

The INTERCESSOR

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

Volume 19

Number 4

What about Temptation?

by Norman Grubb

We continue looking into the great foundational truths of our union with Christ. Here Norman Grubb discusses the all-important subject of temptation—what it is, what it isn't, and how to handle it.

What about those areas of our daily living which appear to contradict a life which we say is *not we living it, but He as us*? What about what are certainly temptations, and appear often to be failures and even sins?

Paul and James speak of these aspects of life as temptations and trials (one word covers both concepts in the original Greek). Temptations are enticements to want what we should not; trials are those times when we are faced with what we don't want, but can't avoid!

First then, temptations, which until we have them in right focus are the most troublesome to us. They are the reason why many people say, "This Christ-in-you life is not livable or workable, because of the way we succumb to so many temptations." Yet we know that temptations are just as continuous in a *perfect* human life, because it is said of Jesus that He "was in all points tempted like as we are, yet without sin" (Heb. 4:15). Therefore temptations and their enticement are part of a perfect, not imperfect life—and are not

themselves sin.

So we squarely face constant temptation on this new level of living, just as much as in the former. The question, then, is often asked, "What is it in us which is tempted and responds to temptation, if we are this new man in Christ and say we are dead to sin and have crucified the flesh with its affections and lusts?" The answer is simply that, as we have already said, we are

James says temptation is when we are "drawn away by our own desires and enticed" (1:14); and enticement makes us really want to do it. So temptation definitely makes us want to do what we should not.

human selves, and our oneness with Christ does not alter our two-ness in being He and I. God's whole purpose is to express Himself through our fully human selves, just as He did with Jesus.

Temptation is not Sin

So this human self of ours is just as continually tempted as His was. James explains temptation as being related to the obvious fact that I, as a human,

have all the human appetites and faculties of soul and body. In fact, it is by these that God manifests Himself through our selves. Our humanity is responsive to what we might call the "upward temptations" of producing the fruits of the Spirit (see how God "tempted" Abraham to sacrifice his son—Gen. 22:1). So also it is fully open and responsive to all the downward temptations of the flesh, world and devil. This world contains every form of solicitation to the lusts of the flesh, the lusts of the eyes and the pride of life, for "the whole world lieth in the wicked one." To these we in our

In This Issue

What about Temptation?.....	1
Editor's Note	7
The Gates of Hell Prevailing	8
Throne Life	10
Tape Talk	11
Temptation and Its Beneficial Effects	12
Reminiscences of Rees Howells.....	14
A Look at a Book	19
Living Letters.....	20
Wickedness in High Places.....	22
Every Man is Tempted	24
My Testimony.....	26
Intercession of Rees Howells.....	28
Letters from Norman	30
A Lesson on Temptation.....	33
Words to Live By.....	33
Zerubbabel Tape Ministry.....	34
The Bookshelf.....	35

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humanity have responded and lived in all our unsaved days. We have been at home in them. So no wonder that we are constantly assailed by such “drawings.” For James says temptation is when we are “drawn away by our own desires and enticed” (1:14); and enticement makes us really want to do it. So temptation definitely makes us want to do what we should not.

Now the vital point is to recognize that this is not sin. Scripture clearly states that Jesus was tempted at all points (and that covers a great deal) as we are, so temptation is not sin for He

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

was “without sin.” That means He was enticed to do such things and yet never sinned. Therefore, temptation is not sin. We know He was so tempted because we are given one instance when He did temporarily respond to temptation. That was after He had constantly told His disciples that His Father’s will was for Him to die and rise again. Yet when the time came, He plainly said He didn’t want to die. He was “enticed” to want to escape death and live. “Father, if it be possible, let this cup pass from Me.” That was temptation, and He plainly had it. Of course His victory was, “Nevertheless not as I will, but as Thou wilt,” and that took three hours of bloody sweat to have it settled.

This is of great value to us. Just because we are so often tempted, just because we feel the various pulls of soul and body, we should not drag our feet under a sense of guilt and false condemnation.

Sin is only when we go a definite further step. When, as James says, “lust has conceived, it brings forth sin.” Conception and birth are the results of a marriage union. In other words, we have gone beyond the “wanting” condition to a deliberate, conscious choice of doing the thing; and we don’t often go that far.

But now in our union life, a total reversal has taken place: not just a change of our spirit joined to His Spirit, but of the control of our whole personhood, including our soul emotions and body appetites. All are now His property. Our bodies are the temples of the Holy Spirit. Our members are “instruments of righteousness unto God.” We are slaves of righteousness, whereas we used to be slaves of sin. We are “renewed in the spirit of our minds,” and every thought is being “brought into subjection to the obedience of Christ.” There is now this upward pull on our souls and bodies—upward temptation to respond to Him. Our bodies are living sacrifices. We delight to do His will.

Faith replaces Fear

This is a radical reversal from our fear of flesh responses and our constant guarding against them. Even though Christians, we have become so used to seeing ourselves negatively: Sex is so dangerous and so close around the corner that we are captured by illicit desires...also by greed and love of material things...and by jealousy and

hate and resentment. We have been afraid of our flesh, and by no means free to fearlessly use our body faculties and soul emotions for Christ and others.

We therefore, in our new union relationship, take a further step of faith on the soul-and-body level. We are firm in faith that we are *kept*, and *He* does the keeping. “Kept by the power of God through faith,” wrote Peter. “Now unto Him who is able to keep us from falling,” wrote Jude. And said John, “Perfect love casts out fear.” So why be fearful?

So, in this new way, we have our emotions to use to express our love and joys and interests, and our minds to be stretched in daily launches of faith in the God of the impossible; our bodies too, appetites and all, are free to express our love and care for others, without being fearful of their misuse. That is our new boldness of faith, though those appetites and emotions have formerly had such a negative hold on us. But fear not. Have faith in the Keeper.

This also gives us a radical change of outlook on temptation. It used to be something to be fearful of, avoid, and feel greatly guilty about; now we see temptation as an asset, not a liability! Why and in what sense? Because light must have darkness to shine out of. Temptations are pulls back to walk again in darkness. But if we now know *who we are*, we see all our temptations as what God is meaning us to have, and each exactly suitable to us. We see them all as opportunities to manifest Him through our souls and bodies. Temptation has become opportunity! We understand why James tells us to count all temptations as joy. *Christ is manifested by them.*

But how can we say that it is Christ who is manifested when we are tempted? Let us look at what we do when we are tempted, and then at the remedy for it.

Temptation Analyzed

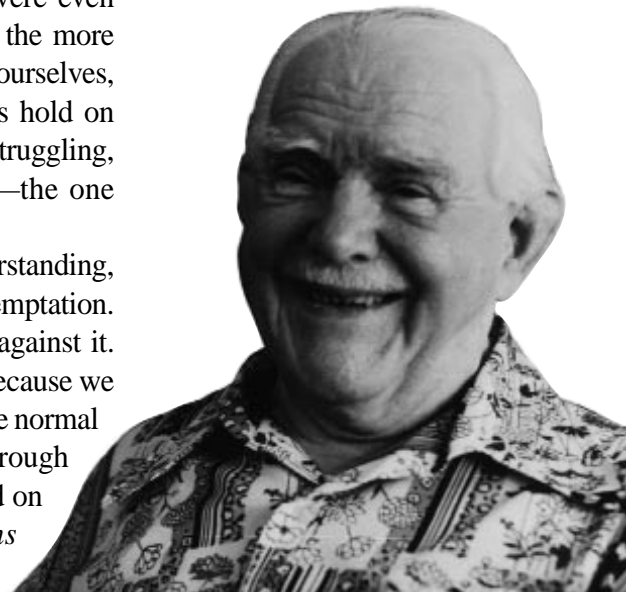
What happens during temptation is that the human part of us is being drawn away by some solicitation to function just as our old flesh-self used to; and what this means is that we temporarily forget who we are. We forget we are Christ in our human form, and we are pulled to respond as if apart from Him. Instead of being in our normal daily condition of subconsciously recognizing that we are in our vine-branch union (which is what Jesus meant by “abiding,” which in the Greek means “remaining”), we are diverted into believing in some attractive flesh-response of body or soul; and what we are believing in at any time holds us in its grasp.

Now in our former self-striving life, trying to combat temptation and sin in our own strength, we would try to resist it even while we responded to it and, as a result, have an inner sense of condemnation because we were even dallying with it. But usually the more we resisted and condemned ourselves, the more the thing gained its hold on us. So we lived a fighting, struggling, supposedly two-nature life—the one striving against the other.

But now, in our new understanding, we don’t deny or fight the temptation. We do not resist or struggle against it. No, we admit and accept it, because we recognize it is not sin but is the normal pull that the outer world, through the flesh, has on us—as it did on Christ—and that God *means* us to have it. But the impor-

ance of accepting, acknowledging, and not resisting is that this “draws the teeth” of the temptation. What you resist, resists you. What you fight, fights you. In this sense I apply Jesus’ words, “Agree with thine adversary quickly, whiles thou art in the way with him; lest...thou be cast into prison.” In other words, acknowledge that he is your adversary, and that will take the bite out of him.

So the result of my accepting and agreeing is that it takes the heat out of any resistance by me, and loosens me from the grip of my diverted believing in this enticement. . . and as I free the temptation to be a temptation, I equally free myself from being bound to it by my false believing in it. And I am free to do what? To remember and recognize *who I really am*—Christ in me! Recognition is faith in its completed form. So I recognize that He is peace when I am tempted to worry. He is courage when fear grabs me. He is genuine love for a person I am feeling hatred for. Furthermore, He is other love who can reverse my temptation to an illicit love, and can cause



me to love that one for his or her own benefit and not for my self-gratification. Since He is all these to me as me, I am the manifestation of peace, love and power. Christ is the light who uses the darkness as something which, by His swallowing it up, manifests *Him* as light in a new form. If I wasn't tempted to hate, I couldn't experience and manifest His love. If I wasn't tempted to fear, I couldn't experience and manifest His courage. If I wasn't tempted to an illicit love, I couldn't experience and manifest His other-love for the benefit of that person through me. My temptations are my assets in continually manifesting Him in new forms.

This is the way in which we totally reverse our outlook on our temptations. We used to be frightened of them because, while still thinking we were independent selves, we were afraid of ourselves and how we could be captured by sin...so we would pray the beginner's prayer, "Lead us not into temptation." But now we see temptation as the adventure of faith! For it is this necessary negative on which the positive of Christ is built. That's why I can say with James that I "count it all joy" (a strong, total word—count, not feel) when I have my various temptations.

James Explains

Let us look a little more closely into how James gives us the remedy for the assaults of all kinds of double-mindedness, in his strongly practical letter. Here we will see works not as antagonistic to faith, but as its fulfillment. The basic question will be, How do we add the right kind of works to our faith'?

In this epistle it looks as if we believers have a constant struggle. James speaks of us having the problem of two minds (either believing or wavering); having two standards in our brotherhood relationships (one for the rich but another for the poor); using two tongues (for blessing and cursing); holding two friendships (for the world and for God); having two motives in prayer (self-interest and for others). James mentions all these doubles and presents us as having a con-

If I wasn't tempted to hate, I couldn't experience and manifest His love. If I wasn't tempted to fear, I couldn't experience and manifest His courage. If I wasn't tempted to an illicit love, I couldn't experience and manifest His other-love for the benefit of that person through me. My temptations are my assets in continually manifesting Him in new forms.

flict between them, with the negative usually overwhelming the positive.

This is a two-nature struggle, all right, and it's set forth in a letter to believing brethren! But now look more closely at the beautiful remedy James slips in for those eager enough to search it out and find it—or, shall we say, who are open to its God-given reality. In the first chapter he speaks of God's goodness in "begetting us with the word of truth"—his expression for the new birth (1:18). But then, he continues, we get mixed up with all kinds of disturbing self-reac-

tions, not yet knowing the remedy for the "self" problem. He calls this "all filthiness and superfluity of naughtiness" (1:21). So what is the answer? We experience it when, by faith, the living word of truth has not only begotten us but is also engrafted into us—his way of describing the vine-branch union relationship—and we become inwardly fixed. This fixedness comes as we see ourselves in union with Christ—that we are forms by which He is manifesting Himself. James calls this blessed insight "the perfect law of liberty" (1:25).

Now he gives this subtle illustration. While we are still in the old self-effort illusion and don't yet know Christ in us as us, we are like a man who looks into a mirror and sees himself just as his normal, helpless self—with no hope of any means of changing himself (1:24). So he just goes away and forgets about it. But, James says, when we know the inner union, He in our form, then when we look into the mirror we no longer see our human, failing selves, we see ourselves as who we *now* are: human expressions of that perfect law of liberty, Christ Jesus, who is the Spirit of other-love. So now we can go out into life with confidence, because we are no longer just ourselves, we are Christ in us as us.

So now we understand the conflict of these doubles not as the contest of two natures, one pitted against the other; rather, we see the temptation as something not within us but something *seeking to draw us away from who we are*. So we "resist" that drawing not by denying or fighting it but *by recognizing Christ in us as us*. Thus He uses the temptation for a new manifestation of Himself by us.

Faith Dissolves Doubt

So, James says, life will always consist of endless trials and temptations, because they are the negatives by which He the positive can reveal Himself. Therefore, when we lack wisdom in a situation and ask for it, let us take it for granted that He is in the process of giving it to us. But along come questionings. Will He really show us what to do? Now if we were in the old two-nature conflict, we should be swinging between faith and doubt; but we, knowing we are He in us, dissolve the temptation by saying, "I'm not taking that temptation to doubt. That is an external assault on me. I'm not double—I'm single. And Christ is my wisdom." The stand of faith dissolves the doubt.

