

Some Concerns Regarding Statements in the Book “Rees Howells: Intercessor” (PDF 2)

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1) Rees Howells: Intercessor - Note for Page 39 (Chapter 12 -- WHAT IS AN INTERCESSOR?) - God does not require us to agonize in prayer.

Subject: God does not require us to agonize in prayer.

Rees Howells: Intercessor

(PDF): <http://www.inspirationalchristians.org/downloads/rees-howells-intercessor-ebook.pdf>

- This is a good book with powerful scripture references and inspiring examples from the life of a man who desired to serve God and do God's best will for his life. He saw miracles happen in answer to prayer and the course of World War 2 changed by way of his and others' prayers. This is an inspiring book to read and seek God through, but it does have some errors, as most Christian books do.

- There are more errors than I have been able to write about. So, we Christians need to be Bereans (Acts 17:10-11). I myself have been misled at times, so I offer this article with a desire to point out why God is a loving, caring, compassionate, patient, gracious, longsuffering Father.

In the book Rees Howells: Intercessor, by Norman Grubb, a mistaken belief about intercession is taught. I don't presume to know all there is to know about prayer and intercession. I certainly don't.

But, there is a teaching about "agonizing" in prayer or having "agony" while praying or interceding which is not found in the Bible. I believe that Norman Grubb and Rees Howells meant well by speaking of this, but it is not accurate to God's Word.

Jesus in Gethsemane

It is true that Jesus had agony when He prayed to His Father (God the Father), but we need to look at the context of why the Only Begotten Son of God had agony in the Garden of Gethsemane. (Jesus in Gethsemane: [Luke 22:39-46](#).)

Jesus knew that all the sins of the world would be put on Him and that He would be separated from God the Father's affection for a few hours ([Matthew 27:46](#)). The agony of bearing all the sins of the world and feeling separated from the Father's affection and intimacy was what drove the Savior of the world to weep drops of blood while in the Garden of Gethsemane.

Jesus does not call the Church to bear the sins of the world, for He alone bore them ([2 Corinthians 5:21](#)). Jesus does not call the Church to die on a literal wooden cross because He did that in our place, as a propitiation for our sins. He took our place and died *once* for the sins of the whole world ([Hebrews 9:24-28](#)). That is how God the Father and God the Son demonstrated God's love to us.

God's burden is light

The burden Jesus gives us Christians is very light ([Matthew 11:28-30](#)). Jesus in [Matthew 11:30](#) said: "*For my yoke is easy, and my burden is light.*" It is not a heavy thing. It is not agony. It is not hardship. It is peace, fellowship with Abba God, and rest of soul ([John 14:27](#), [Colossians 3:15](#), [John 16:33](#)).

Jesus *did* call us to deny ourselves, take up our cross, and follow Him ([Mark 8:34-38](#)), but taking up the cross is symbolic. It is dying to the old ways we used to live in, and living with Christ in close fellowship with Him and with Abba Father God ([1 John 1:3](#), [1 John 1:5-7](#), and [all of 1 John 1](#)). We must recognize that Jesus alone paid for all our sins, with His own blood (see "**Footnote**" below), and we must make Him our personal Savior and Lord (if we haven't). [*To find out how to be saved, [click here.](#)*]

We pay Him *nothing* for what He did because it is a gift. It is free. It was paid for by His precious blood about 2,000 years ago, on a Roman cross.

2 Corinthians 3:16-17

"[16] Nevertheless when it shall turn to the Lord, the vail shall be taken away.
[17] Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

We are not under bondage but we have liberty from bondage and liberty from sin ([2 Corinthians 3:16-18](#)), so that we can walk in the newness of life ([Romans 6:4](#)), which is Christ living His life in us ([Galatians 2:19-21](#)). In this state of rest and peace, we can have great fellowship with Abba God and with Jesus Christ, the Son of God ([1 John 1](#), [John 17:3](#), [1 Corinthians 1:9](#)).

[Romans 6:4](#) says: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Footnote:

The Greek word *teleó* means: "[to bring to an end, complete, fulfill](#)" and it also means to "[pay](#)" and "[discharge \(a debt\)](#)" and "[accomplish](#)". That is the root word that Jesus spoke from the cross of Calvary. It is recorded in [John 19:30](#).

John 19:30 says: "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Jesus finished and *paid-in-full* all the requirements we humans had to fulfill under the Law of Moses and under the Old Testament. God the Father knew that no one could fulfill all those requirements, except for Jesus Christ, the Son of God.

Jesus fulfilled them for us and died in our place on the cross, so that we are free. Now, we are able, by the leading of the Holy Spirit, to walk in the new life that Jesus gives us, which is by His Holy Spirit working through us to walk in obedience to God and in fellowship with Him. Read the passage from [Galatians 5](#) below to learn more about this new life in Christ.

