

ENDORSEMENTS

Peter Madden has a fresh new approach to preaching, which is evident in his writings. He is able, through prophetic message, to bring forward challenging insights into God's Word.

—*Dr. Steve Ryder*

Reach Out for Christ, International Ministries
Gold Coast, Australia

I was particularly impressed by Mr. Madden's interest in the revival work of Smith Wigglesworth. Since I had been a friend of Leonard Ravenhill, who prayed hours every day for revival during his lifetime, I remember that he often spoke with admiration about the heart of revival in Wigglesworth's ministry. Hopefully, this book will increase the fervor in the hearts of [Madden's] readers to emulate Wigglesworth in dying to self and living through Christ in complete surrender. Kathryn Kuhlman's testimony at the end of the book is a stirring reminder of what God can do with a totally yielded servant.

—*Betty Daffin*

Last Days Ministries

Pastor Peter Madden challenges Christians to let the power of the cross deal with the enemy within. The truth of his message has had profound effects on my life, and I know you will be impacted, too!

—*Pastor Francis Apurel*

President, Miracle Ministries
Papua, New Guinea

SMITH
WIGGLESWORTH'S

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PETER J. MADDEN



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SMITH WIGGLESWORTH'S KEYS TO POWER

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DEDICATION

To my four young champions in God:
Rebekah, Jordan, Jeshua, and Haddas.



ACKNOWLEDGMENTS

Many thanks to...

The Home of Peace, Oakland, California—where I found these wonderful messages of Smith Wigglesworth.

Ray Bloomfield—who shared the “A Little Touch of Heaven” story with me and has been a great inspiration over the years.

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FOREWORD

I am honored to write this Foreword and commendation for my dear friend and fellow minister of the gospel, Peter Madden.

As we observe the transition from one millennium to another, I am acutely aware, as an international speaker and traveler, that we are also observing the passing of many traditional values and methodologies simply because they are considered part of the old way of doing things and hence no longer relevant. History teaches us that some things are temporal or transitional, yet other things are permanent or eternal.

In the twenty-first century, the industrial age moves aside as the information technology age moves center stage and we become more reliant upon impersonal, faceless systems rather than interrelational methods. However, contrary to contemporary opinion, God's systems have always involved men, not machines. E. M. Bounds, the great Christian author, once expressed the same idea when he said that God's methods always involve men. I do not advocate an uncompromising, inflexible, stoic resistance to change; however, in the process of change, we must take extreme care not to throw out historical values with their associated philosophy simply because they are considered old and part of yesterday's obsolete methodology. Peter Madden likewise asserts this position in this book as he profiles the life of a great evangelist of the previous century.

The lesson most learned from history is that we never seem to learn from history—and the church with its concepts is no exception to this truism. The historical path of the church and its theology is one of consistently going to extremes and falling into heresy. Constant investigation of philosophical and intellectual theories, which have proven not only unworkable but also heretical, have plagued the church's progress and consequently displayed a mentality of continual reinvention of the wheel.

Unsubstantiated and irrational claims to truth, followed by challenges and counterclaims, color the church's credibility in a hostile world that demands that the adherents of the Christian faith be accountable and in allegiance to one another. Because of the nature of the church's public profile and its condemnation of the secular lifestyle of the society in which it coexists, the world surely retains a right to demand a certain moral standard from those who espouse these ethics and pious beliefs, and who, in turn, act as the moral conscience.

***There is no
shortcut to truth
or free, easy ride
to revival.***

Practicality and realism are sadly lacking in contemporary (especially Western) Christian thought; truths such as humility and sacrifice are no longer words considered acceptable in a modern church setting. However, I, like Peter, have a strong conviction that God will demand no less a response from our generation than any preceding one, in that there is no shortcut to truth, and certainly no free, easy ride to revival. We will have to return to historical mainstream revival teaching to subsequently take the next dispensational step forward in godly renewal. It can only be founded on biblically based principles and precedents.

