

The Revelation of Intercession

INTRODUCTION

The revelation of intercession is one of the great needs of the hour, even in the context of the prayer movement, to receive Holy Spirit revelation as to how intercession works and how valuable it is in God's kingdom. Not just how valuable it is right now, but how valuable it is in His kingdom in eternity. Intercession is the central activity in the governing of God's kingdom, for ever and ever and ever.

When we gain revelation of how intercession works from God's point of view, particularly the value of weak intercession, or intercession that appears to be weak; when we see it from God's point of view with revelation, it really changes the way that we engage with it.

THE PRIMARY WAY THAT GOD GOVERNS THE UNIVERSE

I. The primary way that God governs the universe.

A. God has chosen intercession as the primary means through which He releases His government. When I say "His government," I mean "His power." It's the primary way He releases it, through Jesus, and it's the primary way He releases it through His people now and forever.

That is a stunning concept, that we will be interceding forever, and so will Jesus, as a means of releasing God the Father's power into the natural realm.

The natural realm will continue forever. At the second coming, heaven is coming to the earth. Jesus is bringing the New Jerusalem to the earth. The two realms are coming together, the natural and the spiritual realm. The natural realm isn't going to disappear, but in the spirit realm, God is bringing heaven down to the earth, and both realms will exist together forever, and forever, and forever.

THE MAJESTY AND MYSTERY OF INTERCESSION

Look at Hebrews 7:25. I like to talk about the majesty and the mystery of intercession. There is a majesty to intercession; there is a mystery to it. This majesty and mystery is seen best or first in the fact that Jesus lives forever to make intercession. Can you imagine that Jesus, a million years from now, will still be making intercession.

THE MYSTERY OF INTERCESSION

B. The mystery of intercession. The primary principle of intercession is this, and this is why it's so mysterious: It's simply to tell God what He tells us to tell Him. It's so simple that we miss it. We need a revelation of the simplicity of it. It is profoundly simple. The mystery of intercession is in its so-called weakness, its simplicity, its humility, and its accessibility to everyone.

THE SIMPLICITY OF INTERCESSION

It's mysterious that the highest release of God's power is so simple, and so humble, and yet so accessible forever, to everyone who names the name of Jesus. It is accessible to them forever. Yet this simple reality has such profound impact in the life of a believer.

I'm just going to summarize a little of the impact, and then later, in the notes, I outline it a lot more specifically, if we even get to that part of the notes. The impact is that intercession brings us into intimacy with God's heart. It brings us into unity with God's people. It transforms our inner man. It trains us to function in His government, now and in the age to come.

The simplicity of intercession has that kind of impact upon the people of God. We will look a little at what I mean by a few of these sentences and how they relate to intercession.

A PERSONAL STORY OF INTERCESSION

When the Lord first called me to intercession some years ago, in the late seventies, I was so excited about intercession and I began to do intercession every day.

I didn't have any revelation of intercession at all. I just knew in a very clear, in a really direct way, that the Lord said, "This is your primary calling." I told everyone, and I got a group of people and I started prayer meetings. I said, "This is that," and I had never been to an intercessory prayer meeting before that time, not one, ever. I had been to devotional prayer meetings where we would sit in a circle and tell God that we loved Him, but I had never been in a prayer meeting where we asked for revival.

The Lord made it clear to me in May 1979. He said to me, "Your main calling is intercession." So I shifted my understanding of what I was supposed to do on the earth. He said, "Intercession is number one; teaching the Word is number two; and shepherding My people is number three."

I didn't even have intercession on my grid. So I began to do it, and I began to do it with all the wrong understanding, and with no revelation whatsoever.

I was tripped. I stumbled over the simplicity and majesty and mystery of this awesome calling. Little by little over the years of doing it regularly since that time, little by little, God began to humble me and showed me the glory of this awesome calling. I was mad at Him for a little while about it. I would say, "Lord, You don't understand, if You just let me loose and release Your power on me, I could do a whole lot of good things for You."

The Lord maybe said something like, "Don't worry, pee-wee, I've got you in the right place. You'll understand it and you will like it." He didn't exactly say that, those are my words, but He was not impressed with my arguments.

THE MAJESTY OF INTERCESSION

C. The majesty of intercession: It is the highest means of releasing God's power. There is no other means in God's kingdom through which He releases His power that is more effective, or

that He uses more often than intercession. The angels pray and declare God's prophetic decrees. Jesus as God, before He became Man, would speak in this intercessory principle to release the power to create the heavens and the earth.

Even Jesus functioned that way as God in eternity, and then as Man He functioned that way, and even now as a man at the right hand of the Father. Of course He is fully God as well, but He still relates to the Father in terms of releasing power through intercession. It is majestic that God Himself, the second person of the Trinity, humbles Himself to the wisdom of this mode of releasing the Father's power.

THE PRINCIPLE OF INTERCESSION

II. Jesus, at the time of creation, used intercession. I call it the principle of intercession. What I mean by the principle of intercession is that He spoke the words and thoughts that were on the Father's heart. That's what I mean by the principle of intercession: The Father had ideas in His mind, and Jesus articulated those ideas. He spoke them out, and then the Spirit was hovering over the earth moved in power, but only after the Word was spoken.

The Spirit was hovering, brooding over the earth in Genesis 1, waiting for God to speak. God the Father had the ideas clearly in His mind. The Holy Spirit wasn't waiting for the Father to make up His mind; the Holy Spirit was waiting for the idea, and the thoughts that were in the Father's heart to be declared openly, and then He moved in power.

The One who declared them openly was the second Person of the Trinity, Jesus Himself. He was the agent of the Father for creation, and the Spirit moved only when Jesus spoke the words of the Father.

B. Jesus is identified as the Creator. I have a number of verses there. The Father is the Creator in the general sense, but Jesus was under the Father's authority, speaking what was in the Father's heart, and then the Spirit moved.

JESUS UPHOLDS ALL THINGS

III. Not only did Jesus create that way, but even now Jesus is sustaining creation. He is keeping it together. He is holding it in place in the same way that He created it, by speaking the Father's word back to Him.

It says in Hebrews 1 that Jesus upholds all things (Heb. 1:3).

How is He upholding all things? I'm talking about the created order.

The scientists still can't figure out how the atom stays together, with all the energy of the electrons and the protons and the neutrons. How does this thing stay together? It's mysterious. If Jesus quit speaking the Word, all the created order would dissipate. But He upholds it; how? He speaks the word of God. It is His Father's word that He speaks.

