

The INTERCESSOR

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

Volume 19

Number 3

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 see 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

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."

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.

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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...or 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

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.

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), 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 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).

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"?

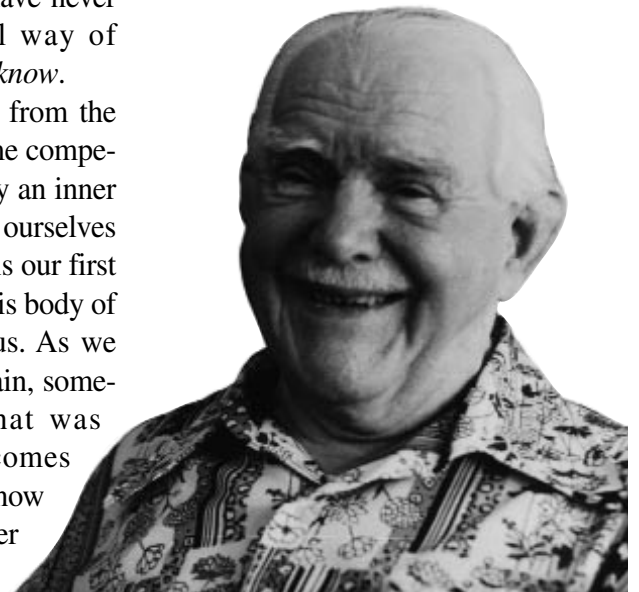
Knowing is not mental understanding, or external believing, or reckoning. It is something beyond words, because it is spirit; it is the reality of the spirit realm, beyond natural reasoning. We recognize this already on the new-birth level: How did we come to know we were born of the Spirit? Can you 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 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 experi-



ence 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 resurrection life.... No, I must contradict that—it is not I, but He 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

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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 beliefs...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 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 shout of praise and 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

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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

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 was 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!

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

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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, 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)—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.

—from *Yes I Am*

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 also carried on a huge personal correspondence with individuals throughout the world. He was the author of many books and pamphlets, a number of which are available through the Zerubbabel Book Ministry. Norman lived with his daughter, Priscilla, in Fort Washington, PA. Norman P. Grubb entered the Kingdom at 98 years of age.

Editor's Note

In this issue of *The Intercessor* we continue our exploration of the foundations of our total salvation—not only forgiveness through Christ's Blood of our sins, but freedom from the sin producer through Christ's body death on Calvary. The Christian is a new creature because his former operator—Satan—has been replaced by the Holy Spirit, who now lives His own life in the believer. We turn to Norman Grubb for his unparalleled insights. In "The Second Crisis," Norman emphasizes the necessity of an inner knowing of this extraordinary fact: it must be a fact to us, as real as our born-again experience, and is usually a second crisis of faith. Norman examines this crisis moment in the lives of the great men of faith in the Bible, then adds his own personal testimony. In "Men Who Learned Faith," Norman takes a more in-depth look at God's dealings with Abraham—our father in the faith. And in "Understanding Prayer" he delves into the real meaning of prayer and explains how asking God dissolves into taking and receiving God's pre-existing supply when we understand the word of faith. Finally, we see the result of the exchanged life in "Can We Take It?" Absorption with ourselves is replaced by "disinterestedness" in our own lives and total absorption in others—not by self-effort, but by faith in the fact that He who is love for others now expresses that love through us.

We are introducing a new column in this issue—"Letters from

Norman." Throughout his life Norman Grubb corresponded with countless people, and his letters are lessons in themselves. We have included an early one he wrote to Page Prewitt after his first visit to her home in 1972.

Sherryl Laffin reviews Page's excellent pamphlet "Alphabet Soup," in which Page distills Norman's teaching and shows how the truth of Galatians 2:20 completely revolutionized her own life. And in turn, Sherryl adds her own word of testimony about her struggle to make life work, and how Page's booklet impacted her.

Richard Gilsenan experienced such a struggle, and his testimony demonstrates the transformation of a life taken over and lived by Another.

Norman learned much from Rees Howells, not only about intercession, but from Rees' enormous insights into the lives of Biblical characters. We include the first part of Rees' discussion of Moses—God's preparation of this mighty man of faith. Doris Ruscoe, author of *The Intercession of Rees Howells*, shares her extraordinary memories of the years leading up to World War II when Rees led the staff of the

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NO EXCUSES

We come to the last and greatest era of Mr. Studd's life—China, then India, and now the heart of Africa. The call came very suddenly, while he was still contemplating returning to India. He was in Liverpool in 1908 and saw such a strangely worded notice that it immediately caught both his attention and his sense of humor. "Cannibals want missionaries." "Why, sure they do, for more reasons than one," said he to himself. "I will go inside and see who could have put up such a notice as that." As he thought, it was a foreigner, Dr. Karl Kumm. But God was in that chance impulse, for in that meeting He called C.T. to the great work of his life.

"Karl Kumm had walked across Africa [writes C.T.] and was telling his experiences. He said that in the middle of the continent there were numbers of tribes who had never heard the story of Jesus Christ. He told us that explorers had been to those regions, and big game hunters, Arabs, and traders, European officials and scientists, but no Christian had ever gone to tell of Jesus. The shame sank deep into one's soul. I said, 'Why have no Christians gone?' God replied, 'Why don't you go?' 'The doctors won't permit it,' I said. The answer came, 'Am I not the Good Physician? Can I not take you through? Can I not keep you there?' There were no excuses, it had to be done."

—from *Summit Living*

"OUR BIT." Let's do it QUICKLY.

The Battle of Marathon, between the Persians and Athenians, was one of the decisive battles of the world. Victory rested with the Greeks; but among the people at Athens there was a pacifist pro-Persian party seeking to sell their country to the Persian Kaiser. In order to defeat these traitors and their cowardly counsels it was necessary to get the news of victory to Athens in the shortest possible time.

Miltiades, the victorious Athenian General, therefore called upon Pheidippides, a young and athletic Athenian soldier, to run to Athens with all possible speed and announce the victory.

Though Marathon to Athens was 26 miles over a mountainous track, and Pheidippides had fought all day, he applied for no exemption, but ran. Racing all the way, he got to Athens in record-breaking time. In one sentence he announced the victory and bade his countrymen rejoice, then he fell down dead, the result of his self-sacrificing exertions.

Pheidippides did his bit, though he died in the doing of it. So let us Christians do our bit for Christ, no matter what the cost.

"OUR BIT."

WHAT IS IT?

To do our Father's Business!

To destroy the works of the devil!

To war the Good Warfare!

The only sane and humane policy is to bring this war to a speedy and decisive conclusion.

Finish it! Cut it short!



3rd Edition.

By C. T. STUBBS.

Bring back The King! Hallowed be Thy Name—Everywhere. Thy Kingdom Come—Quickly. Thy Will be done, as in heaven so on earth.

It shall be done!

Jesus shall reign where'er the sun
Doth his successive journeys run.

The earth shall be filled with the gospel of God as the waters cover the sea.

There must be no frontiers to the Kingdom of our Lord Jesus Christ. Our marching orders are to evangelize the whole world. If we Christians refuse to be Christ's witnesses to the uttermost regions and to every creature therein, we deliberately deny the claim of Christianity to be the only true and sufficient religion. We must be about this our Saviour's business, and the King's business requireth haste.

COME! LET US BEGIN AT ONCE.

Let us quit ourselves like men and face the facts, shameful and ugly though they be.

"After 1,900 years we are a great Church, with an open Bible, and boundless wealth, yet so faithless that 800,000,000 of human beings on this earth have never heard of Christ."

—Dr. C. I. Schofield.

"There are still a score of wholly unoccupied fields, great stretches or areas, countries or provinces, wholly untouched by missionary effort and not included in any existing scheme of missionary operations." "In this twentieth century of Christian history there should be no unoccupied fields."

"The unoccupied fields of the world have a claim of peculiar weight and urgency upon the attention and missionary

effort of God's people." "The closed doors are few compared with the open doors unentered." "It is the neglected opportunities that are the reproach of Christians."—Dr. Zwemer.

"SHALL THIS CONTINUE?"

Are these fortresses never to be stormed and won? Is the reproach of our neglect to attack them never to be rolled away? God forbid! God's people are bound to remedy this lamentable condition of things with the least possible delay.

"My time is running out," said that hero-evangelist, Dr. Baedeker. "I am seventy years of age, and I wish, therefore, to stir up the Holy ambitions of younger brethren to take up this glorious work of carrying 'The Light' into the darkest places of the earth, where sin rules over the hearts of men, and where nothing but the gospel and redemption by the blood of Jesus can be of any avail."

The unoccupied fields await the advent of men of a similarly heroic spirit, with a simple, unwavering faith in the faithfulness and power of God.

"WHAT DOTH HINDER?"

"The greatest hindrance to the occupation of the whole world for Christ has undoubtedly been within the Church itself."—Dr. Zwemer.

The chief reasons why the unoccupied fields are still without the gospel, indeed the primary ones, are a blindness of vision to the world-wide commission of our God and Saviour, a lack of faith, enterprise, and obedience, whilst the great cause of all these lacks is the lack of a real, deep love for our Lord Jesus.

FAITH DEFIES DIFFICULTIES.

World-wide evangelisation is neither a small nor an easy task. But difficulties are not without their compensations, for they daunt doubters, cowards, and hypocrites, debar such as desire easy jobs but draw the faithful with an irresistible attraction. Difficulties were not made to unnerve nor to cause inactivity, but to be overcome; they appeal to all that is good in a genuine Christian, and are the best recruiting officers for men and women with the proper fighting spirit. All difficulties can be surmounted by those who have a simple faith in God. "I can do all things through Christ which strengtheneth me."

"EXCUSES ARE INADMISSIBLE."

"Qui s'excuse s'accuse," say the French, "He who excuses himself accuses himself"; of what? Of cowardice of course, and that in face of the enemy. No excuses can justify deferred action. Because a land is hot, and far, and fever-ridden, or cold and dismal, because the people are ignorant, fanatical, stupid, or repulsive, does that exclude them from the benefits of the gospel or excuse our neglect of them? Nay, rather the greater the difficulties, discomforts, and opposition, the greater the glory of the conquest. Every year we hear of further advance into these

regions of the world by commerce, by travellers, and by men of science. If they can open a way for themselves in spite of all these difficulties shall the ambassadors of the Cross shrink back? God forbid! As a victorious army presses on to the conquest of the yet remaining possessions

of the enemy, without which commander-in-chief will not close the campaign, so must Christians march forthwith on those lands hitherto left without the gospel.

THE GRIM FACT.

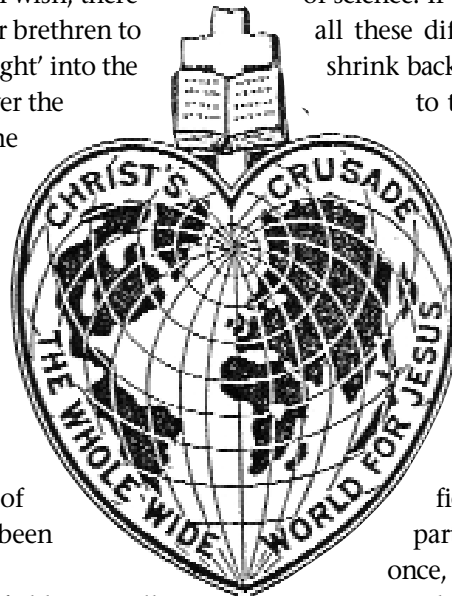
Our character and loyalty are at stake.