It is into this scenario of modern Christian thought that Peter has attempted to bring a balanced and somewhat traditional viewpoint of revival as seen in the life of evangelist Smith Wigglesworth. In no sense is this viewpoint obsolete; to the contrary, I consider it to be the fundamental ingredient missing in most modern revival preaching. Peter has

attempted to present, as an example to us, a great evangelist who was the epitome of a preacher of power and manifestations on the one hand, and yet, balanced on the other, a man of deep consecration and self-sacrifice in his pursuit of God and divine renewal. It is for this reason I commend this book to you.

—*Brian Hay*
International Evangelist

INTRODUCTION:



THE LEGACY OF SMITH WIGGLESWORTH

The Power to Heal

Quickly, he's coming!"

Word had come to this San Francisco family that a man who moved in the power of Jesus Christ to heal was walking the streets of the inner city, preaching and praying for the sick. He walked the streets, for there were so many people who wanted to hear him that he had decided this was the best way.

He wasn't far from their house now, and they struggled to get their youngest daughter down the front steps and onto the footpath, in order to join the other sick people who lined the street. As he turned the corner, they heard him speak the Word of God and found themselves riveted to every word, deeply convinced of their own sinful state, yet strangely filled with an ability to believe that they too would receive the miracle they had longed for.

One by one, as Wigglesworth's shadow passed over them, their neighbors were miraculously healed. They held their breath as he approached their own precious one. They believed now, beyond the

shadow of a doubt, the message this man declared, that Jesus heals today.

As he passed her, they saw with their own eyes the “*testimony of Jesus*” (Revelation 19:10) in the healing of their loved one, as had those in Jerusalem some 1900 years earlier when the apostle Peter had walked the streets.¹

The Power to Live in Divine Health

Dr. Lanz sprang to his feet. “Wigglesworth, why are you preaching divine health when you have false teeth?” Wigglesworth replied simply, “I will give the man five pounds who can prove that I have had any dental work done in the last fifty years.”

After the meeting, Dr. Lanz, a famous Swiss dental surgeon, repented and believed as he examined the most perfect set of teeth he had ever seen in a human mouth of any age, let alone a man of eighty-one.²

The Power to Bring Conviction

“You convict us of sin.”

The two ministers in clerical collars, traveling on a train approaching Ireland, fell to their knees and wept in conviction of sin and their own wretchedness, profoundly affected by the power that came from this small, gray-haired man, Smith Wigglesworth—a power that they knew was the reality of Jesus but that was manifested in a way they had never experienced before. From that day on, their lives were never the same.³

Smith Wigglesworth was a man of astounding faith who had an awesome revelation of Jesus Christ. He was a revivalist. He lived in the Spirit in a measure that was seen in very few other men or women of God in the twentieth century. In fact, he lived in the Spirit in such a

measure that, in the last thirty-five years of his life, he moved out of the natural order and lived completely in the supernatural realm, and multitudes were saved, healed, delivered, and reconciled wherever he went.

The unique phenomenon that was Wigglesworth has inspired millions, even since his death in 1947, and as yet we have not seen many approach the standard and level of life in the Spirit to which he attained. However, in the closing stages of this age, as we approach the imminent return of our Lord and Savior Jesus Christ, I believe that God is calling forth an army that will walk in the same standard of life in the Spirit, God's "end-times army." This army will go out and reap the great end-times harvest, which must be reaped before His return.

Is There Only One "Wigglesworth" in a Generation?

There are some who would say, "There is only one Wigglesworth in a generation, and the appearance of a special one like him is totally dependent on God's sovereignly choosing to raise him up." But I must differ from this opinion, for I believe with all my heart that God would not have given us this standard and written us this "living letter" (see 2 Corinthians 3:3) through his life, unless He wanted us to know that the standard of Wigglesworth's walk in the Spirit is possible and is a mark toward which we are to press.

The Essence of Revival

Jesus said, "*Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you*" (Matthew 7:7). But we must know what we are to seek and ask for, and I find in Wigglesworth a mark for which to seek and ask.