The same is true with our new tongues, says James (3:1-18). Our old tongue is a filthy one; our new tongue glorifies God and blesses man. So what then when our tongue slips back into some negative speaking?—if instead of blessing God we curse men, who are made after the similitude of God? Have we then two tongues, and must we always swing from the one to the other? No, says James, for we are like a fountain of water which can't produce "both salt water and fresh" (NIV). We know we are a fountain of fresh water. Therefore, the salt was just something which got mixed up with the water as it flowed out of the fountain. The defect cannot be within the fountain itself, nor can it be in us. So we recognize the wrong things we said as a slip into temptation—not affecting the purity of the fountain in our union reality—and remedied by a word of repentance and cleansing. We no longer live in a struggle between two kinds of speaking,

good and evil discourse. We speak positively and lovingly from our love source with what James calls "the wisdom that is from above," rather than from beneath.

Then he raises the question of our motives in prayer (4:1-4). Are they sometimes double, and mainly for our own self-interest? Once that was so, and it caused us to question what we were asking for, as if we lived with double motives. But now we don't. Our motives are pure from their pure center, and we go boldly forward in our prayer requests, asking, as Jesus said, "what-

We see the temptation as something not within us but something seeking to draw us away from who we are. So we "resist" that drawing not by denying or fighting it but *by recognizing Christ in us as us.*

soever we desire." So we have become established in this glorious fixed reality wherein we see ourselves as the expression of the perfect law of liberty, that law which James also calls "the royal law according to the scripture, Thou shalt love thy neighbor as thyself." And we are that!

And we remain unchanged through all the temptations. "I am single, not double." The assaults of doubleness are only attempts to divert me from my basic singleness. That is why temptations are always such an adventure of faith, and the means of perfecting my faith so that I "count them all joy." Finally, James calls on the brethren to move into this faith union

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!

in Christ, and out from that apparent double-mindedness. “Cleanse your hands, ye sinners; and purify your hearts, ye double-minded” (4:8).

“Do We Still Commit Sin?”

There is one further question which is always being asked about the temptation issue—a favorite question. “But what about sin? Do we still commit sins?” Why do people always bring that up? Because, until we have found a way out, we are so congenitally sin-minded. We have become so used to our struggles and failures and guilt—and perhaps we also want some excuse for our continuance in sin!

The usual scripture on which people base that question is 1 John 1:8-9, “If we say that we have no sin, we deceive ourselves.... If we confess our sins, He is faithful and just to forgive us our sins....” But our anxious concern about sin is what gives us away, for the whole point of this summit letter of John’s on the union is not about sinning, but our *union reality*. We are in the light as He is in the light (for He is the light in us). We walk as He walked (for He is walking in us). We know all truth (for the Spirit is the knower in us). We live the right life, as He does (for the sin spirit in us has been replaced by the Holy Spirit). We love as He loves (because He is love and dwells in us). We believe as He believes (with the world-overcoming faith of the Son of God). We are as He is (“for as He is, so are we in this world”—1 John 4:17). It is the total union level. The totally positive level. We are! We know we are! Yes, I am.

But because we have our real, temptable humanity, John started his letter with these *sin* statements. He

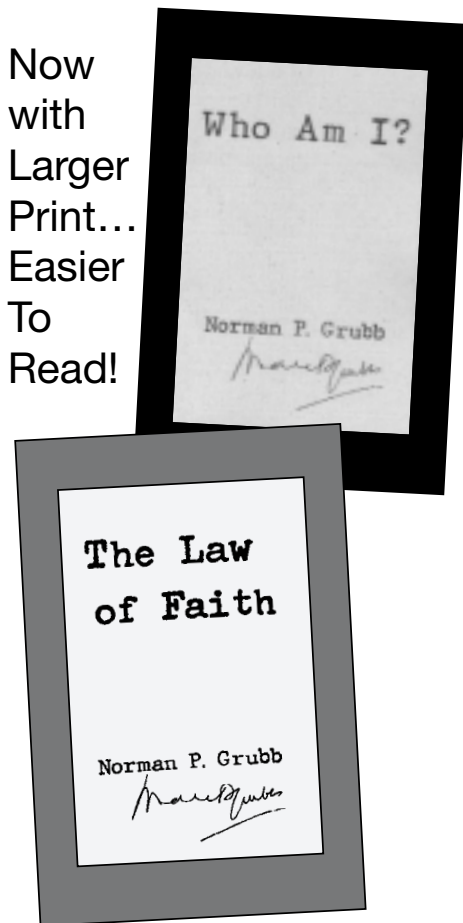
declares that there is sin, and that if we sin there is this immediate remedy in Christ’s blood. If it is quick sinning, it is quick cleansing. Indeed, we add sin to sin if we don’t immediately replace the sin and guilt-consciousness with a total forgetting of it in Him of whom it is stated that “our sins and iniquities He remembers no more.” We go right ahead praising, and indeed use a sin “slip” once again to magnify the grace of God. The loss turned to gain! But then John also adds, “These things I write unto you that ye sin not.” That is all that John has to say in his whole five chapters about the possibility of our sinning. It is a detail to him. We are Christ-minded, not sin-minded. We walk so confidently in our new union-relationship that John says, “Whosoever is born of God doth not commit sin...he cannot sin, because he is born of God” (3:9). We cannot return to sin as a principle, but if we do slip into a sin there is the immediate remedy. Confess it and forget it; don’t rehash it or ask sin questions. Talk Christ union and live it...because we can’t help it.

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.

Norman Grubb’s Who Am I? and The Law of Faith

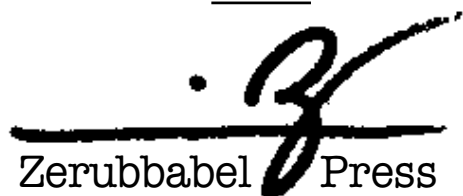
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Editor's Note

In this issue of *The Intercessor* we focus on temptation—what it is, how to handle it, and how we can “count it all joy,” as James says. We look at Norman Grubb’s explanation in three articles, excerpted from three of his books, because he wrote with a different emphasis in each. In the lead article, “What About Temptation,” from *Yes I Am*, Norman stresses how our outlook on temptation changes when we view it as an opportunity for faith. “It used to be something to be fearful of, and feel guilty about; now we see temptation as an asset, not a liability! Why, and in what sense? Because light must have darkness to shine out of.” “Every Man is Tempted” is taken from an older work, *The Liberating Secret*. Here Norman differentiates between temptation and sin, and clarifies when the line has been crossed. And “Temptation and its Beneficial Effects” from *The Law of Faith* analyzes the Savior’s forty days in the wilderness and the eternal victory He won over the Devil’s enticements.

In her review of Norman’s 6-tape series, “The Meaning of Life,” Janie Prewitt observes that the series is “an expansive and detailed guide through the truths and principles” found in Norman’s books. She underscores what a treasure we have in both his written and taped words, which bring life-changing truth to the reader/hearer. “The Meaning of Life” is a new addition to the list of tapes in the back of *The Intercessor*.

Another way Norman Grubb communicated these truths was by

letter, and we include another written to Page Prewitt. It is a masterpiece, a condensed presentation of the truth of our “exchanged life,” what “dead to self” does and does not mean, and the faith proclaims that we ARE the light of the world. Read it again and again.

There are two more letters in this issue, one from a young woman desperate to reach her brother with the truth of who he is, and another from a man tackling the issue of seeing “God only.” Although the Bible makes it clear that we are to see God at the center of our circumstances—all situations really being He in disguise—this truth can be misused in an attempt to overlook sin. This excellent letter provides much needed clarity on an error that has stumbled many.

Elliot Coatney confronts another kind of error in “Wickedness in High Places”—the belief system known as “naturalism,” which assumes a natural explanation for all questions of human history, and which excludes the supernatural and spiritual. “Naturalism is just another way man has devised to deny God as who He is—creator, judge, and redeemer.” Elliot lays out the dangers of this system of thought and emphasizes that we are indeed engaged in a battle.

Rees Howells was no stranger to spiritual warfare, as Doris Ruscoe illustrates in “Reminiscences of Rees Howells,” excerpted from *The Intercession of Rees Howells*. Miss Ruscoe gives a moving and detailed account of Rees’ intercession during World War II and the faith stands taken by the staff of the Bible College of Wales. Rees’ goal was the defeat of

Nazism so that the gospel could reach every living soul. Christina Duncan begins her review of *The Intercession of Rees Howells*, with the statement: “This book is a great book,” and ends it with a personal word of what the book meant to her.

C.T. Studd was trying to rally Britain to fulfill The Great Commission during another war—World War I. Although some of this piece may seem a bit dated, the parallels to the current world situation are stunning. America finds herself taking a stand, without the support of her customary allies and at some cost to her reputation, for the liberation of a people and the spread of freedom. C.T. Studd crusaded unceasingly for the ultimate and eternal liberation—our freedom in Christ. A goal we are called to emulate.

To Think About...

Temptation touches us where we need to be touched, for its origin is our own stimulated desire (James 1:14). Temptation, therefore, establishes us in sanctification; it presses us into Christ. It exercises us in conscious abiding; it compels us, by trial and error, to find our helplessness with no hope outside of Christ living in us. We shall continue to be tempted where we are most vulnerable, that is God’s right way with us, until at last it dawns on us that appetites do not change, human responses do not change, temptations do not change; there will never be a hope of relief or release, not after forty years any more than after one year, except in the Absolute Other within, who is the Positive that negates the negative, the Light that swallows the darkness. That fact only will stabilize us in the only way of deliverance, the daily walk of faith.

—from *God Unlimited*

“The Gates of Hell Prevailing.” Why? And How To Close Them.

Read the casualty lists, and think! Look at the black garments in the streets, and the silent agony on the faces of the bereaved. And think! Go to a munitions works, see the bombs and shells in the making, and think! Think of the human agony begun ere each has run its course, and such are made and fired by the million. War is Hell indeed! Undiluted Hell! We are living in hell! Every moment we live is a moment of slaughter and agony. Every breath we breathe some fellow human being is being killed, mutilated, or torn in pieces by some abominable invention of the devil! Who says “Business as Usual.” Or Pleasure? None but the devils of hell or elsewhere. To every thinking soul with a heart the last thought at night and the first in the morning and throughout the day is “Hell as usual.” And the worst is we are becoming accustomed to it.

Yet it need not have been, and it need not continue. This war is of the devil and his agents. But Christ came to destroy the works of the devil, and says we may ask what we will and He will do it if His words abide in us. Yet we have asked and asked and asked for months, but receive not. It is impossible for Christ to lie. Then the fault is ours. We have not obeyed. His words abide not in us. We are found out; we are run to earth; our folly has cancelled our right and power to be saviours of ourselves and the world. This war is the devil’s device to hinder the evangelization of the world and the return of Jesus Christ, thus he seeks to destroy the wealth and manhood necessary for its accomplishment; every minute it lasts more men and money are wasted, and the chance of salvation denied to more and more heathen perishing without God or hope.

But why are we thus?

We have gone stark staring mad. *We thought God was dead, and the devil too:* that men only were alive, and they to do as they please.

Christian Europe (forgive the sarcasm) in her loathsome selfishness turned a deaf ear to her Sister Armenia crying out for deliverance from the unspeakable Turk. “Tush,” said

Europe, “can God see or hear? My sister is not worth the life of a single Pomeranian or other Grenadier.”

Now God proves Himself alive by being deaf to the agonised prayer of Europe. Verily there is a God that judgeth upon earth.

Belgium thought God was dead, else there had been no Congo atrocities; now across Belgium is written in letters of fire, “Be sure your sin will find you out.”

Russia thought God was dead, hence her persistent persecution of the chosen people of God; now she is learning in the fiery furnace of affliction the lesson that “Whatsoever a nation soweth, that shall it also reap.”

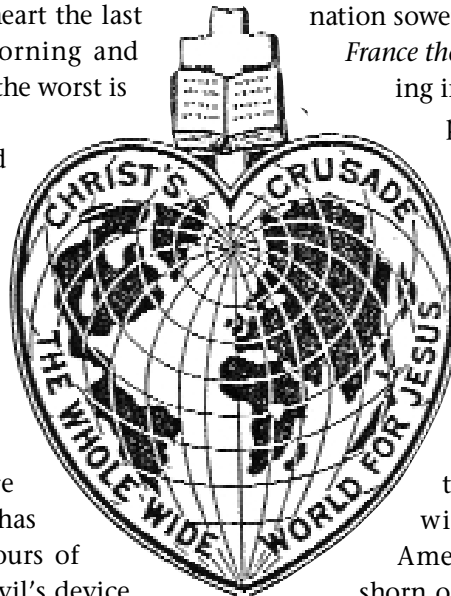
France thought God was dead! Playing the fool and saying in her heart, “There is no God,” she forthwith plunged headlong into the sea of infidelity.

Now she reaps a just retribution in the sight of her fairest provinces, cathedrals, and churches trampled and destroyed under the hoof of the devil.

Germany thought God was dead! In the fulness of her intellectual pride she dishonoured God’s Beloved Son, and, as a “scrap of paper,” tore in pieces God’s Holy Word. As the adulteress hunteth for the precious life so she committed fornication

with the intellectual fools of Britain and America, sending them back to their pulpits shorn of their strength with a man-made religion, a human fallible God and a book of fables and fairy tales with which to feed the confidential and foolish donkeys who preferred to believe the fancy findings of human intellects rather than the assurances of God the Holy Ghost.

But what about Britain? Why is she thus? She has neither persecuted the Jews nor outraged the heathen. Has not her rule of the sea and the nations been one of the least selfish things on earth, with the exception of the opium blot and her toleration of the West African liquor traffic, to prove the rule? What then is Britain’s sin? Britain, also thinking God to be dead, robbed Him and swindled the heathen out of Salvation, living herself, Dives-like, sumptuously every day on the Gospel while starving the heathen Lazari at her gate on mere crumbs.