It says in Colossians 1 that Jesus is before all things (Col. 1:17), meaning He existed before anything else did. He is uncreated, like God the Father. “In Him all things consist,” the New King James says; the NASB and the NIV say, “All things hold together because of Him.” I mean, literally, the planets, the beating of your heart, the sun shining, and the processes of life itself only hold together because of the present-tense government of Jesus, speaking the word of His power.

ARTICULATING THE IDEAS WITHIN THE FATHER’S HEART

C. You’re familiar with this principle; I’m just going to mention it and then move on. When Jesus was tempted by Satan in the wilderness, in Matthew 4, during each of the three temptations He said, “It is written,” and He spoke the word of the Father, and then the power was released, and then Satan was driven away.

It is the most simple, yet most absolutely remarkable reality, that the Father has ideas in His heart. He has ordained that those ideas must be spoken; that they must be articulated or sung, and that, when they are spoken or sung, when they’re articulated, then the Spirit releases power wherever the word is spoken. If we lay hands on people and speak them, healing happens. If we don’t do it, many healings don’t happen.

If we speak the Word of God over our own heart, power touches our heart. If we don’t speak the Word of God, there is power that would have touched us that the Lord holds back.

THE SPIRIT MOVES WHEN THE WORD IS SPOKEN

The Spirit moves when the Word is spoken, in whatever sphere the Word is spoken. Whether it is Jesus speaking about the heavens and the earth, and the Spirit moving, or whether we are speaking at a prayer meeting or worshipping and contributing to the release of God’s power in that region or area, the area we’re focused on.

Whether we’re speaking the word to the devil who’s coming, and the power of God drives back the work of darkness, or whether we’re speaking the Word of God in our heart, or whether we’re speaking it to a friend, we call that fellowship and then that friend changes their mind from depression and discouragement, and there is a strengthening of divine life in their heart. We call it encouragement because the word went forth and then the Spirit touched their heart a little.

The point I want you to get is that God’s government is through the speaking of the Word, and that’s really what intercession is. It’s simply saying what God says to say. Jesus is not taken back by this reality. Jesus speaks what He already knows the Father is thinking. It wasn’t a new idea: “Let there be light.” Jesus knew that that was what was on the Father’s heart, but there’s actually a process in the government of God that is necessary.

The Word needs to be spoken.

JESUS, THE WORD OF GOD

IV—Jesus is the Word of God. We all know this passage well, and we've read it, and we love it, but what does it mean? "In the beginning was the Word, and the Word was with God, and the Word was with God" (Jn. 1:1). The Word is Jesus. All things were made through this Person, who is the Word.

A. When Jesus articulates the Father's thoughts, He is functioning as the living Word of God. One reason Jesus is called the Word is because He brings the Father's private ideas into existence in the natural realm through Jesus speaking them, or through the Body of Christ related to Jesus speaking, so that God's purposes are released into the natural realm.

Things that God wants to do that are not being done yet happen when Jesus or His people speak under the Father's authority, and the Spirit is more than willing to move.

Now we don't speak one time, and it's done. There's a whole Body of Christ worldwide prayer movement that is being raised up, that is in unity with the Head. That's where it's going. It's not that unified with the Head right now, but it's going to be.

MOSES, THE PHARAOH, AND THE ANTICHRIST

It will release the greatest revival at the end of the age, and it's going to be the power of God stopping and bringing deliverance, where great judgments and great shakings are taking place as well as the rage of Satan. It will be the rod of Jesus' mouth, even through the lips of Jesus' Church.

In the way that Moses extended His rod before Pharaoh, the end-time Church will extend its rod before the Antichrist, of whom Pharaoh was a type, and the power of God will go forth as described in the book of Revelation, through the rod that is extended which is called "the Body of Christ in intercession."

The Bible calls it the rod of Jesus' mouth. The rod of His mouth goes forth from Him directly, but the rod of His mouth also goes forth through His people. The end-time Church will be in the same role altogether, collectively, that Moses had before Pharaoh.

What if Moses had gotten raptured before he went to Egypt? He looked at the Jews in slavery and said, "Sorry guys, I prepared forty years in the wilderness so that I could get taken out before the drama." We don't want to be taken out before the drama. We want to extend the rod of God in the midst of it, and we want to make the difference in the will of God.

Not that we get to vote on it anyway. One guy says, "I don't want to be in the drama." I tell him, "It's all good to say so, and we call it fellowship, but you don't get to vote. They like you up there in heaven, but you don't get to vote on this. It's called the Word of God, and it's already settled."

SHALL NOT GOD AVENGE HIS ELECT?

V—Jesus releases God’s justice in response to intercession. We know this passage well, all of us who are in this room. “Shall not God avenge His elect?” the NKJV says (Luke 18:8). The NASB says this, and I like this: “Shall not God bring about justice for the people who cry out night and day?” You can call it vengeance or justice; it’s the same things.

JUSTICE ESTABLISHED THROUGH NIGHT-AND-DAY PRAYER

A. Jesus taught that justice would be established through night-and-day prayer. Think about what night-and-day prayer is: It’s speaking the Word of God. We are not coming up with new ideas; we are speaking the ideas that God the Father has in His heart.

We are simply telling God what He tells us to tell Him, because there are a number of dynamic realities that happen when we simply tell God what He tells us to tell Him. As simple as that is, it is profound in its impact on the human spirit.

THE TWO SIDES OF JUSTICE

B. There are two sides to justice. There is a judgment side to justice, when the rebels are punished and there is salvation; there is a deliverance side to justice when the redeemed are vindicated and delivered.

Justice has two sides: Night-and-day prayer releases justice in this age, and even in the age to come, in the Millennial kingdom.

A very simple definition of justice is God making wrong things right. The way that God makes wrong things right is when people cry out night and day. It’s justice in small measures, but still it’s justice released. Every time we have a prayer meeting, every time we speak the Word over someone in sin in prayer, or someone who has sickness, we lay hands on them, or maybe they’re not even in the room, but every time we do it, there’s a small, incremental measure of justice released.

Prayer releases justice. It stops the negative and releases the positive in terms of God’s salvation and God’s judgment.

EXAMPLES OF GOD’S JUSTICE

C. Examples of God’s justice. We’re not going to go through all of them, just a couple of them. Healing is God’s judgment on sickness. Revival is God’s judgment on compromise in the Church. Evangelism is God’s judgment upon blindness and darkness in the hearts of unbelievers. God is judging darkness when evangelism takes place. Every one of these positive things are expressions of the justice of God.

THE RELEASING OF JUSTICE

D. Jesus requires night-and-day prayer for the release of justice. I want to encourage you intercessors, and the majority in this room are called to be intercessors, whether as your primary

calling, or your secondary calling, or you wouldn't be in the room right now. It may not be your primary calling, but it is part of your diverse calling in God.

