

The Serving Africa Mission

Prayer

Store

Intercession - Stepping into the Flow



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Introduction

From the earliest days of my ministry, I have wanted to encourage the church to pray for nations. It's been a hard task, as most churches seem to limit their prayers to their own local needs. But I was convinced, and still am convinced, that we have the power to change the destinies of Nations, if only we would take the prayer challenge seriously. One day I was reflecting on this as I studied this passage:-

Then the Lord said, "The outcry against Sodom and Gomorrah is so great and their sin so grievous that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know."

The men turned away and went toward Sodom, but Abraham remained standing before the Lord. Then Abraham approached him and said: "Will you sweep away the righteous with the wicked? What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? Far be it from you to do such a thing—to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?" The Lord said, "If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake." (Gen.18:20-26)

Shocked, Abraham began his famous bargaining with the Lord. We have always found this a little unusual, but at least Abraham knew he had the power to do something, and he asked the right person. He was willing to look outside of his little box.

Like Abraham, I saw this as a nation changing opportunity, and as I reflected on it, the Lord spoke to me:- "You can do this." I was shocked but the Lord spoke again. "I'm not asking you or inviting you. I am telling you to do this!" This marked a new beginning into intercessory prayer for me. But where to begin? When I visited Corinth, I walked on Lechaion Street, the large Roman road which ran from the port to the city and beyond. It is very wide, very straight and very lasting! I stood there alone, and the Lord

said to me “I call many to walk with me in the new way I am teaching you, but don’t expect to find many on the road. It’s a wide road, but few accept my invitation. I have not found many who want to walk this path.” Why not? To answer this question, we have to turn to another passage in the Bible, and some serious study.

Intercession - “entygchano”

There are a number of words describing prayer in the Bible. This passage from Timothy is very helpful:-

I urge then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people— for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Saviour, who wants all people to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people. This has now been witnessed to at the proper time. And for this purpose I was appointed a herald and an apostle —I am telling the truth, I am not lying—and a true and faithful teacher of the Gentiles. (1 Tim 2:1-4)

There are key prayer words here:-

*** “Petitions”**

This is the Greek word “**deesis**”, and it means “deep heartfelt prayers.” Here are some examples:-

“But the angel said to him: “Do not be afraid, Zechariah; *your prayer* has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name John.” (Luke 1:13)

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, “Sit here while I go over there and *pray*.” (Matt 26:36)

But to change nations, we have to move to a deeper kind of prayer.

* **“Intercession”**

The Hebrew word for intercession is the word **“paga.”** This means “to encounter, meet, reach, entreat, make intercession.” Here is one use of this word:-

“Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.” (Isa 53:12)

For “paga”, the Greek translation is **“entygchano”** which means “to petition or supplicate.” Here is a N.T. use of this word:-

“Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.” (Hebs 7:25)

“Enteuxis” (Noun form) began to appear in Greek centuries before Christ, meaning simply “to meet a person.” Through the centuries, the word took on a different meaning. Eventually, it meant, not just “to meet,” but “to meet and converse.” Then, as time went by, it began to take on yet a different meaning: “to have intimate fellowship with the person.”

So whenever we come across the word “enteuxis” (noun) or “entygchano” (verb) in relation to the Lord, it means that we are not talking with him from a distance. We are intimately associated with Him.

From “paga” and “enteuxis” we can get an idea of what intercession really is – an intimate entering into the flow of the intercession between Jesus and the Father. We step into that flow, and from within it, we can make powerful prayer, “enteuxis” prayer. We intercede from a very powerful place, and a very different place from that which we occupy when we make “deesis” prayer or everyday prayer.

Now this verse from Hebrews brings it all together:-

Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them. (Hebrews 7:23-25) (“Intercede” here is “entygchano.”)

Intercessors are called to enter into this intercessory flow between the Father and the Son. This is “enteuxis”, and we are invited to stand in this position and share this intercession. This is a very challenging place to be, but it gives us great power in prayer because we are praying exactly and precisely into the will of God. We are standing in that flow so we will know exactly what is being prayed, and we can join that flow. Our prayer will be precise, targeted and effective.

Stepping in, staying in

I now faced a difficult journey, because I had little idea of what it meant to stand in this intercessory flow. I thought I could step into it, but what would happen, what would I experience, how would I stay in and what difference would it make to me? A lot of questions, but I was beginning to want the entygchano experience, and that opened the way for me.

