

CO-SAVORS

(Apostles)

I Cor. 4:9-15

By Sylvia Pearce

Phil. 3:10-11 (Knowing His resurrection power and knowing His sufferings.)

Col. 1:24 (Filling up that which is behind of the sufferings of Christ).

II Cor. 4:17-18 (Always bearing about in the body the dying of the Lord Jesus, that His life might be manifest in us.)

II Cor. 4:12 (Death works in me, life works in others).

Gal. 4:19 (Paul travailed until Christ be formed in the Galatians).

Rom. 9:3 (Paul would wish himself accursed from Christ for his brethren)

I think that most of us Christians never consider what the life of an Apostle/Co-Savior is about. Among his churches, Paul's authority as an Apostle was so often misunderstood, and discredited. I believe that 1st. and 2nd. Corthinians are the highest presentations in the New Testament on this most misunderstood ministry. Let us examine what the scriptures say concerning Apostles.

I Corthinians 4: 8-15 gives the amazing credentials of an apostle. Paul was addressing the Corthinians church who were manifesting the power gifts, although they were lacking Spiritual Wisdom that would rightly balances them out. Paul considered them “yet carnal” in their understanding. Frequent manifestation of these power gift would make the carnal Corthinians think that Paul’s Apostleship should manifest itself the same way. It was true Paul wasn’t lacking in any of the Spiritual gifts, and there were powerful and frequent demonstrations of the Spirit (II Cor. 12:12), however Paul did not major or glory in the powerful demonstrations of the Holy Spirit. On the contrary, Paul gloried in his trials, in his infirmities, his pressures, and his weaknesses. Paul surely had something much deeper and greater to show the Corinthians. He begins in verse 8, “Now you are full, now you are rich, you have reigned as kings without us; and I would to God you did reign that we also might reign with you.” This verse tells me that Paul was reminding the haughty Corthinians that they appeared rich and full and appeared to reign as kings, but Paul is very doubtful that is really true.

Next Paul describes the life and sufferings of an Apostle. He says, “I think that God has set

forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honorable, but we are despised, Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; And labor working with our own hands: being reviled, we bless, being persecuted, we suffer it: Being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. I write not these things to shame, but as my beloved sons I warn you, For though you have ten thousand instructors in Christ, yet have you not many father: for in Christ Jesus I have begotten you through the gospel."

Evidently the Corinthians had the appearance of greatness, strength, and wisdom, yet their immaturity left them with no understanding of what real greatness, strength, or wisdom was or looked like.

Next, let us go to 2nd Corinthians chapters 11-13 (short synopses). The attack on Paul's Apostleship was further

threatened in 2nd Corinthians by false Apostles transforming themselves into “ministers of righteousness” when in truth, they were disguised devils. So, not by choice, but by necessity, Paul had to defend himself. His credentials as an Apostle are startling:

(Paraphrased) I am a Jew by birth, a Hebrew, an Israelite, seed of Abraham. Am I a minister of Christ? I am speaking facetiously, but truly. This is what it looks like: Imprisonments, often near death, five times I suffered 39 strips, 40 would have been my death. I was stoned, I experienced shipwreck, a day and night in the water, I suffered perils in waters, with robbers, from heathen, from known people, in wilderness, by false brethren, often hungry, thirsty, and naked in cold and often fastings. And these are only the outer trials that I suffered. I am inwardly pressed daily for the care of all the churches. That doesn't mean that I don't have revelations, I do, so great that they are unspeakable, yet to keep me safe and not puffed up, God has give me my own personal demon to buffet me, lest I

get exalted in myself, and forget where all these revelations come from.

Bear with me and let me count the many ways the Apostle Paul suffered, Number 1. **Outer** trials that we so frequent and hard that they almost kill him. Number 2. **Inner** pressures and concerns for the churches which were being invaded by false apostles; along with wolves full of perversions leading the sheep astray; and then the legalist's teaching that discredited Paul's gospel of grace. And Number 3. A personal "thorn in the flesh" given to him by a devil, so that he would not be exalted by the many revelations given to him by God. What a minister of God! Not many like that today.

Yet, the most wonderful miracle is that he, unlike the carnal Corinthians, did not glory in all his positive experiences, instead he gloried in his sufferings, his weaknesses, and in his negative circumstances.

Firstly, he knew that all of these trials and tribulations were being filtered through the sovereign hand and will of his Father, God. How can that be? Big insight, "All things work after the council of His own will" (Ephesians 1:11). Otherwise how could he praise God for all his sufferings and weaknesses? How, but by the Wisdom of God could

he know that all his sufferings and weaknesses were only perfect negative opportunities and sacrificial vessels for Christ's own strength, and glory to be manifested through? It is all amazingly true. Can we praise God for the life of this great Apostle and Co-Savior? His fruits and "works do certainly still following him" even into this century as well as many centuries to come.

How is it that we too can call ourselves "CO-SAVIORS" and "FATHERS" even in this day? Obadiah says that "Saviors will come up on Mount Zion to judge." The word "Saviors" is plural. Jesus Christ, the Savior, has come back inside of us to "fill up that which is behind of the sufferings of Christ" (Colossians 1:24). Didn't Jesus do enough on the Cross when he cried, "It is finished," or wasn't it enough that he died, was buried, resurrected, and ascended on High? I can in no way answer nothing but, a resounding, "YES." Jesus did do it all. Then what is left behind to be done? Romans 8:19 gives us the answer "For the earnest expectation of the creature waits for the manifestation or (unveiling) of the sons of God." Jesus Christ has provided it all, but that all has not yet been manifested in the sons. Paul says of the Galatians that he travails until

Christ be formed in them. All is done, but all has not been fully realized or manifested in the sons of God.