NIGHT-AND-DAY PRAYER IN THE CITIES OF THE EARTH

I want to say this to you, so that you're strengthened in your heart. God requires that prayer goes night and day. Much of the Church doesn't have a revelation of intercession, so it looks like how I saw it when the Lord first called me to intercession. I thought an intercessor was a would-be evangelist, wasted in a prayer room.

I was a zealous, not a very anointed, but a zealous evangelist. People who went to prayer meetings were would-be soldiers in the army who were copping out. I didn't like guys going to prayer meetings. I saw them as sitting out of the war instead of getting in the war. I had no revelation of intercession. It was a waste of time; it was a copout.

I want to say that God requires night-and-day prayer in the cities of the earth. I'm not saying that everyone has to build an IHOP-KC and do it in one building, because there is night-and-day prayer going on in many cities of the earth, though not from one building, but from God's point of view it's happening in such a way that He can see it all the time, around the clock, in ways that you or I can't see, but He sees it.

I think that it's exciting to do it in one building, but it isn't necessary. There's a lot more prayer going on in the cities of the earth than we can put on our organizational ministry chart.

It's still happening. God does require it, and the reason I'm telling you is because people will say to you, "Man, you are using all this time and energy." It's biblical; Jesus requires it. The Church doesn't have a revelation of that, but He still requires it.

So stay steady; there is wisdom in this thing called intercession.

LOVING YOUR NEIGHBOR PRACTICALLY THROUGH INTERCESSION

The point I want to make is that not only does Jesus require it, but developing night-and-day prayer ministries is one of the most practical expressions of loving your neighbor that I know of in the Bible.

Again, not that your circle and the people you meet with have to do it night and day, but in the city, the answer to the mom who brings her demonized son to you isn't just doing a work of good deeds. They need the demon to get cast out. When someone has cancer, they need the power of healing.

The night-and-day prayer ministries are releasing greater dimensions of power. That is what the Lord has promised He would do. He would release justice where there is oppression. We need power, and the fact that you are contending for power and presence in your city is a dynamic commitment to loving the people who are in bondage.

There is no freedom if someone doesn't break through. We can have a fellowship dinner with them; we can buy them a card; we can write them a card, but they want the demon cast out of them. They appreciate the other things, but they say, "Is anyone going to pay the price, whatever it is, in terms of contending together to get a breakthrough in our geographic area?"

Don't let anyone tell you that your efforts in prayer are somehow the opposite of loving people. Fasting and prayer are radical statements of expressing love to people. That's not apparent until the people get delivered. Then they say, "Thank you, thank you, thank you, that you stayed faithful."

The point isn't to get them to say, "Thank you;" that's not the point. My point is that the love is apparent when the deliverance begins to happen. The Lord has required that night-and-day prayer go forth for justice to be released.

What God means by night-and-day prayer, I'm sure, is a number of different things. Again, don't lock it into your minds that you have to be in one building, and everyone has one organization, and then do it there, and then night-and-day prayer exists. It means much, much more, so don't limit it to that.

RULING THE HEAVENS AND THE EARTH THROUGH INTERCESSION

VI. When Jesus returns at the second coming, as fully God, but in His full humanity, He will rule on the earth for a thousand years, and then after that comes the new heavens and the new earth, which is the same earth that is right here now.

For a thousand years, Jesus will have a throne in Jerusalem that is dynamically connected to the throne in the New Jerusalem.

The New Jerusalem is coming down. I don't want to get into all that detail right now, but it says three times in the book of Revelation that the New Jerusalem is coming down to the earth. The heavenly realm is coming down to the planet. That is where our residence is, in the New Jerusalem, but we will have assignments on the earth where the natural realm will be physical and material. We will have anointed ministry on the earth forever and forever and forever.

It was always God's plan to bring the two realms together on the earth, and to dwell with humans with humans on the earth. That's what happens at the end of the book of Revelation in Revelation 21:3. We all know the passage, and it says, "Behold, the tabernacle of God is with men, and He will dwell with them." He means that in the natural realm, on the earth, God will dwell with humans and the two realms will come perfectly together.

The heavenly and the natural realms will be brought together, as Ephesians 1:10 says it will be, and many other verses as well. At that time, Jesus will establish His throne on the earth.

THE GLOBAL PRAYER MINISTRY OF JESUS

What I found remarkable when I first saw this some time ago was that Jesus is going to be leading a global prayer ministry as the means of releasing the renewal of the Father's power across the nations.

For some years I just assumed that when Jesus comes, everything is automatically fixed. It will be fixed line by line, city by city, and intercession will be the primary vehicle that we will be engaged in. We will be engaged in other forms of ruling, but nothing will have greater priority to Jesus, or the Father, than the intercessory ministry of saints with resurrected bodies, as well as the people who are living on the Millennial earth. They will be engaged in prayer meetings all over the earth.

I have good news for you. The prayer ministry that you are contending for in your city is going to continue for a long time after you're gone. After the Lord returns, that ministry will continue in your city. The prayers we're praying in Kansas City will have value five hundred years from now, not just in the next ten years.

Those prayers that we pray through history are a bowl before the Father's throne. They are not forgotten, and they are not lost. Their impact and their reality is alive before God as the bowls of intercession from history are being filled up. The prayers of the saints from ages ago are still alive before God, as are your prayers.

A. Psalm 2 is one of the great Psalms about Jesus' return at the second coming. Psalm 2 has its greatest fulfillment at the second coming. It is a fantastic Psalm about Jesus' leadership over the earth.

Here's what I find so interesting: When I first began to see this, I was so taken aback by it because I had no paradigm for it. I only saw intercession as something we did now. I didn't have revelation of it, of its grandness and its majesty in God's eternal plan.

When I began to see it, and I don't see it that clearly even now, but as I began to see it more and more, it began to be very relevant to do weak and boring prayer meetings. They seemed totally valuable. It completely changed the way I viewed a three-member prayer meeting that had no sense of power on it.

DECLARING THE DECREES OF THE FATHER

The Lord wants us to change our view of what's really happening. He wants us to see reality, not just with the natural eyes, when we come together in prayer.

In Psalm 2, Jesus is speaking, and He says, "I will declare the decree" (Psalm 2:7), the decree of the Lord, the Father's decree. That's what He's been doing for a long time. Back in Genesis 1, Jesus was declaring the Father's decrees: "Let there be light," and then the Spirit said, "I heard it," and boom! Light was created.

“Let there be the dry ground.” Jesus declared the Father’s decree. The Spirit said, “I love it,” and the dry ground was created, and He said, “Keep going, Jesus, this is great.”