Some 2,000 years ago, picking her up a tiny weak, poor and barbarous nation with neither letters in her head nor clothes to her back, God gave her the finest manhood on earth ("God's Englishmen," as Milton calls them) and undreamt of wealth that she might gain the highest honour on earth, His agency for the prosecution of the war of God, the proclamation of the Gospel to every creature. Alas! she begrudged her sons to His service, and hoarded her wealth or spent it extravagantly on her own selfish pleasures. God gave her India to evangelize; ashamed of her Creator and Saviour she became "neutral" in her official religion, palming off education on her ward instead of the Gospel, and justly receiving her reward of mutiny and bombs. Lord Kitchener's every word is treasured and obeyed, but the marching orders of King Jesus are flouted as folly, and that even by many who sit in the so-called Churches of Christ.

God's judgments ever fit the nature of the crime! The dishonest Trustee, having hoarded her manhood and money in a bag with holes, now finds it is being drained away and destroyed in the battlefields of the world. Had she but squandered her blood and money in the evangelization of the world according to Christ's commands, she would have reaped an hundredfold and escaped this present welter of woe. Had Britain but served her God as she serves her King, He would not have now left her to "stew in the juice" of her own disobedience.

Men and brethren, what can and shall we do? We can close the mouth of hell and stop this war if we will. Deus vult, God wills it, do we? How? Let us humble ourselves before God, confessing our sin, repenting, and asking His forgiveness.

Abjuring our pride and foolish human traditions, let us return to the simple but powerful religion of God and His Apostles—"Christ and only Christ." "Thou, O Christ, art all we need, more than all in Thee we find."

Let us once for all destroy our presumptuous pagan religious denominational castes as Christ commanded, and march under His banner and in His Name alone.

Let us consecrate ourselves and what remains to us to His service in deed and in truth.

Let us vow ourselves and all we have to the war of God and the evangelization of the world.

Let our empty, foolish squabbles about Church government give place to the fiery imperialism of Christ.

If thus we decide to live in obedience and loyalty to the Lord our God, if we honestly promise Him that we will sacrifice and fight for Jesus, the extension of His Kingdom, and the finishing of His war against the devil with the same sacrifice

and valour as that so nobly displayed by our heroic soldiers and sailors on behalf of our beloved King and country, can any sincere Christian doubt that thus, His word abiding in us. God's promise will come true? We shall ask what we will, and it shall be done unto us.

Thus this hell on earth, this cruel, satanic, senseless slaughter shall cease in answer to our prayers, and we shall have already begun our last advance in the final victorious campaign of the War of God.

In obedience to God and in deep detestation of our own selves and our sin, we nobodies of the Heart of Africa Mission have vowed ourselves to God for this very thing, the speediest possible proclamation of the Gospel to every creature in the world. Nobodies we well know ourselves to be, yet even naughts count when they run after the figure of the Almighty. We rejoice and thank God for the mighty works He has done through His great and honoured missionary societies, and pray for their continued and increasing success. Where would we have been without them?

Yet they have apparently reached high water mark and begun to threaten retrenchment, a polite word for retreat, and still at the very lowest computation one-third of the world lies unevangelized. The foundations have been laid and the walls half built, it remains to us to finish them and put on the roof, lest the world continues its mockery, "These Christians began to build and are not able to finish!"

The War of the Devil, the Agony of Humanity and the War of God alike appeal to us. We plead for real Contrition, Fasting, Prayer and Consecration among God's people. Humble contrite hearts will open to us the ear of God. By fasting and prayer we can even cast out devils. Real consecration shall be the precursor of Conquest. We cannot as at Pentecost all meet together in one place, but we can everywhere meet at the feet of Jesus. Let us meet there continually till HE rain Humility and Righteousness and Love and Valour and Obedience upon us, melting us down and moulding us into the image of Christ.

Thus shall Jesus deliver us from our idolatry of cliques and churches and castes and missions and "isms" and set all our hearts aflame for Jesus only, with one War Cry, "Jesus Christ and Him crucified." Thus shall we love one another as He has loved us, and the world will believe that we are the servants of God: thus shall we be one as Christ and the Father are one, and the world will believe that Jesus was sent of God to be the only Saviour of every human soul; and thus shall we advance under the Captaincy of the Holy Ghost, a united invincible army, to evangelize the world, to destroy the Kingdom of Satan, to pave the way for the coming Empire of

Jesus Christ, and to hasten the return of the Blessed Son of God.

Such shall be the results of the evangelization of the world. The Reign of Christ—the Redemption of Humanity—the defeat and captivity of the Devil and the closing of the Gates of Hell.

What a glorious cause and consummation! Other Religion is vain, other philanthropies are but cheats and shams.

It is worth a big sacrifice to bring it about; with a great price only can such grand results be achieved.

As Christ was so must we be in this world, as He drank the cup of suffering, so must we drink it, as He was baptised with the baptism of blood, so must we be baptised, as He deliberately made Himself poor and of no reputation for our sakes, so also must we for the sake of Christ and the heathen.

Is the price too great? Think of the reward before the Throne. Does it mean Crucifixion? Paul said. “I am crucified with Christ,” and if we are unwilling to be so crucified, we crucify the Son of God afresh and put Him to an open shame by our disobedience and cowardice, and sow the seeds of infidelity instead of faith. Christ was crucified for us, and beckons us to follow in His steps. Who then this day will consecrate himself unto the Lord?

Emil Rousseau, a Frenchman of 40 years of age, who had previously fought through four campaigns, won medals in each, and a pension of £30 a year, in August, 1914, rejoined the colours; his regiment being only a Territorial he promptly deserted, went to the front, and enlisted in the Foreign Legion, which ever revels in the hottest fighting, thus he fought through the fiercest battles of the war and won his sergeant’s stripes before being found out and court-martialled. He was, of course, gloriously acquitted, and that in spite of his exceedingly tart remarks to the Court on the folly of having kept him for forty days out of the firing line.

Surely a good many British Christians would do well similarly to desert their stay-at-home Territorial Regiments and enlist in the Foreign Legion of Christ.

Does nobody desire to be thus court-martialled and gloriously acquitted before the Throne of God amid the plaudits of Heaven and earth because of reckless, lavish, prodigal “Valour for Christ.”

One such life, be its owner never so humble, achieves more for the Kingdom and Glory of Christ, for the edification of the Church of God and the regeneration of the world than oceans of words from millions of the finest preachers and pillars of the Churches of Christendom.

—C. T. Studd

THRONE LIFE

We call the things that be not as though they were. When Joshua said, “Prepare you victuals; for within three days ye shall pass over this Jordan,” he saw the river crossed and the people already on the other side. When he said before Jericho, “Shout; for the Lord hath given you the city,” he saw the walls already down. When the Lord Jesus said of Jairus’s daughter, already dead, “She is not dead, but sleepeth,” He saw her alive. When he gave thanks for five loaves for five thousand people, He saw not five, but five thousand loaves! Faith sees and declares what it sees.

If you ask when we can have boldness to exercise such authority, we answer, Always at the point of our need. “What things soever ye desire, when ye pray, believe that ye receive them (received them on the spot), and ye shall have them.” Boldness is the requirement, a very common exhortation in the Scriptures. If we are walking in the will of God, so far as we know, then our needs are His will, in the sense that they are there to stimulate us to faith, and give Him the chance of revealing His glory.

Speaking the word of faith is the crux. As we have already said, it is the mid-point of the trinity of faith—thought, word and deed. It must not be confused with the prayer of petition. It is “the prayer of faith.” It asks in all humility, but it goes on to believe and receive and praise and declare, in all boldness. It makes its supplication “with thanksgiving.” It does not just say, “I ask for this,” or “I believe for this,” or “I look to You for this.” It affirms, “I have this in Christ.” And each time it comes into His presence, it reaffirms what it sees in the invisible.

It is followed by action—the works of faith. But works of faith are quite different from works of unbelief. They proceed from an invisible certainty. They are themselves part of the answer. As we do things in the spirit of faith, our attitude, words and actions are different and produce different reactions in those with whom we deal. Very many examples could be given of the way an attitude of faith opens hearts and changes a refusal into an acceptance. Above all, in dealing with souls. The appeal, whether public or personal, which has the authority of faith behind it, has the seal of the believing Spirit upon it, and gives Him the chance to work.

—from *The Liberating Secret*

Tape Talk

by Janie Prewitt

TAPE REVIEW:

The Meaning of Life by Norman Grubb

I was struck when I listened to this 6-tape series as to what a valuable treasure we have. I realized as Norman taught and shared what is true to him that what we have in these tapes is an audio collection of what is found in so many of his writings and books! This series is an expansive and detailed guide through the truths and principles laid out in *Who Am I?*, *Yes I Am*, *The Law of Faith*, *God Unlimited*, *It's As Simple as This* and many more.

True to its title, this series lays out (as Norman does so clearly in his books) what he believes is the meaning of life. Who are we? Why do we live life? How do we live life? Those of you who have read Norman's works may have experienced as I have that every word, every line, every page is a constant outpouring of truth, life and hope. The same is true of this tape set.

Norman begins by sharing his inner search for years for a more total understanding and experience of God and of himself and of the ways of God. Norman talks as he writes in *It's as Simple as This*, of Psalm 103 and that it is one thing to know of God's acts and it is another thing to participate in His ways.

As Norman promises in *Who Am*

I? he gives in these tapes a "foolproof workable key to daily living." He says that since all we have is ourselves, then "we had better know how we are and how we function." Norman shares his own personal revelation that God is the One Person in the Universe and his own understanding of our personhood and of spirit reality. As *Who Am I?* and *Yes I Am* so clearly convey, Norman shares on tape his integral knowledge of vesselhood and of the simple truth of our union relationship with God the Father, the Son and the Holy Spirit. He develops this message with Biblical teaching, personal testimony and delightful humor.

Norman speaks again, as he does in *The Key to Everything*, of his realization that God is Love and that Love is a Person. God does not give us love, but rather He, as our indwelling operator, is the other-lover through us. We are vessels and our basic function is receptivity. Once we believe in and live from the truth of "Another living His life in me," then we do know the Key to Everything!

We find in these tapes, as in *The Law of Faith*, Norman's enlightening words about spirit reality. Norman states that spirit reality or Christ reality is where we need to put our faith. We so readily put our faith in the visible, but true saving faith is that which rests in perfect peace in the invisible Christ reality. Norman's

own testimony is one of a spiritually mature faith life. He writes about the "technique of faith" in *Touching the Invisible*. It is of supreme importance how we believe about our situations that God places us in and whether we put our faith in the Christ view of the "invisible, spiritual and eternal," or if we believe Satan's view of the "visible, tangible and temporal."

It is impossible to touch on all that Norman speaks about on these six tapes. I could go on and on citing more parallels in this tape series to the concepts, principles and truths found in all of Norman's writings. These truths pertain to and offer life-changing gifts to all of us who will heed them, regardless of where we are in life. I hope that you will listen to these tapes yourself. I know that you will also be blessed by the transforming truth that Norman has to give to all of us.

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.

Temptation and Its Beneficial Effects

by Norman Grubb

Nowhere is the true significance of temptation more clearly seen than in the historic forty days on the mount of temptation. There “see the Christ stand” we might say with Browning. We watch that tremendous scene, the last Adam, the Word made flesh, come to fight and win the battle that the first Adam lost. We see Him with His human instincts, passions and powers, true Man in spirit, soul and body. We watch the battle raging over forty days, the last word that can be spoken on the subject of temptation and its proper meaning and value. We see this Man complete in manhood’s powers, forty days “tempted of the devil.”

Temptation had started before then, of course. We catch a previous glimpse of it, when by a subtle solicitation through the channel of His enlarged and illumined spirit, the young lad of twelve might have been led away by the devil in disguise to follow the trail of false favour in place of filial obedience to His parents. But now He was a Man in the fullness of His power, and the only Man in history to whom those tremendous words had been or could be spoken, but a few hours before: “Thou art My Beloved Son, in whom I am well pleased.”

Consciously anointed by the Holy Ghost, knowing in Himself that the Spirit of the Lord was upon Him to fulfil the greatest commission ever given

to man; to be the world’s Saviour, to be the Man of Destiny whose Name had been on the inspired lips of sage and prophet since the world began, the longed-for Messiah, there was still one thing needful, a final, irrecoverable choice of free will, a voluntary self-dedication of every power of spirit, soul and body to this one end. And for that the devil was necessary!

As light cannot be seen to shine except in contrast to darkness, nor heat felt to warm except in contrast to cold, so man cannot know his nature fixed Godward except by his refusal to fix it devilward. So Jesus met Satan on that mount. His body had natural instincts. Only through a right use of these instincts could He be preserved fit for its exacting ministry: He must eat, drink, sleep. In the fierceness of the conflict and the choice to be made, He had not eaten food for forty days. He was hungry; and then the suggestion stabbed home to Him: “Your new powers over nature. Use them. Make bread.” In a moment the battle was joined. Was His body to be master or servant? Was He to move at its dictates, or was it to move at the dictates of the Spirit who controlled Him? The word was spoken. Not a powerless negative, a mere “No” which leaves the nagging temptation unrelieved; but a triumphant positive that swallows up the negative: “Man lives by every Word of God.”

That temptation was the highway, the only highway to bodily victory. It “drove” the Saviour to a choice: that Spirit should control body, not body Spirit. It was settled. Henceforth His body was an instrument for God’s glory: His appetites were the natural means by which it could be kept in working order.