In our pursuit of God's fullness, and as we ask Him to direct us in our study of the life and messages of this man of God; in our desire to read and analyze this

***Wigglesworth
knew the reality
of being "crucified
with Christ."***

“letter” to find the reason for the awesome power of God that flowed like a great river through his life, we must understand that the degree to which Wigglesworth was filled with the Spirit was directly related to the degree to which he knew the reality of being “*crucified with Christ*” (Galatians 2:20). This was the essence of revival in his life. We see the glorious power of the cross in both his life and his messages. This was the very foundation of the secret of God’s power in Wigglesworth, and it is the foundation for the coming revival to which we are called to be a part.

The Bride and the Army

God is searching the earth for an army! In the final stages of this age, He is calling forth His army—bold, tough, and relentless in their battle against “*the beast, the kings of the earth, and their armies*” (Revelation 19:19). He is also calling forth His bride—precious, pure, and lovely (verses 7–8). We see both being called forth by many of God’s prophets and teachers worldwide, and we must realize that they are one and the same. Both are the true church. Both are the remnant. Both are the “*sons of the living God*” (Romans 9:26).

There is a great, great harvest to be reaped in these last of the last days, and indeed “*the fields...are already white for harvest!*” (John 4:35). However, “*unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain*” (John 12:24).

***Many miss the
fullness of revival
power by seeking
only the cross or
the Holy Spirit,
but not both.***

In the church today, the evangelicals seek a Wesley- and Whitefield-type revival, a Jonathan Edwards-type awakening, such as God brought in the 1700s, or a revival like the kind Charles Finney was used by God to bring in the 1800s. Yet, sadly, even though it is absolutely essential that we

seek this type of revival—for it is revival based on repentance and the cross—evangelicals miss the power of the Holy Spirit.

On the other hand, Pentecostals and charismatics seek a revival of power, with great signs, wonders, and the outpouring of the Holy Spirit in the gifts of the miraculous and the prophetic. Yet, sadly, many Pentecostals miss the fullness and the beauty of the message of the cross.

The Union of Calvary and Pentecost

The great end-times revival will not come until we see a marriage of both. It will not come until we see the coming together of both Calvary and Pentecost, of the cross and the power, of death to self and the radical life displayed in the Acts of the Apostles. For as the first great revival did not come without both, neither will the last. Wigglesworth embodied this union, the union of the cross and power. The more I read of the Wigglesworth “epistle,” the more I see this, and the more I desire the awesome place of this union that he found in Christ.

***Wigglesworth
embodied the
union of the cross
and power.***

Many will read this book because of the miracles and the signs and wonders that occurred in Wigglesworth’s ministry. My prayer is that they will find the cross, too. I also pray that Pentecostals and charismatics who read this book will share it with their evangelical friends, so that they may read it and, seeing the cross, find the power.

Wanted: Laborers for the Harvest

Therefore pray the Lord of the harvest to send out laborers into His harvest.
(Matthew 9:38)

My prayer is that this book may be part of the process of “sending out” these laborers, this army, by challenging those called by God

***The principles
that marked
Wigglesworth's
life need to become
personal realities
for us.***

to take up the cross to the measure that Smith Wigglesworth did, so that they may be able to claim the “mantle” that was given to him (see 1 Kings 19:19–21; 2 Kings 2:9–15), and, in so doing, reap the great end-times harvest.

If you have not read my first book, *The Wigglesworth Standard*,⁴ I strongly urge you to do so. It lays the foundation for us to effectively enter a fuller understanding and personal application of the “Wigglesworth epistle” and to attain to the amazing life in the Spirit to which he attained. The awesome principles that we discover in Wigglesworth’s life and messages, the mark of his life that we can look toward and aim for—which is, to a degree, “*the mark for the prize of the high calling of God in Christ Jesus*” (Philippians 3:14 KJV)—the great challenges that were laid down in *The Wigglesworth Standard*: all these must become life realities to us and not just more head knowledge.