I’m going to share what I experienced, felt and thought, so that any following me, or indeed ahead of me, will be able to measure and use their intercession in a more effective way.

*** Alone**

“Some wandered in desert wastelands, finding no way to a city where they could settle. They were hungry and thirsty, and their lives ebbed away.”(Ps 107:4-5)

“An angel from heaven appeared to him and strengthened him.”
(Lk. 22:43)

“For here we do not have an enduring city, but we are looking for the city that is to come.” (Hebs 13:14)

I soon learnt that part of the intercessory experience, was intense loneliness. (Gethsemane: Luke 22:43) I felt I belonged nowhere. (Ps 107). At first I tried to fight this experience, but slowly I understood that this was it! This was how it was going to be forever, or until I came to Mount Zion and the thousands! I am not going to fall into Elijah`s trap. (1 Kings 19:10) I`m not saying there are no others, but for me there doesn`t appear to be many others.

There is no escape! I went to work on our base in Ghana, and I thought, rather naively, that I would be stepping out of the flow. I was soon disillusioned! The Psalmist said “Where can I go to escape your spirit?” (Ps. 139:7) Answer - nowhere! Where can I go to get out of the flow? Answer - nowhere. It flows where I am, or I suppose it flows and I am in it wherever I am. Jeremiah cried out “Why did my mother conceive me?” (Jer.15:10) as he tried to escape his calling. I have come to understand how he felt.

This intercession – that which we see in Hebrews 7 – is lonely, but if we are unable to endure this, how can we possibly be shaped to move in the flow which exists between Father and Son? We have to be separated from all that is familiar, so that we can focus totally on Jesus.

*** Overwhelmed**

“Then the Philistine said, “This day I defy the armies of Israel! Give me a man and let us fight each other.” On hearing the Philistine’s words, Saul and all the Israelites were dismayed and terrified.” (1 Sam 17:10)

“Do not be afraid, little flock, for your Father has been pleased to give you the kingdom.” (Luke 12:32)

Inside the enteuxis relationship, the issues seem so big, and I seem so small. But if I think like this, I am lost. I have to beware of looking in the wrong direction, which is what Elijah did. He looked at the problems and forgot who he was serving:-

“Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword. So Jezebel sent a messenger to Elijah to say, “May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them.” Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, while he himself went a day’s journey into the wilderness. He came to a broom bush, sat down under it and prayed that he might die. “I have had enough, Lord,” he said. “Take my life; I am no better than my ancestors.” Then he lay down under the bush and fell asleep.” (1 Kings 19:1-5)

So I have to think big, think strong and think victory!

But this issue is not as easy as it seems. Being overwhelmed, overawed, shocked by the size of the task, feeling small - this is part of the flow experience. It helps generate our enteuxis prayer. It helps us cry out “How can Jacob survive?” (Amos 7:1) It moves the heart of God. This does not sit easily with our western attitude of control, of being in control and knowing what is happening. Confusing isn’t it?

My vision of the plain has helped me:-

I was standing in a vast plain. As far as I looked in every direction, there was just the empty plain, reaching to the horizon. There was nothing - no buildings, no bushes or trees. I felt very alone and exposed.

Then the Lord spoke to me. He said “As far as you can go, in every direction you will never come to the end of me. There is always more.” I felt very small. I wanted to build a hedge to protect myself- a small space which could give me shelter. But I realised that I had to allow myself to be totally exposed to him. Building a wall would deny me access. This was much more

uncomfortable than I expected it to be. I had to make a choice - to allow myself to be exposed in this way to all of God, or to set limits.

Bering overwhelmed is part of the experience - one of the ways in which we are enabled to stand in this place. But it goes against our nature. There is no easy answer to this - we either accept it, or step aside.

*** Change must come**

As they were walking along the road, a man said to him, "I will follow you wherever you go." Jesus replied, "Foxes have dens and birds have nests, but the Son of Man has no place to lay his head." He said to another man, "Follow me." But he replied, "Lord, first let me go and bury my father. "Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." Still another said, "I will follow you, Lord; but first let me go back and say goodbye to my family."