Jesus declared the Father’s decrees back in Genesis 1, and He’s still doing it. David is talking about Jesus coming as King of the earth in Jerusalem to rule the nations for a thousand years.

David is describing the dialogue within the Trinity that he sees by revelation. He says, “There I was; Jesus was before the Father.”

“What did He say, David?”

“It was amazing. Jesus said, ‘I will declare the decree of the Father. Father, You said to Me, I am Your Son, and You told Me, Father, to ask You for the nations. Father, give me the nations.’”

This is Jesus praying before the Father at the time of the second coming. Jesus will only possess the nations fully through intercession; even through His own intercession. Even when He comes to possess all the nations, the nations won’t be instantly Christianized in twenty-four hours. It doesn’t work that way.

HOW DOES JESUS ACCOMPLISH HIS WILL AT HIS COMING?

I’ve asked people to think about this. Of course, a lot of folks don’t really think about this. “Well, Jesus comes, we get Raptured, and we get taken away and we harp on a cloud for billions of years, and I don’t know what we do, but we do something. It’s supposed to be cool. I don’t know what we do, but I hope we do more than worship. ‘We love You, God, but a million years later, is there anything else we can do besides worship?’” They have this idea that heaven is a fleecy white cloud far away with a harp, and a guy next to you playing another instrument, and you get to fellowship occasionally.

That is not what heaven is. When the Lord returns and there’s evil in the nations, He doesn’t return on the day of His coming and raise His hand, and all several billion people on the earth just pass out and die at that second.

I’ve asked people, “Well, what happens when Jesus comes?” There are three, four, or five billion people. A lot get killed in the judgments, but say there are three, four, or five billion people left. What happens to them, to those who aren’t reprobate?

“Jesus kills them!”

“OK. How does that work? Does He wave His hand and they all die? Do some of them die?” The Bible gives really clear answers to this.

“OK, so let’s say a lot of them die; what do they do? Do they disintegrate? Do they evaporate? Does someone bury them? What about all the broken-down cities? Who fixes them up? Does Jesus wave His hand, and then they just shoot right back up?”

“Who moves the rocks, like in war-torn Europe in 1945 after the war, when all the cities were bombed out? Are they instantly cleared the day Jesus comes and waves His hands?”

“I thought we were just playing a harp out in heaven! I don’t know what we do.”

The Bible has much information about this kind of stuff. The process of restoring and renewing the nations is lengthy, and it is thorough, though not only is it thorough, but Jesus makes His own intercession primary in the possessing of the nations at the second coming.

We will intercede with more anointing and clarity at that time than we do now, but what we’re doing now has continuity with then. They’re not disconnected; it’s one continuum. It’s one reality, what we’re doing even now. It relates to then. When that touches us, what we’re doing in weakness is dynamic because we know He sees it and He likes it.

EMBRACING WHAT MEN CALL FOOLISH

VII. Intercession means embracing what men call foolish and what men call weak. Paul says in 1 Corinthians 1, “God has chosen the foolish things” —now you need to add the phrase, “The so-called foolish things.” They’re not foolish in reality, and they’re not foolish to God. They are foolish in the esteem of men. He has called the foolish things to put to shame the wise.

He has called the weak things. They aren’t really weak; from God’s point of view, they are wise, and that is where His power releases. The weak and the foolish things are humility, fasting, prayer, serving, obeying, giving, telling God what He tells us to tell Him, and agreeing with who God is. “You are good; You are love; I like You; You like me; I will serve You. You like me; I am Yours. You like me.” I always throw that one in about every other one. Declaring those simple things and agreeing with God is what releases power into the created order.

“God has chosen” —and you know this passage, most of you. There’s more to the passage than I have on the text here. It’s fantastic. He has chosen the so-called foolish things, like prayer, fasting, obedience, and meekness, and these kinds of things He has chosen utterly to put to shame the world system. That happens in a dynamic way at the second coming.

That’s when it goes to a whole new level. It’s happening between now and then, but I mean literally the prayerful, obeying people will take over the governments of the earth in historical reality. I mean, it’s real. It’s going to be in real time and space on the earth, at the time of the second coming.

It’s not that the wise things of the world are put to shame; they’re completely removed by the praying, obeying people who are called weak right now. This is an actual prophecy, not just a neat little proverb for life. No, this is a declarative statement about how God is going to change the governments of the entire earth through the things that men call weak and foolish, through fasting, praying, and obeying people.

Paul was telling them, “Guys, don’t be tripped up by the apparent weakness of fasting and prayer. It’s not weak before God.”

We offer our prayers in weakness, but because of who Jesus is, and who the Father is, our prayers ascend before the Father in strength and in power. They live forever. I don’t know if it’s forever, but it’s for a really, really long time, enough to where the prayers from history are still in the bowl around the throne.

I don’t know how long they live, but they live for a really long time.

“MY GRACE IS SUFFICIENT FOR YOU”

C. Jesus is speaking to Paul the apostle, and He tells Paul, “My grace is sufficient for you,” because “My strength” —or “My power,” one translation says—“is made perfect in [your] weakness” (2 Cor. 12:9).

What an interesting verse. Jesus is speaking directly to Paul, face to face. Paul is complaining about the thorn in the flesh. Three times he says, “Lord, take it and move it, this messenger of Satan.”

The Lord stands in front of him. “Paul...”

“Yes, finally! The thorn!”

“No, no, I’m not taking it away.”

“What, what are You doing here?”

“I am here to give you revelation. I want you to know, Paul, that in weakness” —this isn’t moral weakness He’s talking about; how if we sin more, the power of God is in us to free us from sin. That’s not the context that He’s talking about. I’ve actually heard people read this, and they read it as moral weakness.

THE VOLUNTARY WEAKNESS OF INTERCESSION

No, it’s voluntary weakness, fasting and prayer and enduring persecution instead of fleeing and quitting; voluntarily standing in the place of weakness because of the cause of Christ, and the power of God is perfected in that place.

It is the weakness of 1 Corinthians 1, the passage that we were first talking about. That’s the kind of weakness he’s talking about. Fasting is weak; prayer is weak; prayer is taking our time and talking to an invisible God, telling Him what He already knows.

“Come on! I mean, I have better things to do.”

The Lord says, “Do you? Do you really?”

Only weak people pray. Only people who see their weakness bother with prayer.

Strong people don't need to pray because they think it's going to be OK without prayer. "I want to pray, I went to the prayer conference, I don't actually do it, I know I'm weak but I'm not weak enough to be desperate enough to change my schedule. I'm not that weak!"

Only really weak people pray enter in. Prayer is weakness because we're taking our time and our energy and we're investing it in telling an invisible God what He tells us to tell Him. I mean, how weak is that? We have to believe that God is listening, and that it matters, or we lose heart.