Galatians 5:16-26

"[16.] This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18. But if ye be led of the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness,

goodness, faith, 23. Meekness, temperance: against such there is no law. 24. And they that are Christ's have crucified the flesh with the affections and lusts.

25. If we live in the Spirit, let us also walk in the Spirit. 26. Let us not be desirous of vain glory, provoking one another, envying one another."

2) Rees Howells: Intercessor - Note for Page 40 (Chapter 12 -- WHAT IS AN INTERCESSOR?) - False Teaching about Intercession and Isaiah the Prophet

Rees Howells wrongfully believed that Isaiah was called to go completely naked and barefoot, but that would contradict God's Nature and His commands to wear clothing (Exodus 12:11, Gen. 3:21) and be modest (Exodus 20:26, Ex. 28:42-43). That would contradict God's command to **not** have steps built up to an altar to preserve the modesty of a priest approaching the altar. Not having steps would keep people from seeing any indecency under the priest's long tunic (which went to his ankles) as the priest approached the altar.

Exodus 20:26. "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

In Exodus 28:42-43, God told the priests to wear linen breeches (shorts) under their long tunics to preserve modesty when they ministered in the tabernacle or by the altar. Modesty is important.

Exodus 28:42-43

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

The Hebrew word used in [Isaiah 20](#) is *arom*. It can also mean wearing less than the normal clothing. Isaiah was wearing the undergarments of Hebrew people at that time. It would have been as modest as a modern pair of men's shorts. At times, he would have been permitted to wear a shirt or a short tunic (God showed me). But, he was by no means naked as we understand the word today.

Jesus said to care for the poor and those who are "naked," meaning those without adequate clothing for their environment. The Greek word, *gumnos*, translated as "naked," means *poorly clothed* in Matthew 25. A beggar may be wearing a ragged shirt with holes in it and patched-up trousers. The Greek word (*gumnos*) that Jesus used would apply to him. Someone without shoes or socks in a cold climate would also be considered "gumnos".

Another wrongful statement in Rees Howells: Intercessor is found on page 40 where the author incorrectly states that there is no limit to the extremes that God will take an intercessor to fulfill God's passion to warn and save lost souls. But, there are limits. God does not contradict His Word. He does not expect His children to do things that are unbiblical or morally wrong. Having no clothing is morally wrong. It is sinful and shameful. God does not permit it.

Exodus 20:26. "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

As we mentioned earlier, in Exodus 28:42-43, God told the priests to wear linen breeches (shorts) under their long tunics (which came to the ankles) when they ministered in the tabernacle. These shorts under the long tunics would maintain modesty.

Exodus 28:42-43

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto

the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

Just to note, in conclusion, Rees was afraid that God might expect him to undress, but Rees never did anything like that. That was just a fear he had. Isaiah the prophet, in Isaiah chapter 20, was wearing clothing which would be equivalent to men's shorts. And, God cannot contradict Himself. God wants us to be modest and moral and to have fellowship with Him.

3) Rees Howells: Intercessor - Note for Page 46 (Chapter 14 -- A FATHER TO ORPHANS) - Wrongful Presentation of the Holy Ghost

-- Regarding Page 46 in the above [PDF](#) file:

Rees Howells was convicted that he was jealous about his friend who God had used to speak at an open-air meeting. But, after feeling convicted, Rees heard God asking him: "'Didn't you come out to the open air for these souls to be blessed?'... 'And if so, what difference does it make through whom I bless them?'"

But, the voice Rees heard after that question was not speaking in agreement with God's Word, the Bible. The following voice said that Rees was to confess his sin of silently envying his friend's speaking abilities to that same friend. That same friend was ignorant that Rees had even envied him, but Rees was told to confess that sin to him. Then, the same voice told Rees that if Rees ever envied again, he would have to publicly confess that sin.

The Bible Has the Answer

This is unbiblical and is *not* in line with anything Jesus taught. Jesus teaches about Church discipline in [Matthew 18:15-17](#). If a brother is living in sin or doing some known sin, a caring man should secretly confront him about it. If the erring brother does not listen to this man, then the man should bring one or two others with him and again confront the erring brother. If this erring brother doesn't listen to that small group, he should be brought before the Church and confronted by the Church. If he still doesn't forsake his sin and listen to the Church, he is to be removed from the Church fellowship because his sin would only corrupt the Church. That is what Jesus is teaching.