To put the case in a nutshell, unless a serious effort to occupy all the unoccupied fields and to carry the gospel to the uttermost part of every unoccupied field is made, and that at once, our loyalty to Christ is manifestly nothing but a miserable sham. What else did our Saviour mean when

He said, "Why call ye Me Lord, Lord, but do not the things that I say?" "If a man love Me he will keep My words." "He that loveth Me not keepeth not My words." The shame of being a sham ought to move the most thick-skinned among us. Can we suffer our loyalty to Christ to be questioned? What further incentive do we need? Our faith, honour, courage, loyalty, and gratitude are all at stake.

NO ALTERNATIVE.

There is no alternative open to us. The effort must be made, and at once. Henceforth this must be the main object of the life of every loyal Christian, as he says, like Martin Luther, "I can do no other, may God help me, Amen." Let the devil and his agents do as they please. Should there be as many devils in the way as fish in the sea, we must advance. Let men help or hinder as they will. We must and will march forward, our hearts trusting in God, our eyes upon the Saviour, to death for His sake it may be, to glory it assuredly shall be.



OUR METHOD.

And how, pray, shall this be done? (i.) By prayer to God. (ii.) By faith in our Lord Jesus Christ. (iii.) By the guidance and power of The Holy Ghost. (iv.) By the consciousness of our own utter impotence and foolishness. (v.) By supreme sacrifice. We will pray for God's blessing on every existing missionary society, that each, mightily quickened by God may extend the spheres of its operations. We will seek to help to the utmost of our power every missionary society or individual that loves the Lord sincerely and seeks to "do his bit" to overthrow the devil's kingdom and establish that of Jesus Christ.

PERTINENT QUESTIONS ANSWERED.

Are we presumptuous? Is it presumptuous for men and women, conscious of their own utter inability, to obey God and seek by faith in Him to execute His will?

Are we fanatical? Then the roots of our fanaticism are the commands of Christ and the words of Holy Scripture.

Are we premature? "Is it a time to dwell in our ceiled houses while God's house lieth waste?" "Go up," "build My house, and I will take pleasure in it, and I will be glorified, saith the Lord." "Consider, I pray you, from this day will I bless you."

What will be the cost? Our all; but no more, nay, less than it cost our God and our Saviour to redeem us and all mankind.

By what authority do we these things? By the will of God, by the command of Christ, by the constraint of the Holy Ghost, and by the Word of God.

What if we fail? We shall not fail; but it were better to fail obeying, trusting, and fighting than to fail disobeying, doubting, and living at ease.

Whence shall come the men and the means? From God. *Are not the hearts of all in His hands? Do not silver and the gold belong to Him?*

WHERE ARE THE MEN?

Have we the men? Who can tell? That remains to be seen! There are, of course, Church members by the million, "There are," says Mr. Wishard, "forty million evangelical communicants in Christendom"!!! At least ten millions of them must be males. Are they real "men" or mere "make-believes?" Will they quit themselves like men or will they be shirkers? The forty millions of Britain produced five million soldiers, who at the call of King and Country went forth to fight the Germans! How many Christian soldiers have the forty million Church members sent forth at the call of their Saviour to fight His battles? A paltry

twenty thousand, nay less! How superb is our vaunted reverence and Christian devotion! How magnificent are the results of our boasted intellectual Christianity! All head but no or little heart. A tree is judged by its fruits! "If any man cometh unto Me and hateth not his father, mother, wife, children, brethren, sisters; and his own life also, he cannot be My disciple" "Whosoever he be of you that renounceth not all that he hath, he cannot be My disciple." "Ye are the salt of the earth, but if the salt have lost its savour it is good for nothing." We have too many wise men and too few fools. The call of God and of a lost world is for more men who will be fools for Christ's sake. Godly fools in the hands of The Almighty are heaven's most powerful artillery. God will turn out His guns in sufficient quantity and quality, no fear; but the Churches and societies are often too proud to use them, and insist on cultured "pop" guns.

BUT WHAT OF THE MEANS?

God has provided the means, "The money-power in the hands of believing Christians of our generation is enormous." "The resources of the Christian Church are more than adequate." Thus declared the famous Edinburgh Conference. The only questions are: "Shall we be unrighteous stewards and successors of the wicked husbandmen?" Is our faith dead or alive? "Lay not up for yourselves treasures on earth," commanded Jesus. "There is that scattereth and yet increaseth, there is that withholdeth more than is meet, but it tendeth to poverty," said the wise king. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give them not those things which are needful to the body, what doth it profit? Faith without works is dead. Can that faith save?" Yet how much worse to withhold the food of the soul, the Bread of Heaven! "Lord, when saw we Thee an hungered?" "Verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto Me!... Depart!" Nineteen centuries ago the converts of Macedonia, but recently won from heathenism, though in deep poverty and dire affliction, were so prodigal in their liberality as to call forth the following testimony from the great Apostle of the Gentiles: "For according to their power I bear witness, yea, and beyond their power they have of their own accord, beseeching us with much entreaty in regard of this grace." Depend upon it, if the Christian stewards to whom God has entrusted so great riches refuse to devote it to the purposes for which He gave it to them, their wealth will be taken from them; they shall be His stewards no longer.

THE OPEN SESAME.

Is there no "Open Sesame" to unlock the hearts of God's people and constrain them to go or to give, that God's house may be filled? There is! The one word "Quickly." We love to hear Christ's words, "Yea, I come quickly." We even make so bold as to reply, "Amen, even so come Lord Jesus." Yet somehow we fail to catch the answer of Christ, "Go quickly" "unto the uttermost parts," "and compel them to come in, that My house may be filled." "The gospel must first be preached to all the world for a witness."

QUICKLY, IF WE PLEASE.

"Do we all consider," says the Rev. Hubert Brooke, "that we can have a hand in hastening that coming of our Lord Jesus?" "It is not only that you are to hasten unto it, but you may actually hasten its coming unto you." "It is laid upon our hearts to be speeding His coming, by spreading the gospel to the world's end." "We must be labouring that this glorious day be hastened, by carrying the gospel to the world's end, by bringing within the reach of every nation the salvation of His First Coming, and so being ready for and speeding on the glory of His Second coming." "The times of the Gentiles are running out, and when the last souls out of the Gentile races have been gathered to Christ, the Lord will return." "He has told us that on the day the work is done He Himself will return."

It was well said concerning the Great European War: "The only sane and humane policy is to bring the war to a speedy and decisive conclusion." But such words are yet more true concerning the war of God in the evangelization of the world. That we can accomplish this if we please is evident.

The original motto of the Student Volunteers proclaimed the fact that the gospel can be preached throughout the world in the present generation. Sir William Stephenson, a few years ago, at Newcastle, publicly declared that the Wesleyan Methodists alone, if they set their hearts on so doing, could put a girdle of gospel witness throughout the world in less than ten years' time. And this very startling statement was confirmed by the President of the Wesleyan Methodist Conference a few months later. Then how much more easily can this be done if all believers in Christ join in so glorious a crusade. It is evident, therefore, that we can have Christ back, and that quickly. Do we really desire His speedy return? If we do not, are we genuine Christians? If we do, right well do we know how to bring it about. We must live for this present generation and not for the next. When Christ returns, money will be at a discount, while a large balance at the bankers will be not merely useless, but a great condemnation. If we live for a future generation we shall hoard and be eternal losers. If we live for the present generation

we shall lay up our treasure in heaven, and make all haste to spend and be spent in His service. We shall not consider our own comfort nor profit, but only how we can increase our forces and our output of "ammunition," lest through our selfishness God's war become a protracted one and the blood of many be required of us. I speak a word concerning bringing our King back, a feeble one no doubt. 'Tis a theme worthy of a better pen.

But if human words avail not, hearken at least to those of God, for such we neglect at peril—

"He that bath ears to hear, let him hear what the Spirit of God saith to the Churches!"

"It is high time to awake out of sleep!"

"Remember thy first love!"

"Behold the Bridegroom cometh!"

"Go ye forth to meet HIM."

"Unto the uttermost parts of the earth"

"Quickly."

"Fight! The fight will not be long,

Soon shall vict'ry be our song."

Christian! Do your bit!

Do It with all your might!!

Or Quit!!!

THE WORLDWIDE EVANGELISATION CRUSADE

AND

HEART OF AFRICA MISSION.

Object:

The Evangelisation of every part of the Unevangelised World in the shortest possible time, beginning with the Heart of Africa.

Doctrinal Basis.

1. Absolute Faith in the Deity of each Person of the Trinity.
2. Absolute Belief in the full Inspiration of the Old and New Testament Scriptures.
3. Vow to know and to preach none other save Jesus Christ and Him crucified.
4. Obedience to Christ's command to love all who love the Lord Jesus sincerely without respect of persons. And to love all men.
5. Absolute Faith in the Will, Power, and Providence of God to meet our every need in His service.

My Answer

by Richard Gilsenan

Writing my testimony is something I have pondered doing for years. But, I never said that to anyone, so I could then “forget” about it for long periods. Recently I was convicted of the need to do this one more time when a friend cited the verse: “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.” (1 Peter 3:15). What am I about? What do I believe? What has changed about me since becoming a Christian? It has been good to answer these questions for myself as well as helping prepare myself to give an answer to others.

I grew up on a farm in Southern Ireland, the seventh of eight children, five boys and three girls. I was raised as a Roman Catholic, and I believed, or was led to believe, it was the only “true” religion. I was taught that I needed to adhere to a considerable “menu” to be a “good Christian”—mass every Sunday and on the first Friday of every month, observe “holy days,” go regularly to confession and communion and gain indulgences by partaking in certain masses and prayers on set occasions.

As a child, I remember being very shy and introverted. I felt unwanted by my parents. As a result, I found it difficult to learn at school because of the turmoil that was going on inside me. I hated being asked a question. In such situations, I might blush or freeze. Frequently I copied other students’ work so that I could say I had mine

done and not get into trouble.

My relationship with my father was based mainly on fear. He was extremely strict, and I experienced no positive attention or affection from him. Anything I did wrong seemed to be a major crime to him. He beat me many times, and he seemed to take pleasure in beating me. What felt awful was sometimes being told in the morning to wait for him in one of the out-houses that night, knowing all day what was ahead for me. I don’t remember experiencing much love from my mother either, although I wanted to feel

I started to believe that I didn’t have to try to be or do something special—I could trust Jesus through me to just be.

close to her—somebody, anybody.

I grew up believing my parents were important people in society—“upper crust,” so I guess that put further pressure on me to be right and do well. Perhaps being called “landlords” at school fueled that thinking. Although I went to a state school with local children, I intuitively knew they were not “our class.”

I hated meeting my aunts and uncles when they visited, because they might ask me how I was doing at school or what I hoped to do afterwards. I generally felt inadequate or a failure in such situations.

As I grew up, I got myself into a lot

of trouble. Looking back I hate some of the things I got into. I used to break windows in an old house in the middle of a wood where I went to try to escape from the pressure I felt around and inside me. I often got into fights with other kids at school too and was not able to form any real friendships. My parents did not give me pocket money, so I sometimes stole money to buy comics and candy. I lived in an illusory world, always trying to imagine I owned or would own a big house, fine cars etc. This would soothe the pain I felt inside.