Soul greater than body, as spirit than soul. In the soul repose all the vast powers of the personality—to think, to will, to feel. All the mighty achievements of man, in art, in science, in literature, in action, flow from the soul. The genius, the leader, the inventor, the discoverer, have all great souls. And none so great as the human Jesus. Satan knew this; for to only one Man has he offered complete world dominion and promised Him the attainment of His objective, showed Him “all the kingdoms of the world in a moment of time”; said to Him “all these will I give Thee.” The condition? That He commit Himself into the hands of “the prince of this world” (as He later calls Satan), absorb the spirit that is in the world, and act according to “the wisdom of this world”; for what we worship we assimilate and incarnate. In other words, all the powers of that greatest of human personalities, mental, emotional, volitional, would become the vehicle of world dictatorship, based on the age-old methods of conquest and com-

pulsion, the only technique of government known to man and the spirit that works in man. The alternative? The worship and service of God; and that meant the subordination of these same soul-powers to the ways of His Spirit, to the carrying out of an alternative technique of ultimate world dominion which was in the wildest sense improbable and fantastic, and as totally removed from the way of the natural man as light from darkness. Truth, love, self-giving, meekness, faith, expressed through the concentrated soul-forces of a personality totally given to them, without weapon, without possession, without name, without friend at court, involving even the ignominious death of this "self-styled" king, were to establish a kingdom that would swallow up all other kingdoms and crown Him King of all other kings and Lord of all other lords. What a drama was enacted on that high mountain, worthy of the pen of the greatest of poets. History was in the balance, and that temptation of the human soul was the material from which the plan of the ages took its shape, in which the foundation of the kingdom of God was laid. It was the choice that fixed a destiny; not just His own, but of a multitude which no man can number, of a kingdom that shall never be destroyed.

Yet spirit is deeper than soul. It is the inner ego. It is the essence of a man. It is that which expresses itself through body and soul. It is the "I" which talks about myself. God is a Spirit, and the Father of spirits. It is the spirits of just men made perfect who dwell with Him. It is the centre of my being where God walks and talks with me; His Spirit bearing witness with my spirit, joined unto the Lord, one spirit. And if

body and soul must be fixed in God through the stabilizing processes of temptation, so almost must the spirit. Body and soul may be in God's service, yet even in fulfilling His will in our innermost spirit we may still seek to be in the centre of the picture; glory must come to us; people must be drawn to us; our honour and dignity must be upheld; and the impress of the servant, more than of his Lord who sent him, is left on the service rendered. So Satan sought to reach the spirit of the Saviour, when he could not touch body or soul. Let them flock around Him as the miracle worker, as He descends through the air upheld by supernatural power. Let them all see who He is: the Son of God with power. The masses will be at His feet. The ear of the nation will be open to Him. They will be as clay in His hands, to be moulded to His pattern. The alternative? To give Himself to show forth Another as life's final meaning; to point to Another; so that from thought and word and action stands forth the outline, not of the visible Jesus, but of the invisible Father. "He that hath seen Me hath seen the Father"; "I have manifested Thy Name unto the men Thou gavest Me...I have given them the words Thou gavest Me ...and they have known surely that I came out from Thee, and they believe that Thou didst send Me." To worship any flesh, even the flesh of Jesus, is idolatry. To revere the human Jesus as provider of bread and healer of sicknesses would save no souls, found no new kingdom of the Spirit. To do this, in His flesh, His words, His works, they must see not a man, but God the Spirit, the Word made flesh. And so, on the one hand, He even tried to distract attention from Himself as a miracle

worker; on the other, when at last acknowledged by Peter as Son of the Living God, the triumphant cry burst from Him: "Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven"; adding, as He foresaw through the centuries the world-wide Church which was to be founded on that same principle of inner revelation: "And I say also unto thee, thou art Peter, and upon this rock (a man who has by revelation concerning Christ penetrated through flesh to Spirit) will I build My Church: and the gates of hell shall not prevail against it."

Thus, on the pinnacle of the temple, that final battle of the spirit was fought and won. Satan's weapon of temptation was turned to his own confusion and made the means of confirming the Son as the Servant of the Father. The high road to man's salvation was now opened. The body was not for self-indulgence, nor the soul for self-aggrandizement, nor the spirit for self-exaltation; but the whole Man, Christ Jesus, driven by the Spirit to face Satan's plausible alternatives, by virtue of the very conflict and the choices entailed, came out of that forty days confirmed in His own consciousness and declared before heaven and hell, in spirit, soul and body, to be the Son of God with power, His Father's willing Servant and the world's Saviour. Only once more had such a battle to be fought; shorter, sharper, even fiercer, in three hours of bloody sweat; this time to gather strength by conflict and conquest to be the offering for the sin of the world.

—from *The Law of Faith*

Reminiscences of Rees Howells

The War Years, 1939–1945

by Doris Ruscoe

From 1936 the college began to focus prayer on the international situation that was rapidly developing as Hitler tightened his grip on Germany, made an alliance with Mussolini in 1937 and in 1938 occupied Austria.

One of the most remarkable guidances of those pre-war years was the connection between the college and Ethiopia. Italy had long coveted Ethiopia and in October 1935 Mussolini ordered the invasion of the country. For various reasons no European country offered aid, and the League of Nations was too weak to intervene in an effectual way. Ethiopia fell to the Italians and the Emperor, Haile Selassie, became a fugitive in England. To Rees Howells this was a threat to the evangelisation of Ethiopia and much prayer was concentrated on the situation. Meanwhile Asrate Kassa, son of the great Ras Kassa, and a young man destined to play a great part in the government of his country, came as a boarder to the Bible College School, through Alfred Buxton of the Bible Churchman's Missionary Society. The Emperor visited the college and the school, and his private chaplain and his son-in-law, Abye Abebe, husband of the Princess Tshai who was doing nursing training in a London hospital, came as students to the Bible College.

Despite the apparent failure of the prayer for Ethiopia, Rees Howells assured the Emperor that the day would come when he would be restored to his country and to his throne. The Emperor came at times to

the college meetings, a small but impressive figure with dark, penetrating eyes. In the summer of 1939 he and his party were camping with some of the students and schoolboys on the estate of Penllergaer, and when the European war broke out it was from there that he returned to London and then to his country and eventually to

Hitler boasted that he would set up a Nazi regime throughout the world which would last for a thousand years, a direct challenge to the Millennial Reign of Christ. Rees Howells took this public 'death' with perfect acceptance as from God and threw himself into the battle against the dictators, the conflict in the heavenlies, and we followed him with complete confidence in the final victory. There were to be days of darkness, oppression and burden in the spirit, but also days when we were caught up into those heavenly places of which the apostle Paul speaks, days of heaven upon earth.

his throne. When he re-entered his capital city, Addis Ababa, he sent a cable to Rees Howells who replied, expressing his joy and promise of prayer for future peace. From that time they always exchanged greetings on the anniversary of the day when Haile Selassie re-entered Addis Ababa. One of the college doctors, Dr Margaret FitzHerbert was later decorated by the

Emperor for her services to the women of Ethiopia. She became a consultant gynaecologist in the Princess Tshai Hospital in Addis Ababa and later worked in a leprosy hospital under the Sudan United Missionary society.

Some years later, in 1948, three cousins of the Kassa family, nephews of Asrate Kassa, now in high office in Ethiopia, came as boarders to the Bible College School. One of them, Hailou Desta Kassa, became an outstanding Christian leader in the school, and later a member of the Emperor's cabinet. A great Christian gentleman and statesman, he was looking forward to great things for his country, but he, along with two of his cousins, also Asrate Kassa and Abye Abebe, were all murdered by the revolutionary government in 1975 when every member of the Emperor's government was executed in one night.

Also in the pre-war years occurred a development which was to occupy a large share of the college prayers, and to lead to another great intercession. In 1938, Hitler began to persecute the Jews on an unprecedented scale and there were many Jewish orphans whose parents had been taken away to a then unknown fate. The love of the Holy Spirit in him for the orphans of the Welsh village, was now manifested through Rees Howells for these children. Efforts were made to rescue some from the Continent. Some were adopted into the college family, others came into the home and school for the children of missionaries. Early in

January 1939 Rees Howells called a special day of prayer for the Jewish people and this was to prove the beginning of the intercession which was to continue right through the war and beyond, until the day when Israel became a nation in 1948.

New light was given on the prophecies of Isaiah, Jeremiah, Ezekiel and others, as frequently in the meetings he read the great prophecies of the future restoration and greatness of Israel, and prayer was never relaxed for their fulfilment.

The first great war crisis occurred in September 1939, through the Nazi threat to Czechoslovakia. To Rees Howells war was the major threat to the vision of reaching every creature with the Gospel in this generation. Historians have continued to debate the wisdom, even the morality, of the Munich Agreement, when the British Prime Minister, Neville Chamberlain, returned to London from his interview with Hitler, with his 'scrap of paper' and his declaration of 'peace in our time.' We prayed right through this crisis, and before the Prime Minister returned we had the assurance that war had been averted for the time being.

Never was the Holy Spirit more manifest in the college than in the month of August 1939. Over and over again we were taken 'beyond the veil' in the meetings, and over and over again we were lost in a spirit of praise, and worship. Rees Howells was confident that there would be no war and believed this right up to the fatal day of September 3 when war was declared because of the Nazi attack on Poland. He was always like a lion in a test, but as he went back to the Lord day after day seeking an explanation, the conviction grew within him that God had a purpose in the war, that without it the three great dictators, Hitler, Mussolini and Stalin would override the world. During the next months of what came

to be known as 'the phoney war' because there was little action of vital importance on either side, he produced a small book, *God Challenges the Dictators*. From the beginning he pronounced 'the doom of the dictators,' committing himself to this in an absolute and final way. However dark the situation might be he never swerved from this commitment and held on to it throughout the years of war. Assured that the war could not last long he predicted its end by the following Whitsuntide, May 1940, the very time when Hitler's Panzer regiments broke through the Allied lines and began to roll over Europe. The

As each crisis in the war developed, the Holy Spirit guided our prayers and each time we knew that victory had been gained in the spirit before news came over the radio or in the newspapers of victory on the field of battle. Apart from the Holy Spirit, how did we know each time beforehand when and where victory would come, or where particularly to direct prayer upon specific situations?

European war had begun in earnest.

On Whit Monday crowds flocked to the college meetings held in the open air, many curious, most disbelieving. Was it failure? To the press, to the crowds, there could be no other conclusion, but as Rees Howells went back to the Lord, he began to understand. The great principle of Intercession is life out of death; the corn of wheat must die before the new life can spring forth from the ground. Rees Howells saw the glory that would have come to himself and the college if the prediction had come to pass. He said, 'The glory and the credit for victory in this war must come to the Holy Spirit and not to man. God has declared war on the devil and it is God

who will give the victory.'

Hitler boasted that he would set up a Nazi regime throughout the world which would last for a thousand years, a direct challenge to the Millennial Reign of Christ. Rees Howells took this public 'death' with perfect acceptance as from God and threw himself into the battle against the dictators, the conflict in the heavenlies, and we followed him with complete confidence in the final victory. There were to be days of darkness, oppression and burden in the spirit, but also days when we were caught up into those heavenly places of which the apostle Paul speaks, days of heaven upon earth. From the human standpoint it is clear that an early and abrupt end to the war would have left the dictators, their governments and their armies still strong and powerful, still a threat to the world. To us it seemed that we were baptised into the conflict in a new way. Rees Howells never defended the prediction of 1940. He was not new to this kind of 'death' and knew that in the end there would be a resurrection. He reiterated 'the doom of the Nazis' and of the dictators and carried on the struggle of faith with ever deeper conviction. The crowds were no longer interested in the college and for the next few years we were literally shut in with God.

Day by day Rees Howells wrestled with the Word of God, especially the positions of faith of the men of the Old Testament, believing that God is the same today and that the Holy Spirit could be equal to these positions today. We saw the setbacks that Moses experienced in Egypt as the enemy through Pharaoh and the magicians defied him. But Moses knew that God had one final weapon that would bring about the deliverance of the people from Egypt—deliverance through the death of the firstborn. In the days of Hezekiah God allowed the enemy to take all the fenced cities of

Judah and to come right up to the walls of Jerusalem itself before he spoke the word of deliverance through the prophet Isaiah, that God himself would defend the city for his own sake. The strange plot of Judges 20 demonstrated the mystery of God's ways in some situations. Twice the men of Judah asked counsel of God and went up against Benjamin, only to be driven back each time with great slaughter. But after a national day of prayer and fasting the word of assurance was given and victory came on the third attempt. So throughout those years, in a real war situation, the Word of God came alive to us in a new way and daily the Holy Spirit sustained us as we fought on, knowing that the real battle was in the heavenlies, and over and over again seeing the outcome of a spiritual victory demonstrated later in the actual fighting.

For some time the evening meeting had been extended from 6 p.m. until 9 p.m. but when the war began in earnest there were two meetings every night, from 7 p.m. until 9 p.m. and from 10 p.m. until midnight and usually long after. Most of the meetings were in the Conference Hall but the last meeting was always in what was known as the Blue Room. How sacred this room was to become to us as night after night the Holy Spirit gave light on the Word and lifted us up above the burdens of the day. As Rees Howells said, why should we be freer in our part of the conflict than those who were engaged in the fighting on land, sea and in the air? Because of conscription for military service, it became no longer possible for the college to function in the normal way, and lectures were suspended until after the war. Over and over again the

Holy Spirit broke through in the meetings with new revelations of divine grace and renewed assurance of final victory. At such times we sang and sang, hymns of praise and worship, sometimes even national songs, especially in the late meeting in the Blue Room. There were soldiers in a camp in a field nearby and we used to wonder sometimes what they thought of us when they heard the singing.