So, my friends, as I wrote in *The Wigglesworth Standard*,

You have heard the call. You have felt the challenge. You have sensed the thrill of the potential that is within you....You can be “*filled with God*” just as Wigglesworth was. You can be a “*flame of fire*” in God’s “end-times army.”⁵

Now, through the additional keys to his life and ministry that are set forth in this book, let us move forward in furthering this goal!

—Peter J. Madden

For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps.
(1 Peter 2:21)

Be ye followers after me, even as I also am of Christ.
(1 Corinthians 11:1 KJV)

PART 1:

PASSING THE MANTLE





PASSING THE MANTLE

**All of Self – None of God
Some of Self – Some of God
None of Self – All of God¹**

It was a spring day in early March 1947. Smith Wigglesworth sat at a table in the small stone cottage in Bradford, Yorkshire, Northern England, that was his home, conversing with a young friend named Albert Hibbert. As they talked of the things of God, Wigglesworth, with tears in his eyes, exhorted his friend to move on in the things of the Spirit. His great desire was to “pass the mantle” and to see others rise up and be great for God—to see others go and draw this lost world to Christ.

“When are you going to move into a realm that you have not yet touched and get going for God?” he asked.²

Wigglesworth’s life had been one of drawing men to Christ. More than anything else, he was a soulwinner. He burned with a passion for souls, with a tremendous compassion for the sick and hurting, and an immense desire to be a reflection of Jesus to a lost and dying world.

He lived to reveal the fullness of Christ to as many people as he could, and he yearned to draw Christians into new realms in God, to new heights in the Spirit, and into a “greater sphere of usefulness for His glory.” He had experienced so much of God all across the globe, and he very much wanted to pass on his experience of God to others.

Although he had spent many years traveling the world, he was now back in Bradford, the town that had been his home for most of his life. He had spent so many wonderful years there with Polly, his evangelist wife, whom he loved with an enormous passion, and over whom he had wept bitterly at the time of her death, as she told him that the Lord wanted her.

“When are you going to move into a realm that you have not yet touched and get going for God?”

This was the town where he had raised his children and where he had accommodated and shown hospitality to hundreds over the years who were in the Lord’s work. It was where Wigglesworth himself had been given a sentence of death by a doctor many years before; but he had found God’s healing power and had proved God over modern medicine.

He was an old man now, as far as his years went; however, he was far from having the symptoms of age that others of similar years had, for he had proven the reality of both Scripture and the Spirit of God in his own body:

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

(Romans 8:11)

“I am an old man, eighty-seven years of age,” he told Hibbert. “I may not look it; I certainly don’t feel it. But you cannot argue with the birth certificate, and it tells me I am eighty-seven. So I have to accept it, regardless of how I feel about it.”³

Wigglesworth's Definition of Success

Smith Wigglesworth had said before, more than once, that he did not regret at all the life he had lived. On this occasion, though, his heart was breaking as he pondered the invitations he had received that morning from all over the world, for they meant to him failure, not success.

He told Hibbert, "Today in my mail I had an invitation to Australia, one to India and Ceylon, and one to America. People have their eyes on me." "Then," Hibbert recalled, "he sobbed as if his heart would break. 'Poor Wigglesworth,' he weeped. 'What a failure to think that people have their eyes on me. God will never give His glory to another! He will take me from the scene!'"⁴

The following Saturday, in the vestry of a nearby church, as he was speaking with a friend before a funeral service, Wigglesworth was "taken from the scene." One moment he was in full health, talking calmly, and the next he was gone into the presence of his Lord.

***Wigglesworth
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as he could.***

The realm in which he had lived during the last thirty-five years of his life was one where the Holy Spirit had brought to death, burned up, all of the man "Wigglesworth." Multitudes around the world had seen only Jesus when they looked at him. This was the essence of revival and the secret of the power in his life; it was his heart's greatest desire that he would not be seen, but that he would bear only the "*testimony of Jesus*" (Revelation 19:10), so that Jesus alone would be seen. To this man who had come to know God so intimately, success was when people could see Jesus in his life and ministry. Failure, on the other hand, was when they had their focus on him and his ministry. Knowing that "God will never give His glory to another" (see Isaiah 42:8), letters like the ones he received that morning broke his heart.