It struck me just recently that there are two intercessors in Romans chapter 8. One Intercessor is present in us, He is the Holy Spirit (Rom. 8:27) and the other Intercessor is the ascended Christ, Himself in the heavenlies (Rom. 8:34). The third person of the Trinity, The Holy Spirit is on earth and in agony; "The Spirit makes intercession for us with groaning which cannot be uttered." While the second person of the Trinity, Jesus Christ is interceding for us in victorious ascended glory. Agony and glory in the same Godhead.

Why is the third person of the Trinity in agony? Doesn't He know that Jesus has done it all? Of course He does, then why the agony? The third person of the Trinity is in agony because the sons of God have not "possessed their possessions," and moved in by faith to receive their full inheritance as liberated safe sons. Therefore, He is the intercessor on earth until that is accomplished. That is why the Scriptures says that "Jesus is at the right hand of the Father, until his enemies are made his footstool" (Hebrew 10:12-13).

How does the Holy Spirit intercede? He does it through the **saints**. He, the Spirit needs a vessel to lay his burdens on; one who can be trusted to bear the burdens of others and fulfill the law of Christ, which is unconditional love (Galatians 6:2). Romans 15:1-3 says, "We then that are strong ought to bear the infirmities of the weak, and not please ourselves. For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me." Moses' intercession for the children of Israel was so burdensome that he ask God for others to help him bear the burden, God sent him 70 elders (Numbers 11:11-25). We too as co-saviors will bear the burdens for others.

The New Testament declares in Philippians 3:10, "That I might know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformed to His death." Every one of us want to know the power of **His resurrection**, and rightly so. We must know that Christ's resurrection life is in us and operates as us. But few see the powerful purpose of His suffering in us accomplishing redemption for others. See what this verse says, "His sufferings," not **my** sufferings. Although, that doesn't mean that we don't co-suffer with Him (Romans 8:17), we do, but if

the suffering is put on Him it is a "light affliction." And then the verse ends by saying, "being made conformable to His death."

We Christians are so use to thinking that salvation is all about us which of course it is, however we are so **me**-minded that we never think that our sufferings are not for us, or about us, but are for others. Justification is for us, sanctification is for us, but the third stage, the Fatherhood level (I John 2:12-14) is not for us, or even about us. The third level spoken of in I John 2:12, referring to "Fathers," and is for the sear purpose of reproducing Christ in others. "Fathers have know Him that is from the beginning" this means that we fathers know God's eternal purposes and enter into them whatever the cost. However, we are so "**me**" minded, the Spirit has to conform us to His ways, and to "His Death." God will put us through many frustration, trials, and perplexities to show us that these trials are not about us, but about the Holy Spirit using our bodies as living sacrifices for other.

Now the Holy Spirit is calling us to be "**Fathers**" (Ones who reproduce Christ, fully formed, in others). Jesus was his disciples "father;" He taught them and trained them, He rebuked them for having little faith, He was hardly

understood by them, He amazed them, He served them, He washed their feet, He confused them, He made them question Him, He believed more for them, than they believed for themselves. He prayed for them, He identified with them as their brothers, He died for them, He was raised for them, and He was ascended for them and redeeming them back to glory, and finally He sent the Holy Spirit to come into them so they themselves could be saviors in their world.

II Corthinians 5:18 says that God has now given us the “ministry of reconciliation.” Didn’t Christ do all the reconciling work at the Cross? Yes, but now we have the same ministry as Co-Saviors with Christ. Does that mean that we also go to the Old Rugged Cross and die for others? Well, yes, we do, but not in the physical sense, however, we do die that others might live. II Corthinians 4:10-12 says, that we always bear about in the body the dying of the Lord Jesus, that the life of Jesus might be manifested in us. For death works in us, but life works in others.”

II Corthinians 5:19b also says, He “hath given us the word of reconciliation,” seeing that we are “ambassadors for Christ.” That is an interesting way of saying it, “**WORD**” of

reconciliation? There is a reconciling word in every hard place in your life. As long as you see it as just a hard place and something you have to solve, and not see that God means it and is there in that hard place wanting to reconcile it back to Himself, you will not have the word of reconciliation for it. But if you dare see through the mountain and call it a plain, you will have the **word** from God that will reconcile the situation back to God, and bring harmony and peace into being where disharmony and discord exists.

My good friend Barry Burton from Birmingham, Alabama once wrote:

"I love what Jesus told the people about the blind man, They said, "Did he sin or did his parents sin," Jesus said, "Neither, but that the glory of God might be manifest." What a answer. It wasn't, "yes he sinned," or he was wrong, nor did he say his parents were wrong. He profoundly took it to another dimension. This problem is there because the glory of God is about to be manifested. It is for the Glory of God to have opportunity to be revealed. I think that this answer blew their minds. It crosses all fleshly

wisdom, and sky rockets to a higher plan. It goes to the realm of the wisdom of God where the rights and wrongs are transformed into seeing God Only and to his solution, which is the manifestation of the glory of God.

