

Chapter 13

Redeeming The Dreams **- The Resurrection Of A Nation -**

Martin Luther King said : "*I have a dream ...*" (1) and sparked off a major civil rights movement across America which changed the entire destiny of the nation. God is looking for men and women who will dare to dream. Pioneers who dare to own the vision God places in their hearts for the nations of this world. This chapter is written to encourage hearts to open to God's dream of world redemption, and in homage to all the hidden intercessors, giving their lives to prayer. Christians who are praying, hoping and dreaming for their own nations to rise out of death, hopelessness and poverty and move into a glorious missionary inheritance as a light to all other nations. This chapter is also very much a personal history of resurrected dream, drawing together strands from my own spiritual journey over the last years.

I'm especially concerned with drawing parallels between the physical redemption of "*the Château Blanc*" - a building the Lord led us into (2), the destiny of the Welsh revival (3) and the emerging missionary armies around the world. All this within the biblical context of the story of Joseph! I trust all will become clear. To create a sense of destinies meeting on history's stage I've chosen a more theatrical presentation involving the curtain going up on four individual, yet linked, cameos of history. The first two include Welsh Fathers,(again!), the third, the story of "*Le Château Blanc*" missions centre and the fourth the story of Joseph. Each cameo has three acts.

Act one : "*The dream.*"

Act two : "*The death of the dream.*"

Act three : "*Redeeming the dream.*"

The curtain rises on a young orphaned Welshman. He is in the playground of a Dr Barnado's (4) home. He is fighting with his own sense of sadness and rejection. Before, although poor, he could always look down on the "*Barnado's*" boys as being in some way inferior to himself. What a blow to now find himself in that same place of inferiority he had so despised. Out from a heart caught up in a civil war of emotions a prayer rises. It is not the polite prayer of the Welsh chapel member, nor the passionate appeal of the born-again Christian, but simply a young boy crying out to a God who he knows must be out there in his time of need. Prayer is the one gift all men are born with. He prays an unusual yet inspired prayer for a boy of twelve.

"Oh God, I feel so lonely, please, when I grow up will you give me a family. I'd like to have twin boys..."

The scene changes, many years have passed, and the boy has become a man. The wounds of rejection have been healed by the balm of love as he has fallen in love and married a young lady from the London area where they now live. On their wedding night the man shares his dream and prayer from many years back.

"I believe we will have twins."

A few months after the honeymoon the bride finds herself pregnant. The doctors say they can only hear one heart so it can't be twins, however the man has an inner conviction that twins it is. Around six months the doctors confirm this as they realise that the one heart beat was in fact two hearts beating in unison. The curtain falls with the man rejoicing, expectant and in happy anticipation of seeing his dream fulfilled.

The curtain opens again on another Welshman. This time it is Evan Roberts, kneeling in prayer, pouring out his heart to God for revival to hit Wales. Suddenly he has a vision which he himself describes :

"... I saw all of Wales lifted up in the flames of revival and found faith to ask God for 100.000 souls..." (5)

This dream, or vision, becomes an all consuming prayer. More and more of the presence of God is experienced in the meetings he takes and during one service a little girl prays. *"Lord Jesus I love you,"* and heaven comes down to earth. The sounds of revival fill the churches, thousands are marvellously saved (over a 100.000 people in six months!), the pubs are closed, the prisons emptied and the whole of a nation transformed. Many young men and women marvellously saved in the revival feel the stirring of a missionary call to serve the Lord amongst the unreached nations of the world. News of the revival travels fast and French miners in the North of France begin to get a small hint of the quickening while the Azusa street blacks in California get totally immersed in the revival rain as they explode into their own revival giving birth to the Pentecostal movement. (6)

The scene changes and we move to Edinburgh in 1910 where the World Missionary Conference "The Decisive Hour of Missions" is about to get underway. Every mission society from the world is present. The hundreds of delegates, who might even have included Theodore Roosevelt who desired to be present to represent the Reformed Church of America, are buzzing with excitement and expectation, thrilling at the amazing revival work God is doing in Britain and America and also Germany where many students are being touched by revival power. There are many stirring addresses as folk set themselves for the task, dreaming of evangelising the world. Doctor Denney, in challenging the young men about the cost of missionary endeavour, reminded them of Garibaldi's words :

"I do not offer pay, provisions or quarters : I offer hunger, thirst, forced marches, battles and death ..."

As the young missionary volunteers push forward in the appeal to service, joyful, innocent and willing to give their all, the curtain goes down on the last tragic poignantly prophetic words of Denney :

"... For a Saviour who came, not only in water but in blood, there can be no adequate faith, no adequate response which is bloodless ..." (7)

No-one could guess that a terrible "blood offering" was being prepared in the political boardrooms of Europe and the demonic echelons of hell as they worked to unleash the blood- dimmed tide of World War I.

The curtain opens on our third cameo. A German lady, Mrs. Rosemary Lhermenault, wife of a French Baptist pastor in Roubaix (Northern France), is explaining a dream she had to her husband. She is a down to earth lady not given to dreams and visions and so all the more challenged by the dream the Lord has given her. She explains how she saw a white castle (*Le Château Blanc*) with a very distinctive stepped down upper roof wall. She then saw a big wooden chimney inside with tables and chairs as if people had been studying. She seemed to hear the Lord telling her that this place had been chosen by Him for the purpose of training folk. Daniel, her husband, had also received a dream from the Lord of a three candled candlestick which he believed represented the three nations of France, Germany and Britain coming together in reconciliation to bless Europe. Within a short time they had been led to a property which resembled the building Rosemary had seen in her dream. Imagine their surprise and joy when the phone rings and a German lady from another Baptist church in Essen explains how the Lord has given her a dream concerning a white château which she feels they should be buying for a training centre! A few days later they invite the German lady to come not telling her of their own vision and showing her other buildings rather than the one they feel the Lord has shown them. Finally they take her to see their 'chosen' building.