As each crisis in the war developed, the Holy Spirit guided our

One night will always remain in my memory. When the sirens sounded the warning of the approach of enemy planes, it was my custom to fall on my knees and pray for the children. Their missionary parents were far away, unable to return home. In one bedroom were several small girls, aged between five and eight years, and that night, as I prayed, the Holy Spirit showed me that room full of the presence of God and I saw those little ones literally sleeping in God.

prayers and each time we knew that victory had been gained in the spirit before news came over the radio or in the newspapers of victory on the field of battle. Apart from the Holy Spirit, how did we know each time beforehand when and where victory would come, or where particularly to direct prayer upon specific situations? The year 1940 saw a desperate situation. As European country after country fell to the enemy so the spiritual darkness seemed to go deeper and deeper. So great was the burden that there were times when Rees Howells could only

wrestle alone with God in his room, while members of the staff carried on with the meetings. Some of the events of those years are written on our hearts. Who among us could forget the prayers for the British army cut off at Dunkirk and whose escape seemed impossible? The prayer of Tommy Howells in one meeting was like the agonised prayer of Mordecai in the time of Queen Esther. That cry surely reached the throne. A solemn group of us gathered round the radio one night and heard of the fall of France, the treachery of Mussolini and the courageous challenge made by our own King George VI. How we praised God for a king and queen who were dedicated Christians and who could lead the nation in prayer. Several times national days of prayer were called for in those critical years when civilisation itself seemed to be threatened, and Britain stood alone.

There were also times of tremendous victory. During the Battle of Britain, in the autumn of 1940, when Britain stood alone against the enemy and our airmen were fighting desperately to withstand the enemy attacks, especially on London, Rees Howells said, 'Christian England will never be invaded.' The enemy offensive, intended as a preliminary to invasion, came to a climax on September 15, a day we remember again for the assurance of victory. The attack failed and the invasion did not take place.

One of the outstanding guidances of the war occurred in 1941. There was a night when Rees Howells announced that the Lord had told him that Hitler's forces were to be turned south towards the Mediterranean area and also that he was preparing to attack Russia. No such eventuality was indicated in any

way at the time, but several weeks later, the telephone rang in the school on a Sunday morning, and I heard the voice of Rees Howells from the college. 'Have you heard the news this morning? Hitler has attacked Russia.' The war on the Russian Front was watched closely and prayer concentrated as the Lord directed. I still have a newspaper cutting of December 22, 1941. 'Moscow was ready to fight to the last. Mystery of Nazi failure. It is still too early to say how Moscow was saved from capture in the middle of October and again in the encircling movement that followed. It was a miracle.' A miracle indeed, but after intensive prayer the Lord had given us beforehand the assurance that Moscow would not fall. It seemed that the Holy Spirit was always ahead of the enemy. Outstanding again was the victory at Stalingrad, a city that the enemy had actually entered, and fierce fighting was going on in the streets. As we prayed it seemed that the Holy Spirit took us right into the city and drove the enemy out himself. It was the first time they had lost a city into which their troops had actually entered.

Why should there be so much prayer for the city of Stalingrad? The war had spread to North Africa and the Holy Spirit made it clear to Rees Howells that Palestine itself, the Holy Land, was in danger, threatened by a pincer movement from two directions. If Rommel took Cairo and then the German forces swept south through Russia, the fate of the Holy Land would be sealed and there would be no prospect of a national home for the Jewish people when the war was over. So the enemy was held back in Russia. When the war came to a head in North

Africa, and the vital battle of El Alamein was taking place, we were on our knees all day and it was in the afternoon meeting that the Lord assured us of victory, a victory confirmed later as we heard of the success of the Allied forces under Montgomery.

One aspect of the war concerned us in a more personal way. Swansea, in South Wales, is a big industrial centre, with factories then supplying important war materials, and it has a large oil refinery on its outskirts. It is also a port with large docks, and when the seas of Eastern Europe were closed to British

There is no doubt that these were the years when the ministry of Rees Howells reached its greatest heights, but his health had been seriously impaired by the strain and burden of the war. Over and over again the Spirit revived him and gave him the strength so that in every crisis he was 'on the bridge' directing the battle and never letting go until the final victory.

shipping, because the enemy controlled the seaways of Norway, Denmark, Holland, Belgium and France, from 1940 onwards, the Western Approaches were of vital importance for essential supplies of food and materials. After the fall of France in June 1940, Britain stood alone until the entry of the United States of America into the war at the end of 1941. For months all our industrial cities and ports were heavily bombed and Swansea did not escape. When the air raids began, Rees Howells was in a dilemma. All the property was the Lord's and each building was a monument to his faithfulness in answer to prayer. Could we

ask him then to protect us as he had his people in times past? Should we use air raid shelters? Rees Howells would never take unnecessary risks and always sought a word from the Lord in uncertainty. We can never forget the evening meeting when the Lord spoke clearly through Exodus 12:13, 'and when I see the blood I will pass over you.' From that night we had the absolute assurance that no harm would come to any of the buildings and that we ourselves were safe under that precious blood, so much more precious than the blood of the Passover sacrifice.

It was an eerie feeling sometimes to hear the whirr of enemy planes directly above us and the sound of exploding bombs. Sometimes we would look out of upstairs windows and see in the distance the fires lighting up the dock area, a constant centre of attack, or watch the fires in buildings nearer at hand in the city. But from that night none of us went into shelters except for the children in the day school, in accordance with government regulations, which insisted upon adequate shelters for certain buildings, especially schools. Civilians were not allowed out on the streets during an air raid apart from the wardens whose duty it was to watch the streets and look for casualties. The school had many day pupils as well as the missionary boarders, and although the heaviest raids were usually at night, they did occur in daylight hours, especially in the earlier days of the war. It became commonplace for lessons to be disrupted and sometimes they had to be continued in the shelters provided.

Most of our missionary boarders had to remain with us throughout the war. They could not return to their par-

ents during the school vacation, nor could their parents visit them. Travel was unsafe even in this country and submarine warfare made sea voyages dangerous. But the Lord provided wonderfully for those children, not least during the times of strict food rationing. On special occasions particularly at Christmas, delicacies which most people did not see until after the war, appeared from nowhere.

At night during the raids some of our older boarders held prayer meetings in their dormitories for their friends in the city. One of the day girls used to read Psalm 91 to her family as they spent the night in their shelter. Many of our day pupils, as well as the boarders, had been greatly blessed in the later weeks of 1940, as the Holy Spirit brought revival blessing to the school. It was a wonderful preparation for the testing times that followed, when the heavy raids occurred.

One night will always remain in my memory. When the sirens sounded the warning of the approach of enemy planes, it was my custom to fall on my knees and pray for the children. Their missionary parents were far away, unable to return home. In one bedroom were several small girls, aged between five and eight years, and that night, as I prayed, the Holy Spirit showed me that room full of the presence of God and I saw those little ones literally sleeping in God. From that night the school building, Glynderwen, was always to me the safest place in Swansea. Some of these young children slept through even the heaviest raids, although there was a very noisy anti-aircraft gun-emplacment a few yards down the road. One morning, a little girl said to the School Matron, 'It was very windy

last night, wasn't it, matron?' Actually Swansea experienced one of the exceptionally heavy raids, three attacks, directed against all the major ports, and it was an awesome sight to watch the flares lighting up the sky, to see the fires from the heavy bombs and the rain of incendiaries upon the city, making one think of Sodom and Gomorrah. The centre of the city was completely wrecked and had to be rebuilt in later years. There was also heavy loss of life. Yet not a bomb was dropped on college or school property although they fell on the area immediately surrounding us. The container of a burnt-out flare was the only relic of many a raid.

So prayer continued throughout the war years. Early in 1944 it was known generally that the Second Front was being prepared by the Allies and that an invasion of France was imminent. Rees Howells was troubled. He took nothing for granted in a crisis and in his mind were the difficulties at Dunkirk in 1940 and the more recent commando raid at Dieppe which had failed, with great loss of life. He went back to the Lord and the word came, 'This will not be like Dunkirk, Tobruk or Singapore. I am going before the forces.' Could we believe that the Lord would give victory where formerly there had been defeat? Once again the Holy Spirit gave the assurance of victory and on the night of the Allied invasion, the thousands of ships and troops got across the Channel almost unobserved. Rees Howells always looked back on this night as another instance of divine aid. Truly, God had gone on before and there could be no failure. One newspaper reported that it was the only night that enemy sub-

marines did not patrol the Channel. There were desperate days while the Second Front was being established in Normandy, and hard fighting in the ensuing weeks and months, but the Lord had said there would be no setbacks this time and we followed the conflict in prayer day by day until the final victory.

Rees Howells had maintained throughout that there would be a divine intervention in this war because God himself was engaged in it. Whatever form this might take, God's ways are not always our ways not are his thoughts always our thoughts as Isaiah says. Rees Howells said, 'It has been a divine intervention all along but people have not seen it.' Kings, great leaders, statesmen and generals, united with people throughout the world to give thanks to God for the deliverance. We can always say, as we look back on those years, that we saw the hand of God at work in crisis after crisis, that he guided and directed our prayers and gave us the assurance of victory. Hitler and Mussolini did not survive the war and although Stalin continued in power for a few years his death in 1953 was followed by Krushev's denunciation of the Stalin cult.

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After the war, when the college reopened to students and normal life con-

A Look at a Book

by Christina Duncan

BOOK REVIEW:

The Intercession of Rees Howells by Doris M. Ruscoe

This book is a great book. It is a short book, with a foreword written by Norman Grubb and a preface from Rees Howells' son, Samuel. It was written to fulfil a long-standing desire to present the teaching of Rees on the subject of intercession to the Christian world and to answer the frequently asked question "Can you tell me more of what Rees Howells meant by Intercession?" posed by many people, to Norman.

In my view, it does this clearly and succinctly in only 125 pages contained within 9 chapters.

Doris Ruscoe was the headmistress of the school for missionaries' children at the Bible College in Wales, which was founded and run by Rees Howells. On behalf of the many staff and students who attended the college during the 1930's and 1940's Miss Ruscoe agreed to write this account of the intercession of Rees Howells during the second world war.

Miss Ruscoe begins with general reminiscences of Rees. These range from how on the first occasion she heard him speak, she knew he was a man who really knew God in a personal way and was one who trusted Him implicitly, through to how he introduced the college "...in a practical way to the principles of intercession," and on to trusting the Holy Spirit to lead

them into a total commitment to the heavenly warfare that was raging while "...Hitler sent his troops into the Rhineland."

During the war years of 1939-1945, Rees saw the various advances of Nazi Germany as a major threat to an earlier vision God had given him "...of reaching every creature with the Gospel in his generation;" therefore, he was led to take various intercessory stands—from challenging the dictators, to his special burden for the Jewish people and their return home to Palestine. An early public stand of faith appeared to end in failure, but Rees, knew the "...great principle of intercession"—that life comes out of death. Therefore, his public 'death' meant that victory was assured and there would be a resurrection, "...except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

The longest section of the book is taken from the notes from the daily meetings at the college. These are Rees's teachings on particular scriptures and their application in daily life. He begins with the new birth, going into detail on the Life we receive when we are born again and how "...if we withhold just one acre of our life from the Holy Spirit, the devil will not find just one way of getting to it but many." He goes on to lay down the basic principles of intercession, the most fundamental of all being that "...intercession is based on the victory

of the Lord Jesus Christ in his atoning death and resurrection," and that "...it is the Holy Spirit who leads the intercessor and demonstrates through him the victory of Christ." He then discusses the detail of his various intercessions when he was living in his Welsh village and their outcome before finishing with a study of the great intercessors of the Bible, Moses, Daniel, Queen Esther, Ezekiel, Hosea, Isaiah and the Apostle Paul.

I have loved reading this book. As we all do, I have experienced difficulty with unbelieving loved ones who have opposed me in my walk with God and live with the pain and distress that causes. It has been a blessing and encouragement to me to be reminded that in these situations, we are fighting the principalities and powers, and rulers of the darkness of this world (Eph 6:12). When we know that we have done everything humanly possible in a situation but to no avail, we can also know that through intercession, there is a sure way to make a difference. A prayer may be answered, but an intercession must be.

There is much valuable information to be gained from this book to give us a better understanding of having an intimate relationship with God and the intercessory life. I wholeheartedly recommend it.

This letter tackles the question of what it means to “see God only,” what it doesn’t mean, and the necessity of fully dealing with sin through confession and repentance.

Living

Dear Sherry,

Since talking with you on the phone several days ago, I have been thinking: “Why is it that so many folk go with what I would call the ‘all God’ approach to living life?” They get the idea from Norman, I know, but they run with it as if it were the ONLY thing he said, when in fact he said many counter-balancing things that put this truth in its right place. For the fact is, if “seeing God in everything” is NOT kept in its rightful place, it becomes the very tool of the devil and works against us and those we care for.

Lately I was reading in Norman’s *Law of Faith* and came across a place where he makes this point. It is in the chapter “False Faith.” I wish you would read the whole chapter. I’ll quote a few sentences, though. He starts out the chapter saying, “Like anything else, such truths concerning finding God’s will can be abused.”

A few paragraphs later he writes concerning misused faith: “They are an example of the pitfalls which yawn before those who do not open their minds to every aspect of the truth revealed in God’s Word. They select with delight that phase of truth that specially appeals to them and run upon it as hidden treasure. They explore and develop it until they seem to see it alone on every page of Scripture, to the exclusion of anything which seems to give an opposite point of view; and what could have been a healthy re-emphasis to the Church of Christ of some truth which has been neglected is transmuted instead into deadly error.”

Still later he says: “...the explanation is given that man is in ignorance of his true self.... It is ignorance not wickedness. It is just a misuse of good, not an enmity against a personal God. It is merely negation, nothing; not the power of darkness derived from a kingdom and king of darkness....” (Norman is saying here, of course, that it IS wickedness and IS enmity against a personal God.)

Norman ends the chapter by saying: “But all this,

although it has some very helpful lessons to teach us of the reality of our oneness with God (only through Christ) and the privilege and powers of this relationship, has so completely ignored the other side of truth that the whole teaching has become a seductive error; its source, as a consequence, is found to be in the subtlety and wisdom of the serpent instead of in the grace and power of God. ‘The high and holy One who inhabiteth eternity’ practically disappears. The disobedience of man, the existence of the devil, man’s responsibility before God, God’s wrath and judgment, the reality of hell as well as heaven [etc.]; all these cease to be truths through the neglect and denial of the one great basic truth of the transcendence of God...Satan himself [is thus] transformed into an angel of light.”