Jesus replied, "No one who puts a hand to the plough and looks back is fit for service in the kingdom of God." (Luke 9:57-62)

When I was in Corinth, the Lord spoke to me a second time. He asked "What is that you are carrying?" "My shoulder bag" I replied. "What is in it?" Somewhat puzzled by this, I replied "Bible, food, money, scarf." "And no armchair?" the Lord asked. "No armchair" I replied. I could not understand what was going on, and then the Lord made his meaning clear:- "When you come to a place like this, you bring as little as possible, so you are not weighted down. This is true for living in my flow. You have to travel light, and not be weighed down by the things of the world. Your life has to change, to embrace this call."

He was quite right, and I have been in the process of clearing my life - all of my life. We are not being challenged to have a smaller car, a smaller home, or fewer holidays. That's just too small a challenge. The "clearing" must affect our whole life - the essential and vital things of our life. It's a very very deep challenge to live differently, with less or even none. I'm not going to list the things which have been touched in my life, but they have been

deeply challenging and disturbing. If I am not prepared for this, then I will never be able to walk this walk.

If we want to walk this way, then we have to expect radical changes - life changing and very tough changes to our lifestyle, behaviour and way of thinking. If we are not prepared for this, we should not start the walk - it's as radical as that.

*** Purity**

“Who may ascend the mountain of the Lord? Who may stand in his holy place? The one who has clean hands and a pure heart, who does not trust in an idol or swear by a false god.” (Ps 24:3-4)

I soon realised that my own way of life, pattern of behaviour and way of thinking would be profoundly challenged in the flow. Being that much closer to the Lord demands a greater level of purity. While this is a work of the Spirit, there has to be in us an acceptance of the purifying process. It is like an internal fire, which needs to cleanse and continue to cleanse and purify. Isaiah captures it very exactly:-

“In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory. “At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.” Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, “See, this has touched your lips; your guilt is taken away and your sin atoned for.” (Isa.6:1-6)

But I am sure Isaiah would tell us, if he could, that this was not a one off experience, but a life changing and daily life changing one. It's uncomfortable living with a deeper level of purity. But we have no choice.

This is a hard decision for those who would walk the enteuxis way. We either say "Yes Lord, purify us" and live with the consequences, or step aside. The Lord will not force purity on us, but he cannot allow us closer to him unless we are willing to be purified.

*** Changed relationship**

"No longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you." (John 15:15)

This has been one of the most difficult things to deal with for me. In order to move in the flow, I have to realise that the relationship between myself and the Lord has changed. Now I am "friend." But I thought I was a friend already. So what has happened?

Many years ago, in the Spirit, I saw the Lord, and he was crying for the pain of his creation. As I looked, he began to allow me to share that pain. It got more and more intense until I couldn't bear it anymore. I cried out "Lord, stop! Remember my humanity." The pain stopped, but the Lord said to me "What kind of friend are you who sets a limit on sharing the hurts of his friend?"

I was stunned by this, and I never said "Stop!" again. But apparently I didn't allow the friendship to go as deep as it should, and now I must let it get deeper and deeper. Why should this trouble me? Partly because I know my own frailty and unworthiness, and partly because I am afraid of being exposed to the heart of the Lord. It's a surprisingly difficult place to be.

This issue would come back to me many times in the future, as I tried to resolve it in my mind, in my life and especially in my emotions. Any who walk this way will find they face the same experience and the same challenge.

Stepping in, staying in - going deeper.

In the process of learning what I have described so far, I thought I was doing well. I was beginning to get some sort of idea about how all this worked. But I soon discovered that I was just paddling on the seashore. Now it was time to start swimming.

*** God`s power and the human heart**

“Then all the people of Israel turned back to the Lord. So Samuel said to all the Israelites, “If you are returning to the Lord with all your hearts, then rid yourselves of the foreign gods and the Ashtoreths and commit yourselves to the Lord and serve him only, and he will deliver you out of the hand of the Philistines.” So the Israelites put away their Baals and Ashtoreths, and served the Lord only.

Then Samuel said, “Assemble all Israel at Mizpah, and I will intercede with the Lord for you.” When they had assembled at Mizpah, they drew water and poured it out before the Lord. On that day they fasted and there they confessed, “We have sinned against the Lord.” Now Samuel was serving as leader of Israel at Mizpah.” (1 Samuel 7:2-6)

In the flow, we have to do one of the hardest things - understand the heart of God. We know about him, but do we know him? To answer this question I had to move through a complicated pattern of experience and thinking. This was it:-

One night, in Ghana, as I was praying, I saw fire burning far away on the hills. The next day a massive storm cloud covered the entire sky. I did not understand these two events, and, within the flow, I asked the Lord “What is happening? I don`t know how to respond.” His reply was very challenging: - “Know me!” With this ringing in my ears, I went to my room to sleep for the night.