Intercession is like that in the body of Christ. In the body of Christ all are declared righteous through Christ. So you can't have a right or a wrong. Because you only have Christ. Then what to do with the tensions? The same answer again, they are there to give opportunity for the manifestation of the glory of God. Let us see, like Jesus, God's manifested glory in every situation, in every person. We all have to die to do that. There is not any natural understanding that can withstand that kind of answer. All natural seeing, all natural hearing, all natural understanding has to die. And a leap of faith has to birth into being. A leap which transcends all appearances, all rational, and all hope of being right while the other person is wrong."

I wrote back and said, "The real work is to free the captivities from this worlds understanding by our creative

word of faith. The whole point of our troubles, disease, problems are to give opportunity for God's glory to be manifest. That truly is a wisdom not of this world. Jesus wouldn't take sides in the tug of war of right and wrongs. He went to another dimension where all distorted things and situations are really the chariot of fire which delivers and manifests God's eternal glory.

You say, "The hope of a different reality, into the heart, is to demote or even overthrow the heretofore life-directing premises of understanding." Yes, yes, a new understanding a new knowledge, a new wisdom. The mind of the new creation has a new understand, a new knowledge, and a new wisdom. Aren't we all tired of the mind of the flesh's thought patterns--where rights and wrongs, good and evils vacillate in torment trying to solve themselves without avail? What a simple, but profound statement Jesus made, "that the **glory of God might be manifest.**" His actual words were not just a narrative, as you say, but were the healing agent to the whole situation. They were creative reconciling words, "Let there be," that transforms the sin and blindness of heart into the dimension of Spirit where all things are designed to reveal the glory of God.

INTERCESSORS

We take up our Cross! (Luke 14:27)

We are called Kings and Priests! (Rev. 1:6)

Peter calls us a "Royal Priest."

Kings operate on a universal Spirit level. "We call the things that be not as though they are!" (Rom. 4:17)

WORD OF FAITH

(Mark 11:23)

Priests operate on a local body level. "Present your bodies a living sacrifice." (Rom. 12:1) Laying our lives down, and taking them up again. (John 10:17)

WORK OF FAITH

(Isaiah 53)

We are Cross operators

What Is an Intercessor?

This was taken from "Rees Howells Intercessor" by Norman Grubb, chapter 12.

"That God seeks intercessors but seldom finds them is plain from the pain of His exclamation through Isaiah: "He saw that there was no man, and wondered that there was no intercessor"; and His protest of disappointment through Ezekiel: "I sought for a man among them, that

should make up the hedge, and stand in the gap before Me for the land....but I found none."

Perhaps believers in general have regarded intercession as just some form of rather intensified prayer. It is, so long as there is great emphasis on the word "intensified"; for there are three things to be seen in an intercessor which are not necessarily found in ordinary prayer: identification, agony and authority.

The identification of the intercessor with the ones for whom he intercedes is perfectly seen in the Savior. Of Him it was said that He poured out His soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors. As the Divine Intercessor, interceding for a lost world, He drained the cup of our lost condition to its last drop, He "tasted death for every man." To do that, in the fullest possible sense, He sat where we sit. By taking our nature upon Himself, by learning obedience through the things which He suffered, by being tempted in all points like as we are, by becoming poor for our sakes, and finally by being made sin for us, He gained the position in which, with the fullest authority as the Captain of our salvation made perfect through sufferings, and the fullest

understanding of all we go through, He can ever live to make intercession for us, and by effective pleadings with the Father "is able to save to the uttermost them that come unto God by Him." Identification is thus the first law of the intercessor. He pleads effectively because he gives his life for those he pleads for; he is their genuine representative; he has submerged his self-interest in their needs and sufferings and as far as possible has literally taken their place.

There is another Intercessor, and in Him we see the agony of this ministry; for He, the Holy Spirit, "maketh intercession for us with groanings which cannot be uttered." This One, the only present intercessor on earth, has no hearts upon which He can lay His burdens, and no bodies through which He can suffer and work, except the hearts and bodies of those who are His dwelling place. Through them He does His intercessory work on earth, and they become intercessors by reason of the Intercessor within them. It is real life to which he calls them, the very kind of life, in lesser measure, which the Savior Himself lived on earth.

But before He can lead a chosen vessel into such a life of intercession, He first has to deal to the bottom with

all that is natural. Love of money, personal ambition, natural affection for parents and loved ones, the appetites of the body, the love of life itself, all that makes even a converted man live unto himself, for his own comfort of advantage, for his own advancement, even for his own circle of friends, has to go to the cross. It is no theoretical death but a real crucifixion with Christ, such as only the Holy Ghost Himself can make actual in the experience of His servant. Both as a crisis and process, Paul's testimony must be made ours; "I have been and still am crucified with Christ." The self must be released from itself to become the agent of the Holy Ghost.

As crucifixion proceeds, intercession begins. By inner burdens, by calls to outward obedience's, the Spirit begins to live His own life of love and sacrifice for a lost world through His cleansed channel. We see it at its greatest height in the Scriptures. Watch Moses, the young intercessor, leaving the palace by free choice to identify himself with his slave-brethren. See him accompanying them through "the waste and howling wilderness." See him reach the very summit of intercession when the wrath of God was upon them for their idolatry and their destruction was imminent. It is not his body he now offers

for them as intercessor but his immortal soul: "If Thou wilt forgive their sin--; and if not, blot me, I pray Thee, out of Thy Book"; and he actually called this "making an atonement" for them.