Norman is certainly saying here is that sin is REAL, it DOES need to be dealt with, and one doesn’t get clear or forgiven WITHOUT dealing with it.

Whenever I think about the truth of God using evil for His good ends, I think of Genesis 50:20, where Joseph says to his brothers, “as for you, you meant evil against me, but God meant it for good” Yes, he beautifully forgave his brothers the wrong they did against him; but what he didn’t do is this. When the brothers first came to him seeking grain, he DIDN’T say to them, “I am Joseph, all is forgiven, I will give you the best of the land, go back and tell our father Jacob that he and all his family can come and live here.” He didn’t do that, because he knew that the only way his brothers could be truly forgiven was for them to acknowledge and confess their sin. And to do that they had to go through all the trials that he (really the Holy Spirit in him) engineered: his speaking harshly to them, accusing them of being spies; his imprisoning Simeon until they returned on a second trip with their youngest brother Benjamin (the only remaining son of Jacob’s beloved Rachel and apple of his eye); the cup found in Benjamin’s baggage as

continued on page 32

Letter

The following letter is a sister's attempt to reach her brother with the truth of who he is in Christ by sharing her personal testimony.

Dear Bill,

I am just sitting here this Wednesday morning in my favorite spot, a comfy couch at the coffee shop...thinking of you. I think about you often and have a strong desire for us to have a relationship. I'd like to start by telling you several things I have come to see about my life over the past few years, since I moved from New York.

I loved seeing you when I came up your way in March. I didn't want to let go of you that first time I saw you. I miss you and love you very much. But, the most heart-wrenching part of my situation here is having an answer to my life that I know is the answer to yours too—a personal relationship with your Savior. I can't make you want it and I can't make you see how entrusting your life to Christ is the best and most important decision you can make while you are on this planet. But, that doesn't mean I'm not going to desperately try to in this letter.

I have been so blessed to have people in my life here that were willing to tell me where my life was going down the tubes. This gave me an opportunity to evaluate my life, what I wanted, and where I was headed, and do something about it. My decision to compare myself to God's standards in the Bible, care that I was not measuring up, and take initiative to change (all with the guidance of my Spiritual family) has spared me from a life of miserable self-obsession.

I had been a slave to always trying to please myself and fill a void that I felt inside...only the void would never go away. I looked to boyfriends and would do anything not to lose them. Along with this, was an obsession with my weight, where I would sometimes weigh myself up to three times a day! I thought if I had a guy that it would make me better and happy, but I never really was. I thought if I was thin that I would be better and happy, but I was never thin enough. How miserable!

That life was all about me, and never about anyone else. But, the lesson I have learned...the void/hole I have is a God-sized hole, and the only thing that can fill it and bring true peace is Jesus Christ. For too long (even when I knew better), I tried to cram squares and triangles into a space that is the shape of a cross. Since I entrusted my life to Christ, He has filled my life in so many incredible ways.

Since I made this decision, I feel free and clean and at peace. Such a contrast to my life before, which felt dirty and was filled with lies and never giving a thought as to anything I could do to better someone else's life—only my own. And like I said, I have so much going on. I am in my first semester of graduate school—getting my masters in Business Administration. I have also been awarded a graduate assistantship, where I split 20 hours/week working for professors in both the economics and finance departments. It is providing me with loads of knowledge and experience, and hopefully with some in-roads, as I would someday love to teach in the undergraduate program here at ASU.

Other than that (which is way enough!), I have been enjoying life with my roommate, Cindy, our two cats. Cindy is a very special person in my life and we have been building a strong relationship of sisterly love through a Christ-centered care. I have grown so much, personally, from the level of accountability that she and I share.

I have been cheering on your man #18 in the Interstate car—and becoming ever less fond of Jeff Gordon! I absolutely loved going to my first race and can't wait to go to another—maybe next time, it will be with you.

Bill, do you still play your guitar? I hear certain songs on the radio that remind me of you, and how you played so beautifully for me at my high school graduation party. It was the last time I heard you play—that makes me sad.

I want the best for you and I care enough that I couldn't not say all this to you.

Anyway, you may have doubts, questions, concerns about what all I have said, and I am completely open to have dialog about any of it. I just want you to know that I am here. I am

continued on page 32

Wickedness in High Places

by Elliot Coatney

There is a spiritual battle raging in our culture today in our classrooms, civic institutions, and media, and at the center of it is a belief system known as naturalism. According to naturalism (sometimes called materialism or physicalism), all questions of natural history and human behavior—including such difficult questions as the origin of the universe, the origin of man, and man’s ultimate purpose—have natural and scientific explanations based strictly on matter, law, and chance that exclude anything supernatural, spiritual, or even intelligent. The history of life is essentially a chemical one of the chance formation of DNA-based genes which seek to survive by adaptive means according to the laws of natural selection.

These beliefs are not widely held among the general population, in the United States anyway, they are widely held among our top academics at our top universities. And even if this philosophy becomes diluted as it percolates through academia and our culture at large, it is still a terribly potent force. The top levels of academia guide national discussions, set the course for education at all levels, and train our intellectual, social, political, and business leaders. In this way, the beliefs of a few influence many and set our culture on a dangerous, godless course.

Author Phillip Johnson argues that understanding the effects of naturalism today requires an understanding of its intellectual roots which he argues originat-

ed with the work of four nineteenth-century intellectuals: German philosopher Friedrich Nietzsche, English biologist Charles Darwin, Austrian neurologist Sigmund Freud, and German economist and socialist Karl Marx. Nietzsche declared that God and accompanying notions of right and wrong are nothing but ideas man has made up and that man should therefore discard these “myths.” Charles Darwin’s theory of evolution provided the “scientific” foundation that atheists have used to explain the origin of mankind without the involvement of God. Sigmund Freud described human behavior in terms of psychological and innately chemical drives rather than functions of man’s free choice. Finally, Karl Marx describes human history in terms of man’s struggle for power and wealth rather than in terms of the conflict between good and evil, right and wrong and the story of man’s fall and redemption.

The collective effect of these arguments as they have been shaped over time can be considered roughly as follows: God is no more than an idea created by man. Man is merely a highly evolved animal that lives by natural instinct. Finally, the history of mankind and even the universe can be explained without God.

Sadly, the practice of much science today, including the social sciences, rests on these arguments. Science is no longer a place for free inquiry in the pursuit of whatever truths may exist. Instead, science has adopted a stiff framework in which theories must

either fit into the atheistic grand-scheme of naturalism or discarded. Physicist Steven Weinberg says it like this: “The only way that any sort of science can proceed is to assume that there is no divine intervention and to see how far one can get with that assumption.” Scientists operating with the naturalist framework are stretching and bending the body of science into a mould that is flawed from the start. As scripture plainly states, “The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction” (Proverbs 1:7).

In the first chapter of Romans, Paul describes the consequences of basing knowledge or wisdom on any foundation other than God Himself: “His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.” Naturalism is just another way man has devised to deny God as who He is—creator, judge, and redeemer.

Naturalism is not simply a rival belief system of strange theories, most of which we will never hear about. Naturalism threatens the most basic foundations of right and wrong. In denying God, it dissolves any true standard for judging man’s behavior. If God is just a myth, then man is ultimately accountable to nothing. The state of man

becomes as described in Deuteronomy 12:8 with “every man doing whatever is right in his own eyes.” The cultural landscape of today, from the celebrated depravity of Hollywood and popular music to the astounding rates of violent crime, broken homes, and broken marriages is so tragically familiar that we are desensitized to it.

Naturalism has also provided the beachhead for satanic forces to besiege the Christian roots of our nation, making Christianity a “legitimate” target for prejudice, discrimination, and injustice that is nothing less than persecution. Without a final judge of right and wrong, moral relativism is inevitable. And in the climate of moral relativism, it seems the only thing intolerable is true Christianity which rightly claims an exclusive hold on ultimate truth. A

new book by David Limbaugh entitled *Persecution: How Liberals are Waging War Against Christianity* paints a chilling picture, with one example after another of just how far the anti-Christian movement in the US has gone to promote non-Christian values in the media and in the public sector and to purge Christianity from our public schools, government, and other components of civil society.

In this environment, it is important for Christians to know the battlefield. Christ himself said, “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves” (Matt. 10:16). We should also keep in mind that rational, reasoned arguments do not supplant a personal testimony that shines forth God’s truth and love that

transcends all arguments. Our personal testimony is our strongest weapon and we must keep it sharp. Without it there is no hope, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph 6:12).

Interested in reading more on this topic? Consider:

The Wedge of Truth: Splitting the Foundations of Naturalism. Phillip E. Johnson. Intervarsity Press, 2000.

Reason in the Balance: The Case Against Naturalism in Science, Law & Education. Phillip E. Johnson. Intervarsity Press, 1995.

Persecution: How Liberals are Waging War Against Christianity. David Limbaugh. Regnery Publishing, 2003.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world his invisible attributes, His eternal power and divine nature, have been clearly seen, being understood from what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire towards one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful, and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

—Romans 1:18-32

Every Man is Tempted

by Norman Grubb

However rich our experience of Christ in salvation and sanctification may be, one fact remains patently the same for all: we live in a constant environment of temptation. No key can open the door to Christlike living which does not provide the answer to daily temptation.

One great New Testament letter—to the Hebrews—has that as its main theme: how to be tempted and go through. Temptation was the downfall of the first Adam, and the victory of the last Adam. Its purpose, as well as its profoundest analysis, is given us by James. It is the only road to perfection, “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” We must be tempted, because only by that means can we discover what is in us, and can we make our choices which finally fix our character and destiny.

If life is response to environment, and I live in two rival environments, those of flesh and Spirit, then each must keep appealing to me, keep drawing me, in every part of my being which still responds to its appeals. I must be tempted, and should be tempted, wherever I am still temptable. Only by this means can I learn and relearn the areas of my life in which I need an ever more complete deliverance, and can I be stimulated to refuse the evil and choose the good, and practise the way of faith by which alone that can be done.

It is plain that this life is probationary and progressive. It is from grace to grace, from faith to faith, from glory to glory: and temptation is the continual proof that God uses even Satan for these sanctifying purposes. God tempts no man, but from the beginning of time it has been by the devil’s temptations that He has proved us, humbled us, taught us of ourselves and Himself; that He stimulates us to seek for victory, and finally perfects us. Even His own Son suffered, being

tempted, and was only made perfect through “learning obedience by the things which He suffered.” Let us then brace ourselves to this unalterable fact. We shall be tempted at all points by all means to the last day of our pilgrimage on earth. These temptations are our great blessings in disguise. Woe betide us if we were to be without them; rather let us obey the command of *James and count them all joy*, whether they are the grosser temptations which assault us all through the desires of the flesh and the mind, or the trials that come through our daily circumstances and sphere of ministry.

Temptations are our battle grounds: no warfare, no victory. We see temptations from a new angle when we recognize in them ever fresh conquests for the Saviour over Satan, ever more glory to His name, ever new opportunities for exploits of faith and for testimony to others.

Temptation is enticement, and the channels by which temptation reaches us are always within ourselves. We may blame the thing that entices us. We would be wiser if we frankly recognized that temptation gets its grip through stimulated natural desires. Lusts, as James calls them: “every man is tempted, when he is drawn away of his own lust, and enticed.” As we become less susceptible to stimulation in various areas, so temptation in those areas will have less appeal to us. Instead, therefore, of blaming the stimuli to temptation about us, we should do well to seek and find an ever deeper integration in the Spirit, resulting in an ever greater occupation with God, and quicker rejection of the first stirrings of false desire. It is equally true, however, that the closer we draw to Him, the more deeply we find ourselves to be sinners in other areas in which we had not formerly recognized any sin, for we find sin to be anything, even one per cent short of His perfection, any coming “short of the glory of God.” So in that sense too we move from sin to sin, and, praise God, from cleansing to cleansing. But the

track is always leading upwards, to that glorious conformity to the image of His Son, and to the day when it will also be true of us as of God Himself, that we cannot be tempted with evil.

A closer examination of the mechanics of temptation, as given us by James (1:14, 15), emphasizes, as we have already said, that its power is in its incitement of our desires in some illicit direction. Temptation makes us want to do a thing. It "entices" us. It makes us like it, and that like soon turns to love, and we are gone, for life is governed by love. What we love we inevitably do, unless we get that love redirected to a worthier end. We lust because we like to lust. We are angry because we want to be angry. We hate because we think we have good reason to hate.

None of these appetites or faculties are wrong in themselves. They were all in Adam, and all in Jesus, who "was tempted in all points like as we are." To be tempted does not affect the purity of our hearts or the reality of our relationship of union with Christ. Being wholly alive in spirit, soul and body, we are wholly susceptible to all forms of appeal: and the world sees to it that they are plentiful and blatant.

Temptation is not yet sin. "Every man is tempted when he is drawn away of his own lust and enticed." Young Christians must recognize the fact that the tempter is also the father of lies, and with all the various forms of temptation will constantly whisper the lie that because this or that continually pulls at us, we are therefore slaves to it, or that we are not truly delivered, and that our testimony to sanctification is a farce, and our claim to purity of heart a deceit.

As we have already said, we must learn a clear and constant differentiation between the inner centre of the heart, purified by the blood of Jesus, where Spirit dwells with spirit, where thoughts and intents are now set on God, and the outer garments of the flesh through which all temptation reaches us, and which must be maintained by faith as crucified to us, and we to it.