Living As the “New Man”

Wigglesworth had found the most glorious life available to anyone. He had found the place of fully living as the “*new man*” (Ephesians 4:24), which is also called the “*inner man*” (Ephesians 3:16), living completely in the born-again nature.

This life, and the entering into of this life, is the subject and prophetic message of this book. Wigglesworth did not find it overnight. In fact, it was his overwhelming desire, his grand passion, for many, many years. Yet he saw it and sought it and prayed for it, and he believed God for it until he found its fullness in his life. It is the prophetic message in both his life and his teaching that rings out clearly to anyone “*who has an ear [to] hear*” (Revelation 2:7).

The Last Recorded Conversation

It is very important to note that the last recorded conversation of Smith Wigglesworth exemplified this message. The main cry of his spirit was that Jesus be seen and that people might not see him but Christ. It contained both exhortation and the cry that Jesus be seen through him.

Just as Wigglesworth challenged Albert Hibbert on that day a week before he died, I believe this is his challenge to all of us who aspire to reach the greater realms: “When are you going to move into a realm that you have not yet touched and get going for God?”

The Cord of Three Strands: The Cross, the Stone, and the Fire

The process that had brought about the reality of the “*new man*” in his life—the process of coming into the fullness of bearing the “*testimony of Jesus*” (Revelation 19:10), of being clothed with His power, of the removal of the natural Smith, and of having all that was of self and the flesh brought to nothing—was a fascinating and wonderful journey.

It was the journey of the cross, the stone, and the fire! And it is a pilgrimage to which we are all called.

First, the journey involves voluntarily choosing to surrender to the cross and the death of self thereon:

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

(Galatians 2:20)

Second, the journey means being broken by falling on the Cornerstone:

Have you never read in the Scriptures: "The stone which the builders rejected has become the chief cornerstone. This was the Lord's doing, and it is marvelous in our eyes"?...And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.

(Matthew 21:42, 44)

Third, the journey involves the purification and tempering of your faith by the Holy Spirit's refining fire:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

(1 Peter 1:7 KJV)

Though my primary concern in this book is the "message of the cross" (1 Corinthians 1:18), you will also find references to the stone and the fire, to brokenness and the trial of faith, for they are a "cord of three strands" (Ecclesiastes 4:12 NASB) that cannot be separated. Further, they are themes that occur consistently throughout Wigglesworth's teachings.

A Prophetic Letter for the Church

My first book, *The Wigglesworth Standard*, begins with these words:

Clearly you are an epistle of Christ...written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
(2 Corinthians 3:3)

Smith Wigglesworth constantly preached this truth, which was definitely exhibited by his own life. He was truly a living “*epistle of Christ*.” As we look at the heart and message of this great man of faith, we learn some wonderful lessons and read some great and mighty things on the pages of his life.

The very first time I heard of Smith Wigglesworth, the Holy Spirit stirred within me and said, “I have a special message for you, written on the life and testimony of this man, which will affect your whole life and ministry. Go and learn about him!”⁵

I believe that Wigglesworth is a prophetic “*epistle*” to the church today, just as he was a living letter to the early-twentieth-century church. He is a prophetic living letter, and the message that the Holy Spirit told me He had for me, which is written on Wigglesworth’s life and testimony, is for the end-times church. This prophetic message has its foundation in the true understanding of the three strands of the scarlet cord—the cross, the stone, and the fire—and the ramifications for several different theological viewpoints that are prevalent in the church today. This will become clearer as the book develops, but here I will briefly mention one of these theological issues, which is often a major issue in the church.