After living with much inner turmoil for many years, I finally started looking for answers by reading many positive thinking and mind control books and listening to tapes. I also wanted to do “that course” that would make me a success. I thought I would be a better person by going to mass more often, hoping that would please God. My view of God was that He was out to get me and didn’t really love me (much the same view I had of my own father). I started going to Bible studies—mainly Catholic charismatic ones, where someone read from the Bible and tried to explain it. Gradually God showed me that what the Bible said is true and was written for me and indeed everybody. The greatest truth revealed to me was that I was a sinner and that my only hope of ever getting to heaven was in believing and trusting that Jesus Christ had died for the sins I had committed. It was no use

thinking my sins were not that bad and others had committed worse ones. I saw that no good work or deed I had ever done would make me worthy of heaven. Salvation is a gift and all I needed to do was agree with God that I was a sinner and accept by faith that my sins were wiped out by the precious blood of Jesus on the Cross. I actually prayed the sinners' prayer many times and signed a tract also before coming to trust by faith in what Jesus had done for me.

Since my decision to accept Christ as my Saviour about fourteen years ago, God has continued to shine His light on many areas of my life. Eight years ago I went to my first Zerubbabel summer camp in Boone. I learned, and continue to learn, much through the ongoing fellowship with the folks there. I started to believe that I didn't have to try to be or do something special—I could trust Jesus through me to just be. Although I had been a Christian for several years, my life was not working. I had no friends, no accountability, and I was just drifting along. Now I am blessed with a Christian wife and friend, Irene. I have meaningful relationships with Christian friends who accept me for myself and to whom I am accountable. Most of all I am blessed to know the relief of trusting Jesus Christ through me to handle life's challenges rather than trying to drum up whatever it takes myself.

I am blessed with a good job as a pig unit manager. At times, I find it really challenging, and so I am very grateful to know that Jesus Christ is able to do the job and manage perfectly by me. Work in the past was a huge struggle for me because I had believed it was just me doing it and I often felt

inadequate. I used to discuss difficult situations at our fellowship meetings endlessly. I wanted others to tell me the right way to deal with an issue instead of trusting Christ as me to handle everything perfectly. After continuing in this pattern for some time, it was brought to my attention that I could start handling some of these situations myself. I began to trust that because Christ lives in me, He could work out any problem that comes my way.

I am very grateful to know that Jesus Christ is able to do the job and manage perfectly by me.

Work in the past was a huge struggle for me because I had believed it was just me doing it and I often felt inadequate.

Subsequently I have walked out on that and believed Christ is adequate to do my job; and therefore, He has been that. I still discuss major problems with my fellowship in order to get godly insight into those situations. But as for day to day situations, I know Christ is in me to walk out perfectly.

Recently I've had the wonderful

privilege of sharing the gospel with a member of my family who was pleased to accept Christ's forgiveness. It came about after I had a dream about her. I dreamt my aunt was crossing a very deep stream. I could see her getting out of her depth, and I knew she was going to drown. God was revealing to me that she needed rescuing. That very evening, I visited her in the nursing home, taking my Bible and a tract. After a short talk with her, she prayed the sinner's prayer with me and accepted Christ as her Saviour. I praise God for His perfect timing because very shortly after that, her mind began to fail.

As I've said I come from a very large family and my desire (His really) is to see them all come to Christ. This situation sometimes seems very daunting to me, but God is able to ordain circumstances in their lives to make them sick of their own ways and look to Him. I have recently read Hudson Taylor's life story. The many details of his life remind me that nothing is too great for God to do in a life that is sold out to Him. That is my desire. And because Christ lives in me, I am trusting that my desires are Christ's desires also. And that is "the reason for the hope that I have."

Pass It On?

Do you have a friend or acquaintance, or even a group with whom you would like to share *The Intercessor*, but hate to give up your copy? If there is any reason you could use multiple copies, please let us know and we will be glad to accommodate you.

Reminiscences of Rees Howells, 1933–1950

by Doris Ruscoe

It was from Rees Howells that Norman Grubb learned the principles of intercession which formed such a crucial part in his life and ministry. Norman wrote the critically acclaimed Rees Howells, Intercessor, which has sold over 10 million copies worldwide and been translated into more than 20 languages. He encouraged Doris Ruscoe to record her memories of Rees in the book The Intercession of Rees Howells, from which this excerpt is taken.

It was my privilege to be associated with Rees Howells in the years leading up to and during the Second World War of 1939–1945, the period in which he reached the peak of his ministry. Norman Grubb, author of *Rees Howells, Intercessor*, has asked me to give some account of life in the Bible College of Wales, Swansea, during those years, and I speak as a representative of the many staff and students who were in the college during the 1930s and 1940s.

I first came to the Bible College of Wales, Swansea, in 1932 as a visitor, together with my mother and my brother, Alfred Ruscoe, of the Worldwide Evangelization Crusade, whose life had been transformed through his contact with Rees Howells. After some years of local preaching in Derbyshire, and leading several Bible Study groups, I was spiritually ‘dried up’ and earnestly seeking to meet God in a new way. The Lord had revealed Calvary to me

when I was a university student of nineteen and I had experienced the power of the Blood of Jesus, but in the Methodist circles in which I moved in the 1920s, the New Theology, especially the so-called ‘higher criticism,’ had taken firm hold, and for several years the foundations of my faith were shaken. Was there in reality an absolute truth, on which one’s life could be based with complete certainty and deep inner con-

Was there in reality an absolute truth, on which one’s life could be based with complete certainty and deep inner conviction? Apart from the Bible as the living Word of God there seemed to be only the shifting sands of varying interpretations and the theories of men with changing views. Was there this reality and if so where was it to be found?

viction? Apart from the Bible as the living Word of God there seemed to be only the shifting sands of varying interpretations and the theories of men with changing views. Was there this reality and if so where was it to be found? The answer came to me through Rees Howells in the Bible College of Wales, Swansea.

It was August. There was a heat wave, and the college was ostensibly on holiday, but in fact prayer and fasting were being carried on for several

weeks, with prayer meeting after prayer meeting throughout the day and on into the evening. The meetings fascinated me. I was gripped with a sense of God’s presence as never before, and the first time I heard Rees Howells speak I knew that here was a man who really knew God and knew him in a way I had never met in anyone else before. After a few days the opportunity came for a talk and prayer with the ‘Director’ as he was always called, and God met me in an overwhelming way. Shortly after he called me to the home and school for the children of missionaries, one of the special matters of prayer at that time. Within a year I resigned from the school in Matlock, Derbyshire, where I had been teaching for nine years, and moved with my mother to the college in Swansea. In September 1933 the school was started and it has been my home ever since.

Along with our ordinary work in college and school, we all, staff and students alike, sat at the feet of one whom God had led through strange and wonderful experiences, one who knew God in a direct and personal way and trusted him implicitly. While we were learning the rudiments of the life of faith, we saw Rees Howells reaching out to new heights, daily challenging us to trust God ourselves for the supply of personal needs, as his own faith rose to the needs of the college and school. We learned in the

school of faith to pray with him prayers which became increasingly involved with a world vision and international affairs.

The "Every Creature" Vision

I can still see Rees Howells on that Boxing Day morning, December 26, 1934, as he came into the meeting in the old lecture hall, at 9 a.m. fresh from hours spent with the Lord, who had faced him with the challenge of believing that the Gospel could be given to 'every creature' in accordance with the last command of the Lord Jesus to 'go into all the world and preach the gospel to every creature' (Mark 16:28), and that this could be carried out in one generation. On New Year's Day, 1935, the college spent the whole day in prayer and fasting, as the reality and the implications of this command came home to all. From that day the 'Vision of Every Creature' became the focal point of the life and prayers of the college. In the years that followed we were introduced in a practical way to the principles of Intercession. Henceforth we followed Rees Howells as the Holy Spirit began to prepare him for the warfare which lay ahead. There was a new concern for international affairs and as soon as Hitler came to power in Germany, it was revealed to Rees Howells that the devil, through this man, would seek world domination and so be a threat to the spread of the Gospel.

Those in the college at the time can never forget the burden in the spirit that came upon us when events in Europe were particularly threatening. Could anything stop the onward march of Hitler? He had established his supreme power in Germany and was already planning the achievement of his main objectives in Europe. As was usual, the college had been spending the weeks of Lent

1936 in prayer and fasting. Meetings took place throughout the day until late at night, with a break for a meal at 5 p.m. In the school we carried on with the normal routine but joined the college as far as possible in the mid-day meeting and in the evenings. Wearied we might be with the stresses and strains of the day in home and school, as well as very conscious of the burden that often weighed heavily upon us all, but over and over again in the meetings we were lifted into another realm and were renewed and refreshed day by day.

Would we dare to enter this conflict and pledge ourselves not to let go until the tide of evil was thrown back and victory assured? Would we range ourselves on the side of the armies of heaven and follow whatever the cost? From 9 p.m. until midnight the Holy Spirit dealt with us as individuals, revealing to each one the price to be paid to take part in the intercession.

"Only Intercession Will Take Us Through"

In March 1936 Hitler sent his troops into the Rhineland, an aggressive act which met with no resistance from any European power, nor from the League of Nations. But Rees Howells was profoundly disturbed in the spirit and a crisis came in the college on Sunday, March 29, a day never to be forgotten. Rees Howells came into the midday meeting not looking his usual self. Always immaculate, his hair was ruffled and on his face was a look of intense strain. He simply said, 'The Lord has told me that prayer has failed and only intercession will take us through.' We gazed at him, stunned and silent. Was

it then really possible for prayer to fail—the intensive prayer of the recent weeks? What was the Lord asking of us? It was a new realm into which he was leading us and in the late meeting that night, we began to get light on the situation. The battle in the heavens was raging, the forces of darkness were gathering strength, the world was on the brink of disaster. What then of the Gospel to every creature? God had said through Isaiah that he wondered that there was no intercessor and in Ezekiel he had called for someone to stand in the gap. We began to see that the Holy Spirit was calling us to a total commitment to the heavenly warfare, to throw everything of ourselves into it.

Would we dare to enter this conflict and pledge ourselves not to let go until the tide of evil was thrown back and victory assured? Would we range ourselves on the side of the armies of heaven and follow whatever the cost? From 9 p.m. until midnight the Holy Spirit dealt with us as individuals, revealing to each one the price to be paid to take part in the intercession. We made our solemn vows to him and pledged ourselves not to withdraw until victory was won. We were aware that the Holy Spirit was leading through the Director and knew that he alone would know the cost to him to go through. For us all from that time on, spiritual matters, especially the battles of the Lord, the spiritual warfare, were always to take priority over everything else, whatever claims on time or strength there might be. Essentials must always be taken care of. In the school the standards of education and care for the children must never be lowered and they never were, but first and foremost we must follow the Holy Spirit as he led us in the Director.

In the years that followed the Holy Spirit held us to our vows. It

involved weeks, even months, of prayer and fasting, with usually five meetings each day and no let-up at weekends or through the vacations. Hard on the flesh it was but who could estimate the spiritual gain? As a proof that the Holy Spirit had accepted the intercession of March 29, the days that followed were literally days of heaven upon earth. The Holy Spirit was poured out upon us and we prayed, sang and worshipped throughout the Easter vacation. From that time prayer was concentrated upon the international situation in a new way and continued through the years leading up to and during World War Two.

Exposition of Bible Intercessors

How the Holy Spirit led Rees Howells in those wonderful years! Five meetings each day! How could anyone lead them and take them through? There were meetings when the Lord shed light on the great intercessors of the Bible, Moses, Daniel, Ezekiel, Nehemiah. There were quiet meetings when the Lord dealt deeply with us, revealing self, self-motive, things we had not realised were in us until the light of God showed them. Sometimes the Holy Spirit revealed himself in all his majesty and god-head, sometimes we were broken at the foot of the cross. At times the burden of prayer was heavy and it seemed impossible to break through the cloud of darkness and oppression, but we battled on and always at the end of the day there came a lifting in the Spirit and the assurance that in the end the victory would come. Before us always was the 'Vision of Every Creature,' the preaching of the

Gospel worldwide, the avoidance of war at all costs.