"It must have water all around it and red gravel,"

says the German lady. As she walks down the drive she sees the moat completely surrounding the château with water. She then leans down and picks up a handful of the red gravel which is on the ground and, as the curtain closes on the happy group, exclaims:

"This place is for the Lord!"

For the fourth event the curtain rises over the Bible leading us to the story of Joseph. (*Genesis 37-50*). There we see him, Joseph, *"a young man of seventeen,"* full of potential and loved by his father. Like so many other ordinary young men throughout history Joseph has a dream. We see the beautifully ornamented (many coloured) robe adorning him. This robe is an expression of the father's love and represents the anointing the Heavenly Father longs to pour out on his willing sons, just as he poured his anointing onto His only Son the Christ. It is interesting to note that when the Jews translated the Old Testament into Greek (mainly because of all the Greek speaking Jews who lived in Alexandria (Egypt) at the time) they used the same word for multicoloured robe (poikilos or polupoikilos) as they used in *1 Peter 4 :10*,

"manifold (or various kinds of) grace of God,"

and *James 1 :2* and *1 Peter 1 :6*,

"trials of many kinds" and "all kinds of trials."

And *Ephesians 3 :10*,

"His intent was that now through the church , the manifold wisdom of God should be made known..."

This indicates to us that the vision and anointing of God is born out of His multicoloured grace and manifold wisdom, refined in multifaceted trials and temptations. Grace, wisdom and trial are the ingredients which promote dream.

Joseph is dreaming of the kingdom. Through prophetic anointing he is seeing sheaves bowing down. In another dream he sees *"the sun and moon and eleven stars ... bowing down to me."* *Genesis 37 :9*

Although everyone does end up bowing down to Joseph at the end, the real key to understanding his dream is to see Joseph as representing a 'type' of Christ to whom the whole world will bow :

"... God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father ..."

Philippians 2 :9-11

"Will you actually rule us ?" ask the incredulous brothers, just as an unbelieving world refuses to submit to Christ. The answer is *"Yes."* The little rock, which the prophet Daniel saw in his own interpretative dream of the kingdom, becomes a huge mountain filling the earth.

"The God of heaven will set up a kingdom that will never be destroyed."

Daniel 2 :31-44

God the Father finds pleasure when his sons and daughters have faith filled dreams of His kingdom reign. The problem comes when we try to capture the glory of His reign for ourselves. God may work through us and in us but we are only channels for His ultimate glory and reign. Like John the Baptist said :

"... He must become greater; I must become less ..."

John 3 :30

Joseph is too much at the centre stage. Like many he centres the kingdom power on himself, sharing his kingdom dreams carelessly not yet mature enough to handle the responsibility.

The curtain falls on Joseph's visionary zeal with the jealous muttering of his brothers in the background.

The second act opens with the curtain going up to continue the story of Joseph. There is something very nasty and evil in this world which hates dreams and longs for their destruction.

*"... They hated him all the more because of his dream ... Here comes that dreamer! ... Come now, let's kill him and throw him into one of these cisterns and say that a ferocious animal devoured him. **Then we'll see what comes of his dreams...**"*

Genesis 37 : 8&20

One can almost sense the demons speaking through Joseph's brothers as they long to destroy the dreams and destinies of individuals and nations. As the curtain rises over other tragic events in history we will see how these words have been said many a time to curse and destroy moves of God through the ages.

Joseph is stripped of his robe and thrown into an empty waterless pit. The very brothers he longed to bless rejected his dream. It is painful enough to be rejected by the world, but the most painful wounds are those inflicted by our brothers. Sadly, our brothers in the various fellowships and churches are often intimidated by vision. Instead of encouragement we know rejection. So many of the early pioneers from the age of the apostles themselves to John Bunyan, have found themselves rejected by the established religion of the day. (8)

Joseph's robe, the symbol of his anointing, is dipped in blood.

"... Then they got Joseph's robe, slaughtered a goat and dipped the robe in the blood. "

Genesis 37 :31

True vision and anointing is always dipped in blood as a proof of its authenticity. Jesus himself led the way as the Father's wisdom and grace was stripped naked and bled dry on a wooden cross :

*"'Examine it to see whether it is your son's robe';
He recognised it and said, 'it is my son's robe!'"*

Genesis 37 :32-33

Jesus' robe is dipped in blood :

"He is dressed in a robe dipped in blood, and his name is the Word of God ..."

Revelation 19 :13

If we are to carry the authenticity of Jesus' character and authority into our dreams, our own robes will be stained crimson. For a seed to bear fruit it needs to be buried. The Heavenly Father carefully examines the dreams and visions we carry in our hearts. He recognises the colour of sacrifice and endorses the service of His true sons.

We follow Joseph through the testing of his vision. He must learn to serve and succeed in the house of an Egyptian master. Our jobs and responsibilities in the world are necessary tests on the road to fulfilling our dreams. *"Come to bed with me!"* cries a voluptuous Mrs. Potiphar! So many things cry out to seduce us away from accomplishing God's purpose. The modern world longs to taint God's servants with the stain of immorality. R.T. Kendall in his excellent book on Joseph "God Meant It For Good" says :

"... If God has a work for you to do and he wants to use you, don't be surprised if at some stage you are confronted with the kind of temptation that we are talking about here. It is to see whether God can trust you with other things he has in mind for you." (9)

Giving in to sexual sin exposes our own personal lack of love for God. It is a symptom of areas of our lives which still lie wounded and rejected, untouched by the all satisfying, all healing love of Jesus. Failure in this area, rather than inducing waves of self-condemnation should encourage us to give the hurt love resistant areas of our hearts to Jesus. Most people are genuinely challenged in this area *"day after day."* Powerful Jezebelic (or matriarchal) spirits are at work in Catholic Europe (10) and other lands to bring the Church into immorality and deception. As Bill Subritsky in "Demons Defeated" says :

"This great harlot spirit which today is manifesting more and more in the world ... is a powerful prince of the air." (11)

We all need to learn to resist Potiphar's wife and all she represents. R.T. Kendall succinctly gives us the key to Joseph's successful resistance of this temptation :

"...Joseph refused her and gave as the final explanation for his refusal,

"How then can I do this great wickedness, and sin against God ?"