See the Apostle Paul, the greatest man of the new dispensation as Moses was of the old. For years his body, through the Holy Ghost, is a living sacrifice that the Gentiles might have the gospel; finally, his immortal soul is offered on the altar. The very one who was just rejoicing with the Romans that nothing could separate him and them from the love of God (Rom.8) says a moment later, the Spirit bearing him witness, that he could wish himself "accursed (separated) from Christ for my brethren, my kinsmen according to the flesh" (Rom.9).

This is the intercessor in action. When the Holy Ghost really lives His life in a chosen vessel there is no limit to the extremes to which He will take him in His passion to warn and save the lost. Isaiah, that aristocrat, had to go "naked and bare-footed" for three years as a warning to Israel. We can hardly credit such a thing! Hosea had to marry a harlot, to show his people that the heavenly Husband was willing to take back His adulterous bride. Jeremiah was not allowed to marry, as a warning to Israel

against the terrors and tragedies of captivity. Ezekiel was not allowed to shed one tear or the death of his wife, "the desire of his eyes." And so the list might be continued. Every greatly used instrument of God has been, in his measure, an intercessor: Wesley for backsliding England; Booth for the down-and-outs; Hudson Taylor for China; C. T. Studd for the unevangelized world.

But intercession is more than the Spirit sharing His groanings with us and living His life of sacrifice for the world through us; It is the Spirit gaining His ends of abundant grace. If the intercessor knows identification and agony, he also knows authority. It is the law of the corn of wheat and the harvest; "If it die, it bringeth forth much fruit."

Intercession is not substitution for sin. There has only ever been one substitute for a world of sinners, Jesus the Son of God. But intercession so identifies the intercessor with the sufferer that it gives him a prevailing place with God. He moves God. He even causes Him to change His mind. He gains his objective, or rather the Spirit gains it through him. Thus Moses, by intercession, became the savior of Israel and prevented their destruction; and we can have little doubt that Paul's supreme act of

intercession for God's chosen people resulted in the great revelation given him at that time of worldwide evangelization and the final salvation of Israel (Romans 10 and 11), and is enabling God to bring it about.

Mr. Howells would often speak of "the gained position of intercession," and the truth of it is obvious on many occasions in his life. It is a fact of experience. The price is paid, the obedience is fulfilled, the inner wrestlings and groanings take their full course, and then "the word of the Lord comes." The weak channel is clothed with authority by the Holy Ghost and can speak the word of deliverance. "Greater works" are done. Not only this, but a new position in grace is gained and maintained, although even then that grace can only be appropriated and applied in each instance under the guidance of the Spirit.

Mr. Howells used to speak of it, in Mr. Muller's phrases, as entering "the grace of faith," in contrast to receiving "the gifts of faith." What he meant was that, when we pray in a normal way, we may hope that God of His goodness will give us the thing. If He does, we rejoice; it is His gift to us; but we have no power or authority to say that we can always get that same answer at any time. Such are the gifts of faith. But when an intercessor has gained the place

of intercession in a certain realm, then he has entered into "the grace of faith"; along that special line the measureless sea of God's grace is open to him. That is the gained place of intercession.

Mr. Howells referred to George Mueller's experience. Mr. Mueller had never gained a place of intercession over sickness, but on one occasion God raised up a sick person for whom he had prayed. On another occasion he prayed for another sick person, but there was no healing. Mr. Mueller, however, said that this was not a failure in prayer because he had never gained a place of intercession over sickness, and therefore the answer to the first prayer was merely "a gift of faith," which would not necessarily be repeated. On the other hand, he had gained a place of intercession for the orphans. He was always ready to be the first sufferer on their behalf; if there was enough food for all except one, he would be the one to go without; and in this realm of supply, God held him responsible to see that the needs were always met, for the doors of God's Treasure had been permanently opened to him, and he could take as much as he needed.

Pastor Blumhardt of Germany, on the other hand, was a man who had gained a place of intercession for the sick.

In his first struggles with evil spirits it took him more than eighteen months of prayer and fasting before he gained the final victory. Complaints were lodged against him of neglecting his work as a minister and devoting himself to the healing of the sick, but he said the Lord had given the parable of the friend at midnight and the three loaves and, though unworthy, he was going on knocking.

Pastor Blumhardt prayed through, and God did open. Not only were hundreds blessed, but he raised a standard for the church. After the final victory he gained such ease of access to the Throne that often, when letters came asking for prayer for sick people, after just looking up for a single moment he could find God's will as to whether they were to be healed or not. The sufferings of others became so painful to him that he was pleading for them as if for himself. That was intercession!"

What is the "call of intercession?" God said to Moses, "I will send you to Pharaoh" (Ex. 5:3:12); God said to Isaiah: "Go, and tell this people" (Isa. 6:9); God said to Jeremiah "This day I have set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1:10); God said of John the Baptist, "There is a man sent from God" (John 1:6); and God said

of Paul, "He is a chosen vessel to me to bear my name before the gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake" (Acts 9:15).

All intercession starts with a call from God. The call usually is so overwhelming that you immediately know that only the Holy Spirit Himself can fulfill the intercession. Sometimes it is so overwhelming that you, like Jonah, want to run from it, or like Jesus Himself, have it taken from you "take this cup from me." That is normal, because it is impossible for the human you to undertake. The impact of its immensity is scary and too big for anyone. Why me, and how can I? is our first questions. Sometimes the Holy Spirit doesn't even show you what He is going to accomplish through you. I've had Him say to me, this is none of your business. Looking back, if I had known, I couldn't have taken it anyway. The last point to consider is that we need not look for your intercessions, it or they will find you.

