The committee merely send out the money that our Father provides for us, whether much or little. We are assured He makes no

mistakes. That is our glory and we don't intend that anyone shall take away that glory from us. We absolutely refuse to have any confidence in man, whether Christian or otherwise. We will love them and seek to do them good, but our trust is in our Father, God Almighty.

"As regards travelling second-class. Why should we not do so? Other Protestant missions may do as they like and travel first-class. That is their own choice. It is no af-

fair of mine. If I prefer to travel second-class, why not? Who can object? Does travelling first-class make a man into a gentleman? Or a good missionary? We used to be taught that manners, not travelling first-class, maketh the Man! As one of our folks said, 'I travelled out second-class because there was no third!'

"Some people inquire as to the houses we live in, and the food we eat. Our houses are mostly the counterpart of those the Government use for their officials in many places in this district. They are all thatched with

We absolutely refuse to have anyone between us and God. It is our pride that we are dependent upon our Father. The committee merely send out the money that our Father provides for us, whether much or little. We are assured He makes no mistakes. That is our glory and we don't intend that anyone shall take away that glory from us. We absolutely refuse to have any confidence in man, whether Christian or otherwise.

grass or leaves. My personal residence has walls of elephant grass. Others are usually made of stucco, pise, or bamboo. Our European furniture comprises beds, chairs, tables, bookshelves, bath, etc. We live as much as possible on native food, i.e. we eat fowls, eggs, rice, maize, bananas, pineapple, guava, potatoes, sweet potatoes, tomatoes, sugar, flour, oatmeal, tea, coffee, cocoa, cornflower, macaroni. European tinned food we reserve as much as possible for times of sickness.

“But if the reputation of Protestant missions depends on such things as the houses they live in, the furniture they use, the filthy lucre—as the Apostle calls it—that they receive, and the food they eat, the sooner they die the better. Are houses, furniture, food, the foundation of excellent missionary reputation? I observe that Christ said to His disciples, ‘Take no thought what ye shall eat, etc.’ ‘Having food and raiment let us therewith be content.’

‘Suffer hardship as a good soldier of Jesus Christ.’

“Some would say that the chief things for a disciple of Christ, i.e. a good missionary, is to travel first-class at other people’s expense, to make sure of a jolly good house, the necessity of having tip-top furniture therein, and as God is likely to die at any moment, to demand a plentiful store of fancy European rations, because Christ made a supreme mistake in picturing Dives in hell and Lazarus in Heaven; it was really the other way about, for Dives was really a missionary with a most ex-

cellent reputation for living in a good house, doing himself well generally, and faring sumptuously every day on European rations.

“Of course, all see by our constitution and literature that we do not think that Christ made such a mistake, and we believe that God is still alive and will never die, and we have good reason for our belief, for has He not kept us alive here these many years? Ever ready to dig, but ashamed to beg of any man.

...we are not a bit ashamed if our houses, food, furniture, cause Dives to scoff; we are only ashamed that the little sacrifices we have made are so terribly small as to be invisible. When we think of the life of our Lord and Saviour and God, Who came to earth to redeem us, and Who was born in a manger, had nowhere to lay His head, and Who died a felon’s death on the cross, and said ‘Follow Me,’ a great shame oppresses us...

“In other words, we are not a bit ashamed if our houses, food, furniture, cause Dives to scoff; we are only ashamed that the little sacrifices we have made are so terribly small as to be invisible. When we think of the life of our Lord and Saviour and God, Who came to earth to redeem us, and Who was born in a manger, had nowhere to lay His head, and Who died a felon’s death on the cross, and said ‘Follow Me,’ a great shame oppresses us, for that we are such terrible caricatures of Christ and His Apostle.

“Our views are similar to those of Sir Percy Scott, that, ‘Gunnery is more important than paint work’; hence we refuse to waste our time, energies, and funds in building and occupying the finest houses in the Colony. Our object is the regeneration and edification of these degraded people, and for such a cause we are glad to sacrifice our personal comfort and to lay down our lives.

“It fills me with the greatest joy to ask you to read again

the booklets which were sent forth in the first few years of the mission, and to declare to you that where I stood at the foundation of this mission, there I stand today; only more so. I believe yet more than before that Jesus Christ is God and died for me and for all men, and I believe that in the light of such marvelous grace and love and sacrifice, no sacrifice that I or any other person can make is of any value whatever; all sinks into insignificance. To mention Christ's sacrifice for us and then, to even suggest that anything on our part could rightly bear the name of sacrifice, is veritably a passing from the sublime to the ridiculous, and so say we all out here.