It will be your love for God alone that will, in the end, keep you from falling into sexual sin, assuming very acute temptation. For when it's a case that you have nothing to lose and you are unlikely to be caught, only your relationship with God will stop it. Many people are able to maintain a certain moral standard only because they have so much to lose or they are afraid they might get caught - or perhaps because they haven't met Potiphar's wife! If you are ever in a situation (no doubt you have been or will be) where it would appear that you could do it, and nobody would ever find out, one thing and one thing alone will keep you pure: your love for God. Nobody is exempt from the temptation, but if you do not

have a love for God that is greater than the intensity of that temptation, you will give in. It is then you discover what you are really like ..." (12)

Joseph is then wrongfully accused and arrested. As the curtain goes down there he lies on the prison floor lonely and forgotten in *"the place where the king's prisoners were confined."* Genesis 39 :20. Such big dreams now confined to a narrow cell. Through the ages many men of vision have also had to walk the narrow road of no reputation and non-recognition, being themselves prisoners of the King.

The curtain rises again to the sound of bombs, gunshots and men screaming. Thick black mud mixed with blood covers the ground as we find ourselves on the killing fields of World War 1 in Northern France.

Young Welshmen who only months ago were lifting high the Lord Jesus in praise are now looking down a gun barrel to shoot the enemy in the name of "King and Country." Rick Ridings, a prominent intercessor for Europe, writes in the January 1993 edition of "The European Prayer Bulletin" :

"Many Christian and non Christian historians feel that Europe was prepared for revival around 1900. Many Christian student movements were experiencing great growth and a vision for world missions and the re-evangelisation of Europe. Just at that time regional tensions in the Balkans flared into World War 1. Two of the countries with the most young men called into mission - Germany and Great Britain - ended up sending these young men into battle against one another ..." (13)

The seed of the Welsh revival was thus buried in the ground of France. Young Christian Welshmen in the manic distortion of revival called nationalism ended up killing young Christian Germans. Brother against brother ... Wilfred Owen, in his poem "Strange Meeting" captures something of this awful mystery :

*"... They will be swift with swiftness of the tigress,
None will break ranks, though nations trek from progress.
Courage was mine, and I had mystery,
Wisdom was mine and I had mastery;
To miss the march of this retreating world
Into vain citadels that are not walled.
Then, when much blood had clogged their chariot-wheels
I would go up and wash them from sweet wells,
Even with truths that lie too deep for taint.
I would have poured my spirit without stint
But not through wounds; not on the cess of war
Foreheads of men have bled where no wounds were.
I am the enemy you killed, my friend.
I knew you in this dark; for so you frowned
Yesterday through me as you jabbed and killed.*

*I parried; but my hands were loath and cold.
Let us sleep now ..." (14)*

The dream of the Edinburgh conference dies. We can almost hear mocking Abaddon's (Destruction – Rev 9 :11) words :

"... we'll see what comes of his dreams ..."

In more recent history other young black African men had dreams born out of the East African revivals (15). Rwanda, Burundi, Zaire, Central African Republic and other parts of former Belgian and French Congo have known mass growth in the churches. Recent history and television coverage has also shown how even this seed of revival has been sown amidst the machete waving carnage of ethnic hatred between Hutu and Tutsi and other ethnic groups. It is a sad fact that Hutu Christians have killed Tutsi Christians in the same demonic dislocation of revival. The following letter from a key African leader, M. Anatole Banga (translated from the French) emphasises the reality of the challenge today.

"Humanly speaking the situation is hopeless as the two sides are digging in to defend their separate positions. The longer the situation continues the worse it becomes, poisoning lives with venom. Many civilians and innocent people are losing their lives. All over the place people are being arrested and being executed simply because of their race, tribe and ethnic identity. Women and children are being burned alive, houses pillaged and burned down, human life no longer has any value. The neighbourhoods of Bangui are emptying, it is dangerous to travel, it is like a kind of Mogadishu (i.e. what happened in Somalia).

Spiritually we are praying, because the devil is furiously trying to destroy the country because of what God has prepared for us - the Lord will overcome, the devil's schemes will fail. When Moses announced the deliverance of Israel their situation got worse, but in the end they were delivered ... Our neighbourhood is at the heart of the fighting, pray that God will protect us and keep us in a spirit of Victory ..."

Bangui, Central African Republic - 06.12.96

How are such things possible ?

The disciples asked Jesus in *Matthew 24* what would be the sign of the end of the age and His coming. Jesus gives many symptoms of the end such as deception, wars, persecution wickedness, apostasy etc. However what is the sign ? The one signal point for the meeting and summing up of history. I believe that the key to the sign is found in *verses 7 and 14*. It is a two sided sign called "*Nations*". The "*Nations*" are our end-time signpost. Each nation, whatever its religious or non-religious adhesion, must find its destiny between *verse 7 and verse 14*.

"... And this gospel of the kingdom will be preached in the whole world as a testimony to all nations,"

echoes Christ's mandate to his disciples to go and make disciples of all nations. It is Christ's missionary dream of ethnic evangelisation.

However, the anti-Christ also has a perversion of this mandate. He wants to send the nations on a mission of mutual destruction.

"Nation will rise against nation..."

His goal is ethnic cleansing.