How do we know that we are being called? It all starts with desire, God's desire in you. He/you desire someone to be saved, He/you desires for this situation or our marriage to be healed, or He/you wants someone to be set free. Or maybe it is bigger than your loved ones, maybe

He/you desire for people to know the truth of union, or maybe your church is still preaching legalism and you want more for them. It will be suited just for you, for it is the Holy Spirit groanings in you desiring transformation, and liberation.

For me intercession first started was my husband, Scott and from there I have been called to take, "The Whole Gospel, for the Whole man, to the Whole World." Paul Billheimer says in his profound book, "Destined for the Throne," that redeemed humanity is being trained through on-the-job- training how to overcome all the rebellious forces who are against God and his eternal purpose. We are learning how to overcome what Christ has already overcome at the Cross.

Let me share my first intercession for my husband. He was not a free man, he was bound by **his** ferocious temper, **his** total control over the family, **his** flirtatious lust towards women and young girls, and **his** total control over **his** hard earned money. Does that sound like your

husband, or someone you know? All this is pretty common behavior for un-discovered independent-self.¹

He was a Christian, that was for sure, but he did not operate from who he really was, as Christ. Nor did he see anything wrong with his behavior, at least if he did he surely wouldn't tell me. But I got glimpses of how much he lived in self- condemnation. Every problem that he had, he blamed me. It is pretty typical of people who condemn themselves to take their frustrations out on others. But you know, I just loved him--I know, that kind of love had to be supernatural, and it was. That didn't mean that I escaped the pain of dark days, and restless nights, no intercessor does that. Pain is apart of it. "If you suffer with me, you will reign with me." That did not mean that I was a doormat either. No, Christ as me is no doormat. Jesus said that, "No man takes my life from me, but I will lay it down of myself." I wouldn't let Scott take my life from me, I couldn't. One day, he was reprimanding me for loosing a renter's check. I took the responsibility, but he wouldn't stop preaching at me. I didn't need to take that so I said, "The only reason that you condemn me like this is because you condemn yourself, I don't deserve this kind of

¹ My precious husband has given me permission to say all this. His comment was, "I never say no to God." "This might help others to know how to believe the impossible." I believe I have a miracle man for a husband.

treatment, and neither do you.” “Stop taking condemnation from the devil.” He stopped immediately. My job is just to tell him the truth, nothing else.

What did I tell myself? I told myself that Scott was perfect for me, just the way he was. I based that on the fact that God ordains all things in our lives for our good, not because God ordains evil for evil’s sake that would make God sadistic. God means all things to work together for our good. As I took my husband’s behavior as **God’s very best for me**. Then I had peace with God, and peace about Scott. Some would say, “Well then that justifies Scott.” Scott is responsibility for Scott. My faith stand doesn’t justify any of his wrong behavior. And if he would dare say that I am perfect for him too, there wouldn’t be much fight left.

One of the first thing I had to learn was that I was not his Holy Spirit. He was really strong willed and prideful so thankfully he wouldn’t let me be his Holy Spirit anyway. Actually, I always say that the greatest gift God ever gave me was a man who I could not even in the slightest way change. He was my impossible brick wall. However this impossibility is the perfect condition for producing desire in me--a desire so strong that I cried out one day, “Lord,

you have to set Scott free, whatever it takes, he must be set free. If it takes my life, I will give it, if it takes our children's lives, then take them. If we all need to suffer, then let it be, but set my husband free."

The intercessor, the Holy Spirit has to do a cleansing work on the one who is called to intercede. That meant that I had to be transformed first. I had walked through my own dark night of the soul some years earlier. I was set free from fear, uncontrollable jealousy, self-hatred, and deep insecurities. Christ was my life now and, He filled all the holes of insecurity, and scares of self-hatred with the presence of Himself and I knew it. My life was complete in Christ, I was satisfied beyond my wildest dreams, it was a miracle. But, I reasoned with the Lord, "what good is it if I have all the glory and my husband is still bound?" I want the same thing for him. But how?

My own journey had been a journey of faith. When I was in my craziest darkness, I began to just confess who I really was. That was absurd in the condition of madness that I was in, yet it was my only hope. I spoke, and I spoke, and I spoke the truth about myself, and by the law of faith, what I took by faith, took me and Christ and I were one. A law or principle only means, "How a thing works,"

All of life works by faith, and my life certainly proved that. All my fears, insecurities, jealousies, and self-hatred were swallowed up in Christ who was my life, my breath, my food, my mind, He as me was the new me, and I experienced glory.

Now if the way for me was simple faith, then that was the way for Scott. Except he couldn't believe for himself, I had to believe for him in his place. I remember thinking at one point, "The only way for me to be free was for him to die, and I pictured him in a casket, dead. But little did I know that I had the wrong person in the casket. I had to die. Actually there is a verse in Romans 6:7 that says, "He that is dead is freed from sin." The only way for me to be free is for me to die to how I saw him which had been in unbelief. It is a real death because all my flesh would scream out to me, he is the problem, not you. Yet, if I hadn't died to looking at him in separation, he would never be free. Sometimes I think we hold people in their place of bondage because we refuse to see them as God see them. So it began there, I had to die to my own understanding, my own hatred of his actions, my own rights, I had to die to my self reactions regarding him and his behavior.