"I wish it to be thoroughly understood that we are in no way whatever anxious to receive more money than God at any time sees fit to send in through His servants or otherwise. Also we would abominate the idea of seeking to have more money sent to Africa at the expense or hardship of any of our brethren on other fields. We earnestly desire that instead of there being any jealousy whatever between God's works in different lands, there may be rather a desire to be drawn closer to one another in the bonds and works of Jesus Christ. If our pains are the gains of our brethren on behalf of the world, we would under no circumstances be willing to be deprived of the privilege of our pains. If our joyful work for Christ should stir the hearts of our brethren elsewhere, we are paid a thousandfold.

"Furthermore, we would wish it to be understood absolutely, and once for all, that this Mission from its in-

ception has been a worldwide Mission and by no means one limited to Africa only. The mandate we received was not Africa, but the world. I believe that several times God has called a society or mission to evangelize the world, and each of these societies could have done so, but each turned aside from the real path of God to please men.

"Now comes our turn. I believe God called us out for a very definite purpose. He has tried us, and I think pretty severely, and now He has brought us to the supreme test as to whether we will absolutely trust in God alone or whether we will cringe or fear or pander to the Christian world. I believe if we stick steadfastly to God that 'when He hath tried us, we shall come forth as gold,' and therefore I am not the least afraid however few we become, so long as those few have their hearts set upon God and God only. We need a great humility, a great courage, and, hallelujah, a great cheek too, but all these we can get from God, and from

God alone; but we need undiluted Holy Spirit to do this one job. Oh, do let us be Gentlemen of Jesus Christ or Ladies of Jesus Christ and follow Him to the death. It's devil-may-careism we need —Forward!"

The standards and principles both of doctrine and practice thus re-emphasized by the founder for the last time before he was taken from the work, have remained unchanged in all branches of the Crusade up to today.