Temptation passes over into sin when like becomes love. James says, "Then when lust hath conceived, it bringeth forth sin." Conception presupposes a marriage union, and in this case an adulterous one, through a guilty passion. We are married in heart to

Jesus: He has won our love. Along comes the tempter tip some avenue of our personality and entices us to a guilty liaison-to love ourselves, to love a lust, to love a retaliation-and we consent. For a season our hearts have married that false desire, and the fruit of the union is sin: pride, anger or uncleanness. It is for this reason that later in his letter James boldly calls Christians "adulterers and adulteresses."

We need to watch that fact, that the power of sin over us is that we love it. It captures our affections. If we are born of God, John says, we cannot keep committing (and therefore loving) sin. Our hearts are now set on Him. But we see how a temporary attraction of pride, self-pity, unbelief, lust, resentment, can capture us. And sometimes it is possible to be sorry for a fall into sin, and to repent for the act, yet not to have recognized that behind the act is the love of it. Down deep we still do rather like to do that kind of thing, or feel that we had justification for that kind of attitude. Dig down to that false love. Expose it as the root of sin. Condemn it before God and ask that, as we have God's love in our hearts, so we may also have His holy hatred (Heb. 1:9).

We face the raw fact that sudden sin, almost before we know where we are, does get an entry quite often in most of our lives. We suddenly realize that we are a bit hot in an argument, a bit hard towards or jealous of another, depressed through fear or unbelief, disturbed or strained instead of restful, self-pitying or self-conscious, stirred in mind or desire by lust, malicious or exaggerating in our words. Sin has got its lodgment. We may say to ourselves that perhaps it is only on the temptation level, and has not yet become accepted sin in our hearts. Maybe. The line between them is often very fine. But generally speaking, the thing which is not at once rejected and from which there is not the sense of immediate and complete deliverance, has got some hold, and must be regarded as a motion of sin in our members, needing repentance and the cleansing of the blood.

When sin does enter, above all, let us not be hypocrites. Jesus had special warnings for such. If we have taken our place in union with Christ by faith and assurance, if we have testified to this full salvation, it is very tempting to us to seek some means to avoid calling sin

continued on page 29

Kim's Story

by Kim Rogers

“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.”

—Revelation 3:20

This is how I remember my mother explaining to me, when I was growing up, that Jesus loved me and wanted to come into my life. Although my parents brought me up going to church and Sunday school, it was important for me, as for all of us, to make an individual choice to accept Jesus as my personal Saviour. This I did at a young age, and the main thing I remember knowing was that Jesus then came into my heart and He forgave my sins.

Our family went to a Church of England church. To me it seemed to be mainly about reciting the words of the service, which was the same every week, and going up to get a blessing from the vicar, while the adults took Holy Communion. I did benefit by learning from the Bible at Sunday school, and I grew up with knowledge of God and His word, for which I am grateful. When I was 13 years old, I went to the first Zerubbabel British Easter conference with my family. Being a Christian started to make more sense then, as I learned that I am made up of a body, a soul and a spirit. I learned and began to understand that when I accepted Christ as my personal Saviour, my human spirit became joined to Jesus Christ in the form of the Holy Spirit.

And Christ Himself was now in me to live His life out through me. I had always believed that I was “just me” to live my life the best I could on my own. But the truth is I have never been a “just Kim.” Before I accepted Christ as my Saviour, my spirit was joined to Satan’s spirit, and it was he living out by me. Now, it is Christ. Does this mean that I will never sin again? Of course not. Satan can still get control of my “members” when I choose to sin, but his control is limited because he can no longer control me at my spirit center. He can only get to me from the outside! I have learned more about how this works by attending conferences every year since that. I have been very privileged to receive excellent Bible teaching and guidance on living daily life at these conferences.

But despite my Christian upbringing and everything I had learned about what it means to be a Christian, I started to live a worldly life of sin. When I started secondary (high) school, I became driven by gaining the attention of boys and wanting them to find me physically attractive. Whilst to some extent this is normal teenage behaviour, for me it was the main focus in my life. A diary that I wrote at the time totally revolved around who I liked, who liked me and who I was “going out” with. I also started drinking illegally, when I was underage, and lying to my parents about where I was going. What really interested me was when I would get to go out drinking and who would be the

next guy that liked me and I could flirt around with.

When I went to university (college), my behaviour escalated and I was drinking regularly and going to night-clubs. As a Christian, I should have been setting a right example to my non-Christian friends and fellow students, but instead I validated them in behaving the same way I was. At this point, I got involved with a boyfriend, who was not a Christian, and our relationship became progressively more intense emotionally and physically. I thought I could still control what I did and I tried to convince myself that I could remain respectable, but because Satan was really in control, he chose where to take me. As much as I tried to fool myself, deep down I knew that the relationship was not right in God’s eyes (sin). During that time I would often get upset because of the agony of trying to enjoy something that I knew was wrong. I even cried to my boyfriend, Chris, who didn’t understand. The worst thing was that I had told him I was a Christian, but I did not live God’s way. Nor did I ever tell him about Jesus Christ for his salvation. Aside from that, God tells us not to be “unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” (2 Corinthians 6:14).

At the next Easter conference, God convicted me that I had to end the relationship, or else deliberately turn

against God. I had to choose between my fleshly desires and Godly desires—I could not have both. Of course I was really choosing between having Jesus Christ or Satan control my life and make my choices. Although I am forever joined to Christ at my spirit center, Satan had got into my members and was living out sin through me. I knew immediately what was the right thing to do, but it took me a while to overcome my strong feelings against carrying it out.

A song that was very significant to me at that conference was “I Have Decided to Follow Jesus” because that is what I did! Once I had made my choice, I needed to confess my sin, and although it felt hard, I did this so that I could accept God’s forgiveness. When Chris came to pick me up, I told him that I was ending the relationship because it was against God and I was choosing not to go on living that way. This represented a big commitment to going God’s way at that point in my life. The support of my fellowship was very important in helping me to make that choice and in sticking with it.

When I went back to university, it felt very hard to be around the same places and people as before, living a different way. The only way this was possible was that it wasn’t ME living, but Jesus Christ. I am thankful that I also had the support of a mentor, within our fellowship, who I spoke to every day. After I had ended my relationship with Chris, I actually had a chance to tell him more about Jesus and why He was so important in my life. Through God’s grace, Chris actually accepted Christ as his Saviour! I also made further decisions to clean up my life, by stopping drinking and taking a stand

not to live in a shared house with a guy. All of these changes in my life were a strong testimony to my other friends at university (college). One friend that I lived with did not like the fact that I didn’t participate in the same behaviour anymore, as I’m sure it convicted her about herself!

When I graduated and started working, my life looked cleaned up—I had stopped drinking, I was no longer going to night-clubs, and I was not

Despite my fears, I have found that when I step out and trust Jesus Christ, He is faithful to give me what I need in Him; He is sufficient to deal with a situation, and He can keep me safe from Satan’s grasp. Despite my previous behaviour toward my fellowship, I have received much love and encouragement to continue in the choice that I made. I am so grateful to God for His forgiveness and for saving me from the misery and bondage of sin. I now have His peace and am trusting moment by moment that Christ can live through me and be for others in His right way.

involved in a wrong relationship anymore. However, I was still driven by getting attention from guys and my behaviour reflected that. This was more serious now because I was doing a job where most of the males that I met were married, with families. I did confess this sin and even did a thorough inventory of what I had specifically done. I stopped my more obvious behaviour, but I was basically trying to give up sin by self-effort—‘me’ trying

to change. Eventually, I didn’t even try any more, and I remained a slave to the same sin, which had become like an addiction. It was partly fuelled by the fact that I remained single and as I got older, I thought my chances of having a boyfriend, or one day a husband, were diminishing. Basically, I saw my ideal life situation as being married. I wasn’t trusting that God knows what’s best for me and that He will work out His perfect plan.

Since all sin is Satan living out (through our members, when we are a Christian), it was destroying my life. I did not have fellowship with my Christian friends and I did not look forward to any time we would be together. Instead I wanted to flee from their “light.” This totally wrecked my relationships with the Christ-people who truly care about me, particularly my friend Jo, who was living with me at the time. My sin had serious, negative consequences on everyone around me because I didn’t want the best for others. Instead I wanted the worst. I was not pouring out love (Christ), but hate (Satan). This was manifested through meanness in my heart toward other people and a general attitude of elevating myself, by putting someone else down. I also lied about my sin and kept it hidden, until God graciously exposed it to me.

After “trying” to change again, I told myself that I could never be any different, and that God’s way would never work. I seriously considered giving up to go “my own,” really Satan’s way. When I honestly looked at my sin though, the truth was that I didn’t want to give it up. At the eleventh hour God asked if I was “willing to be made willing” to be rid of my sin. I agreed to this

much, knowing that I couldn't stand the sick feeling of not being right with God. I also knew that one day I would have to face Him and account for my life, which would be a scary prospect if I had spurned the truth He had taught me all my life.

Despite my fears, I have found that when I step out and trust Jesus Christ, He is faithful to give me what I need in Him; He is sufficient to deal with a situation, and He can keep me safe from Satan's grasp. Despite my previous behaviour toward my fellowship, I have received much love and encouragement to continue in the choice that I made. I am so grateful to God for His forgiveness and for saving me from the misery and bondage of sin. I now have His peace and am trusting moment by moment that Christ can live through me and be for others in His right way. I have also since witnessed that God views sin by what is in our inner hearts, not just our outer actions. For a long

time I was living "outwardly" clean, whilst knowing that I would pursue a sinful relationship if I had the opportunity. Jesus tells us that we have already sinned when we make the decision to do a thing in our hearts (see Matthew 5:27-28).

Once I had fully confessed my sin, I expressed a desire to leave my current job, which involves frequently spending time alone with males. Within minutes God presented an opportunity for me to completely change my career and not only avoid being alone with men, but to be in a totally female environment! I am now working toward opening my own Curves business. Curves is the world's fastest growing franchise and is a fitness and weight loss facility designed especially for women. This is such an exciting opportunity for me to own my own business and a God-given privilege within which to serve other women. God has been so gracious in presenting this to

me, and I want to encourage anyone that has sin on their heart to confess, that God may have something exciting in store for you on the other side! So far God has been faithful unfolding all the details of His plan. I am now in line to lose my current job through redundancy at the end of the year, when I will receive a cash pay out from the company. I have also found the perfect property in which to open my Curves. I certainly regret the years I spent in sin, away from God, and the consequences I have had on other people. I hope now that God can use me in His plan to reach out and positively affect others, and I wouldn't want to miss it.

Throughout my life, I see how God has faithfully cleaned me up to make me a "vessel for honor, sanctified and useful for the Master, prepared for every good work." Not only does He "knock" to come into our hearts, but He deals with us until He is the only Ruler of our hearts.

Moses—Stage 2: The Call

I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob...I have surely seen the affliction of my people which are in Egypt. . . and I am come down to deliver them. . . Come now therefore and I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt

—Exodus 3.6-8, 10

One morning when Moses was about his ordinary business, he saw a burning bush and turned aside to see what it was. From the midst of the bush God spoke to him: 'I have surely seen the affliction of my people...and have heard their cry...for I know their sorrows. Come now therefore and I will send thee unto

Pharaoh that thou mayest bring forth my people... out of Egypt.' And Moses said, "Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?" (Exodus 3.6-11)

After those 40 years in Midian, Moses was not the man who had tried to deliver the people himself. God had so dealt with him during those years that all self-confidence had gone. God had to overcome his objections, one by one, until finally Moses accepted the commission. From that moment Moses changed from the realm of man to the realm of God. Everything changed: his ideas, his whole outlook, his very world. From then on he became responsible before God for this nation of two million people. So he turned his back on Midian and faced the task in Egypt.

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

Every Man is Tempted

continued from page 25

by its proper name. This is a special danger for any—and there are many thousands—who hold what commonly goes by the name of holiness teaching, including such doctrines as the destruction of the carnal nature, the removal of indwelling sin, the blessing of perfect love. They need to be specially watchful lest, in their God-given emphasis on the crisis of sanctification, they do not always strike a proper balance between the crisis and the ensuing walk, and face squarely the way by which sin can and does find re-entry into all lives. In maintaining the validity of the holiness experience, there is always a danger of calling by some other name, such as infirmity, what is in fact a sin in the daily life, a coming short, by however little, of the glory of God.

With the temptation, Paul says, God “will make a way of escape.” The general way is what we have been learning: the counteraction of Gal. 2:20. I am enticed. If I don’t know the way of crucifixion with Christ, my only defense will be to try and resist the temptation. But the more I resist, the more my attention is focused on the enticing object, and the more it grips me. I am back in Rom. 7, and defeat is inevitable. I am already in the “liking” stage, and I have nothing with which to resist it except a negative, “Thou shalt not.”

But when I know and practise the secret of release, I inwardly take my stand of faith, “I have been crucified with Christ.” I say to Satan, “I am not here to respond. I am dead and buried with Christ.” And as I say that, another realization will rise within me: “Christ

liveth in me.” It will be as the child said, “When Satan knocks at the door, I send Jesus to answer it.”

The moment I realize His presence I am free. My heart has a counter-attraction, greater than the attraction of the temptation. My love for Him, my joy in Him cancels out the contrary pull. The more we live in Gal. 2:20, in the consciousness of the relationship it describes, the more we have a steady shield of defense in daily temptation, and the more accustomed we become to the natural use of it, “the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.”