What Jesus told Paul is, "My strength will be perfected and made perfect in you if you stay in this place of voluntary weakness."

THE GOVERNMENTAL RULING SYSTEM OF HUMILITY

F. I am just amazed and awed by the humility of God. God is so humble! He has chosen to govern forever through a means that promotes humility. The humble God is the only One who would have thought of a governmental system based on humility. No one else would have ever thought of it. There's no king in history that ever thought of ruling through everyone being empowered through humility, but God did. God is so humble that His system of rule forever through history is based on humility.

The ultimate humility is His Son becoming a man. It's humility beyond our description that He became human. Jesus didn't become human and then, after the resurrection, say, "Phew! I'm glad that thing is over. Let's take this robe of humanity and cast it aside. I'm back to just being only God—wow!"

No! When He became Man, He became man forever. A billion years from now, He will be human. That was a huge statement of His passion for us, for Him to become human forever.

As a human, He was on the earth living in limitations, in perfect obedience, being assaulted by men and by demons. He humbled Himself for thirty years in His life of obedience and servanthood.

Then there was the ultimate humility on the cross, but then, in His humility, He told God what God told Him to tell Him forever, and that's how He gets His power. He says, "That works for Me, Father, I so like what You think. I so want to be near You, I just want to say what You say."

Somebody might say, "Yeah, but You're God, too," and He says, "No, it's enough for Me to say what He says."

"Yeah, but You're God!"

No. Lucifer tried that route, and he wasn't God. He said, "I don't want to do this whole 'submitted to another guy' deal." He said, "I want to do my own deal."

Jesus said, "No, it's My glory to do this."

God the Father in His humility came up with a governmental system based on humility, and at the core of it is this: We say simple words back to God. Yet most of the Church is tripped up and offended and bored by it. The humility of it doesn't touch our spirits, how awesome this is forever and ever, and the implications that an entire eternal kingdom is based on this reality, that the empowered are empowered through means of humility.

Part of that humility is that we simply say simple words. It's not really profound: "Be healed." Jesus said, "Let there be light. Father, that was an easy one. OK, let there be land. Let there be land, this is easy. I can do this, Father!"

I mean, have you ever considered the humility of Jesus in those utterances? He's really smart! I'm not enough overcome, but occasionally I get overwhelmed by the humility of God and the way that He's running everything, and it makes sense. I say, "It's so brilliant! What if He were to run His kingdom opposite of this forever? What if only the one percent, the majorly cool people from history, were the only ones who could get in, and everyone had a different definition of what cool is?"

No, no. It's based on humility forever. It's accessible for everyone.

THE WISDOM OF INTERCESSION

VIII. The wisdom of intercession.

A. The very fact that God chose intercession in its weakness and its wisdom, the very fact that He chose it, is a statement that He wants relationship with us. It's like God says, "OK, here's the bar. It's only one inch off the ground. Whoever can get over the one-inch bar makes it." The bar is so low, it's so low that everyone can do it, but it's so low that very few want to do it. It's called intercession.

God says to all of the human race, "If you want to rule in power with Me, you have to get ready to jump over the bar. It's one inch."

"That's it?" The Lord made the bar so low that everyone can get over it, but it's so low that almost no one wants it.

He has such a desire to relate to you and me and to share His government with us that He created a way for it to work for everyone. It's not just for the rich and the famous and the highly-skilled; it's for everyone if they can groan and say, "Jesus." If the prisoner can groan and say Jesus, the thing works.

I think, “What’s the deal?” The answer is, “I so want You with Me that I made it to where we could talk together.”

“What a guy like me and a Person like God going to talk about? Math, science, history; I mean, what are we going to talk about? What am I going to tell Him that’s going to be interesting to Him when He has a hundred billion galaxies on His résumé?” He made a hundred billion of them. I have a hard time managing my schedule, and He made one hundred billion. What will we talk about? Math, science, truth?

“Hey, Lord, I had this one idea that the Holy Spirit gave me.”

“Oh, Mike, that’s so neat.” I mean, what am I going to tell Him?

We’re going to be friends forever. He knows everything. He is super-smart, and super-powerful, and loves so well. He says, “I have made it in such a way that you and I can do something that moves My heart, and will move your heart. It’s called intercession.”

I say, “This is awesome, Lord!”

He says, “I thought you would like that once you figured it out.”

I thought I was being put on probation when He called me to prayer. I didn’t realize He was inviting me into His presence. In those early days I thought, “I’m on probation, and I’m fully in prison.” I was young enough that I told everyone I was called to it forever. I was twenty-three years old, and I had all these daily prayer meetings, so I had to stick to them.

I was proud enough to stay with it after I made the big announcement. A couple of years later I said, “I am fully in prison. I am trapped.”

INTERNALIZING THE WORD OF GOD

D. Intercession causes us to internalize the Word of God. We say it back to Him millions of times in this age and the age to come. Each time we say what God says, it actually marks our spirit and marks our mind. It marks us.

I compare the process to a computer programmer who’s rewriting lines of code—thousands or millions of lines of code, a team of them. You rewrite a line of code one line at a team. One line of code of your inner man is rewritten every time you say, “You are good; I love You. I am Yours. Move in our city; stop murder; change the laws.”

Every single thing that you say in agreement with Him, thousands and millions of them, is like one line of code being rewritten in your spirit, and it’s marking your inner man, even though you can’t measure it. It’s like I was saying last night about peeling the onion. You can’t see any change when you take one layer off the onion, but it’s truly changing. It marks our spirits. It

renews our inner man. We can't measure it with days or weeks, but over the years the change is profound.

Over millennia, over thousands of years, because it's not just in this life that we're doing it, and it's not just in the Millennial kingdom—forever we will be telling God what He tells us to tell Him. It will be touching us with life and the Spirit and power.

C. Jesus gave us the key to how this works. He said in John 6, “The words that I speak to you are spirit, and they are life” (Jn. 6:63). In other words, when we speak God's words, there is an impartation of the Spirit that touches our inner man. That's not just now, but forever.

THE TENDERIZING OF THE SPIRIT

Every time we say what God says, it marks our spirit and renews us and strengthens us and gives us more from God. It's incremental, but it goes on and on. Our heart is tenderized by it. The very call to the prayer room—that's the language we use here—the calling to prayer is enough. It tenderizes and eternalizes the word and marks your spirit and tenderizes you.

THE WORD ABIDING IN US

D. Jesus talked about the Word abiding in us. It's so critical. I know so many believers who don't have time or interest in the Word. I say, “Oh, I beg you, have time and interest in it. The Word is spirit and life. You don't have to be a profound theologian. Fill your mind with the Word. Study it, say it back to God, and say it back to people, and say it back to God, and say it to yourself, and it marks your spirit every time you say it.”