The meetings always began with Scripture and an address based on it, but obviously there could not be prepared messages. The only occasions when Rees Howells spoke in this way were the Sunday evenings when many people from the neighbourhood came for the Gospel Service at 6:30 p.m. He used to joke with us sometimes about his 'three heads' for his 'sermon' although he rarely kept close to them. But in the college meetings he always came with a definite leading from the Holy Spirit, a definite passage of Scripture, and often he used the well-known Daily Light readings. There was always a clear prayer objective and he relied upon the Holy Spirit to give light on the Word of God as he spoke. It was this which made the meetings often so exciting and so alive. From his early years when he had spent weeks and months alone with God and his Word, he had been given an insight into the lives of the men and women of the Bible, the way God had led them, their struggles of faith, their victories or failures and above all the paths of intercession along which they had been led.

Perhaps Rees Howells reached his greatest heights of Biblical exposition in dealing with the life of Moses. We were moved to our depths and taken into a realm hitherto unknown as the Holy Spirit, through Rees Howells, showed us a man on his face before God for 40 days and nights, prepared even to sacrifice his eternity for the sake of his people. It was God's dealings with these men, their positions of faith, their walk as intercessors, that enabled Rees Howells to attain to the

faith he needed himself in his own dealings with God. Over and over again faith came in the actual meetings, while he was speaking, and as he 'went through' so did we along with him.

In finance he had had to get the faith to buy property 'without money', something of which he had no experience before the purchase of Glynderwen, the first college property, and then Derwen Fawr, where the college was finally established. As he was led along the difficult path of liability to an ever deeper extent, and as he reached out in faith and intercession for the World Vision, every meeting was vital to him. Only as the Holy Spirit gave light on positions of faith as yet beyond him, which the men of the Bible had attained, was he able to accept the responsibility for the task given to him and to believe that God would take him through. We came to see what every meeting meant to him and that he needed our co-operation. It was necessary to concentrate on every word, to follow the line of thought and to trust the Holy Spirit to give us, up to our more limited capacity, the light he was giving him, and so be able to believe with him when the assurance came. Without that, the whole point of a meeting could be lost and it would be difficult to pick up the threads for the next meeting. This is why there was such a quality of life in the meetings as we, with him, reached out for the faith required for each crisis.

There were times when the Holy Spirit would break through with great light and give the assurance that the prayer was answered, or he would show us what God's purpose was.

Then the hall was full of God's presence, and prayer turned to praise and worship. At times like these when there was such a release in the spirit, Rees Howells was never afraid to relax. For the time being, perhaps a day or two, he might cancel all the meetings and take two or three carloads of us up to the Black Mountain and descend upon his cousins in a Welsh village for a real Welsh tea. When a break in the spirit came he would sometimes say that he 'shot out into space' and the glory of God was on him and we too tasted that joy of heaven which has to be experienced to be realised.

The Revelation of the Holy Spirit

January 1937 brought never-to-be-forgotten days to the college when the person of the Holy Spirit was revealed, a revelation which came to staff and students alike, and which produced an indescribable awe in the presence of ineffable holiness and majesty. Day after day we were on our faces before him and often night was as day as his hand was upon us. Now we knew who was our real leader from this time forward, and we accepted his dealings, his discipline, his guidance, his commands, at whatever cost. There were times when he led us into deeper and deeper personal experiences of himself, into closer union and fellowship with the Lord Jesus, in his death and resurrection. To some the Easter of 1939 was specially memorable. The Director's messages were based on Romans 6, and for days the Holy Spirit rested on the college as one and another realised their identification with the Lord Jesus in his death and resurrec-

tion. As others joined our fellowship later, light was given on the words of the apostle Paul in Romans 12:1, 'I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' The Holy Spirit made very real to every individual what it meant to be 'on that altar.' He was anointing us for the warfare in the heavenlies during the war years, and we were being drawn together into a closely-knit community, dedicated to fight the Lord's battles, concerned before everything else for the kingdom of God.

A feature of the college for many years was the annual Every Creature Conference, held in August, to which leaders of missions, missionaries and speakers from different parts of the world came. Many people had been blessed through the ministry of Rees Howells and the meetings were always crowded to overflowing throughout the week. There was always much blessing during the Conference and many responded to the call for full surrender to the Lord, or to the call for service. The conferences were discontinued during the war years and resumed afterwards. Rees Howells' last conference was in August 1949 and his messages were outstanding, with a conviction that the Holy Spirit would unite all believers in the great cause of world evangelisation.

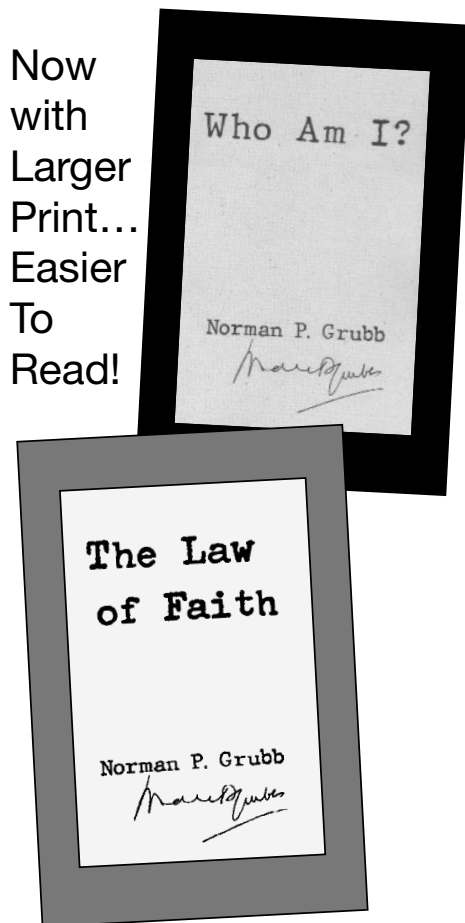
—from *The Intercession of Rees Howells*

(now republished by Zerubbabel Press and Lutterworth Press)

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Can We Take It?

by Norman Grubb

Every religion and philosophy seeks love, often exhorting their members to love one another. Norman reveals the impossibility of that challenge. He wonderfully defines love—God’s love—and demonstrates how only His love can be perfected in us.

God is love. John said that twice in that passage of his first letter, and it sets the final bounds to human destiny. If a man loves, that is the evidence of his union with God. If a man loves his brother, the invisible God is made visible in that act. That is the last word that can be said—for time and eternity. Love is selflessness. The last rung of the ladder of attainment has been climbed. God is total disinterestedness in what might be to His own advantage. When it speaks of Him vindicating His own righteousness, giving pre-eminence to His own glory, that is not because of what He gets out of it: it is because only in the sharing of His perfections can His creatures attain theirs. It is for their sakes, for the universe of His creation, that He maintains the inviolability of His Throne. Love must sometimes be wrathful, appear self-interested and demanding, appear to maintain its own rights and dignity. Only love can safely do that, just because of its total detachment from self-interest. Can we imagine a Being whose sole occupation for the ages of the ages is to carry the burdens and provide for the needs of others, and when those burdens and needs add up to those of the whole creation? And when

the only human race we know of, made to be His peculiar treasure, hates Him, rejects Him, takes all and gives nothing, not even thanks, and often denies His existence? And His answer is to set to work to win them back by giving His life for them!

Love: The Goal

The summit of revelation is that God has predestined man to be just that. And man knows it. Whether by

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this devious pathway or that, almost every philosophy and religion that has emanated from the mind of man ends up on the plateau of love. We might say that mankind has finally settled that one point—that brotherly love is the goal. Neither logic nor intuition nor revelation can offer an alternative. That could well be called the light that lighteth every man that cometh into the world.

But pure disinterestedness? Total absorption in the needs of others? Service to others as a debt eternally owed to and eternally claimed by my neighbor? The command, “Be ye also perfect as your Heavenly Father is per-

fect”? Can that be possible in human experience in this life or the next? No in one way, and yes in another.

The “No” way, in which it cannot be, is the path of delusion trodden by frustrated millions through history, the theme of a thousand religions, the pious aspiration but never realization of moralist, philosopher, idealist—and the butt of the cynic and pessimist.

It is mankind’s subtlest self-hypnotism. We can love, we can be friendly, kind, co-operative, they say. Give us time and self-discipline and we can attain to perfect love. Are not we commanded in the Bible to love God and one another? Do not the churches exhort us to imitate Christ—“Be like Jesus all day long”? Do they not spur us on to climb the heights of good resolutions by an admixture of prayer and self-effort? The highest philosophers, returning from their explorations of the good life, tell us we ought, therefore we can.

Perfect Love

The roots of self-reliance are so deep in us all, so undiscovered, that only by the hard knocks of experience do we discover our vast error. This mountain of perfect love has no route to its summit! It is inaccessible, unclimbed and unclimbable. Paul makes a revealing comment in Romans 5, as we have previously pointed out, which nicely exposes the eternal and impassable gulf between human and divine love: “For scarcely for a right-

eous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us...when we were enemies, we were reconciled to God by the death of His Son." There is a limit beyond which human love cannot go—the limit of self-interest and human approval. We might even die for some one or some cause commendable enough, but it must be commendable to us. But pure disinterested love, unconditional, unrelated to the deservingness of the recipient, is divine. Jesus implied it when He said that man's greatest love was to die for his friends: but (as Paul said) God for His enemies. John said the same when defining love as "not that we loved God, but that He loved us." We cannot love God, no man ever has or ever will love God: only divine love can love Him: for perfect love in the totality of its self-giving is so fearful, so devastating to anything less than perfect love, so offensive to self-interested love, that man can never love God, though he may often imagine and say he does.

That is the "No" way. Perfect love cannot be obtained that way, despite the pathetic fact that the world through its centuries of its history has tried to proclaim that it could and does: and that is true, not only of human philosophy from Plato onwards, and of all non-Christian religions; it is also tragically true of the perversions of the gospel by "the works of the law" which Paul and John and the other apostles had to combat even in New Testament days. It is seen in the mixture of self-effort and grace through the writings of many of the Fathers: it found the fullest of perverted expression in the good-

works Pelagian teaching of Rome, until the fallacy was so gloriously exposed and combated by Luther: yet only to have returned again in multitudinous subtle forms from the Protestant pulpits. A masterpiece of clarification on the subject is in the book *Agape and Eros* by Anders Nygren.

The "Yes" way, however, by which such perfect love can be attained is made plain in the Scriptures, and has been preserved in purity of teaching and experience by "the little flock" through the history of the church. Of course it has. God has never left

Human love—the love of the independent self apart from God—is the crippled growth of a monstrous birth. It is the use of the love-faculty for self-interested ends, instead of it being the means of the radiation of the selfless love of God.

Himself without a witness. I have already given the grounds of it in the revelation of the Trinity: the Three-in-One. Here is divine, uncreated, spontaneous, unconditional, undeserved love. But here is the only such love in the universe for time and eternity. He only is love. That is the point at issue. Not half of one percent of admixture is possible. Human love—the love of the independent self apart from God—is the crippled growth of a monstrous birth. It is the use of the love-faculty for self-interested ends, instead of it being the means of the radiation of the selfless love of God; for, once again, its birth was when the first created being, Lucifer, refused to fulfill the only pur-

pose of his creation and be the container and manifester of Him who is selfless love. Cutting himself off from union with the Three-in-One, it was inevitable that his created love faculty turned in on itself to be occupied by self-love. This immediately became its fixed nature. It could not be otherwise. Every outlook and instinct from henceforth was permeated with self-interest. Selfless love was an eternal impossibility to him: and when Adam received the satanic spirit into his spirit by partaking of the tree of disobedience, it became equally and eternally impossible for any human being born of Adam to express anything but self-love. No matter what heights of idealism or religion were aimed at, the basis would always be self-love, for creature love can never rise above its source any more than water can, and can never change itself into uncreated love. *Eros* is of an eternally different quality from *agape*, and never merely a variation in quantity.