Christ's mandate proclaims the unselfish giving of ourselves for others, the devil's promotes selfishness and self-defence at the expense of others. All mankind is caught in the choice between these end-time scenarios.

"Sons of the kingdom" are sown together with the "sons of the evil one" in the field of the world. "Both grow together until the harvest." Matthew 13 :24-3&36-43. Ethnic cleansing rubs shoulders with ethnic evangelisation in some parts of the world.

Revival which doesn't push into world evangelisation becomes easy prey for nationalism as the enemy perverts Christ's mandate into one of destruction. History has already taught us this sad lesson. Religious zeal without the right goal can be a very dangerous thing.

As the sound of revival rings afresh, albeit dimly in some parts of the world, let us work and pray like never before that this will push us into the strongest thrust of world evangelisation that the earth has ever known. May nations enter into their missionary inheritance. As the curtain goes down over the smoking bloody trenches of history's battlefields we dare not get it wrong this time.

The curtain rises again to show a serious meeting between the Baptist church leaders from France and Germany and the Beghin family (major industrialist family famous for sugar production in France) who own the *"Château Blanc"*. The atmosphere is tense, and although the Beghin family have the château up for sale, there is obviously some reticence on their part to go through with the operation. The silence is broken by M. Beghin.

"We are Catholic and will never sell this property to Protestants. Our son Patrick was killed by Germans in Paris at the end of the 2nd World War, and we will never sell to anything which involves Germans !" (16)

No argument will change their minds. It seems that all the prophetic leading has been a mistake. Daniel and his wife quietly commit their dream to the Lord as they watch it die.

The scene changes and we see the château sold to a man who has just won the lottery. A sad period begins for the house. Burst pipes due to a winter absence flood the place. Dozens of four to five hundred year old oaks are stupidly cut down in the wood and a general spirit of negligence and destruction seems to grip the place. The physical destruction mirrors the spiritual destruction as the new owner fills the house with all sorts of occult idols from the nations of the world. Chinese death masks, hideous Indonesian idols, a life- size Buddha, witch effigies and even human skulls fill every room (17). It is as if the enemy is trying to totally snuff out the promise and purpose of God for the house in establishing his own twisted scheme. Violent storms lash the property, uprooting trees and damaging the roof. Ten sad years pass in this way and, as the curtain goes down, we seem to hear the mocking refrain of Joseph's brothers once more :

"... Come now, let's kill him ... Then we'll see what comes of his dreams ..."

The curtain rises again on our final scene. It is November 1958. The happy couple looking forward to their twins get some bad news. The wife is not so well and needs to go to the hospital where the babies are born prematurely at the critical seven month limit. Two little twin boys weighing each no more than a bag of sugar come into the world. One has terribly underdeveloped lungs which do not function and the other will not eat, seemingly resigned to death. The expectant dad rushes to the hospital. In approaching the maternity ward he sees two very tiny babies with tubes coming out of their noses, struggling under the antiseptic glass of incubators. He feels a sense of compassion for them but then turns to the nurse asking to see his sons.

"Why, they're just next to you,"

she says pointing to the babies he has just glanced at,

"We don't give them much chance of survival I'm afraid ..."

The scene changes and we see a young Welsh soldier dying of cerebral malaria, struggling for life in a Malaysian hospital in 1958.

"Not much chance of survival,"

says a doctor as he does his routine.

The curtain closes.

Should our play end here at the second act it would certainly be a tragedy, and the world would be without hope. However, the air is suddenly filled with singing and the following refrain is heard introducing a triumphant third act.

*"There is a redeemer...
Jesus God's own son,
Precious Lamb of God, Messiah...Holy One ..." (18)*

The curtain rises over the new dad face to face with the death of his promise and prayer. However some inner force of faith grips him on the inside and he will not give up. Quietly moving over to the incubators he takes the two tiny hands in his own and declares:

"They will live".

He then goes home and throws himself face down on the floor in the agony of intercession with the Lord. This unchurched, unschooled young man, like Abraham of old when he interceded for Sodom and Gomorrah, finds an audience with God.

"Oh God, will you give me my boys for a few years. Oh God, let me have the privilege of giving my everything for them. Let me feed them, clothe them and love them. Then, when they are old enough to look after themselves in the world, then you can take them..."

The contract is made. This is no ordinary prayer but genuine intercession. The ownership of the burden. Let me sacrifice my own life into the answer and then give it back to you.

Miraculously the little boy whose lungs don't work begins to use his stomach muscles to get the breathing going and the other dying twin begins to eat. Both boys grow up in a happy, love-filled home. The years pass and they are the first to ever go on to university in the family. Much hope is pinned on them as they finish their studies in Norwich and London. Both know nothing of the secret intercession at the beginning of their lives and they are both a long way away from Jesus.

Suddenly both are miraculously converted to Jesus and within six months of their conversions both are working full-time in the Lord's service. One of those boys is the present author (hence all the inside information!) who has been 20 years in *World Horizons Mission*, heading up the French side of their operations. My brother spent many years working full-time with *Ichthus Christian Fellowship* developing churches in Inner City London. (19) When the story of our conversions came out, my dad told us the full story and then added :

"I thought God had forgotten. I can see now that he hasn't taken you to die and be in heaven but he's taken you to himself to be living sacrifices !"

The scene switches back to the young soldier. He too finds an inner faith rising as he reads a book by G.K. Chesterton which finishes with the phrase *"O God!"* Somehow, mysteriously, this phrase attunes his spirit with God and a healing process begins. He gradually discovers that he has been born again. Prayer becomes a way of life for him coupled with the burden for reaching the lost in the world. His life is marked by a specific period when God calls him to five years of intercession.

"Oh God, give me your work to do,"

becomes the heart cry of the burden. Following this time a small work is established in Llanelli, Wales which grows into World Horizons. Rowland Evans is the soldier and also a spiritual father to many like myself who were drawn to the vision God gave him.