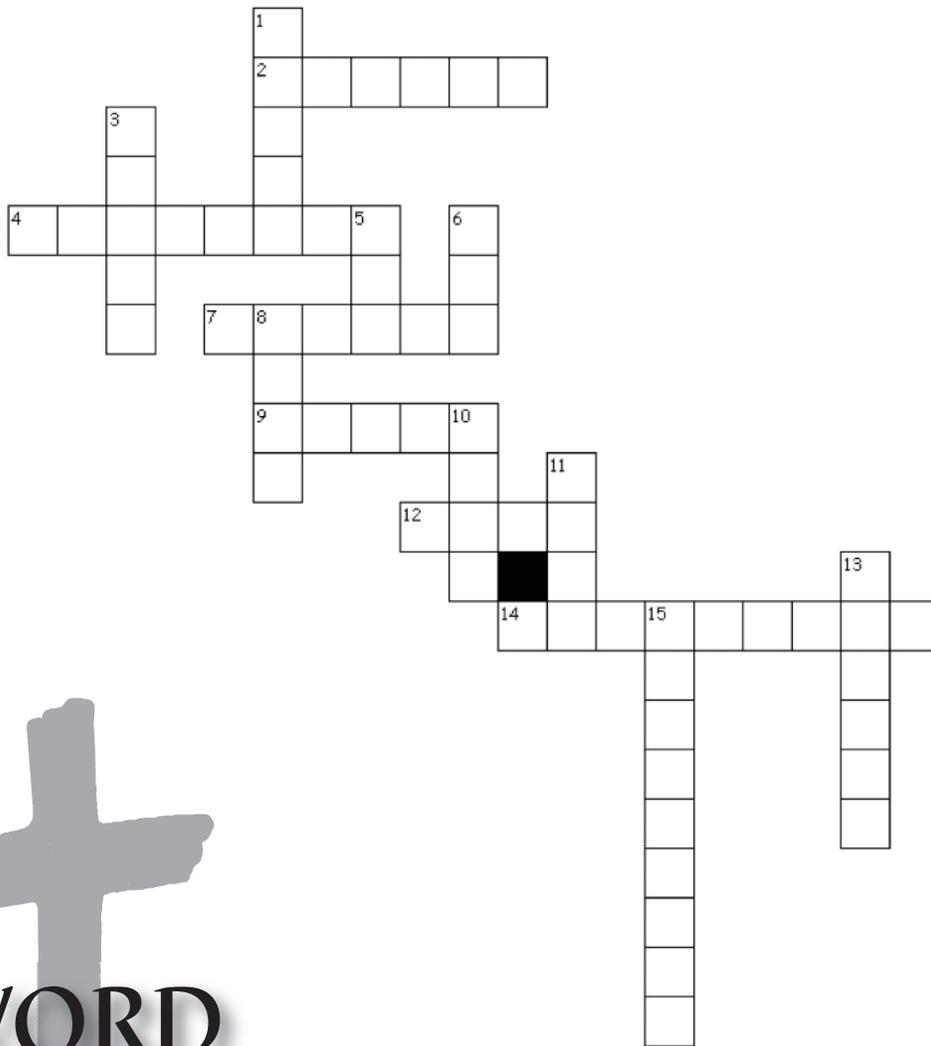
—Christ in Congo Forests

By Norman Grubb

I believe God called us out for a very definite purpose. He has tried us, and I think pretty severely, and now He has brought us to the supreme test as to whether we will absolutely trust in God alone or whether we will cringe or fear or pander to the Christian world. I believe if we stick steadfastly to God that 'when He hath tried us, we shall come forth as gold,' and therefore I am not the least afraid however few we become, so long as those few have their hearts set upon God and God only.

LIFE: THE WHAT, THE WHO, THE WHY—PUZZLE 1

In this issue of *The Intercessor*, we are printing the first installment of Page Prewitt’s inspiring booklet, “Life: The What, The Who, The Why.” As you can read in the foreword (see page 10), Page shares with us the answer she has found as how to “live right” according to the “Bible-based truths revealed to her through Holy Scripture and through the close friendship she shared with her spiritual mentor, Norman Grubb.” As we look forward to these installments in each issue, our Cross Word Puzzles will reflect the truths Page shares with us by using Scripture verses related to her writings. We hope this will serve to deepen even more your understanding of the message she will be blessing us with.



WORD

ACROSS

2. 2 Corinthians 6:16 declares our vesselhood, "For ye are the temple of the _____ God; as God hath said, I will dwell in them, and walk in them and I will be their God, and they shall be my people."
4. John 15:5 promises that Jesus lives His Vine-Life through us, "I am the vine, ye are the _____; He that abideth in Me, and I in Him, the same bringeth forth much fruit; for without me ye can do nothing."
7. In 1 Corinthians 6:17 we rejoice to read, "But he that is _____ to the Lord is one spirit."
9. We are vessels and our purpose is to contain as we read in 2 Timothy 2:20, "But in a great house there are not only vessels of gold and of silver, but also of wood and of _____; and some to honor and some to dishonor."
12. We read of Paul's anguish in Romans 7:15, "For that which I do, I allow not; for what I would, that do I not; but what I _____, that do I."
14. We know that we are dead to the law as Galatians 2:20 says, "I am _____ with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

DOWN

1. In Romans 8:1 and following, Paul lays out the truth that we are no longer in bondage to sin but free in Christ, "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the _____, but after the spirit."
3. In Romans 7:24-25, Paul breaks through his torment and praises God's deliverance, "O wretched man that I am! Who shall deliver me from the body of this death? I _____ God through Jesus Christ our Lord."
5. Paul begins to show us a glimpse of God's wondrous truth in Romans 7:20, "Now if I do that I would not, it is no more I that do it, but _____ that dwelleth in me."
6. Romans 6:13 tells us we are but weapons to be used of God or Satan, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto _____."
8. In Romans 6:16, we can see the truth that we are servants to a master, "Know ye not, that to whom ye yield yourselves servants to _____, his servants ye are to whom ye _____; whether of sin unto death, or of obedience unto righteousness."
10. We are told of our vesselhood in Colossians 1:18, "And He is the _____ of the body, the church..."
11. God promises us that He will always provide a way of escape from any temptation in life, "There hath no temptation taken you but such as is common to man: But God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to _____ it." (1 Corinthians 10:13)
13. In 1 Corinthians 3:16 Paul asks, "Know ye not that ye are the _____ of God, and that the Spirit of God dwelleth in you?"
15. Romans 8:3-4 proclaims that Christ through His life and death, broke Satan's power over us, "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, _____ sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

A Letter from Norman...