God's Love Perfected in us

But now we see the glorious end-purposes of God. They are that we humans are an eternal expression of the divine, by the fact that He who is love has joined Himself eternally to us and us to Him, in Christ. *He* is love within and through us.

But that means that we redeemed people are paddling in the muddy shallows when we are so constantly concerned with what benefits we receive from Him. It indicates the accursed admixture of this *eros* and *agape*. It means that we in our human selves are seeking something for ourselves, blessing, guidance, power, holiness, cleansing. The very seeking is a form of self-

effort, of *eros*. Whereas the real truth is that He has found us, made us His dwelling place, and lives His own life in us.

What then is a totally committed Christian? He has ceased to be his own—neither people, possessions, nor life is his. All he has is Jesus. And what kind of person is Jesus? Unconditional love. Life's occupation, life's absorption, is expressing the love of Jesus in our world. Nothing one iota less. To me to live is Christ—all things counted refuse that I may win Christ (not by effort but by faith that He is what He is in me): and that means the life He will live out in me will be a participation in His power, His vicarious sufferings, and His death for sinners and enemies.

That is this life—Christ formed in us—no question about uncertainty of consecration or doubts about His permanent indwelling: no pursuit of personal revival, refreshment, renewal: but the clear recognition of this unchanging Other Person of love who has begun to live His eternal life of self-giving love through us. This has become our adventure for eternity, the upspringing well and the outpouring rivers.

See the way John takes us to the summit of living in his first letter. He tells that he is going to lay bare to us the meaning of eternal life, which is Jesus Christ—and its implications for us who are joined to Him. He leaves no room for second-rate standards. He says we are to walk in the light as He is in the light, to walk as He walked, be righteous as He is righteous, purify ourselves as He is pure; for as He is, so are we in this world! This is no gospel of standing, but not state! Of imputed but not actual righteousness! Of reckoning but not reality!

Then how can it be? Nothing could be simpler. Keeping His commandments is a consequence of being *in* Him, and a proof of His love perfected *in* us: ceasing from sin is due to abiding *in* Him: loving the brethren is the same as saying that God dwells in us. That whole passage of 3:7-21 cannot be matched in the Bible in its presentation of the nature of God and the new man.

God's love is no idle phantasy, for it is plain for all to see in the gift of His only begotten Son to give us life at the price of His own, and Himself pay the penalty of the wrongs done against Himself.

It even surpasses 1 Cor. 13 in that a cause is more fundamental than its effects. A redeemed man must love his brethren. Why? Because being born of God he is born of love. God within is his new nature. God's love is no idle phantasy, for it is plain for all to see in the gift of His only begotten Son to

give us life at the price of His own, and Himself pay the penalty of the wrongs done against Himself. This kind of love, reaching out to save the whole world, is the way He now loves others through us, and its manifestation in our love for each other is the only way God is seen by men. What could say more plainly that other-love, self-giving love is not of mere man, but God in a man? And be it noted that this passage which completes and consummates the declaration of the whole letter—that God who is light reveals to us in plainest outline God who is love—is saying not one word to us about His loving us for our comfort and benefit. It is saying that if the marvelous union-relationship is a fact, if we dwell in Him and He in us, then He cannot but live His own quality of life in us—of love, truth and holiness. Let us see then that we live that life, and there is no difficulty at all: for we live by faith, and faith is the recognition of the fact of a Christ who conquered the world and the devil, and that the Conqueror is within us.

—from *God Unlimited*

To Think About...

C.T. Studd once wrote, "The Holy Spirit of God, one of whose chief characteristics is a pluck, a bravery, a lust for sacrifice for God, and a joy in it which crucifies all human weaknesses and natural desires of the flesh."

So let us get this clear. The evidence that the third Person of the Trinity is dwelling in me is certainly not just ecstasies and exalted feelings; it is not merely the gentler graces of love, joy, peace; it is also the sterner characteristics of God's soldier, a passion to sacrifice for a world's salvation, a courage to witness, a steadfastness in affliction, an actual doing of soldier's deeds.

—from *The Law of faith*

A Look at a Book

by Sherryl Laffin

BOOK REVIEW:

Alphabet Soup

by Page Prewitt

Have you ever looked down into yourself and tried to make sense out of your life and found nothing but a mixed up mess? If you have, then *Alphabet Soup* by Page Prewitt, has been written just for you.

Page starts with her testimony of how her life had become a hopeless search to find a reason to live. She then met Norman Grubb and came to know who she was in Christ. After this, she saw that things were exactly how God wanted them to be and life was not a nightmare that had trapped her.

She shares about her life before this and how she became a Christian. She then went to college, got married and had children. Her knowing that she was the “Page form of Jesus Christ” helped her see herself and the life around her differently. “I began to experience a freedom and a poise that I had never known. It was now up to Him to live and be how and what he wanted to be through me.” However, sin and failure were still part of her life. She eventually found the explanation for this: that there is “no independent self.” She goes on to explain this.

One summer Page was asked to speak at a conference where she talked about when saying “who you are” is not enough. She said “before we can appreciate who we are in Christ, we need to understand who we were

before Christ became our personal Savior.” She relates that in our non-Christian state our spirits were joined to Satan and he lived his self-for-self life out through us. After we became Christians our spirits are joined to Christ. The only thing that can block Him living His perfect self-for-others life out through us is the sin of unbelief—“unbelief about who God says you really are”—Christ in our forms.

Page explains in detail how this unbelief—really a belief that we are “just us, alone”—convinces us that we are “a mess: a total mess.” The mix-up that happens to most of us is that we confuse soul with spirit. She then goes on to show us the difference between soul and spirit. This is the “missing link.” It is the key to operating our life. She said that when she found the distinction between soul and spirit and when she made the discovery that she had never functioned as an “independent” person, she had the key that opened the door.

Personally, the message of “no independent self” and the difference between body, soul and spirit has been life-saving for me. I heard it at a time when life felt hopeless and overwhelming. I had become a Christian a few years earlier but life wasn’t working. I had five children and life went from one crisis to another. With each crisis I would fall apart. I couldn’t cope. I went to Bible studies, read the Bible, prayed, went to co-dependent meetings, read every new self-help book that came out

but nothing helped. My feelings would overwhelm me. I would go to bed and lie there and pray and try to calm myself so that I would be able to get up and function. I would also take long walks, hoping that they would get rid of all my nervous energy. A few times I even started smoking again but I felt so guilty that I quit. I was a basket case.

It was through Page that I learned about the difference between body, soul and spirit. I saw that I had been walking in my soul (my emotions). This is who I thought I was.

I saw that I was also seeing myself wholly independent. I saw myself as “just Sherryl who couldn’t cope.” I felt that I was lacking and incapable of living life. As Page pointed out, 1 Peter 1:3 says “His divine power has granted us everything pertaining to life” and James 1:4 says we are “perfect and complete, lacking in nothing.” She also pointed out that God said that “He that is joined to the Lord is one spirit with Him.” (1 Cor. 6:17) Consequently I saw that God was perfectly able to live His life through me. The feelings would still come up but I could now see the truth of who I was and live from that. I now carry *Alphabet Soup* in my purse, not only for myself but in case someone else may need it.

Until you have this answer, there is no way life will fully work for you. You will always be battling your thoughts and feelings. There will always arise a situation or problem that will seem too

continued on page 27

Understanding Prayer

by Norman Grubb

Speaking the word of faith obviously makes a big difference to our prayer life. In explaining this new understanding of prayer I have sometimes said that "I don't pray any more." I should not say that, chiefly because the Bible is full of exhortations to prayer and illustrations of prayer. What I'm meaning is that at the heart of my praying, the prayer of request has been replaced by the prayer of acceptance of what I've asked for.

Certainly, prayer cannot mean what we often interpret it to mean—having special times of prayer, etc.—because Paul has told us to pray without ceasing, and *that we cannot do* unless we see prayer to be a condition in which communion with God is always continuous, on our subconscious (and, as needful, conscious) level.

I am not now referring to those periods of corporate prayer expressing fellowship, worship and praise. Some enjoy them in the quietness of an Episcopal-type worship service, or of the Lord's Supper. Others, including myself, though being most at home in home fellowships, also enjoy the Spirit-led outpourings in more charismatic-type meetings when all are unitedly and vocally pouring out their hearts in praise; and this may often include both songs and singing in the Spirit, in one great volume of sound, sometimes interspersed with messages in tongues and interpretations. This was obviously part and par-

cel of the normal worship times in the early church (1 Cor. 14:26-33). It shows how far we have cooled off from the glow and freedom of those days when, in our established churches, we have a pastor to do the praying and preaching. This is a far call from a fellowship so living, and with so many wanting to take part, that it isn't a question of calling on and encouraging the brethren to participate but rather of having enough orderliness for one to follow another, and giving room for two or three to speak in tongues also.

How far we've come when such a message in tongues would cause a shock (and even division) in the church fellowship, instead of being so ordinary that no notice is taken. I was in a fellowship I like to be with in Halford House, Richmond, England, on a Sunday morning, with about two hundred present.

In the freedom of the worship hour I heard one speak in tongues with an interpretation. Then another spoke and no interpreter. When I inquired afterwards about the one with no interpretation.... "You made a mistake," said my friend. "The second one was a Chinese sister speaking in her own language." But the point I am making is that in a period of worship and praise by song, prayer, Scripture, a message in tongues may be taken for granted; and it was a non-Pentecostal assembly. How far we have wandered.

We first need to know the mind of Christ, in each given situation, expressed through our own minds—relating to the challenge, the mountain that confronts us. Knowing that His mind and ours are in union.... We then boldly take it for granted that that means His desire by us,... "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

It is something to hear the rising and falling of the sound of the Spirit in a Korean country congregation, maybe of a couple of thousand—and Presbyterian—unitedly praying at 4:00 a.m.; and that glow and glory can be shared today in many fellowships of many natures, by no means officially Pentecostal.

But back to our main line about the word of faith as the heartbeat of our prayer life. We have seen that we first need to know the mind of Christ, in each given situation, *expressed through our own minds*—relating to the challenge, the mountain that confronts us. Knowing that His mind and ours are in union, we come to a plain settlement (even if it takes time to sort things out) of what it is that we desire in the situation. We then boldly take it for granted that that means *His desire by us*, knowing that He freely said in Mark 11:24, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

And now we are moving into the heart of the matter. Jesus had just said, “Say unto this mountain, Be thou removed...” and you will have whatsoever you say. Now, speaking of naming our desires in prayer, He said, “*Believe that you have received them, and they shall be granted you*”—“*have received*,” not “*receive*”—and I quote the New American Standard version here, because it best brings out the meaning of the Greek aorist tense.

This is where the difference lies between my former request-type praying and what Jesus was saying to His disciples and now us. I see God marvelously privileging me and you to be *His*

agents of production in lives and conditions. Just as we produce in the material realm by specifically deciding what we shall make and then making it, so now in the realm of the Spirit. For me, I ask no longer, unless I also believe and receive.