Scott was a junk collector. Not by trade, but simply due to childhood fears of loosing and not having. The junk was everywhere. I won't bore you with the details. Needless to say, I hated it. One day I cried out to the Lord, why does he have to have and save all that junk? The Holy Spirit said to me, "The junk is in you." What? The junk is in me? I didn't understand, but I was open. Several months later, I was going to paint some cabinets with his stuff in it. I knew better than to move his stuff, so, I asked him very carefully to please put all his stuff in boxes and place them on our back porch, and after I painted the cabinet, then he could move it all back. He went nuclear, I thought that reaction was totally uncalled for in the face of my reasonable request. I was crushed, and went to my room. I declared to the Spirit, "His identity is his stuff." When will he see who he is? The Spirit quickly answered, "When will you see who he really is? Is that stuff really his identity?" Oh, I see, no, it isn't. So, I am the one who gets to sweep away the cobwebs of unbelief in myself, and clean up the junk in me. Ok, I will confess who he is, and not who he is not.

Another problem was his uncontrollable temper and uncompromising demands which he used to control the

whole family. I believed that he would even scare God with his threats and temper tantrums (just kidding, but it was that bad). The first thing that happened to me was I was no longer afraid of him, and that was a total miracle. Christ took away all my fear. Scott would scream, and I was calm and fearless. I was not trying to get back at him acting like he did, I was loving him in the middle of his fits, and they were ferocious temper fits. It almost made him madder when I wouldn't react in fear, because he was beginning to see that I wasn't being controlled by his fits of anger. I would quietly say, "Scott this is not who you are." He would stop almost immediately and get humble and sorry, but I would never hold any of this against him, or condemn him for his behavior. How could I, I had been the same way in my own crazy time. God didn't see my fits, he saw who I really was, how could I do any thing less for Scott.

Once, Scott told me that I would no longer have his money to travel with, he was tired of having me gone ministering to others. Quickly, I said, "Oh, Scott, you **really do** want to give me the money, I couldn't bless others without your part." He stormed out of the room. Two weeks later without any other words said about it, we were

in Sam Club shopping. He said to me, Mom, I have a surprise for you. "What is it"? I said, "I have opened up a savings account in your name. Money will be taken out of my check each week for your travels." The Holy Spirit transforms in His timing when we dare to believe what we do not see, and call into being that which doesn't exist in the visible.

There became a rod of strength in my back given to me by the Holy Spirit. The rod helps me not take what the devil was pouring out, but speak the truth in love and God would defeat the devil's activity in him. I love the verses in Psalms 149:6, "Let the high praises of God be in their mouth, and a two-edged sword in their hand." When all goes crazy, let praise be in your mouth, but do not give place to the devils lies, cut them to pieces with the truth of who we really are in Christ.

All this faith for Scott has been wonderful and it has taught me what intercession is about, but the day came for him to see it for himself. I was carrying him on eagle's wings, but he must fly himself. Final deliverance comes when we personally take the truth about ourselves against all that we see, all that we do, and stand on the truth of who we really are in Christ.

That day has come for Scott, it began by him seeing that all must come to the light, all must not be denied anymore. The Holy Spirit is doing that in stages, too much would make any of us want to commit suicide. The exposures must come to us by the Spirit, and the inner revelation must then say, "Yes, it was me doing the sinning, and acting out independent-self, but praise God, independent-self isn't the real me, it is Satan disguised as me." "My true identity is Christ!" Scott has done that and seen that, and I am amazed at the transformation. He is now a partner with me in Christ, Our Life Ministries. We travel together, we have the same burdens, we believe together for fruit, he personally began my radio ministry, which by the way is reaching thousands into 6 different cities, he is all that I could have ever wanted, and even more.

Recently Scott apologized to us all on Father's day, he said, "I am sorry that I didn't know that Christ was my life when I was raising you all, but I do know it now. Forgive me." The children were so loving and forgiving to him, I know that some real Holy Spirit healing came into being that day.

Does the old still pop up occasionally? Oh, yes, but it is now our opportunity to see the glory of God come through these slips, not to justify anything, but see that God is greater in us than any of our puny flesh slips. We don't major on the slips, they happen with both of us, we major on who we really are.

This testimony is a testimony to God's faithfulness, and **His** keeping power. There is no way that any of us can keep ourselves, nor can we keep each other. Scott and I praise God daily for keeping us and causing us to walk in His ways. Our good friend Brian Coatney says, "God can keep us, He will keep us, and by the leap of faith, He **is** keeping us." It is not until we stand by faith and declare that "**HE IS KEEPING US,**" that our confidence is totally in **Him**, and not what we see, feel or think.

The miracle is that God actually uses these weaknesses in us as a calling card of faith. Now we can co-create with the Lord, as God rightly uses our weak humanity--filling weakness up with strength (II Cor.12:11) and creating opportunity for God's glory to be manifested. What the devil misuses, God rightly uses for His glory.² By

² A fuller presentation is developed on this mysterious, but glorious point in the chapter called "Strong Negatives," number 34.

the way, this year we will be married 45 years, and it is greater than ever before.

A word to all you Dr. Phil buffs: Yes, Scott was an adult child of an alcoholic, and that is why he was so controlling, and yes, I was never loved by my mother and was withdrawn and co-dependent and that is why I tried to get my identity from Scott. Well, so what, who doesn't have dysfunctional beginnings. Jesus had to die for something, it might as well be dysfunctional families. Knowing all the psychological reasons for our behavior does help us to understand our behavior patterns, but insights concerning our behavior patterns don't heal us, nor does our ability to change ourselves (impossible anyway). By the way, self-change is the recommended method used by most Psychologists.