*The Worldwide
Evangelization*



Crusade

C. T. STUDD, Founder

Office of
NORMAN P. GRUBB

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Telephone: (215)-Mitchell 6-8489

Dear Molly,

Lovely, dear, to have your news of the Lord's workings in the family, and in the fellowship. What we do will always appear fanatical to those on other wavelengths, but how right you are to go forward in the Spirit. Physical healing is not the point, nor is it given us in a total sense in the Scriptures, Paul makes that plain; and the body is only the temporary tabernacle; but the healings of our real Selves, spirit in union with The Spirit, which came out of your stand of faith over the dead body of the boy is the way God is truly manifesting in His Body in the world; and in all acts of intercession there are experienced deaths which are the hidden death-process in the "corns of wheat" from which the new life springs.

Yes, the Spirit expands us to the wholeness of the Body "that which every joint supplieth." God took you a new liberating pathway through the gifts, and now healing. Once again you leap ahead of me. I don't find the New Testament gives such a total physical position as you do. If so, we are all very much limpers in faith as all have some spot in the body where healing is not perfect, and Paul seemed to take that line. I prefer to transfer my believing from a sick condition to our being in eternal life in Christ, where the words sickness or health don't belong. What quickenings result in the mortal body are not my primary interest—He is magnified whether by life or death. But it is great and best for us all to pursue and witness to what God makes factual in our lives.

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“It was not you who sent me here, but God”

—Genesis 45:8

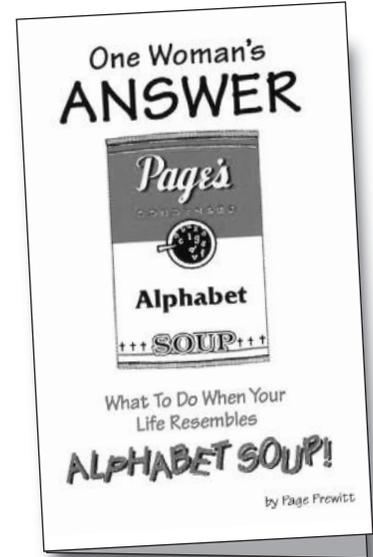
Everything that comes to us comes from God—what we call evil as well as the good. God, of course, is not the cause of evil, but deliberately directs everything for good ends. The Bible uses strong terms of “God sending” the unpleasant as well as the pleasant, and sending is a positive word, not just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

Peter in his first speech after Pentecost said that they had taken and crucified Jesus “through the determinate counsel and foreknowledge of God.” No mistaking that. God determined that wicked men should do what they purposed to do and it would really fulfill his purpose—which was to save the people doing it! Such is God! Joseph said that by his brethren selling him into slavery, God “sent me before you to preserve life... You thought evil against me, but God meant it unto good.”

Whatever happens, we say, “All right, God, You sent this. It may tear me apart to say so, but I say so.” From there the next step is easier: “God, this has some purpose outside of me to meet the need of others. Just show me what.”

The important fact to recognize is that God has only one aim in His present dealings with our world—to get all of us who will respond to Him off the wrong road on to the right. It was said of Jesus “that the world through him might be saved.”

—*The Spontaneous You*



Page Prewitt's
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—*Anonymous Reader*

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**LIFE: THE WHAT, THE WHO,
THE WHY—PUZZLE 1**

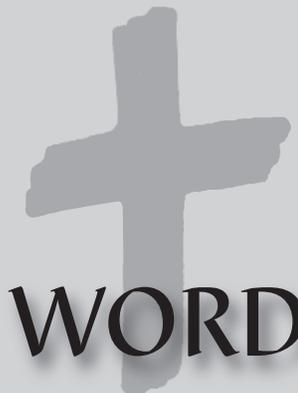
PUZZLE:

ACROSS

- 2. LIVING
- 4. BRANCHES
- 7. JOINED
- 9. EARTH
- 12. HATE
- 14. CRUCIFIED

DOWN

- 1. FLESH
- 3. THANK
- 5. SIN
- 6. GOD
- 8. OBEY
- 10. HEAD
- 11. BEAR
- 13. TEMPLE
- 15. CONDEMNED



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"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

– 1 Thessalonians 5:18
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From the center of my being, with my will, as being my heart's desire, my choice, I affirm Him and myself to be in the eternal relationship He says we are, through my crucifixion and resurrection with Jesus Christ: we are a unity, He in me, I in Him. I state that as a fact. It has nothing to do with what I feel about it or with my sense of unworthiness and inconstancy, and the unreliability of my humanity. He planned it. He effected it. He chose me, not I Him. Very well then, though I may think He makes queer choices—facts are facts."