Folks say, “But doesn’t God tell us to ask?” Yes, but asking is not to inform God of what I need. “Your heavenly Father knoweth that ye have need of all these things,” said Jesus. What is required is God getting me in my childish ignorance to the point of deciding what He is meaning me to ask for. Just as you get a child to choose which cookie he will take and then ask for just that one. So asking is just a stepping stone to receiving. As Jesus said, “Ask...seek...knock, and it shall be opened unto you.” So to my asking I add taking and receiving. Indeed, as I get used to taking by the word of faith, I hardly notice I’m asking—one is almost dissolved into the other.

So I move right in and speak the desire into reality.

How? By that word of faith which “calls the things that be not as though they were,” which is said to be God’s form of faith (Rom. 4:17), and therefore mine. I speak that word. When it is on the mundane, human level that I speak any such word, *I* then go on to fulfill it. This time I am recognizing that it is *God* speaking that word by me, and so *He* goes on to fulfill it—and it is precisely the same as when He brought the visible creation into being by the word of His Son.

—from *Yes, I Am*

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A Man Who Learned Faith... Abraham

by Norman Grubb

In every biography of the Bible in which we are given much detail, we find that this fundamental law of life had to be learned, and usually slowly and painfully. The discovery of the independent self as a fruit of the Fall; the innate helplessness of the self in isolation; the experience, glory and fullness of life in the union. Abraham, Jacob, Joseph, Moses, Joshua, David, Elijah, Elisha, Isaiah, the Saviour Himself as a man (learning obedience, though with never a failure), Peter, Paul, all bear the same witness. In most cases the moment of realized union can be recognized, and the transformation which followed, as well as the valleys of humiliation which preceded it. A few examples will drive the truth further home for us.

God's Dealings

Abraham was given a three-fold revelation, as great as any given to man in history, that he was to have a land for an inheritance, a people as many as the stars of the sky in multitude, and a blessing which would reach all the families of the earth. No wonder it said that "the God of *glory* appeared unto Abraham!" But watch the Lord's necessary dealings with him through about twenty-five years. It touched spirit, soul and body, and in no case could the Lord get His supernatural purposes into action through Abraham's faith until independent self had been exposed and dealt with. First, it con-

cerned the material things of life, the concerns of his body. Not long after he had arrived in the land of promise, he made a hasty flight through fear of famine, and went down to Egypt. There he so feared for his own skin that he lied to Pharaoh concerning Sarah, and gained much wealth through his deception. Independent self! This was no body "a living sacrifice" through which God

Abraham's eyes were quickly off those defiled earthly spoils; his inheritance was a city with lasting foundations, whose builder and maker was God.

could make history, a man who could not even trust Him for his daily bread! So he was taught a thorough lesson. First, he had deliberately to invite his greedy nephew to take advantage of him. The quarrel broke out between his herdsmen and Lot's. He knew what was in Lot's heart, yet he gave him the choice of the country, and it didn't take Lot long to choose the best. Abraham was learning his lesson. From God he was to receive his earthly inheritance; let man do what he liked, he could not touch it; and it was then that God met him with the renewed promise of the whole land. Hands off fighting for human rights.

A while later, and news came of the

disaster in battle to the kings of Sodom and Gomorrah, with Lot and his family among the captives. He who went down to Egypt to save his own life must now risk it for his thankless nephew, four hundred retainers against the armies of four kings! The risk was taken, the captives released, and Abraham was rich for life with the spoils which were his by right. But a word from heaven reached him, one of those reviving words at a critical moment. Melchisedek came to meet them as they returned in triumph, that mysterious King-priest, and singled him out for a peculiar blessing; was he not the one whom the God who possesses heaven and earth had set apart for His special purposes? And was not this victory a proof of His good hand on him? Abraham's eyes were quickly off those defiled earthly spoils; his inheritance was a city with lasting foundations, whose builder and maker was God; and when offered all the goods by the king of Sodom, with what energy and ringing joy of faith he testified to the vow he had made: "I have lift up mine hand to the Lord, the most high God, the possessor of heaven and earth, that I will not take from thee a thread to a shoelatchet...lest thou should say, I have made Abraham rich."

The lesson of the body and of earthly possessions had been fully learned. His human hands were off his own physical security or earthly gains; he was God's, and from God would receive the

promised inheritance. Was Abraham wise? Or was he a fool to refuse what self could have legitimately claimed, but which would have diverted his faith from taking hold of an inheritance invisible to the human eye? Five thousand years have passed, and the course of history has revolved around the fulfilments of those promises to Abraham in the One who took on Him the seed of Abraham, and will yet revolve around the final fulfilments in the restoration of the promised land. That is what happens when man takes his hands off, and God has His hands on a human body.

But Abraham had to learn lessons of soul as well as body. The control of that subtle independent ego in both had to be recognized and refused. With the land of promise assured to him through the covenant of the burning lamp, his concern now centred round the child of promise. His natural mind was hard at work: "What wilt thou give me, seeing I go childless...?" How could he have an heir with his wife barren, and both of them growing old? He did not yet discern between soul and spirit, between his mind and God's. If he had, he would equally have recognized the natural mind in Sarah's advice. His test now lay not in the bodily, but in the mental realm. The confusion over the birth of Ishmael, the division in the home, the silence of God over thirteen years taught him this second great lesson. He saw the difference between the schemings and strivings of self, and the voice of God.

God's Revelation

Now at last he was prepared for the realized union. God appears to him and says, "I am El Shaddai; walk before Me, and be thou perfect." And as God is

revealed to him as the Almighty One, so his own name is changed to, "The father of a great multitude." The mind that was formerly bounded by the limited range of its own thoughts can now receive and act on the supernatural thoughts of God. A child of promise is born by an act of faith, which gave him for ever the position of "the father of all them that believe."

This was the realized union in the days when the full light that shone from Calvary and Pentecost had not yet given fullness of understanding. The communion of Spirit with spirit is seen in its full and marvellous fruition in Abraham's

The lesson of the body and of earthly possessions had been fully learned. His human hands were off his own physical security or earthly gains; he was God's, and from God would receive the promised inheritance.

life when it was given to him to prefigure the very cross and resurrection. He can receive the word, beyond all natural reasoning, that he is to sacrifice that son of promise, "thine only son Isaac, whom thou lovest." In doing that he would be sacrificing what God had given him, the very fruit of his faith, the reward of his life of obedience and renunciation. If there had been any independence left in Abraham, it would have appeared now, any secret pride of spiritual achievement, any claim to hold as his own even what he had received from the Spirit; if anyone lived in him but God alone, it would surely be seen now. But no. He was found pure in spirit. God only was the

portion of his lot. God must be obeyed. But He also must be believed. He who now said he was to sacrifice his son, had formerly said that in Isaac would his seed be called; therefore he argued that if he must sacrifice him, he must also be raised again from the dead. He did not waver. He travelled the three days to the appointed mount. He left the servants with the ass while he ascended with his son, but he was careful first to say to them, "Abide ye here with the ass; and I and the lad will go yonder and worship, *and come again unto you*," for to his eye of faith the resurrection was an accomplished fact. He laid his son on the altar and raised his knife to make the awful sacrifice, and only at that last second did God intervene.

Perfect faith, as James called it, proceeding from a spirit in which the Spirit perfectly dwelt. None but the Spirit, who was to lead a great Son to Calvary and raise him from the dead, could have given that earthly father such an insight into the heavenly mind and purpose, such a grace of obedience and such faith; and the Spirit could have given that to no man except to one in whom He could fully think His own thoughts, believe His own believings, and act His own acts. And it was to that man, at last come through to a nothingness of self and an allness of the Spirit that God could now swear by Himself that, besides giving him a land, and making him a great nation, He would bless the world through him.

In that great pioneer of faith, called the father of the faithful, we see in clearest outline how deeply this ingrained self-life has to be exposed and uprooted; but equally how marvellously that One who takes the place of the independent ego can bring into being through a yielded spirit, soul and body, creative acts which change the course of history.

—*The Liberating Secret*

Good News

From: David Hoffmann
 Date: Wednesday October 08, 2003
 To: Page Prewitt; Tommy Prewitt
 Subject: Good News!!!!!!!!!!!!

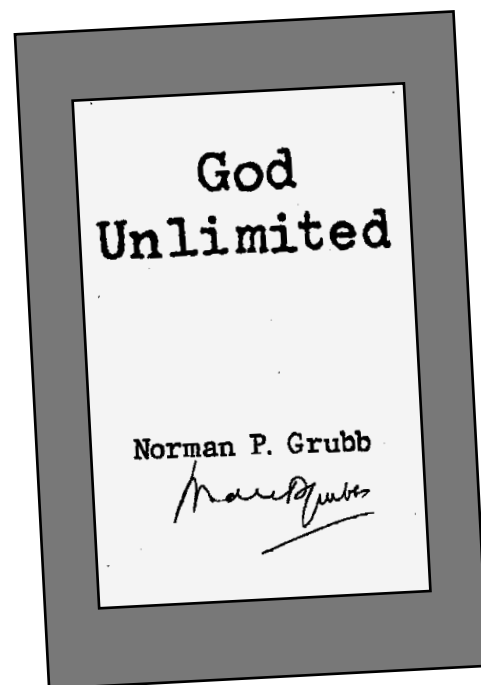
Page:

I am truly grateful for the stand you took, Page, for my family (and against me) at camp this summer. It was really a stand against Satan and his self-for-self spirit. I had viewed getting together with my family as something that would fulfill me. When that didn't happen I believed this was God's opportunity and my circumstances were perfect. I have had soul feelings of desperation and strong desire to be reconnected with them but I kept saying I am whole and complete and lacking nothing. I realized these feelings and thoughts were no different than when I used to complain about every circumstance and responsibility. I hated my boss, I hated my job, etc., etc. I thought when I get a new job things would be different. They weren't. I asked myself, how is this gripe about your family different than any others? It wasn't. It is sin because I did not believe God is my only provider. It feels like a new attitude, a breakthrough, the only thing that will fulfill me and complete me is God only. He is in charge, He is in control, Period!!!!!! God is my only provider. Nobody, nothing else is. I can't say it loud enough or often enough. It is my deepest joy. I am not going to live being gripped for one more second. God has used this wonderful opportunity to draw me into faith to believe who I am, which is Christ for others. I would not trade this time for anything. It is invaluable and will allow me to be truly Christ for others. I have you Page to thank for your vision and being Christ for others and you Tommy for the many hours you have spent with me. I can't thank both of you enough. I am forever in your debt.

David

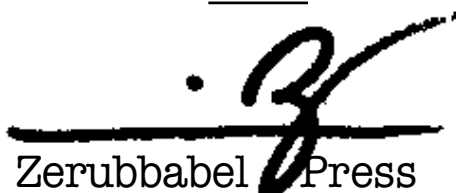
Norman Grubb's God Unlimited

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A Look at a Book

continued from page 21

big to handle or solve. As Page shares how she unmixed the mixed-up “soup” in her own life, she shows you how to do the same in yours.

Page ends by saying that “my life is no longer a confused bowl of ‘alphabet soup’! Just the opposite. My life has meaning, purpose and joy.”

This little book contains some big truths. I highly recommend it to all Christians.

Editor's Note

continued from page 7

Bible College of Wales through an intercession to turn back Hitler's evil tide. And *Our Bit* is the rallying cry of the other faithful warrior who

so influenced Norman Grubb—his father-in-law, C.T. Studd. These two men were giants, and we are inspired by their tenacity and commitment to the truth.

We are truly blessed by the riches of the inheritance we have received and are grateful for those who have paid the tremendous price for us to know the truth.