As there was no power on during the night, I couldn`t sleep because it was very hot, so I had time to think about what “know me” might mean. Did I not know him? I have been a Christian for over 60 years. I know a lot about

the Lord. But do I really know him? Was there a different relationship in the enteuxis flow, a deeper level of knowledge that I would have to try and take hold of?

As I lay awake, I began to reflect on the fact that I had nowhere to preach the next day. I was frustrated. What a waste of a message. Why didn't the Lord do something? Then I suddenly realised what he was trying to show me. He had all the power - power to make anything happen. What are fire and storm clouds to him? He could thunder from heaven and everyone would have to listen. But he chooses to wait until we see and understand. **He is not a dictator, but a servant leader.** This is the painful burden he bears - this is what I must "know" and share. This is enteuxis, as opposed to the natural human spirit of "do something!"

How should I respond?

Until the eyes of men are opened, and their spirits stirred to ask him to speak his word, his word will not be spoken. This is what was happening at Mizpah. Until the people responded, Samuel could do nothing. Until people are moved by the Spirit, God will do nothing. I knew this in theory of course, and a little in reality, but now I had to share the Lord's emotion in reality - how should I respond?

Within the flow, I have to respond by feeling the emotion which is in the intercession between Father and Son, and pray with it. So I didn't pray "Lord give me opportunities to preach the message" or "pour your fire on the people" or "purify the people." Seeing the pain of being a servant Saviour, I prayed "Lord open the eyes of the people that they might begin to seek after you again. Only then can they understand the danger they are in."

But this process carried, and still carries a high emotional charge. Not only am I exposed to the real heart of the Lord, I have to feel his pain. Then I have to have the courage to pray as he is praying and not as I wish or desire. And that raises another challenge - do I have the courage and the strength not only to walk this way, but to stay in this way, however great the pain? It was getting complicated!

Once, in the Spirit, I saw the Lord. He was broken and bleeding. I was shocked. "Who has done this to you Lord?" I asked. "My creation does this to me every day. How many more times will they crucify me?" The emotional pain of this was incredible. But do I have the strength to bear this and the heavier burdens?

Back to the night time discussion! I saw it like this. "Lord how can I get heard in Accra. There is a great wall of "all is well." Unless you shake people, they won't ever hear from me. But it isn't your nature to use your power in this way. There has to be a longing in the people. So if you won't act, what can be done by me? I'm left completely helpless."

His reply - "Difficult isn't it?"

I hope this begins to explain enteuxis. It is being willing to step into the Hebrews 7 intercessory flow, with all the deep challenges this presents to our walk with the Lord. It is willing to seek out what he is praying in the flow, and pray it, whatever the cost or consequence. And to go on and on and on praying it, whatever the cost.

And the cost is high. Personally we are challenged to the depths of our soul. We have to learn to understand the Lord's heart in a very deep way, and we have to discern what he is saying, and pray it. Even as we do this. the house continues to burn, and he might let it burn down, rather than be a dictator God. He has truly made us free.

We are truly free.

This is something we have to grasp. God has made us free - even to the point of being free to spoil his creation. He will not step in uninvited, no matter what. This sets him apart from any other religion or god. "You shall know the truth and the truth shall set you free" was not just a nice thing to say. It doesn't read in heaven "You shall know the truth and the truth shall set you free just as long as I feel like it, but I reserve the right to step in at any time." We are, in Christ, truly free - free to spoil and reject. This reflects the enormous value the Lord places on what he has created.

It's hard to explain all this! If we enter the enteuxis relationship, we must be prepared for a new and deeper relationship which is more challenging than anything we have ever experienced.