PROTECTION FROM PRIDE THROUGH PRAYER

F. The process of intercession humbles us so that when God does answer our prayers with prayer, we are protected from pride. Lucifer had great answers. He had great blessing and he was overcome by pride. He fell.

The very process of intercession, the way that He runs His kingdom, protects the people of God forever from pride. I think it's a brilliant form of government. Nobody would have ever thought of it, the simplicity and the power of it.

LOVE THROUGH INTERCESSION

G. Intercession deeply joins our hearts to people and to places, to cities and nations. There is a law of the kingdom and it is this: Whatever you pray for, you fall in love with, even if you don't mean to do it. Whoever you pray for, you fall in love with.

So here we are praying for our city, praying for our nation, and we are, by nature and just because of our over-familiarity with the Church, since all of us have been in it for a while, our natural idea is to be annoyed with the Church.

When you read all the prayers of the New Testament (there are about twenty-five of them), about 90 percent of them are praying for the Church to be anointed, and therefore, when they are

anointed, a lot of other things get fixed. We want to skip praying for the Church and just say, “Lord, win the lost.” The Lord says, “If you pray for the Church, the Church will get anointed and the lost will come in.”

“Yeah, but the Church annoys me.”

“Well, the only reason the lost don’t annoy you is because you don’t know them. Once you become friends with them, they will annoy you, too.”

The lost is this romantic crowd that’s awesome and innocent and tender. They’re really mean and evil and they will bug you and you will bug them once you know them.

PRAYING FOR THE CHURCH

It’s easy to pray for the lost, but to pray for the Church is like, “Eww, all those old pastors... I’m just tired of pastors.”

The Lord says, “No, pastors are human leaders and human leaders are weak and all of us are imperfect.” He says, “No, pray for the Church and guess what, you will fall in love with the Church.”

You will fall in love with whatever you pray for, so God calls us to pray for the Church to be anointed as the number one means of evangelism. I’ve seen this over the years, and it’s amazing how many of the New Testament prayers are for the Church. I say, “Lord, what about the lost?”

He says, “Just trust Me, you do it My way and you will see what happens.”

If you get mercy for the Church, you get revelation for the Church, you get patience for the Church and the value of the Church in her weakness. You will fall in love with whatever city or nation or people you pray for. It’s a law of the kingdom. Intercession joins our hearts to one another.

What a brilliant idea! I would never have thought of running my kingdom this way.

THE MULTIPLICATON OF BLESSINGS

H—Intercession for others multiplies blessings back to you. Did you know that you can never outgive God? If you pray for the spirit of revelation upon the guy on the other end of town, did you know that you and your family will become the recipient of that prayer, and that it will come back on you?

Someone says, “I don’t have any heart to pray for this, that, and the other.”

I say, “I will pray for anyone, for anything, anywhere. I don’t care. You pick the most remote place, and I will agree in prayer with you, because every prayer that you pray, by the law of the kingdom, is returned back on you.”

You can pray for your enemies, and not only will you have a tenderized heart for your enemies, and your enemies might really be touched, but the prayer comes back on your family as well. All of the prayers are multiplied back. When you're in the prayer room, it doesn't matter whom you're praying for—you will never outgive God. The measure that you give in prayer, it will be measured back to you (Lk. 6:38).

INVESTING IN OTHERS' INHERITANCE THROUGH INTERCESSION

I. Intercession gives us an inheritance in the people and the places we pray for. There are a number of individuals whom I pray for, and I have an inheritance in God's blessing in them. There are cities and nations I pray, and I'm talking about 500 years from now in the Millennium, and 5,000 years from now in the age to come, I will have an inheritance, and I will have part of a blessing that is personalized in my life that will be dynamically-related to whomever or whatever I labored for in prayer.

It's an amazing reality. I could prove it in a number of verses where Paul labored for churches, and they will stand together at the second coming in the age to come. There are many passages that make that clear.

THE ONGOING IMPACT OF INTERCESSION

J. Intercession makes a long-term impact. Again, I mentioned this earlier, but my prayers for Kansas City or Jerusalem or whichever city I'm praying for, the prayers that I'm praying and you're praying for your city and other cities, and I pray for many other cities, those prayers will be powerful hundreds of years from now.

They aren't over when you die, and they aren't over when the second coming happens. Those prayers are still alive. I sit in my little chair at IHOP—KC, whether it's anointed or unanointed, and think, "Oh my goodness, I could do so many things; prayer is returning back to me, I'm falling in love with people, I'm building things for the age to come, my heart is getting tenderized!" So much is happening, and it's so simple.

LEARNING TO RECEIVE FREELY

K. Intercession positions us to receive freely. We're not earning anything by intercession. Some people think we're going to pray, and then we earn. No, there's no form of earning; we're simply positioning ourselves to receive.

LEARNING TO HEAR FROM GOD

L. Intercession positions us to hear from God. Beloved, when we hear from God with power on it, then we are far more prone to obey. There is such a blessing in hearing clearly and then obeying promptly. In the place of prayer we hear clearly and we have energy to obey promptly. That brings us into indescribable blessing in our lives. It comes through prayer as it does in no other way.

There is no other activity that brings us into the dynamic of hearing clearly, and then having the motivation to obey promptly.

THE HONOR AND GLORY OF INTERCESSION

N—I'm just going to say it, one-two-three, and then I'm going to spend a minute or two for the folks here at the summit, saying one or two more thoughts I have to say to encourage them.

Intercession is God's brilliant strategy for including the saints in His rule, to rule with Him in power.

It draws us into intimacy; it protects us with humility; it transforms our hearts in holiness; it unifies us in community; it trains us to operate in His wisdom; it gives us an inheritance; it multiplies blessing back to us. It just goes on and on and on.

Weakness will triumph over all that men call wise. When it is all said and done, the people of prayer at the judgment seat will have far more power and honor than all the wise and powerful people on the earth. Their weakness will triumph even in the individualistic sense, and not even in the fact that the governments of nations will be replaced with the saints.

Even the weak people of the earth will seem to have triumphed and have chosen wisdom when it all comes out, because the people of prayer end up in the place of honor and closeness to the throne of God, and weakness triumphs over the wisdom of men.

There is so much of the wisdom of men in the Church. Much of the Church pursues its future without an aggressive commitment to prayer. That's called the wisdom of man. It's all over the Church. That wisdom will be seen to be deficient. It will be seen as defunct in a short amount of time. Much of the Church is living and drinking from that well of wisdom, and it will be triumphed over so soon.