What a privilege to be the happy victim of the intercessory prayer of two Welsh fathers!

The curtain falls but the stage remains open as the scene is set for many more adventures of faith and intercession as World Horizons, along with many other churches and mission movements, develops its ministry of reaching the nations with the gospel of the Kingdom.

The curtain opens on Joseph, lonely and forgotten in his prison. Slowly but inevitably something of his own strength and personal ambition has been broken over the long wait. As R.T. Kendall says :

"... One of the chief things that Joseph had to learn was to wait for God's time to come." (20)

His eyes are no longer fixed on his own dream but he has learnt to listen to others' dreams.

"We both had dreams ... but there is no-one to interpret them."

Genesis 40 :8

How many thousands of young men and women today could echo these same words of the baker and the cup-bearer. So many have dreams but so little is done to create the environment for those dreams to be fulfilled. The same goes for the Church. Are we able to listen to and interpret the dreams of the Christians who fill the pews week after week, or do we leave them to their personal frustration watching their dreams growing old and dying ? God is wanting to raise up leaders who can disciple others into their own God-given dreams.

Here is the key to Joseph's story. In learning to interpret the dreams of others he himself also fulfilled his own dream (21).

As he created the environment for others to fulfil their dreams he was in fact moving forward to the fulfilment of his own greater vision. As he was faithful with a baker and a cup-bearer God then trusted him with Pharaoh himself and he was challenged to interpret the dream of an entire nation.

"... I had a dream, and no one can interpret it. But I have heard it said of you that when you hear a dream you can interpret it ..."

Genesis 41 :15

Jesus called his Church to *"make disciples of all nations"* and Joseph is working out the reality of that here. Many emerging nations today, struggling with internal and external strife, have their own dreams of making a missionary mark on the world. May the *"Josephs"* of today rise to create the discipleship environment necessary to make this happen.

We see Joseph quickly getting washed and shaved and going from the prison to the palace. God has his perfect timing. This is the other lesson we learn from Joseph. The destiny and the timing of God. Everything works to God's perfect plan, the brothers bow down and Joseph is honoured. It is encouraging to see the kindness and purity of Joseph's spirit as he speaks to his brothers without the slightest hint of bitterness despite the trials he has undergone. This indicates to us a significant work of healing that God has operated in his life. Seeing Joseph with his two sons on his knee perhaps gives us some indication of God's healing work.

*"Before the years of famine came, two sons were born to Joseph by Asenath daughter of Potiphera, priest of On. Joseph named his firstborn Manasseh and said: **"It is because God has made me forget all my trouble and all my father's household."** The second son he named Ephraim and said : **"It is because God has made me fruitful in the land of my suffering"***

Genesis 41 :50-52

Manasseh from the Hebrew Menaché (to forget) is the one who brings a healing from the past. The apostle Paul himself before launching into his ministry said in *Philippians 3 :13* concerning the one thing he does :

"Forgetting what is behind and straining towards what is ahead."

Like Joseph we must have our own Manasseh. We must learn to forgive and forget.

Ephraïm from the Hebrew hiphrani (to be fruitful) is the one who brings fruit out of suffering. Joseph didn't curse his trials but realised that they were the seed bed from which his present fruitfulness sprung. Jesus, out of the suffering of his soul on the cross, birthed the fruit of love into the world. We too must learn to see the fruit beyond the present trials.

Paul in the well known verse from *Romans 8.28* teaches us that :

"...In all things God works for the good of those who love him, who have been called according to his purpose,"

and the curtain goes down on Joseph's words to his brothers which capture all the marvellous mystery of God's ultimate destiny at work.

"... Don't be afraid. Am I in the place of God ?" (He has well learned the lesson not to put himself in the place of God at the centre of the kingdom dream, but to let God himself take centre stage in working out His purposes in His perfect time and perfect way.) "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives..."

Genesis 50 :19-20 (37)

God's ultimate purpose is always salvation.

The curtain opens again over the Château Blanc. Daniel and his wife Rosemary have committed their dreams to the Lord. God wants this Château Blanc to be a place where, like we have seen in Joseph's story, many dreams are interpreted. The scene changes to a Horizons base in Bourg St. Andéol in the Ardèche region of France where a worship meeting is going on. Suddenly a prophecy pierces the air.

"The Lord has a white chateau for you to buy in the Lille region."

The team have been thinking of opening a student work in Lille but a chateau is quite a different challenge! A few weeks later we are meeting in Lille. (22) The phone rings. It is the same person who had received the prophecy saying that while hitchhiking he has just been picked up by a man wanting to sell a white chateau! The phone rings again. This time it is Daniel Lhermenault wanting to share with us. As he unfolds his story of how he was led ten years previously to a white chateau, and when we realise that it is in fact the very same building that we have been led to, we are gripped with an awesome sense of stepping into God's destiny.

Logically the building makes no sense - there is much renovation work to do and we have no financial resources to even begin to meet the £200,000 asking price. However the Lord's prophetic word is before us. Struggling in prayer to find the faith to go forward I lost my health and spent some time in bed shut up with the Lord. One morning I was listening to a cassette by Roger Forster. In the middle of the cassette he broke off and began to talk about the First World War and how this had such a devastating effect on the Welsh revival and the evangelisation of Europe. As he spoke I felt the Holy Spirit gripping my spirit. He continued with a verse from the prophet *Haggai chapter 2 verse 9*:

"...In this place I will bring peace."

"OK Lord, if this chateau is for us I am going down into the prayer meeting where I want someone to give me that same verse."

I went downstairs where folk were praying.

"Does anyone have something from God ?"

I asked. There was an embarrassed silence and then a few scuffling feet before someone spoke up. (23)

"As I was praying around the chateau on my way back down here, the Lord clearly said :

"In this place I will bring peace (shalom)"."