*** Depths of love**

“Greater love has no one than this that he lay down his life for his friends.” (John 15:13)

What kind of nature can hold back, and let the creation fail and fall? What kind of love can endure such arrogance, pride, and folly from what he has created? What kind of nature can endure this constant rejection? The Lord is not only all powerful. He is all suffering, having gone to the cross for our salvation. He was prepared out of love to go this way:-

“Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.” (Isa 53:4-6)

If it all worked out well, then it might just be O.K. But it didn't did it? His own creation just ignored him:-

“He came to that which was his own, but his own did not receive him.” (John 1:11)

His love is to allow them to do so. That's a depth of love which is frightening. But why not just force obedience? It's not the way. He is praying and crying out in the enteuxis flow for men and women to seek after him. Then he can lead them. Such love! If we want to pray in the flow, then we too have to be able to experience that level of love which will let us intercede for all - to cry out without forcing any other kind of action.

Such love must become ours

Here is the challenge: - We have to absorb and be absorbed into his love.

“I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord’s holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.” (Eph.3:16-19)

To absorb and live in this love seems impossible. How can we do it? The “beloved” disciple can help us here:-

“One of them, the disciple whom Jesus loved, was reclining next to him.” (Jn. 13:23.)

The “beloved” (Gk: “agapao”) was the disciple who was closest to Jesus in every way. He sat next to Jesus, he had intimate knowledge of Jesus, and knew the agape love which Jesus had for him - more than any other disciple. This is what we need to be, if we are going to understand the love of Jesus in the intercessory flow between him and the father.

Most Christians say “Alleluia” to this, but it is not as easy as it looks. The pure love of God is penetrating, revealing, and costly. It leads to a crown, but via a cross. This love is the love we have to learn to bear, endure, and ultimately enjoy.

*** Sorrow**

“In her deep anguish Hannah prayed to the Lord, weeping bitterly. (Gk: “Bitterness of soul”) And she made a vow, saying, “Lord Almighty, if you will only look on your servant’s misery and remember me, and not forget your servant but give her a son, then I will give him to the Lord for all the days of his life, and no razor will ever be used on his head.”(1 Sam 1:10-11)

Hannah was in “bitterness of soul”. (Heb: “nephesh” - “desire, emotion, passion.”) I don’t think we have to work too hard to understand what this meant. She was feeling a sorrow which was crushing her spirit. Many of us have had the same experience.

In the enteuxis flow, there are many occasions when the strongest emotion is “sorrow.” Sorrow for the waste, sorrow for the pain, sorrow for the devastating future which awaits, sorrow for the spoiling. The Lord doesn’t just say it, he feels it. I remember asking him “where were you when my son was dying.” He answered “Right there beside you, in the delivery room.”

If we are going to intercede, then there is a lot of “bitterness of soul” to come. But it isn’t for ourselves, although we are involved, being part of the creation which is suffering. It is feeling the pain which is passing between the Father and the Son. We get a glimpse of this:-

“How can I give you up, Ephraim? How can I hand you over, Israel? How can I treat you like Admah? How can I make you like Zeboyim? My heart is changed within me; all my compassion is aroused. I will not carry out my fierce anger, nor will I devastate Ephraim again. For I am God, and not a man—the Holy One among you.” (Hosea 8:8-9)

He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. 38 Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”(Matt 26: 37-38)

“Jesus wept.” (John 11:35)

“How dreadful it will be in those days for pregnant women and nursing mothers! Pray that this will not take place in winter.”(Mark 13:17-18)

This sorrow has to become our sorrow. Not just tears, but the heartbreak will become ours as we stand in the flow. Then it has to be interpreted into prayer.

* Death

“Lord, see how my enemies persecute me! Have mercy and lift me up from the gates of death.” (Ps 9:13)

It's 3.00 am in the morning, and I'm struggling to breathe. A great weight bears down on me, crushing me. I struggle awake, calling out on the Lord. I breathe, and the oppression leaves me.

I've been to the gates of death again. I have had this experience many times, because in the flow, the spiritual struggle to endure is intense. Why the feeling of death? I suppose it's my humanity. The enemy certainly cannot harm the Lord, so he targets me, dragging me to the gates of death. It's a lie of course. The power of life and death belongs to the Lord. (“Before I formed you in the womb I knew you.” Jer. 1:5 “Lazarus come out!” John 11:43) But the attempt is real enough.