Beloved, I don't want to live without developing a prayer life, no matter how hard it is, or whatever the struggle; it's the wisest thing to do on this side, and it's what you will do forever on the other side. It's not only what you will do, but it will be a key part of what you will do.

NOT BY MIGHT, NOR BY POWER

IX—Most of you know that Zerubbabel was the governor of Judah, or the leader of Jerusalem, when Israel was released from captivity in Babylon in 536 BC, so it was 2,500 years ago and he was coming back with 50,000 Jewish slaves from Babylon. All 50,000 of them walked 700 to 800 miles, and it took them five or six months to get back.

They got back to Jerusalem to rebuild the temple, and they saw the city, and the city was an absolute mess. They had been in prison seventy years as a whole nation; Zerubbabel was their first leader. Zerubbabel was then commissioned to build the temple, which was clearly the prayer ministry of his day. It's not just figurative of the prayer ministry; it actually was the prayer ministry.

They offered the animal sacrifices, but they had the singers and the musicians and the prayer going forth there. It was a worship and prayer ministry, actually and not just figuratively.

So Zerubbabel was leading and building the IHOP–KC in Jerusalem. This is actually true. He was building and building and building, and there was a big heap of rubble because the cities were decimated.

When Babylon came, they destroyed all of it, and it was just a big heap of rock. They were all so discouraged after months of walking back. The slaves and exiles came back and they thought, “Oh, this is horrible.”

Here is what the Lord said, and He was talking specifically about the temple and the prayer ministry: “This is the word of the Lord to Zerubbabel: ‘Not by might nor by power, but by My Spirit,’ says the Lord of hosts” (Zech. 4:6). He’s talking about building houses of prayer; that’s actually what it’s talking about. We use this verse for everything, which is cool, and I’m sure the Lord doesn’t mind, but it’s actually about building the house of prayer in Jerusalem.

ZERUBBABEL BUILDS A TEMPLE AND NO ONE SHOWS UP

Those of you who are building prayer ministries back home, maybe there are three people who meet, and you meet once a week and two of them don’t show up every other week. Hey, I led that kind of meeting for years. Every now and then there were four of us, and we took a picture to put it in the bulletin—four showed up!

The three who swore an oath of commitment weren’t there every other week. “The Lord released me...” “Oh, great!”

I know all about those days; I did those days for years. My point isn’t that I paid my dues; that’s not what I’m saying.

What I’m saying is that I really understand where some of you are sitting. I really lived there, not for a month or two, but for years, in little unanointed and boring prayer meetings, saying, “Lord, are You sure?”

“I tell you, I promise you, I can do more for you than this. You just stay there and tell Me what I tell you to tell Me.”

Here is what the Spirit says through the prophet Zechariah to the governor Zerubbabel: “Who are you, O great mountain?” (Zech. 4:7). The mountain was the mountain of rock, because remember, Nebuchadnezzar destroyed the temple, and it was just a big heap of rock.

That is the mountain. In your situation back home, it’s a mountain. There are no people; there’s no money; everyone’s against you; your family doesn’t like it; the devil doesn’t like it; the Church doesn’t like it. There’s a mountain in front of you.

How many of you can relate to one of those things I just said? There you go; I'm talking to the right crowd. Of course you can.

“BEFORE ZERUBBABEL, YOU SHALL BECOME A PLAIN”

It says to tell him this: “Before Zerubbabel you shall become a plain!” (Zech. 4:9) —which means that these obstacles will be removed in due time. The mountain, the big heap of rubble of the temple rocks, will all become a plain, meaning everything will be put in order and the mountain will be out of the way.

Zerubbabel says, “I don't get it. I don't get this.” It tells us from Haggai and Zechariah that all the people gave up and quit working. They were all excited to work for a little while, but then they just quit and gave up.

Zerubbabel is just sitting there on a big old heap of rock, and a big old stone by himself, and the prophet Zechariah comes along and says, “Hey Zerubbabel, how are you doing?”

“Oh, man, no one's coming to work. They all gave up!”

It says in Haggai that they all gave up and went back and said, “Forget this temple thing; we'll do it some other decade.”

Zerubbabel thinks, “I can't build the temple; no one will help me.”

GRACE TO A STONE

So Zechariah tells him, “Here's what the Holy Spirit tells you to say: ‘Shout to the capstone’” (Zech. 4:7, paraphrased)—the capstone is the dedication stone; the capstone is the stone that you put in when the building is done and the dedication is a week later. The capstone is the symbolic stone that you put up and you put on it, “Dedicated to the glory of God.” That's the capstone.

In other words, “You're going to finish it. Here's how you're going to finish it: You're going to finish it by shouting ‘Grace’ to the stone.”

Zerubbabel says, “What?!”

“I want you to shout ‘grace’ to the stone.” In other words, don't look at how many people show up, or how much money shows up. Don't trust in the motivation of the people, because they will always be deficient. Just start speaking grace.

I can imagine Zerubbabel saying, “Well, good...”

Zechariah's saying, “Well, let's do it.”

Zerubbabel says, “What do you mean? Like, here and now?”

“Yeah!”

“Grace...”

“No, shout ‘Grace!’”

“OK, grace.”

“No, ‘GRACE, GRACE!’”

“Zechariah, there are people around here. I don’t want to shout to a stone.”

“Shout to the stone, ‘Grace! Grace!’”

My point isn’t to get you to shout “Grace, grace!” although we’ll probably do a little of that in a minute here. The point of it is that there was going to be supernatural intervention that Zerubbabel couldn’t see on the horizon. It was going to come if he would stay steady and keep the grace confession.

THE DAY OF SMALL BEGINNINGS

Now he tells him the great answer here in Zechariah 4:10. He says, “For who has despised the day of small beginnings?” (paraphrased). Do you know what this verse is about? It’s about a small temple and a small prayer meeting. That’s exactly what it’s about. You can use this verse for other things, but it’s talking about a deficient prayer ministry. This is exactly the context.

He asks the question, “Who has despised the day of small beginnings?” There’s only one answer: “Zerubbabel, the governor, you are despising how small this is.”

Zerubbabel says, “I do. No one shows up, there’s not enough money, there’s no motivation. It’s not happening right now.”

They actually delay for sixteen years. The whole nation quit for sixteen years and said, “We aren’t even going to work on it.” The weeds grew up again. Now this is the time to get back to it, and it doesn’t seem like there’s a chance that this is going to work.