In that moment the step was made. God was asking us to set up a *"redemptive prayer house"* at the gateway to Europe; a place where the dreams of so many young men who died in the war might be taken up afresh by a new generation of young men and women. It all seemed a bit way out, and a bit mysterious, but the Lord's grip was there.

It was a long drawn out battle raising the finance and God stretched us right to the limit with the loan coming on the day we needed to sign and the other half of the money coming in with 36 francs to spare!

Early days at the chateau were also difficult and we were confronting the same spirit of destruction which had destroyed the dreams of so many men and which had almost succeeded in physically destroying the chateau. The physical renovation the Lord was asking us to do was a prophetic sign of the spiritual cleansing and restoration he was wanting to accomplish at this particular gateway. The chateau's history goes right back to the crusades (24) and the place had been occupied by all the different forces, including the Nazis, over the wartime period. At one particular prayer session with folks from G.B. we felt we needed to release the house from the curse of "blood guilt". This was related to Nazism and the Hindu gods behind it. We needed specifically to release the house from the hold of the dead son from the Beghin family, who had been killed in the war.

We found ourselves locked up with God in intensive periods of prayer and fasting to "redeem the land". Recently a book by Michael Mitton called "Restoring the Woven Cord", which looks at the roots of Celtic Christianity, has been very enlightening on the subject of redeeming land. Mitton is talking about the setting up of a prayer house (monastery) by a godly man called Cedd.

"Cedd's job was first of all to find a good site for a monastery. In today's way of thinking we would probably look for a site with good amenities and with easy access. But this was not the way Cedd thought!.. Cedd chose a site for the monastery among some high and remote hills, which seemed more suitable for the dens of robbers and haunts of wild beasts than for human habitation...

Cedd's wish was to see the land redeemed as a symbol of God redeeming humankind. But he discerned that this particular area of land was not only naturally harsh; there was a supernatural discomfort about the place brought about by 'earlier crimes'.... clearly some kind of human sin had contaminated this land which now had to be cleansed by the Christian priestly ministry of blessing

the land. Cedd decided to give the whole of Lent over to fasting and praying on the site to cleanse it..." (25)

As we have prayed, fasted and renovated the building over these past years we feel we have been living a kind of intercession which has something to do with redeeming this particular gateway from destruction. The consequences of this have opened up strategic ministry for us in conflict areas such as the Balkans, Ireland and Central Africa. A significant breakthrough came for us as we experienced the "new wine" of the Spirit which has been known as "*The Toronto Blessing*". Hours of intercessory "holy laughter" in the house seemed to drive out the spirits of death, despair, worry and poverty. I wonder if something of the "*healing of the nations*" has been touched on with this new wave of blessing. Mitton makes the following useful observation.

"...It is interesting to see how this attitude to the land is being renewed today. Many people are becoming aware of real geographical locations of spiritual darkness. Quite often this is connected with occult activity or some kind of human injustice committed centuries ago but which nonetheless still seems to be infecting the ground. Confession and prayer are proving effective ways of changing the atmosphere. Peter Wagner and others are suggesting that in some regions there are powerful demonic forces which they call 'territorial spirits...' (26)

Through persevering faith the dream of the "*Château Blanc*" has been redeemed, and a strategic spiritual bridgehead set up. Looking on at the happy German youth groups we've had passing through, the ancient vow of M. Beghin has been well and truly broken. The chateau is up and running, providing welcome and training for hundreds of folk each year. The environment encourages discipleship and many young men and women have received visions and dreams, finding the necessary encouragement and inspiration to work them out on the mission field. At the moment we are working into France, Europe and Francophone Africa.... but before we say too much the curtain rises for the final act of redemption.

We are looking over a war memorial at Vimy Ridge (Lens). (27) Thousands of trees are blowing gently in the breeze. Each one represents a fallen soldier. What a waste. Even today some areas of the memorial field are still cordoned off due to unexploded bombs still lying in the earth, and farmers ploughing their fields often unearth skulls and bones, grisly relics of past destruction, and a brutal illustration of past dreams being sown into the ground. As we look down into the valley it is almost as if we can hear the prophet *Ezekiel's* words concerning the valley of dry bones, and the prophetic challenge God offers the prophet as he contemplates the waste and destruction.

"Son of man, can these bones live?"

What a challenge! Can life rise from the death of the past ? Can a nation rise ? Can dead dreams live again ? How many "valleys of dry bones" - from the gas chambers

of Auschwitz, the “killing fields” of Pol Pot's Cambodia, the bleeding bodies of Rwanda to the mass graves of Sebrenka and elsewhere in the Balkans madness - have dotted history's landscape ?

"Can these bones live ?"

Is there hope ? Christ himself rose from the dead on the third day breaking forever the power of death for those who believe on His name. Israel, as a nation has survived the fires of the Nazi crematoriums to find itself once again in its land, a nation resurrected from the dead. How much can we expect from redemption and resurrection ? Is it just future promise or can there be some measure of redemption of life's tragedies here on earth? What about the dreams of the *"young men of seventeen"* (28) who by the thousands lost their lives. Can their dreams live again?

Ezekiel wisely answers such profound challenges saying :

"... O Sovereign Lord, you alone know..."

The Lord alone knows the full mysteries of judgement and history but he challenges his people to prophesy life and redemption over what is lost.

"You will come to life!"

Ezekiel dares to prophesy the impossible :

"...as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone..."

I believe that there is a noise of rattling in the air as the Holy Spirit is breathing on the dry bones of colonialism, slavery, ethnic hatred and poverty, bringing hidden nations onto the centre stage of world history for them to play a key part in the final act of world evangelisation.

This is what the Sovereign Lord says:

"Come from the four winds, O breath, and breathe into these slain, that they may live."