I am laying in my bed in Sabah, Borneo. I have not been well - I was poisoned in Togo, and have not yet fully recovered - and now I feel really sick. I began to think about my message for the next country, and it's a message about the death of the soul of that land. My mind begins to reflect on the necessity of a prophet to live his word. “But if I do that Lord, I will die here.” Silence from heaven, and I added “I am willing to die here for the sake of your word.” There was no reply, and I understood then what I have come to understand more deeply now, that laying down my life is part of the deal. Sometimes it is all that the Lord has left to use.

I didn't die on that occasion, but it always has to be an option, and especially in the deeper levels of intercession. There is a lot of death in the enteuxis flow - death of hope, death of joy, death of the future. We have to be able to accept this, live and even die with the intercessory flow.

Does this sound too challenging? It is, but this is how it is. We want to enter the intercessory flow between the father and the son, so we have to be prepared to place everything we have at his disposal. If we don't do this, there will be areas of enteuxis which will be closed to us.

*** Disappointment**

This is what the Lord says: “Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls.” But you said, ‘We will not walk in it.’ (Jer 6:16)

I went to a University town in Ghana, and spoke on the subject of “Fighting for the soul of Ghana.” It seemed to go very well, and many said “Please return, we want to know more.” But then interest grew weak. I tried to arrange a return, but it never seemed quite convenient. The spirit was willing, but the flesh was weak.

I was very disappointed, and I soon felt that disappointment in the heart of the Lord. I was perplexed again. “Lord, why did you let this opportunity pass?” But this time I didn’t get an answer. I was back at the challenging love of the Lord, which allows us freedom to say “We will not walk in it.”

But this disappointment can be very dangerous to the human spirit. It corrodes our hope and robs us of the desire to continue. We “lose heart.” (“Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart.” Hebs 12:3) This is why it is so essential to understand the nature of enteuxis. We may bear the burden, and we will, but it is a burden flowing between the Father and the Son. It is their burden we feel. Our hearts become, in one sense, their hearts.

It is going to hurt, but if we keep this idea in mind, it will not crush us.

*** Joy**

“I have told you this so that my joy may be in you and that your joy may be complete.” (John 15:11)

Joy is defined like this - a settled state of contentment, confidence and hope. The Lord’s joy is the fulfillment of the will of the Father. He showed it in this way:-

“Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross!” (Phil 2:6-8)

The joy of the Lord is to do the will of his father. If we pray in the flow, that joy will be ours as well:-

“I have told you this so that my joy may be in you and that your joy may be complete.” (John 15:11)

I was asking the Lord about Ghana, and I detected that his intercession to the Father was “Make my people hunger after me.” I couldn’t see much in this - I wanted the Lord to show his power! But a few weeks later, I included this desire to hunger after the Lord in my preaching, and to my astonishment, the people were convicted, and the Spirit moved in power. At that moment, a great joy filled my heart. The Lord’s desire to serve the Father so that their will might be done was what had brought me joy – more joy than any display of power would have brought. This was quite a challenge to me. Maybe in the past I have been looking for the wrong thing as a result of ministry. What I have to look for is the fulfillment of the Lord’s intercession. This, and this alone will bring me pure God - centered joy.

God-centered joy is what we are looking for. It brings a satisfaction that little else can match. But we have to remember that it is God-centered joy - his joy in which we share. It is Holy Spirit inspired joy. Intercessors have to be careful not to interpret God’s joy in human ways.

***Victory**

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded

you. And surely I am with you always, to the very end of the age.” (Matt 28:16-20)

There is a feeling of victory in the enteuxis flow, but it does not dominate. The flow is a working environment. We have to discern and act in line with what we discern. There isn't time to dance around and wave the flag. There is too much to do. Once we have understood one thing, the experience moves on to the next. We are the victors, and God will one day show that victory totally. This is our hope and our joy. This is our confidence. But we cannot afford to dwell on it, as we have a job to do, which often involves difficult situations which we do not, in the immediate, seem to overcome. *Victory in the flow is like breath to the human body. Essential, but we hardly notice it as we get on with the business of living. Intercessors live in victory, but continue to work hard in the Spirit.*

Stepping on.

This has not been the easiest material to write, and possibly readers have not found it the easiest material to read! It deals with issues which are almost beyond our understanding. But the Lord has invited us to share his enteuxis ministry. We are not uninvited guests, just puzzled ones. Let's push on as best we can, so that our prayer becomes ever more effective, and the purposes of the Lord become ever more evident in our 21st Century worlds, which needs them so much.

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