THE EYES OF THE LORD ARE UPON YOU

Some of you have been waiting sixteen years. Now He gives this incredible revelation. He says, “For these seven” —talking about the eyes of the Lord from an earlier reference; the seven are the eyes of the Lord. You have to read the whole chapter and Zechariah 3 as well—“For these seven rejoice to see the plumb line in the hand of Zerubbabel. They are the eyes of the Lord, which scan to and fro throughout the whole earth” (Zech. 4:10).

A plumb line is only in the hand of a builder; a plumb line is what you measure the wall by when building the wall. You don't use the plumb line when the building is over. You use the plumb line in the early stages of the building.

Zechariah says, "God is rejoicing. His eyes are on you because you're wanting to build it according to God's order. There's a plumb line in your hand and God is excited. He's rejoicing because God's eyes are on you, Zerubbabel, right now."

Zerubbabel says, "God is watching?"

Zechariah says, "Not only is He watching, but He's excited that there's a plumb line. You care when nothing is apparent, but this will succeed. You care to do it right God's way."

The plumb line is used to measure. Zechariah was measuring.

OUR VISION IS TOO SMALL

Here's where we go wrong: We measure wrongly on two accounts. Number one: God has a far bigger vision of power, and most of the Church has sold out for a very small vision of just a little bit of church growth. "If our church grows from a hundred to a thousand, or from 1,000 to 10,000, it's enough." God wants to bring the miracles of the book of Acts and the book of Exodus together and combine them on a global scale.

The vision of what He wants is massive. The plumb line and the building that God is building is so dynamic in power that the plumb line in our hand must be equal to the vastness of what God wants to do. The plumb line has an exact opposite dimension, too. We've got to be able to measure the smallness today with God's way of measuring how valuable it is.

What the Church does is exactly the opposite. We don't have a big vision, so we're not desperate for a historic breakthrough, but then we despise the little things that are happening, which is exactly the opposite of how God sees it.

God says, "No, I want you to believe for something huge in your nation, and I want you to value the little thing that's happening right now, because My eyes are upon you right now."

BELIEVE FOR THE BIG VISION, AND VALUE THE SMALLNESS

C. His eyes are rejoicing with us long before the word is complete. Many of you have prayer meetings of two or three people, one prayer meeting a week. The prayer meeting in your city isn't even close to complete. You have a plumb line, and you're in the early days. Believe for the big vision and value the smallness; that's what the plumb line is for.

God sees the details of your need. He sees the details of your labor. He sees the details of your tears and sacrifice. The eyes of the Lord are on you with that little plumb line in the early stage.

All of the houses of prayer in the earth today are incomplete. All of us are in the plumb-line stage. None of us are in the ordering-the-carpet stage. The building isn't nearly done. We're all digging the hole and still in the basement stage.

God wants us to feel the pleasure that His eyes are rejoicing over us even now. We're supposed to maintain the confession of "Grace, grace!"

KEEPING YOUR EYES ON THE EYES OF GOD

It's going to come to pass. Your labors matter to the completed job in your city and your region and your nation. God wants eye contact with us. The eyes of the Lord are looking at us, and He wants us to look back at Him during the process.

He wants our eyes on Him, so that we don't see how small the work is, and we don't see how slow the work is, and we don't see what everyone is saying against the work.

Our eyes are on His eyes because His eyes are on us. He wants us locking into Him. What happens is, we look at how small it is, how slow it is, and how many people think what we're doing is stupid. The Lord says, "You speak 'Grace, grace! You understand that My eyes are on you, and I'm happy about what you're doing right now, and it matters in My bigger purposes.'"

Amen. Let's stand.

MINISTRY TIME

I'm going to ask any of those from the transformation summit who would like prayer to come and stand up here. We're going to take some time and pray over you. In our weakness we're going to lay hands on you and pray the prayers we pray.

Any of you who would like prayer, and some of you are thinking, "No, I just want to be with the Lord right now by myself, in a personal space." That's fine, too. I understand that.

Let's just put our prayer ministries in our hands symbolically. You don't have to do it if you don't want to do it. I don't like it when preachers make me stand up and shake and wiggle. I don't like that, but just do it, one more time. Your prayer ministry is in your hands. You don't have to put your hands up if you don't want to do that. It's in your hands.

I'm going to have you look right at it. There's that little prayer ministry, and you're going to speak "Grace!" to it. You're looking at it thinking, "Well, we've got three prayer meetings a week, and three of us come, usually, and that's it, and God told me He was going to build the house of prayer in my whole city."

The Lord says, "Don't you dare give up, and don't you dare let your eyes get off of My eyes. I am rejoicing, and if you get your eyes off of My eyes, then you're going to start evaluating it according to the flesh. I am rejoicing over this unfinished work. You will get into despair over it if you don't see what I see."

Oh Lord, we want to see what You see.

I want you just to speak; you can shout or whisper, “Grace, grace.” All over the room, any of you can do this any way you want. It’s that vision that God has given you. Maybe it’s not a house of prayer; maybe it’s another one. You know it’s from God and you’re about to give up on it and quit. The Lord wants you to shout “Grace, grace” to it.

He says, “Not by might.” It’s the confession of grace that is far bigger than one meeting. I’m talking about something that you’re going to do for years. This is a continual confession. I’ve been shouting “Grace!” over IHOP—KC for seven years, and I shouted “Grace!” over IHOP—KC for years before that, and it never seemed that it was ever, ever going to happen.

I understand what some of you are feeling. It was impossible for this to happen.

When we finally began it, there was so much confusion and no money and division and it was terrible. I said, “I don’t even want IHOP—KC if this is what it is.” There was so much confusion around it because we had 100 ideas and twenty different visions all merging in the same month. I understand that for half of you, that’s exactly where you’re living right now.

The Lord wants you to maintain this confession for years, and not just for tonight. You’re going to look at it and say, “Not by might.” It’s not by your website; it’s not by your network; it’s not by might that the prayer movement in your city is going to be built. It’s not going to be by the cool guys voting on it. The Spirit of God is going to stir the people in His timing.

You might be the leader; you might be one of the ones who are stirred to join another.

The greatest hour of crisis ever in history is ahead of us. The Lord says, “Don’t despise it anymore. Don’t despise it.”

I want you to speak quietly and say, “Lord, I have been despising my little prayer meetings. I am about to quit. I am repenting. I’m going to get my eyes back on Your eyes. I’m going to see what You see. I’m going to get the plumb line out again and I’m going to get back to the business of building again, spiritually.”

You’re just speaking grace to it. You’re confessing: “Here I am, Lord; here I am.”

We speak grace; we speak grace over you. For the eyes of the Lord are rejoicing over even you. The eyes of the Lord are looking at you even in your weakness and brokenness. The eyes of the Lord see the longings of your heart.

Release Your Spirit, Lord. Release Your power on their inner man.