God is breathing the missionary dream that was sown in the mud of France into the young sun browned hearts of Africans, Koreans and Latin Americans. Our own dry hearts can also be renewed by this same missionary dream. The seed of the Welsh revival was sown in shame into the ground at the beginning of the 20th century. At the beginning of a new millennium, and in this centenary year (2004), its roots have grown deep and strong, and it is about to burst up again in resurrection life! This time not just as a “Welsh” thing, but a multicoloured, multinational revival, a prophetic celebration of the

nations coming together to worship Jesus, preaching the gospel of the kingdom. The “eleventh hour workers” are ready to rise :

"...and breath entered them; they came to life and stood up on their feet - a vast army."

Ezekiel 37 :1-11.

Over the last years I've personally had the privilege to watch literally hundreds of young black Central African men coming together, setting up the right structures, committing themselves to martyrdom for Jesus as they rise a mighty army. Hundreds of young Asians are also arising for missionary training. Surely this is something of the redemption of the dreams of Edinburgh 1910 and Evan Roberts?

Thousands lost their lives but thousands are now rising to take up the baton that was laid down. Are you willing to receive the baton which is offered for the fulfilling of your own Kingdom destiny? May we be a prophetic people in word and lifestyle, speaking out encouragement and resurrection over the nations.

*"But your dead will live;
their bodies will rise.
You who dwell in the dust,
wake up and shout for joy.
Your dew is like the dew of the morning;
the earth will give birth to her dead."*

Isaiah 26.19.

A small part of the redemption of the dream is the part we have played in helping to launch a national prayer initiative for France. Beginning with forty days of prayer in 2000, we are already in our fifth year of a seven year vision. Many thousands of Christians across the denominations have been mobilised to pray for their nation. During the first prayer push at the château the following prophecy was given:

" Many intercessors have prayed for the battlefields of France - rightfully so. The Lord never forgets where blood has been shed. I saw the beautifully kept cemeteries of Northern France. Each white cross had poppies on it but then when I looked again, it seemed that there was an army on the move.

It seemed that a new army of young people was on the move, men and women. They were very serious about their task but at the same time, there was a great joy in them. They marched from across the sea into France where they met together and became an army. They marched into the cemeteries and took up the crosses. At first it looked rather shocking but each young person took up a white cross and put it across their own shoulder before marching on right across Europe.

I could not see any obvious leader in charge or any order having been given. No words even were being spoken, yet they all knew exactly what they were doing and why. It seemed as if there was a redemptive value in this act, and that the lives lost

in the past were going to be honoured in a way no man could ever do, no matter how well the memory of the past is honoured. These lives were going to be of value in the future in battles not yet fought.

There was a beautiful sense of the Lord redeeming time and apparent waste of lives in the past. There was a joy and a solemnity about the scene which was quite remarkable. I did not see where the young people ended up. There were several destinations in Europe, and I knew they would get there and do more than those who had given their lives in the two great wars this century. The task would be more than completed."

A few years ago I took part in a "prayer walk" along the front lines of France's battle fields. It was an incredibly moving time, especially walking through the ancient battlefields of the Verdun. The Lord spoke to me out of *Mark 5 :21-43*, a story of two wounded generations. A woman who *"had been subject to bleeding"*, and a young girl in the grip of death. Europe's bloody history has been a subject of bleeding for centuries, while its youth is smothered by death and despair.

Both the girl and the woman are linked by the twelve year time span. The bloody history of the woman is dated at *"twelve years"* whilst we learn that the young girl, on the threshold of womanhood, is herself *"twelve years old"*.

Through this the Lord seemed to say to me that ,

"the unresolved bloodguilt of a past generation brings a spirit of death to the new generation"

However, rather than leaving me in despair at so sad a prospect, he seemed to add the following redemptive encouragement.

"The living words of Christ and his redemptive presence transcend time, and can heal both wounded generations in an instant."

Jesus felt power go out from him. Intercession releases Christ's virtue to the bloodguilt of history. He speaks healing to the woman. He speaks healing to the past.

"Daughter, your faith has healed you. Go in peace and be freed from your suffering."

He also speaks faith and life to the present generation, freeing it from the fear and bondage to death.

"Don't be afraid; just believe."

He took the young girl by the hand, as he longs to take the youth of Europe, and he spoke a word of life and love.

"Talitha koumi ! (which means, "Little girl, I say to you , get up !")"

May the new generation , redeemed and set free, "*get up*" and serve the Lord.

What a marvellous encouragement to see the Lord all these years later taking us back to the original vision of "***Redeeming the Dreams***". We have seen young people from Africa and Korea training with us and, as I write, a group of fifty plus young people are looking to invade us en route for various destinations in Europe. Church groups armed with prayers and paint brushes continue to give valuable help as well as receive revelation and encouragement for their own missionary vision.

The final curtain falls on a mighty army of eleventh hour workers marching out in celebration. Their weapons are not carnal, but spiritual; prayer, faith and sacrificial love. They go out to give their lives preaching the gospel of abundant life rather than the selfish liturgy of death and destruction. Angelic hosts glory in the mystery of it all as the African drums and worship reach a crescendo of joy ... and heaven smiles.

Well, we've come to the end of our play! Triumphant I hope. **God redeems dreams.** Perhaps we could draw a few brief conclusions from the above as to how we collaborate with God to redeem the dreams.

The first way is through **heartfelt, genuine intercession**. Our little Welsh boy's prayer and history surely underlines this principle.

The second way is through **discipleship**. Interpreting the dreams of others and creating the right environment for growth and inspiration. Again, Joseph well illustrates this for us.