But Jesus does not teach that we must confess having envy to the people we are envious of. Rather, Jesus teaches that if we have done wrong by someone, we are to make it right. Jesus taught in [Matthew 7:12](#) that we are to do to others as we would want done to us. Do you want someone to tell you that they were envious of you and ask you to forgive them? That is between them and God. The one who commits envy should only confess his wrong to a person if he has out of envy mistreated that same person or spoken evil of that same person. If he has a jealous thought, he should confess it to God alone as David did with his sins in [Psalm 32:5](#). (See [Psalm 55:22](#), [1 Peter 5:7](#), [Psalm 32:5](#)).

The Holy Spirit Is the Comforter (John 14)

Rees *wrongfully* said that the Holy Spirit was much more strict than the strictest man he knew, as a boy, who was his schoolmaster. Does this agree with what the Bible says about God, who is Love ([1 John 4:16-18](#)), who is ONE God ([Mark 12:29](#))? In [John 14](#), Jesus called the Holy Spirit the **Comforter** who comes into the life of a born-again believer in Jesus. The Holy Spirit comforts us and guides us into the truth (John 14:27). If the Holy Spirit is very strict, that would mean Jesus Christ and God the Father would be very strict because they are three Persons in One Being (the Trinity). Philip once asked Jesus to show him the Father.

Jesus Christ's reply is in [John 14:8-9](#): "[8] Philip saith unto him, Lord, show us the Father, and it sufficeth us. [9] Jesus saith unto him, Have I been so long time with you, and yet hast thou not known

me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"

If the Holy Spirit is strict, then the Holy Trinity of God is strict, **but that is not the case.** The Bible reveals the truth of Who God really is: a loving Father and compassionate Friend. The Bible says that God is Love ([1 John 4:16-18](#)).

God Is Love (1 John 4:16)

God's Word says how God is a compassionate, kind, merciful, patient, loving Father who desires us to have close fellowship and communion with Him. See [Exodus 34:6](#), [Psalm 86:5](#), [Proverbs 17:17](#), [Proverbs 18:24 \(b.\)](#), [1 Corinthians 1:9](#), [2 Corinthians 1:2-3](#), [John 17:22-23](#), [Jeremiah 31:3](#), [Psalm 103:8 and 103:13](#), [1 John 1:9](#), [Jeremiah 31:3](#), [1 John 1:6-7](#), [Isaiah 46:3-4](#), [Isaiah 41:10](#), [Isaiah 43](#), [1 John 1:3](#), [Isaiah 49:10-16](#), [1 John 4:16-18](#), [Zephaniah 3:17](#), and so on.

Of course, God does **not** want us to sin against Him. We would be walking in spiritual darkness if we walk in sin, and God could not answer our prayers until we repent. (See 1 John chapter 1 and [Psalm 66:18](#).)

God Is the Father of the prodigal son

Look at the Parable of the Prodigal Son in [Luke 15:11-32](#) to see how God treats those who repent. He doesn't punish them. He doesn't threaten them. Rather, God welcomes them home with open arms and has a celebration.

[Zephaniah 3:17](#) tells how God greatly rejoices over us with great joy and love.

[Zephaniah 3:17](#) says: "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

God Is the Loving Father Who Desires Fellowship with Us

1 Corinthians 1:9 says: "[9] God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

1 John 1:3 says: "[3] That which we have seen and heard declare we unto

you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Psalm 103:13 says: "[13] Like as a father pitieth his children, so the LORD pitieth them that fear him."

Psalm 103:8 says: "[8] The LORD is merciful and gracious, slow to anger, and plenteous in mercy."

2 Corinthians 1:2-3 says: "[2] Grace be to you and peace from God our Father, and from the Lord Jesus Christ. [3] Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;"

In John 17:22-23 Jesus Christ says this to His Father: "[22] And the glory which **thou** gavest me I have given them; that they may be one, even as **we** are one: [23] I in them, and **thou** in me, that they may be made perfect in one; and that the world may know that **thou** hast sent me, and hast loved them, as **thou** hast loved me."

In the last part of verse 23, Jesus said in essence that God the Father loves us (who He created) in the same way that God the Father loves Jesus (God the Son). And, Abba God speaks in His Word of loving others as we would love ourselves ([Leviticus 19:18](#)), because God loves us the way He loves Himself.

In [Jeremiah 31:3](#), Abba God says through the writer that God loves us with everlasting love and has drawn us to Himself with His *lovingkindness*.

Jeremiah 31:3: *"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."*

Isaiah 43

Isaiah 43 is a very encouraging scripture passage. Regarding verse 3, the Ethiopians, Egyptians, and people of Seba at that time in history were enemies of Israel. But, God knew that many of them would later turn to him.

Pay attention to how God encourages us by saying He created us, redeemed us, called us by name, said we are His, promised to always be with us no matter what, said He is our Savior, said we are precious in His sight, that He

loves us, that we should not fear because He is with us, and He will bring us to Him.

Isaiah 43:1-5

1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;