—from *The Liberating Secret*

Reminiscences of Rees Howells

continued from page 18

tinued, the Holy Spirit laid on Rees Howells a special burden for the Jewish people and especially for their establishment in Palestine. After the holocaust of the Nazi years and the movement of the Jews back to ‘the Land’, the Lord still further opened up to Rees Howells the prophecies concerning his chosen people. The troubles under the British mandate were followed with great concern, but as it drew to a close the Jewish question became an issue in the United Nations. We prayed fervently that God’s people might at last be granted a home of their own in the land which God had promised to Abraham, to Isaac and to Jacob. In a wonderful meeting in the Blue Room one night in 1947, when the crucial vote for the partitioning of Palestine was to be cast in

the United Nations, the Holy Spirit came upon Rees Howells and us all. We saw the angels of God surrounding the UNO building in San Francisco and had the assurance that God would overrule any attempt to thwart his plan for his own people. Great was the rejoicing when the vote went in favour of giving at least part of the land to the Jewish people and there was special rejoicing later when we heard that Israel was to be a nation again after 2000 years, and in its own land.

In the remaining months of his life two prayers particularly claimed the attention of Rees Howells: the prayer for China, about to be taken over by the Communist forces under Mao Tse Tung, and above all, the intercession for the financing of the vision of the Gospel to every creature. Throughout the war years the Lord wonderfully sustained the college financially and sent in many thousands of pounds, although little if any time was given to praying for finance in the college meetings. In a literal way we proved that if we ‘seek first the Kingdom of God and his righteousness, all these things shall be added.’ On Sunday, January 15, 1950, just four weeks before his home call, the final assurance of victory in the intercession for finance came. He believed that his prayer for £100,000 would be granted and that no lack of finance would hinder the outreach of the Gospel in the world.

His death was a traumatic experience for the college but we all rallied round his son, Rev. Samuel Rees Howells, on whom the Spirit came to continue the work of the college and to fulfil the intercession.

Letters from Norman...

*The Worldwide
Evangelization*

C. T. STUDD, Founder



Crusade

Office of
NORMAN P. GRUBB

GENERAL HEADQUARTERS
BOX A - PORT WASHINGTON, PA. 19034
Telephone: (215) Mitchell 6-8489

Oct. 24, 1972

Page dearest,

What a precious letter from you. Actually the day it arrived (two days ago) I was thinking of you and hoping that, when I am able to come to Texas again, hopefully next April, though I haven't worked out details yet, I might also be able to come to you. So you indeed encourage me to do so!

My dear, you are well on the way (for it is those who hunger and thirst who are filled), and you actually have arrived, only you don't "recognise" it because of various snags!

It is our misconceptions about ourselves which tie us up. You mention right at the end about "How can self be dead" etc. Self isn't meant to be dead, but very much alive! The self has died in Christ from its central control by the Satanic self-centred spirit of error; but the same self is well alive in Christ in its new union relationship with Him, the Spirit of truth. Rather like if a man works for a steel firm under a steel boss, then changes to a cotton firm under a cotton boss, he has "died" to the one and come alive to the other. But because both the steel and cotton firms continue in existence, the steel boss may try to tempt you back again. So we are still in a world where we are now in the Spirit; but the old spirit of error still gets at us by temptation.

But, dear, this is just as God means it to be. A Positive can only manifest by having a negative which it swallows up. So God Our Positive must have human negatives (we), who are stirred up our self-reactions—fear, worry, annoyance, hurt, lusts, dislikes etc.—and so are alive reacting negatives. Now our misconception is if we think we human negatives should change and not have these reactions. That's our mistake. We are meant to have them and we never change.

But what Gal. 2:20 means, (the "Exchanged life", yes, that's the best title) is that you are not really just Your Page you, nor I just Norman I; you are in an eternal, inner unity, the branch of the Vine; you are the Vine in its Page-branch form. Now then, as you have these self-arisings, you don't condemn yourself, you don't get guilty or try to change; but inwardly you transfer your inner recognition from what is humanly stirring you up to the True Fact, which is CHRIST the Real you. Then as you recognise and affirm Him, and praise, you find He overflows, swallows up your negative human reactions, and He manifests Himself in love, praise, faith, peace, what-not by you.

CONGO * SPANISH GUINEA * IVOIRE COAST * UPPER VOLTA * SENEGAL * LIBERIA * GHANA * PORTUGUESE GUINEA * CHAD
CANARY ISLANDS * COLOMBIA * VENEZUELA * URUGUAY * BRAZIL * DOMINICA * FRANCE * TRUCIAL STATES * IRAN
NEPAL BORDER * INDIA * PAKISTAN * THAILAND * VIET NAM * INDONESIA * PORTUGA * JAPAN * KOREA
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The Worldwide Evangelization

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So you see, love, it is not a matter of you hoping and searching and looking for some new experience of Gal. 2:20 not yours already. No. You ARE eternally in that union, and HE is eternally within you, the Real You. All you do is to dare to affirm and recognise; and as you do this, He Himself will confirm to you that this union is a fact.

Then you see you don't accuse or condemn yourself for being yourself and having your own will, wanting your way etc. No, when you feel like that, don't be afraid of going your way and reckoning it to be His way in your union; or you just say to Him, "That's what my will is and how I feel about it. If I should be different, You get changing me." So be yourself, and dare to believe the fact that you are not you, but Christ in you.

And where you have guilt or conviction that you have slipped, well, immediately thank God for the precious cleansing blood, and where is the guilt of sin? Not there, disappeared long ago in the blood!

Yes, for books, a great many have found help in Watchman Nee's "Normal Christian Life." Others like "Christian's Secret of a Happy Life." Others find help in Carruthers "From Prison to Praise."

Yes, I know Miles Stanford and his Green Letters. They have helped many. My one question might be whether they put too much emphasis on the death side, and leave folks rather as you say—how can I be dead when self is so evident? And does not enough bring you thru to the full sunlight of the life side which has swallowed up the death, but not swallowed up self, but liberated us to be real selves!

And how fully I agree with you about those who say, "If God gets anything done, it will be done by the Holy Spirit working in me." No, that's not the answer and is proof that those who say it don't know it yet. Because the answer is "God is getting things done—in and by me"—though all Hell and other folks and accusing self would seek to deny it. "Ye ARE THE LIGHT OF THE WORLD" not become it, may be it, ought to be it. No, ARE it! So are you, my dear.

Should love to hear from you again and I think it wonderful that you have so poured your precious heart out to me like this. And I will hope to be with you and Tom soon.

Much love,

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GREAT BRITAIN * UNITED STATES * CANADA * AUSTRALIA * SWITZERLAND * NEW ZEALAND * SOUTH AFRICA * SWITZERLAND * GERMANY

Living Letters

continued from page 20

they were leaving; the demand to keep Benjamin imprisoned in Egypt, which would have killed Jacob; and finally Judah's admission of their SIN and request he might take Benjamin's place.

It is the same with us, Sherry. Sin cannot be by-passed. I needed to confess my sin of divorcing my wife and remarrying in order to be forgiven. I need to see my sin and confess it in having left Zerubbabel high and dry, not caring for them or how they did or their feelings. I have hurt them deeply. Then and then only is there forgiveness. The prodigal had to RETURN. The people John the Baptist spoke to had to REPENT. The Old Testament prophets thundered to bring about national confession of sin.

Norman knew this. His booklets *Continuous Revival* and *This is That* are all about the Holy Spirit convicting people of sin and their then (not before) being forgiven and cleansed. *Rees Howells, Intercessor* tells how Mr. Howells went from mission station to mission station in Africa seeing people "go under" from conviction of sin and THEN come gloriously free.

This "all God" stance as it is practiced is wrong. It robs a person (myself, those I touch) from coming clean, and if one is robbed from coming clean, he is robbed from GETTING clean.

Toward the end of our conversation you said what mattered was love. I agree. But is it love to soft-soap sin? Norman did not do that. He was wonderful for freeing us from false condemnation, but he did not try to by-

pass sin. That well-known verse I John 1:9 says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Confession first, then cleansing. And does this "all God" approach really produce love? It didn't seem like love to me when you thundered at me, "Lanny, all you want to be is right!!" I had a hard time gathering up the courage to call you. It would have been much easier for me not to. I had to realize (1) I owed it to you IN love to call, and (2) I could do it because I was not "just me," but He living as me. And, thankfully because of Him, I know I do love you, Sherry, and would weep tears of joy to see you come clear of this "all God" lie. I believe it would change your life, and could make all the difference for your son. It is painful to me how I have neglected my family, from way back, not just since my sin of remarrying (in fact, adultery, according to the Bible). Did you know that my daughter doesn't even believe in God now? I can't sit back and do nothing any longer. Christ in me and as me doesn't equal "do nothing."

With love,

Lanny

P.S. Don't think I told you: Wednesday I went to church prayer meeting at the pastor's house and had opportunity I had hoped for to tell the pastor, his wife, and three elders about Connie and me. The pastor wasn't too pleased, but afterward one of the elders (not an official "elder") told me he agreed with all I had said and was doing, that the pastor's stance on remarriage was wrong, and that if AA members were ever let

loose in the church, they would turn the place upside down! This fellow's name is Tim.

continued from page 21

sending along a package—a gift for you that can maybe begin to make up for birthdays or Christmases we have missed over the years. I think you'll like it!

I hope to see you again soon, maybe at Christmas time. First, I'd just like to hear back from you. Please don't hesitate to call me, if writing is not your thing.

I love you.

Your Sister,

Allison

"For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of His will through all Spiritual understanding. And we pray this in order that you may live a life worthy of the Lord and may please Him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to His glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the Kingdom of Light. For He has rescued us from the dominion of darkness and brought us into the Kingdom of the Son He loves, in whom we have redemption and forgiveness of sins."

—Colossians 1:9

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A Lesson On Temptation...

If you think you are standing strong, be careful, for you, too may fall into the same sin [as the children of Israel]. But remember that the temptations that come into your life are no different from what others experience. And God is faithful. He will keep the temptation from becoming so strong that you can't stand up against it. When you are tempted, he will show you a way out so that you will not give in to it.

—1 Cor. 10:12-13

(New Living Translation)

Words to Live By...

Being saved, he now calls us to saviorhood. Just as the Captain of our salvation could only be made perfect through sufferings, so those who join this Captain in His saving work, must share the sufferings: priest with the High Priest, shepherds with the Chief shepherd, and intercessors with the Ever-living Intercessor.

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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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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.

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PAGE PREWITT

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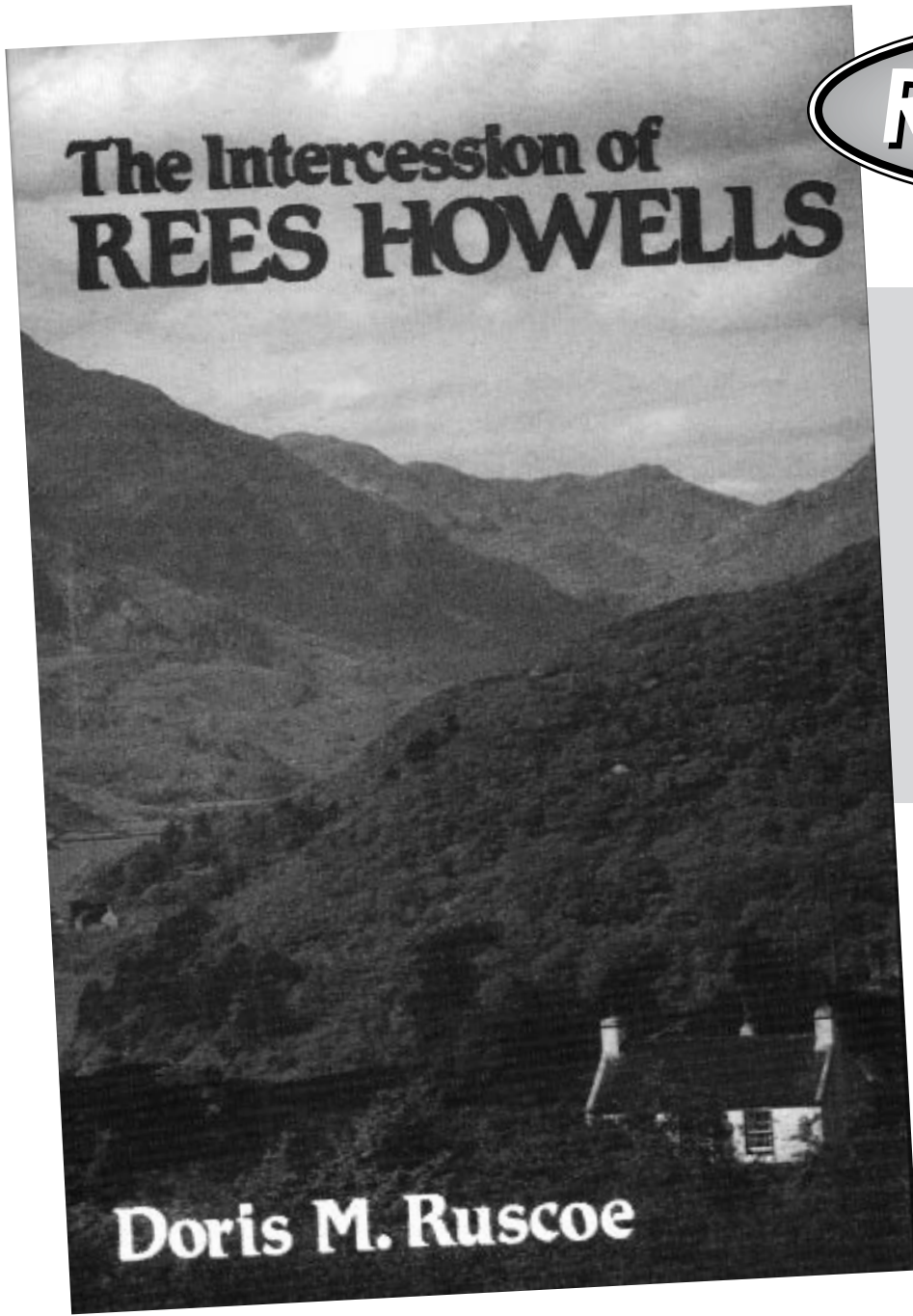
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