The third way is **a walk of faith and obedience linked to the spiritual warfare** principles of :

(i) breaking the power of wrong blood sacrifice (redeeming the land)

(ii) breaking the power of destruction (Abaddon *Rev 9 :11*)

*"They had as king over them the angel of the Abyss
whose name in Hebrew is Abaddon, and in Greek Apollyon."*

When we think that God heard the innocent blood of Abel crying out to him from the ground it's quite a challenge to think of how God must hear the cries of the blood-sodden battlefields of France. It has become clear to us over the years how "bloodguilt" (*Psalms 51.14*) has been a major obstacle to evangelism in Europe. Demonic princes feed on, and gain power from wrongly spilt blood. A major power which blocks the purpose of God for nations is the harlot in *Revelation 18*. She symbolises all the evil of colonialism (*verses 11-13*). We can imagine the Fascist spell she wove over the nation of Germany as it drank "*the maddening wine*" and was intoxicated by a twisted vision of

world domination. She represents all that is the opposite of God's plans via the Bride, the Church, which is destined to liberate the nations in leading them to Christ. She smothers the potential of the nations as the prostitute in Solomon's story smothered her own child. (*1 Kings 3.19*)

*"...The waters you saw, where the prostitute sits,
are peoples, multitudes, nations and languages..."* *Rev 17 :15*

She gains strength from the blood.

*"I saw that the woman was drunk with the blood of the saints, the blood of those
who bore testimony to Jesus."* *Rev 17 :6*

Through faith and obedience we need to raise up the testimony of the finished work of Christ on the cross, to apply his victory as Moses applied the blood to the door-frames of the Israelite homes. (*Exodus 12 :22*) The Bible gives some further clues to redeeming bloodguilt. Remember the healed generations of *Mark 5* as well.

*"Do not pollute the land where you are. Bloodshed
pollutes the land, and atonement cannot be made for
the land on which blood has been shed, except by the
blood of the one who has shed it..."* *Numbers 35 :33*

In His marvellous love for the world Christ took the place of the guilty shedder of the blood, shedding His own innocent blood in glorious atonement for the land of the whole polluted world. It is this victory we must apply through the preaching of the gospel, the planting of churches and the raising of strategic prayer power-houses. *Joel 3 :21* is a wonderful promise of redemption.

"Their bloodguilt, which I have not pardoned, I will pardon..."

The "*Château Blanc*" story and the Evan Roberts dream give a brief glimpse into some of the realities as they have been worked out (and still are being worked out) in personal experience and history.

Thomas Mann in his epic "*The Magic Mountain*", which probes the meaning of life in the face of tragedy and war, searched for a "*dream of love*" to rise amidst the absurdity of living. Christ, our triumphant King, has risen and the "*dream of love*" becomes concrete experience as we fix our eyes on Him and follow Him through history into eternal days.

"Moments there were, when out of death, and the rebellion of the flesh, there came to thee, as thou tookest stock of thyself, a dream of love. Out of this universal feast of death, out of this extremity of fever, kindling the rain-washed evening sky to a fiery glow may it be that love one day shall mount ?..." (29)

Endnotes

- 1) Quoted from memory of Martin Luther King's speeches.
- 2) See Appendix on Château Blanc.
- 3) My mission 'World Horizons' was founded in Wales and finds its spiritual roots in the Welsh revival. My own father is also Welsh.
- 4) Williams, A.E., Barnado Of Stepney, Allen & Unwin, 1966.
- 5) Quoted by memory from a fiery Welsh sermon in Lakefield Road Chapel, Llanelli, 1989.
- 6) Bartleman, F. Azusa Street, Logos, Plainfield, 1980.
- 7) Clifford, D., Moorlands Bible Study Paper, P.45.
- 8) For a detailed account of such pioneers read Broadbent's The Pilgrim Church, Pickering & Inglis, London, 1992.
- 9) Kendall, R.T., God Meant It For Good, Kingsway Publications, Eastbourne, 1995, P.51.
- 10) The present author has been working for the last 21 years in Catholic Europe.
- 11) Subritsky, B., Demons Defeated - Sovereign World, Chichester, 1987.
- 12) Kendall, P.50.
- 13) Ridings, Rick, The European Prayer Bulletin - Jan. 93, P.4.
- 14) Owen, Wilfred, Strange Meeting, Penguin Book of English Verse, Penguin Middlesex, 1973.
- 15) See Howells, Intercessor, Chapter 24, P.P.165-183 for personal testimony of same revival in East Africa and appendix for correspondence with C.A.R.
- 16) Words reported to the present author by the French Pastor Daniel Lhermenault who has become a valued colleague.
- 17) See "*le Château Blanc*". Prayer history. The present author clearly remembers early visits to the Château Blanc where he saw all these things. When he signed the "compromis de vente" there was a human skull on the table. Simple decoration or something more sinister ?

- 18) Melody Green, There is a redeemer, n° 534, Songs & Hymns of Fellowship, Kingsway Publications, Eastbourne, 1986.
- 19) See , God's chosen Instrument.
- 20) R.T. Kendall, God Meant It For Good, Kingsway Publications, Eastbourne, 1995.
- 21) I'd like to acknowledge the influence and teaching of Rowland Evans here who shared this revelation of Interpreting dreams with me through some of his messages in C.A.R. in '95.
- 22) The switch to the first person narrative style here is deliberate as the present author was part of these developments and is now heading up the Château Blanc ministry.
- 23) Jane Churcher, a faithful woman of God who has been with Horizons a number of years and who now works in Roubaix.
- 24) See appendix for more details.
- 25) Mitton Michael, Restoring the Woven Cord, Longman, London, 1996, P.P.151-152.
- 26) Ibid P.152.
- 27) Vimy Ridge is about 20 mns from the Château Blanc and can be visited. It was a key battlefield in the First World War.
- 28) Joseph was 17 when he dreamed of the Kingdom, *Gen 37 :2*.
- 29) Mann, Thomas, The Magic Mountain, Penguin, Middlesex, 1979, P.716.