In dealing with the lives of the intercessors of the Bible Rees Howells invariably showed that a long period of preparation had usually taken place before the Almighty could bring them to the place where they were so much in his hands that they were complete instruments for the divine purpose of their intercession.

Stage 1: The Preparation

Moses was learned in all the wisdom of the Egyptians, and was mighty in deeds and in words.
—Acts 7:22

Nothing in the life of Moses happened by chance. As an infant he was miraculously preserved from death and rescued by Pharaoh's daughter, and his own mother, who had risked her life to save him, became his nurse. God sent the princess down to the river that day and moved her to adopt the child as her own son. Moses had the best education that Egypt could give. He was probably the only person who could receive the Law from God and give it to the nation. See how the deliverer was being prepared.

Then came the day when he tried to deliver his own people himself and had to leave Egypt. He had made the great decision and identified himself with the people who were in bondage, and the writer of the letter to the Hebrews tells us, ‘By faith, Moses, when he was come to years,

refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt’ (Hebrews 11:24-26). When God wanted to choose a deliverer, was there a better man than the one who had tried to do it of his own accord? God will not use you until he sees that you are prepared to act yourself, and he will always find the one who carries the biggest burden. Moses always knew why he was living in Midian for those 40 years—because he had tried to deliver God's people. God had made a covenant with Abraham, with Isaac and with Jacob. Was there another man in the nation he could have used to carry out that covenant?

In the early chapters of Exodus we read of 40 years of a man's life. The wonderful steadiness of Moses in the tests in Egypt, with Pharaoh, the magicians and his own people, was due to the 40 years of death-life in Midian. The prince in Egypt became the shepherd of his father-in-law's sheep in the desert. You cannot be steady in a test while there is flesh undealt with, but Moses knew that his life had been forfeited and anything God would give him after that was better than death.

—from *The Intercession of Rees Howells*
by Doris Ruscoe

BIBLE STUDY:

by Brett Burrowes

This excellent article by Brett Burrowes was originally published several years ago. We thought it worth reprinting.

Zerubbabel was a person like us. He was given a commission by God, but he became discouraged by all the obstacles and opposition he encountered. How many times have we thought we were pursuing God's will in our lives only to experience frustration after frustration? We start to think: "What's the point? If God were really behind this, why aren't things working out? Why does God allow this? Doesn't He hear my prayers?" The temptation is to give up in the face of obstacles and just to try and live out a comfortable life without getting too many people around us upset. After all, isn't living at peace with our neighbors an admirable goal? Just let nothing disturb our comfort, least of all some commission from God. But God has a way of making things uncomfortable for us if we disobey.

Zerubbabel was the descendant of David who was appointed to be leader of the Jews who returned to Jerusalem (1 Chr. 3:19; Ezra 2:2). He had been commissioned by God to rebuild the temple (Ezra 3-6; Haggai, Zech. 4:6-10). This was no small task, since the temple was no ordinary building, not even like an ordinary place of worship, but the place in which God's glory came down and dwelt among the people. The temple was the place where heaven came down and touched the earth, where God communed with human beings, the place to which prayers were directed and from which they were answered. Under the old covenant, the temple was the place God's Spirit dwelt; it was the visible sign that the Jews were the chosen people of God. So to build a house suitable for God to dwell in was no small task. It must

have felt overwhelming, especially since the other nations dwelling in the land around them far outnumbered them, and they opposed the rebuilding of the temple. In fact the Scripture says that they felt a dread of the peoples around them (Ezra 3:3). Dread is not simply a passing fear or anxiety, but an intense paralyzing fear of what will happen, combined with the sense that you are powerless to prevent it. When you dread something, you just want to put it out of your mind and not think about it and pretend it's not there. There's a gnawing

The real obstacle was never the enemies outside them but rather their unbelief, their failure to believe that all the resources they ever needed were in God Himself and not in themselves and their puny little efforts to build the temple.

in your stomach, a tension in your shoulders, and a feeling of impending doom that doesn't go away. This is how Zerubbabel and the Israelites felt about their neighbors around them.

But it is precisely in these situations that God calls us to trust Him. Facing the fact that these nations (and as we shall find out, enemies) were far more numerous and powerful than they were, Zerubbabel nevertheless chose to put his trust in God, and he built an altar to the Lord and began to lead the people to worship Him (Ezra 3:2-3). He feared the Lord more than He feared the nations

around them. He moved from mere soul feelings to spirit, from a feeling of dread and panic to an attitude of trust and obedience toward God. Of course his feelings probably did not change, but his actions did: he chose to obey God, build the altar, and begin work on the foundation of the temple.

When the foundation of the temple was built (Ezra 3:8-13), however, Zerubbabel and the people became discouraged. Although many rejoiced at the completion of the foundation, those who had been alive when the first temple was still standing wept openly (3:12) because it was obvious that this second temple would not even approach the splendor and beauty of the first. They were deceived by what their own hands had produced, impressed not by what God was accomplishing through them, but by the outward appearance of the temple. Had they been concerned with the things of the Spirit, they would have realized that no matter how beautiful the first temple had been, it had been filled with the sin and idolatry of the people, which had driven God's presence from it in the first place (Ezek. 8-10).

This new temple, as unimpressive as it may have appeared, would be the new place of God's dwelling, which is the true and only glory of any temple. In fact, speaking through the prophet Haggai, the Lord agreed with the people that the second temple was unimpressive outwardly: "Does it not seem to you to be nothing?" (Hag. 2:1-3). Instead God promises that His presence will be in their midst, which is what He had promised in the first place when they had left Egypt almost a thousand years before (2:4-5). It is God's presence, not the outward trappings, that makes the temple glorious.

But the people also became discouraged because the peoples around them

Zerubbabel

began to oppose the rebuilding of the temple (Ezra 4). At first they offered to help, but the offer was not entirely genuine. These peoples around them had been moved by the king of Assyria to the land of Israel several hundred years before and it was customary for people to begin worshipping the gods of that land in addition to one's own when moving into a new land. So they were not lying when they said they worshipped and sacrificed to the God of Israel (Ezra 4:2). More likely, however, is that by joining in with the Jews in the building of the temple they would overwhelm the Jews by their sheer numbers and the Jews would lose their distinctiveness as a people. In other words, remove the threat that the Jews posed to them by absorbing them. In our culture, it is not so much the threat of persecution and torture that threatens Christians, but the temptation to allow oneself to be absorbed into the world and accept its standards. Instead of seeking to have our moral standards transformed and renewed by God's Word, we passively accept the standards of society around us, because "everyone else is doing it." But once we choose Satan's way, we don't know where he will take us. If we give ourselves over to him, he will begin operating us and we will begin doing things we didn't dream we could do. By giving ourselves over to Satan and his ways, we become vessels unfit for God's use and become weapons in the enemy's hands (Rom. 6:12-13).

Fortunately, Zerubbabel and the people refused the "help" of the nations around them, telling them that they have nothing in common (Ezra 4:3), obeying God's command to come out and be a separate and holy nation (Exod. 19:6; Isa. 52:11; Ezek 20:34, 41). Zerubbabel perceived that God and Satan have nothing in

common, and that there can be no agreement with the temple of God and the temple of idols (2 Cor. 6:15-16). Fortunately Zerubbabel and the Jews were not deceived and did not allow the purity of God's people to be mixed with the idolatrous Satan-operated peoples around them. If Zerubbabel had allowed them to help, then the temple would have been just another building, for God will not dwell in the midst of a nation of idolaters.

Had these people been true worshippers of the God of Israel, Zerubbabel

So when we step out in faith and obey in what God has commissioned us to do, trusting that His Spirit in us is the real Doer in us and through us, we can believe that every obstacle we encounter is simply His opportunity to manifest His glory in overcoming it.

would have welcomed them, but he knew their real motives, which were exposed when they tried to discourage and frighten the people into discontinuing work on the temple and when they bribed the Persian officials to hinder the work (Ezra 4:4-5). As long as you don't cross Satan in a "nice person," you won't see how nasty he can be. Once you do, however, the "nicest" person will pour out all sorts of venom that comes from the evil spirit which operates from within. These people revealed the true spirit of their hearts when they falsely accused the Jews of being rebellious and

sedition in a letter to the Persian rulers (Ezra 4:6-16). That this was Satanically motivated cannot be doubted, since it is Satan who is the accuser of the brethren (Rev. 12:10; Job 1-2; Zech. 3:1-2). But if this mistreatment comes from Satan manifesting himself through people, why does God allow it? Isn't God more powerful than Satan? Hasn't God promised to crush Satan under our feet (Rom. 16:20)? Why do we have to go through such troubles at all? Why doesn't God just "take care of" these sinful people? Of course we are such basically good people that we wouldn't want God to take their lives, just remove them to a safe distance so they don't bother us anymore. We need to remember that apart from the blood of Christ and His Spirit, we would be just as sinful as they are. Maybe we were the difficult people once that others had to put up with patiently and trust God in spite of us.

Zerubbabel and the Jews did not press on rebuilding the temple. Rather than trust God and oppose the opposition, work on the temple stopped for ten years (4:24). One could say they stopped because of a decree from the king, but then a few years earlier Daniel defied the king of Babylon rather than disobey God, a fact that many of these Jews may have witnessed personally. But this time they allowed the dread they had felt earlier to overpower them. Although they began with the desire to obey God, they allowed themselves to be mastered by a fear of what men could do to them. They were willing to obey God to a point, but they were not yet willing to risk the wrath of the Persian rulers. They knew what kind of response they would get, but they weren't yet willing to trust God completely. As the old hymn goes: "Those who trust Him wholly, find Him

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Letters from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

Office of
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GENERAL HEADQUARTERS
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The following is a letter Norman Grubb wrote to Page Prewitt after his first visit to her home in 1972.

Feb. 8. 72

Dearest new friend and correspondent,

Don't you think I love it when another dear one wants to talk with me by letter?!! I surely do, so you never need hold back on that account. I love you and your sharing with me, and all the loving welcome you and Tom gave me on this my first visit.

I don't think there's much to say, dear, because it is so obvious you are being taught of God. You had to go through the period when other younger Christians "seemed" (only on the exterior and because you yourself "seemed" much happier than you thought you did!) much happier than you. God usually gives us at the start a period of release and happiness from our past "lost" condition, because we can then only see like babies. But then the adolescent waking-up stage comes; we realize we have a new standard of life to live, and the more we try the more we flop. So there is a healthy time when we are more inwardly miserable as a Christian than we were as a pagan, (because as a pagan we try to hide from ourselves and our true condition, whereas as Christians we are honest to ourselves). And only by this means, by the hard way of trial and error can we discover that self-effort won't work, because independent self can only in the end love itself and can't produce the other-loving fruits of the Spirit.

So it is a second shattering experience to come to the place where we not only were guilty as sinners, but are now helpless as "saints," and are not meant to help ourselves! Independent self is bound to kick against that, until we have reached exhaustion point. And thank God you had, love, before I ever had my visit with you!

So you surely have to "dislike yourself very much" while you have the mistaken idea that self ought to be improved!! But at last it dawns that self is only meant to be the human vessel with human reactions for Him to be Himself by us, then we laugh at ourselves and love ourselves!! So, love, you certainly had to come to the place where you felt the only thing to do was to "quit the whole business"!

But now this "exchanged life" has begun to come into focus, and I think one little evidence of that was that you could enter in to "God Unlimited"! We have got so used to these preparatory "wilderness" days to be conscious of ourselves and our failures, that it takes time before our normal condition is unself-consciousness—just being ourselves. But the principle and the fact is embedded in you now, dear one, and has

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begun to shew above ground in your precious self, where you are just yourself; yet it is really not you but He, and you just forget that most of the time!!