There is much controversy in the church worldwide concerning the doctrine of the rapture, or the “catching away” of the church to be with Christ (see 1 Thessalonians 4:16–17), and the great tribulation (see, for example, Matthew 24:4–31; Revelation 7:13–14). Some believe that the church will be raptured into heaven before the tribulation, some believe it will be raptured during the tribulation, and some believe it will be raptured after the tribulation. These three beliefs are usually referred to as the pre-tribulation (pre-trib), mid-tribulation (mid-trib), and post-tribulation (post-trib) views, respectively.

Behind the Divergent Viewpoints: A Unifying Message

I will not enter into the tribulation controversy in this book except to say that, having considered all three views, I have seen that behind all the deep scriptural, numerical, and typological studies concerning each view is the message of the three-strand cord of the cross, the stone, and

the fire and its work in the Christian's life. You may ask, In what way?

Our spiritual condition does not always match our spiritual position in Christ.

The pre-tribulation view is held primarily by those who advocate a theology that comes from a positional base. This has been an important move of God over the past thirty years in teaching the church who we are in Christ—our position and our authority in Him. However, in many cases, teachers of this positional view have carried certain truths too far, beyond an appropriate balance, by not keeping them in perspective with other important truths.

Smith Wigglesworth, who is considered one of the greatest “apostles of faith” of the twentieth century, preached positional truths balanced with an emphasis on God's use of the cross, the stone, and the fire to bring about the breaking and purification in our lives that is necessary regarding our spiritual condition—for our condition does not always match our position in Christ.

I have found it very interesting that many of the valid, major prophetic ministries whose messages I have heard tend toward the mid-trib or post-trib views. This is a very important observation because the prophets of God are called to speak to the condition of the church while the teachers are called to speak about the position of the church in Christ.

Those who advocate the post-trib view see the need for the purification of the church; they base their view on the idea that this purification of a very carnal church will come about through the stone of brokenness and the fire of trial in the tribulation. Put very simply:

| Teachers | Prophets |
|-------------------------------|---|
| See the church's position | See the church's condition |
| Tend toward a pre-trib belief | Tend toward post-trib or mid-trib beliefs |

Whether you hold to a pre-, mid-, or post-trib position, I am sure you will agree that, without any doubt, God wants the best for His church and that Jesus is coming back for a purified church, a bride without spot or blemish. (See Ephesians 5:27.) So the question becomes, How is He going to purify His bride from the rampant carnality that so much of the church exhibits today?

This purification must occur either through purging by the fire of trial and the stone of breaking or through a deep work of prophetic revival rooted in the cross, in order to strip away the carnality of the twenty-first century church. I believe that this revival will come through prophetic teaching and preaching ministries such as that of Smith Wigglesworth, whose teaching took into account both our position and our condition. This revival of the power of the cross provides the only alternative to purification through an extreme work of the stone and the fire, for it is God's path to circumventing some of the trials, suffering, and breaking in our lives. Although there will always be an element of the stone and the fire in our lives, our need for it will be in counterbalance to the depth of the work of the cross that we embrace.

A deep work of prophetic revival, rooted in the cross, can strip away the carnality that is rampant in the church today.

There are some who teach that purification can come about only through the suffering that we experience in life, yet this negates the scriptural teaching on the power of the cross to deliver and set us free

as we willingly deny ourselves and surrender our lives to God. (See, for example, Matthew 16:24; Galatians 6:14.)

Alternately, there are those who teach that suffering is not of God, and that, through the application of certain principles, it can be avoided. However, this negates both the teaching of Scripture and the biblical

and historical evidence of God's use of the stone and the fire in all the men and women whom He has greatly used. (See, for example, Genesis 32:24–31; Romans 5:3–5; Romans 8:18; Hebrews 5:7–8; James 5:10, 13.)

Embracing the cross and self-denial is God's alternative to some of the trials and breaking in our lives.

We must see that all three strands of the three-strand cord will be with us until we “*meet the Lord in the air*” (1 Thessalonians 4:17). However, we must also hear God's call to the most powerful and important strand—the call to the cross! I believe that there is a great end-

times revival of purification and the perfecting in *agape* love coming to the church worldwide, and it is a revival based in the message of the cross. It is coming to those who will embrace it and open their ears to a message of self-denial that is too often lost to us in our desire for an easy way through life.