I'm not knocking Psychology, nor Dr. Phil. Psychology is God given and God used, but it is not the healer, or can we heal each other, nor ourselves. Jesus in his own body took all the sinful dysfunctional behavior patterns and died to them at the Cross, and in his resurrection we are made free from all family dysfunctions (the Bible calls them iniquities)--"He was bruised for our iniquities" (Isaiah 53:5).

Apprehending these facts by faith alone, heals all our

dysfunctions and makes manifest in us, as well as in our family members this reality today

Intercession Part 11

We have considered the call of intercession, and let us look at the **cost** of intercession. All life springs out of death—There is hardly a page in the book of nature which fails to emphasize the fact that all life springs out of death. Not a tree, not a blossom, not a shrub, not a fruit, but what cost the death of a seed. Just think of what we eat and what we wear—every plant, every animal which gives up its life does it to give life to others. Do they do it voluntarily? No, only Jesus can do that. But I must say that there is something deep inside every living thing that knows it is being sacrificed for others, and therefore fulfilling a higher purpose for living.

The perfect pattern and example intercessor is our champion, and hero of faith, our Lord Jesus Christ. I Peter 2:20-24 says, "For what glory is it, if when you be buffed for your faults, you shall take it patiently? But if, when you do well, and suffer for it, you take it patiently, this is

acceptable with God. For even hereunto were you **called**: because Christ also suffered for us, leaving us an example, that you should follow His steps; Who did no sin, neither was guile found in his mouth; Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judged righteously; Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes you were healed.”

God said of Jesus in Isaiah 53, the great intercessory chapter: “He was smitten of God: He has poured out his soul into death; He was wounded for our transgressions; He was bruised for our iniquities, the chastisement of our peace was upon Him; and with his stripes we are healed. Yet it pleased the Lord to bruise Him; he hath put him to grief; When thou shalt make His soul an offering for sin; He shall see of the travail of His soul and shall be satisfied; by His knowledge shall my righteous servant justify many; for He shall bear their iniquities; He was numbered with the transgressors; and He bare the sin of many and made intercession for the transgressors.”

Numbers 11:11 says of Moses’ intercession: “Moses said unto the Lord, Wherefore hast thou afflicted thy

servant? And wherefore have I not found favor in thy sight, that thou lay the burden of all this people upon me?" And of Ezekiel in chapter 4:4, "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shall lie upon it, thou shall bear their iniquities." And God said to Ezekiel, "I sought for a man among them to stand in the gap, but found none." The point of God looking for an gap filler, intercessor is that He doesn't want to judge us, He wants to have mercy on us. God has declared that "the wages of sin is death," therefore an innocent pure intercessor must take the place for us in order to atone for our sins; otherwise we would hopelessly die in our sins. There was no man to be found, so God the Father had to send Himself, the man Christ, Jesus. What a God, and What a Savior.

Jesus said, "If any man come after me let him deny himself and take up his cross and follow me." And then in Luke 14:26 Jesus said again, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Pretty strong words, yet they are hardly ever preached. What does it mean to hate father,

mother....? The key is not hating the person, but hating "my own life" that tries to possess my family members for my own ends. There is a HOLY detachment which comes to us preparing us for intercession and detaching us from "me" and "mine." Although, the Holy Spirit might want you to intercede for one of your family members, as He did in me, but first the cleansing preparation detaches us from "MY" husband, and "My" son, that is the point.

Emotional soul-ties often keep us as intercessors from going to the deeps with the Holy Spirit. All has to be laid on the alter, and the Holy Spirit, Himself will detach, and cleanse us where necessary.

Once I was ministering to a Seminary student and his wife. I loved them dearly. However I knew that he wasn't hearing the depths of what I was saying. I pleaded with the Lord, "If I tell him, I will loose him as a friend." Immediately, I knew that I had to tell him, so I asked the Lord, "Will you please send me someone who can tell him, I don't have the heart to." God had mercy on me and soon sent me Brian Coatney, my dear friend of 25 years. Brian told Rufus. I lost Rufus, but I've gained Brian's friendship for life. I believe that sometime in Rufus's life, he too will see.

Many are saying these days that God wants to prosper us according to the scripture in III John verse 2, "Beloved, I wish above all things that thou may prosper and be in health, even as your soul prospers." My Dad, who is in heaven now, and belonged to that movement, once said, "I think that most of us Charismatic's over work that little verse."

John, the Apostle was giving a casual greeting to the Christians who were connected to Gaius, hoping to regain their respect after Diotrefes, a trouble maker, who had rejected John's authority as an Apostle. It is much like the commonly used statement today, "I hope that you're doing well." I don't think that we Christians could make a whole doctrine around that kind of small-talk comment, do you? I'm not saying this to condemn anyone, but I think we had better take another look at that verse and in its proper context.

First, let me say that the Prosperity movement is a move of God to minister to the hopeless poverty-minded Christians who can never believe that they can be anything but poor, sick and needy. I praise God for that word to come to those who think that way. Yet, as my Dad said that verse is way over-worked. Too much emphasis on

outer riches makes us think that most of the riches available to us in Christ are external, and not internal. I think that most have the cart before the horse. The scriptures say, "Seek you first the kingdom of God and His righteousness, and all these things will be added to you." The natural outcome of our needs being met will come as we seek first Him who is our inner righteousness.

What is true prosperity? I believe that it is possessing first the inner riches available to us in Christ. That is not just knowing that you are a saved people. Being saved is wonderful, but it is not enough to know that you are saved, and not know how to live by Christ' life, or how that we can lay down our lives as "living sacrifices" as Christ did leaving us an example. "though he was rich, yet for your sakes he become poor, that you through his poverty might be rich."