—*The Spontaneous You*, by Norman Grubb

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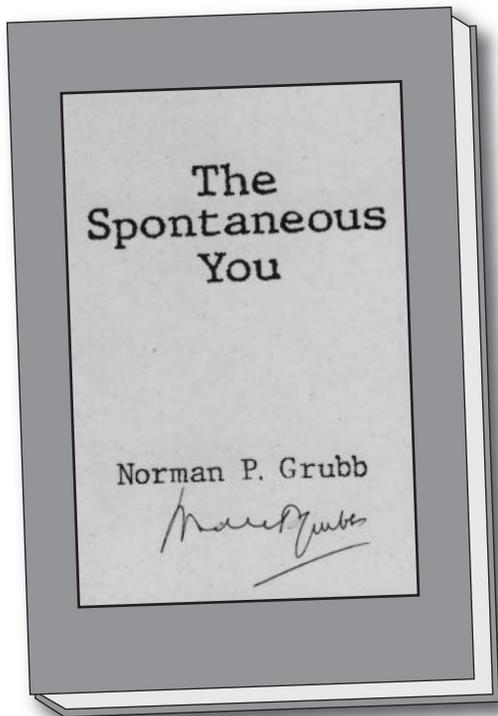
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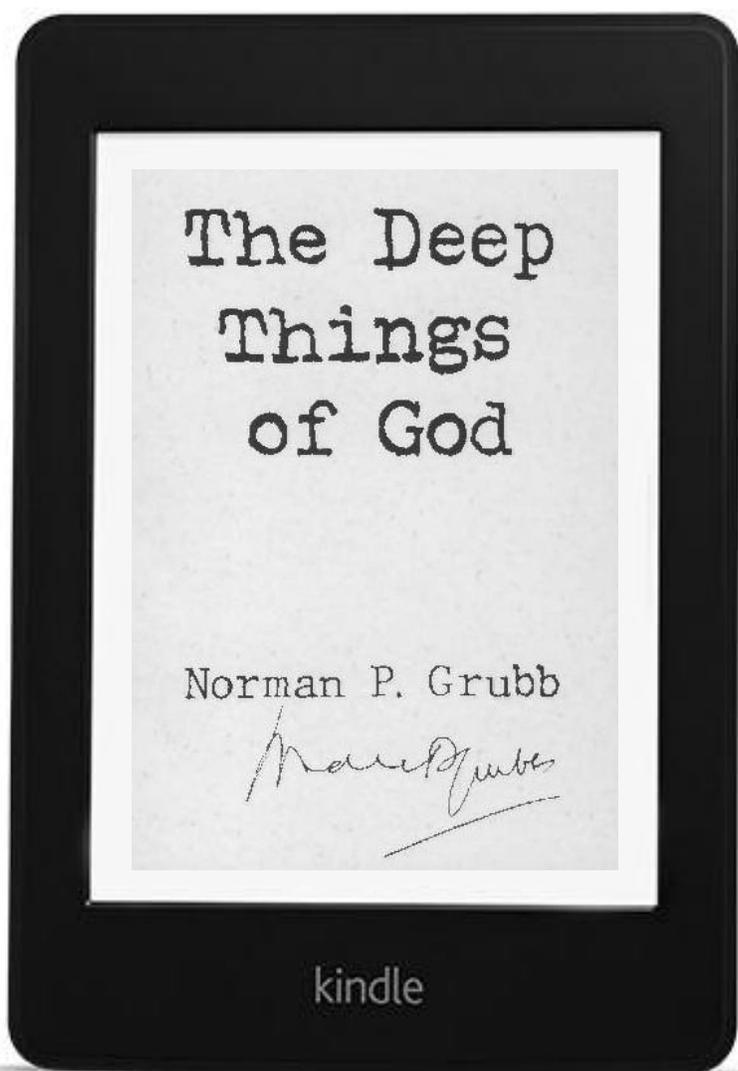
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