Wigglesworth's message was this very message of faith combined with the call to the cross, which is the prophetic message that this book declares. If you are reading this book in search of attaining greater realms in God and the power that flowed like a river through Wigglesworth's life, then you will hear it.

The Questions That Keep Wigglesworth's Ministry Alive

The thing about Smith Wigglesworth that has intrigued people all over the world, more than anything else, is the power of God that

flowed through him—the extraordinary power that convicted people of sin, healed the sick, and revealed the marvelous sovereignty of God in granting him divine health in the major battles against sickness he had in his own life. The great questions that have kept the intense interest in him alive to hungry hearts are these:

1. What was this immense power and anointing?
2. How can we realize it for ourselves?

Many have copied his style, thinking that this might give them power, but to no avail. Many have put it down to gifting, thinking that he had incredible gifts and that the anointing was the secret of his power; they have prayed in vain for years that God would give them the same gifts. But as I have studied and continue to study Wigglesworth, I have seen that it was not solely either style or gifts, but rather that Wigglesworth found the depth of the power of the cross combined with the power of Pentecost.

The secret of his anointing was an unshakeable faith, the rock of brokenness, and the fire of the Holy Spirit. But the central, supreme factor in his life, upon which these were based, was the depth of the outworking of the cross in his life. It was that factor that removed Wigglesworth (the natural man) from view, so that only the new man, formed by God and joined intimately with Him, could be seen.

***The secret to
a powerful
anointing is
the depth of the
outworking of the
cross in your life.***

How can we realize it for ourselves? So then, in asking this second question, the only answer can be: through seeking the same faith and depth of revelation and manifestation of the nature of Christ that Wigglesworth had and, in so doing, seeking the level of the infilling of the Holy Spirit that he experienced.

The examples of the legacy of Wigglesworth's life and ministry that are included at the beginning of this book demonstrate very clearly the

power that prevailed in his life: the power that brought phenomenal healing to the sick, the power that brought about divine health in his own body, and the power that brought conviction of sin and real repentance to those around him without a word being spoken by him.

However, we must not see Wigglesworth's ministry as just power. It was what the book of Revelation calls "*the testimony of Jesus*" (Revelation 19:10). To walk in the power that Wigglesworth walked in is to live in the fullness of the "*inner man*" (Ephesians 3:16). It is to bear witness to the "*testimony of Jesus*," which only the "*new man*" (Ephesians 4:24) is able to bear witness to. In this, we see that our desire to be filled with God's power must be married to both a passion for Christlikeness and a longing that only Christ will be seen in us—as indeed Wigglesworth had—or else we will fail.

“God Spoke to Me”

One of the greatest events in Wigglesworth's life happened while he was staying at the home of the Stormont family in England. It wasn't a spectacular miracle or a seemingly phenomenal event in comparison with what many consider to be phenomenal events, yet it was one of the most significant experiences that Wigglesworth had.

Wigglesworth told George Stormont that God had spoken to him.

It might seem odd that this would have affected Wigglesworth in such a manner because Jesus spoke to him every day. But somehow this time was different and special. George Stormont gave this firsthand account of the incident in his book, *Wigglesworth: A Man Who Walked with God*:

When Smith Wigglesworth stayed in our home once, he came down early one morning and told me, “God spoke to me on your bed.”

“What did He say?” I asked.

“He said, ‘Wigglesworth, I am going to burn you all up, until there is no more Wigglesworth, only Jesus.’”

Standing at the foot of our stairs, he raised his hands to heaven, and with tears running down his cheeks, he cried, “O, God, come and do it! I don’t want them to see me anymore—only Jesus!”⁶

This was his message; this was his cry. This was the prophetic work that God did in him, and that He must do in all of us, so that we all may be living letters to a dying world. This was the secret of Wigglesworth’s power. This is the essence of revival.