You say you have times when you "feel" hurt, depressed, etc. Yes, you surely will and are meant to, because we are here to feel in our humanity the negative impacts of the world, and they sometimes take the forms of making us feel off colour; but they are really our practising ground for continually transferring from negative believing in such "appearances" to positive recognition that we are He, and one of His forms of shewing Himself to the world by that relaxed spirit of being ourselves because it is really Himself. Sometimes we definitely do this while we still feel the opposite, because we are not governed by soul-emotions but spirit-facts!

As for Bible reading and prayer, the one thing, as you told that lady and put pins and needles up her spine, is not to take guilt, because you are not living by Bible or prayer, but by living union with the Person. So whether you read and pray or don't, keep off the guilt. In our freedom, as we are moved in that direction, it is good to deepen our understandings of Him and His ways by the Bible just as you temporarily found enough interest to re-read God Unlimited. As for prayer it is simply living communion with Him, and we can be at the sink or anywhere. Again I think we gradually get into a habit where we like to turn our attention to Him and talking with Him about others we are interested in. So just take these in your stride.

Great you have begun to share this with the Class.

You ask about writing, maybe I shall—somewhat on greater clarification on "good and evil" and a lot of other things!!

Mark 8:34 is what you and I have surely begun to do; but by God's grace He makes us. We did that when we first turned to Him from being the self-centred people we were; and we continue in what we are now talking of—turning from striving and self-effort to Christ in us; and we shall continue further as he leads us into a self-sacrificing ministry to others, as you with our Bible class.

Just been able to get this to you, dearest, before I start south again for three weeks. But I shall love it if you will soon write again and I love you as you me. And thank you dear, very very much for this loving gift. I will pass it to our folks for some immediate need. There is a call from our splendid workers in Congo and this could be a help.

Just ever lovingly, dear, and Pauline and Pris send love,

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Bible Study: Zerubbabel

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wholly true.” By not trusting Him wholly, they did not experience the faithfulness of God to deliver them out of their troubles.

But despite their lack of faith, God was faithful, and He sent the prophets Haggai and Zechariah to call them back to obedience (Ezra 5:1). Haggai rebuked the people for living in luxurious paneled houses while God’s house remained in ruins (Hag. 1:3). Because of the opposition they had experienced, the people had given up hope and were saying to themselves: “it is not yet time for the temple of the Lord to be rebuilt,” despite God’s command to the contrary (Hag. 1:2). They focused on making their own lives comfortable with paneled houses instead of doing the hard thing and obeying God. Their own comfort became more important than rebuilding God’s temple. Deep down I’m sure many of us have thought that doing God’s will was too hard: “I’ll do what I can but if I run into difficulty, it is obviously not yet time to do whatever it is that God has commissioned us to do.” But that is just a spiritual excuse to cover up our unbelief and disobedience.

What Zerubbabel and the Israelites failed to realize, however, is that these difficulties were really God’s opportunities to manifest His power and strength. Driven to the end of their own abilities and strengths, they ought to have looked to God to be their strength instead of wallowing in self-pity, self-comfort, and despair. The frustrations and the obstacles are no obstacles to God, after all. He is the Lord of the universe; He can get a tiny little building in Jerusalem built in no time. The real obstacle was never the

enemies outside them but rather their unbelief, their failure to believe that all the resources they ever needed were in God Himself and not in themselves and their puny little efforts to build the temple. The opposition of Satan through the peoples around them was God’s calling card to faith, God’s opportunity to reveal His glory in a way that exceeded anything in the first temple. So the Lord tells the people through Haggai: “I am with you” and stirs up the spirit of Zerubbabel and Joshua the high priest and the spirit of the people and gets the job done (Hag. 1:13-15). Through the prophet Zechariah, the Lord tells Zerubbabel that “it is not by might nor by force, but by My Spirit, says the Lord” that the temple will be rebuilt and completed by Zerubbabel’s own hands (Zech. 4:6, 8), no matter how impossible the task might seem. After all, greater is the spirit within Zerubbabel than the spirit which is in the peoples opposing him (see 1 John 4:4). The obstacles and opposition which appeared like a mountain before Zerubbabel will become like a level ground (Zech. 4:7). So when we step out in faith and obey in what God has commissioned us to do, trusting that His Spirit in us is the real Doer in us and through us, we can believe that every obstacle we encounter is simply His opportunity to manifest His glory in overcoming it. The obstacles are simply there to get us to despair of trusting in our own (Satan’s) puny efforts, and to trust that the power of God is in us to accomplish the task He has set out for us.

So Zerubbabel really was a person like us. He struggled with the same doubts and fears as the rest of us, even if he was the royal descendant of David. He endured the same temptations, obstacles and opposition from others, as we

do. And just like us, he needed to depend upon the supernatural power of God to rebuild the temple, the task which God had commissioned him to accomplish. But today God has commissioned us in an even greater task than that of Zerubbabel. That task is to build the temple of God’s people: “In Christ the whole building is joined together to become a holy temple in the Lord, and in Him you too are being built together to become a dwelling in which God lives by His Spirit” (Eph. 2:21-22). The new temple is the body of Christ in today’s world. God now dwells not in a building made by the hands of men (Acts 7:48) but in the hearts and lives of His people (1 Cor. 6:17, 19). But like the temple in biblical times, our temple can be defiled by disobedience, unbelief and compromise with the world. When we disobey, we allow Satan to contaminate us and misuse us, not only as individuals, but as whole communities. So God commands us: “Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God” (2 Cor. 7:1). In such an evil and sin-obsessed world, the task of rebuilding and purifying God’s temple from Satanic misuse might seem hopeless, but we must remember the words of the Lord to Zerubbabel: “Not by might, not by power, but by my Spirit,” says the Lord Almighty (Zech. 4:6).

Brett has an M.A. in New Testament and a Th. M. in Biblical Theology from Gordon-Conwell Theological Seminary and is finishing his doctorate at the University of Durham in England. He is also teaching at Nyack College in Nyack, New York, and is a Teacher-Share.

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Counsel from James...

Dear brothers and sisters, whenever trouble comes your way, let it be an opportunity for joy. For when your faith is tested, your endurance has a chance to grow. So let it grow, for when your endurance is fully developed, you will be strong in character and ready for anything.

—James 1:2-4

(New Living Translation)

Words to Live By...

We speak the word of faith, according to what we see with the eye of faith—the mighty power streaming from the Throne; and what we see we declare.

Subscriptions

The Intercessor is printed quarterly by Zerubbabel, Inc., and is mailed without charge to anyone who requests to be put on our mailing list. *The Intercessor* is published in Boone, NC and we shall be glad to place you on our subscription list.

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Material related solely to the magazine (i.e., letters, questions, information, articles for publication, etc.) should be sent to the magazine office address, PO Box 1710, Blowing Rock, NC 28605. To make tax deductible financial contributions for all Zerubbabel outreaches, or to seek information on the Zerubbabel outreach activities, this address should also be used.

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Zerubbabel Tape Ministry

The following audiotapes are offered as an aide to affirming the Lord's revelations of "Christ in you." They will be of interest to those Christians who are seeking to further their understanding of living in union with Christ. All tapes have been recorded live at various gatherings and may contain some background noise. Editing has been kept to a minimum in order to preserve the precious truths these tapes contain.

NORMAN GRUBB

Introduction—Collected teachings and personal testimony providing an overview of the principles that have guided his ministry. Singing Hills, NH, 1987 Set of two tapes— \$10.00

Suffering—There is no suffering apart from glory, and no glory apart from suffering. Singing Hills, NH 1987. One tape—\$5.00

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PAGE PREWITT

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BRETT BURROWES

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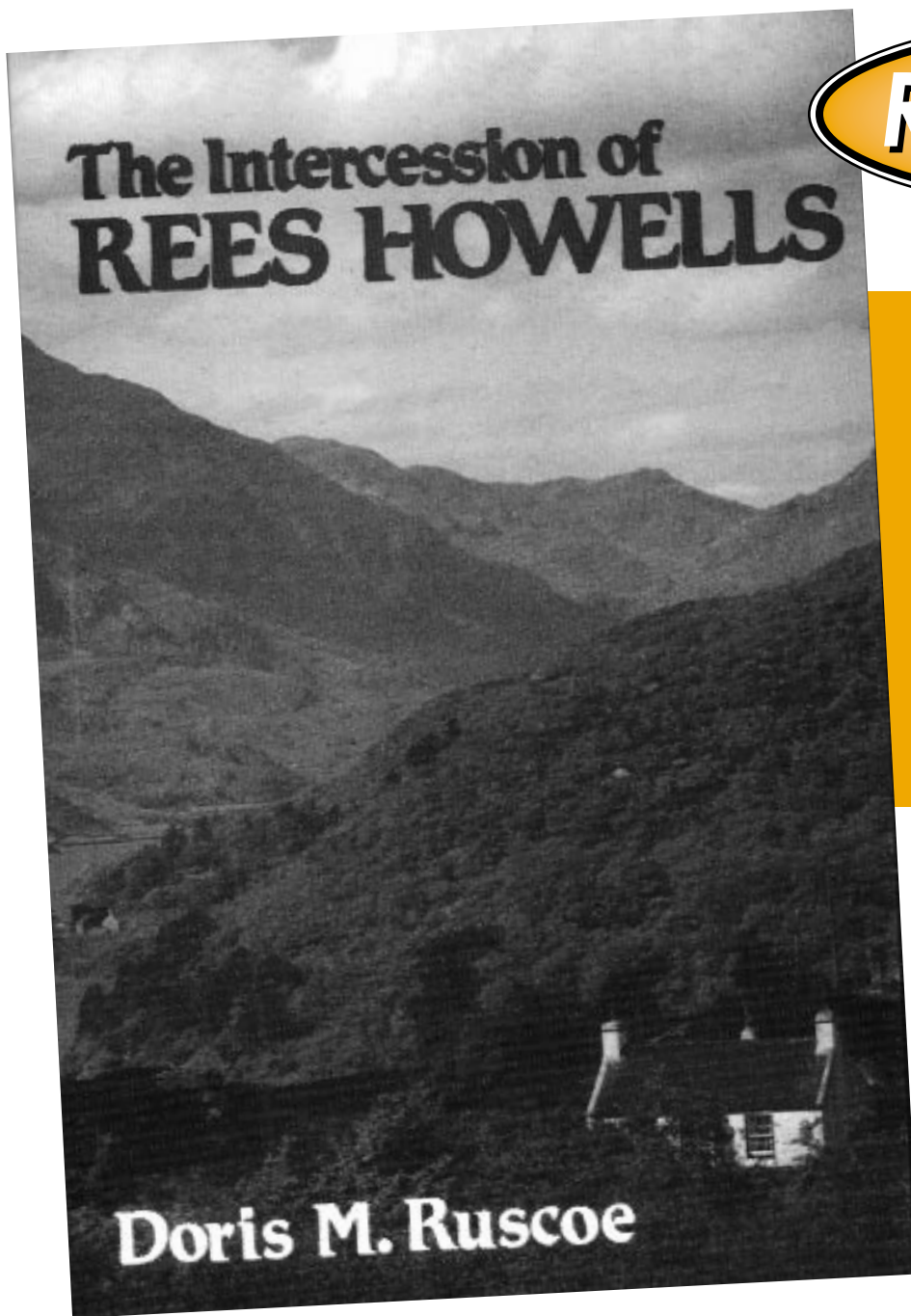
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