The whole purpose of our existence now as intercessors is to be for others, and that means as Jesus said, "taking up your Cross." It may cost you your reputation, your ambitions, your family's understanding, your fellowship's understanding, your personal possessions, your marriage, or even your health. Put as Paul says, "the love of God constrains me," in a since we

can't help it. The new nature is a other-lover, and God's love drives us to be sacrificial.

I have always loved the Old Testament millennial picture of Lion and Lamb lying in harmony with each other. Actually I have a small statue depicting it, and also a Christmas card which illustrates the animals mutual contentment, harmony and peace with each other. We all know that a Lion is a meat eater and a ferocious hunter, often called "The King of the jungle." While, a lamb is a helpless, and defenseless animal, while all the time a potential meal for the hungry lion. We also know that a lamb is a sacrificial animal used by the priest in the yearly Atonement ceremony.

In this fallen world these two animals are natural enemies, yet, there will actually be a time in the world's history where these opposite enemies will lie at peace with each other. What does this prophesized time symbolize and say to us today?

The natural creation is waiting for the manifestation of the sons of God--for it is God's liberated sons, released from corruption, who will harmonize the animal kingdom and bring it back to concord instead of dis-ease and discord. How? It is simply by discovering our own

liberation in Christ, our Second Adam. As we become liberated, so also will the animal kingdom. The first Adam had dominion and Lordship over all before he fell. And when he fell, so went the creation as well as the animal kingdom. Now, through the authority of the Second Adam's resurrection, we, His risen saints, also have that same authority, (Galatians 4:1 "Lord of all") that the first Adam had and lost.

However, it all starts with us Saints possessing that authority and operating from it in ease. Revelation 1: 6 calls us, "Kings and Priest." A king is the power and authority wielder, (the Lion), while the Priest is the sacrificial burden bearer (Lamb). As a form of Christ on earth, we hold both offices, and they both operate in us. " We are both ruling Kings, and sacrificial Priest.

Sometimes I think that we should be called, "Priest and Kings," instead of "Kings and Priest." The Life of Joseph, Jacob's 11th son, depicts this intercessory point perfectly. Joseph's life moved from "Dreams, to Dungeon, to Didemin." His prophetic dreams were his calling; his 14 years imprisonment was the Priestly cost; and the years second in command to Pharaoh was his Kingly reign. From

the dungeon to the throne—Joseph was certainly a “Royal Priest.”

Most Christians cheer when they find out the we have authority in Christ, as Kings, however, few get excited when they realize the we are also, “living sacrifices.” A Romans 8 is excellent on that subject. This chapter is the greatest victory chapter in the whole Bible, yet it is filled with suffering. Think of it, what is victory if it is not overcoming defeat, self-condemnation, and suffering. No suffering, no glory. Glory and suffering, victory and defeat, and the positive and the negative are linked together as one experience. Separation divides the two into enemies, yet oneness unifies both into necessary and loving partners, which brings us peace.

Romans 8:17 says, that we can not be glorified heirs unless we suffer with Jesus. Verse 18 unifies suffering and glory into non-comparable counterparts. Verse 28 works together everything in our lives, whether good or evil, into one perfect unity by which God conforms us to His image. Verse 32 compares our lives of sacrificial sufferings to Jesus', who was not spared suffering, as our Savior. Verse 35 & 36 recognizes that we may suffer tribulation, distress, persecution, famine, nakedness, or maybe peril, or even

the sword, because we are Priest, who are killed everyday as **sacrificial lambs** for others. Yet verse 37 shines with the victorious **Kingship** role as “more than conquerors through Him who loves us.”

Suffering/glory; conflict/peace; honor/dishonor; evil-report/good report; as deceivers/yet true; as unknown/ yet well known; as dying/ yet behold we live; as chastened/ and not killed; as sorrowful/ yet always rejoicing; as poor/ yet making many rich; as having nothing/yet possessing all things. This II Cor. 6:8-10 description of suffering and glory is a vivid picture of the lion and the lamb lying together as unified friends for the negative gives recognition, expression and power to its positive counterpart linking them together as one. Thus fulfilling our ministry as “Co-Saviors, and Intercessors.”

Co-Saviors and Intercessors are taken from my new book, “What is Man? Commentary. These are Chapters 38 and 39.

O thou Afflicted!

By: Hannah Hurnard

O thou afflicted, tempest-tossed,
In sorrow's pathway led,
Behold thy suffering is not lost,
Thou shalt be comforted.

In fairest colors thou shalt shine,
And precious jewels shall be thine.

Foundation stones of bright sapphires
Shall garnish all thy floors,
Thy ruby windows glow like fires,
And emeralds make thy doors,
And all thy walls and borders be
Of precious stones and porphyry.

Fear not! Thy trust ends not in loss,
I'll not put thee to shame,
There is a purpose in thy cross,
And no reproach and blame.
One day, with glad, exultant voice
Thou, child of sorrow, shalt rejoice.

Stretch forth the curtains of thy tent,
Lengthen the cords, spread wide,
Strengthen thy stakes with great content,
Break forth on every side.
Thou shalt have seed through all the earth.
(Isa. 54:11-12)

**"They that sow in tears shall reap in joy, He that goes forth
and weeps, bearing precious seed, shall doubtless come
again with rejoicing, bring his sheaves with him." Psalms
126:5-6**

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