

The Prayer of Intercession

Scripture Reading: Heb. 7:25; Rom. 8:26-27, 34; Acts 12:5; Col. 1:9; 4:2

Day 1

I. In His heavenly ministry Christ is interceding, and we need to respond to His intercession (Heb. 7:25; Rom. 8:34; Col. 3:1-2):

A. In Romans 8:34 Christ intercedes for us to be glorified (vv. 17, 30), and in Hebrews 7:25 Christ intercedes for us so that we may be saved to the uttermost; being saved to the uttermost is the equivalent of glorification.

B. Christ is our High Priest, according to the order of Melchizedek, interceding for us (5:10; 7:24-26):

1. Christ died for us, He was resurrected, and now He is in the heavens interceding for us and caring for us; God has appointed Him to take care of us, and He is now taking care of us by interceding for us (Rom. 8:34).

2. As the One who intercedes for us, the Lord is able to save us to the uttermost, that is, completely, entirely, perfectly, for all time and eternity, and to the end (Heb. 7:25).

3. Christ undertakes our case by interceding for us; He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose (1 John 2:1; Heb. 9:24; Eph. 1:11; 3:11; 2 Tim. 1:9).

C. Christ's intercession requires our response; we need to become on earth the reflection of Christ's intercession in His heavenly ministry, praying the prayers of the interceding Christ (Rom. 8:26-27, 34).

Day 3

II. In order to respond to Christ's heavenly intercession, we need to know the significance of the golden incense altar (Exo. 30:1-10):

A. The incense altar is a type not of Christ's prayer

but of His person; it signifies Christ praying, Christ interceding (Heb. 7:25).

B. The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people; without such an interceding Christ, the proper relationship between God and us could not exist and could not be maintained (Exo. 30:1-6; Heb. 7:25; Rom. 8:34; 1 John 2:1).

C. Today the intercessor is not merely Christ Himself but Christ with His Body; as members of the Body of Christ, we should participate in Christ's interceding life by praying in Him as the golden incense altar (Rom. 8:26-27, 34; Eph. 6:18-19; Col. 1:9; 4:3, 12):

1. After His resurrection and ascension, the individual Christ has become the corporate Christ; thus, before God today not only is the individual Christ interceding, but the corporate Christ, the Head with the Body, is interceding as well (1 Cor. 12:12; Acts 12:5, 12).

2. Christ the Head is interceding in the heavens, and the church the Body is interceding on earth (Rom. 8:34; Heb. 7:25; Acts 12:5, 12).

3. As the members of Christ and parts of the Body-Christ, we cooperate with Christ in His ministry of intercession, carrying out His intercession in our prayers of intercession (Rom. 8:26-27, 34; Heb. 7:25; 1 Tim. 2:1).

Day 4

III. The interceding Spirit helps us, sympathizes with us, sustains us, comforts us, and supports us by interceding for us (Rom. 8:26-27):

A. The Spirit, who indwells us, helps us in our weakness; in particular, the weakness referred to in Romans 8:26 is weakness in prayer:

1. Because we are weak in God's interest and in the divine things and do not know what kind of prayer God desires, the indwelling Spirit works in us to help us in our weakness in praying.

2. The Spirit joins in to help us "in like manner"; in whatever manner we are, He also is (v. 26a).
 3. The Spirit helps us in every kind of situation, for He knows our needs, problems, and shortcomings, and He sympathizes with us, supports us, and sustains us.
- B. The Spirit intercedes for us with groanings in our manner (v. 26b):

1. Apparently, this is our groaning, but in our groaning is the groaning of the Spirit.
 2. While we are groaning from deep within our spirit, the Spirit, who dwells in our spirit, joins in with our groaning, interceding for us mainly that we would have the transformation in life for growth in life unto maturity.
- C. As the Spirit works in us by helping us in our weakness and by interceding for us, He infuses His according-to-God mind into us in our prayer (v. 27):
1. Ephesians 4:23 speaks of the spirit of the mind, but Romans 8:27 speaks of the mind of the Spirit; the spirit of the mind is for renewing, and the mind of the Spirit is for interceding.
 2. The Spirit's mind is mingled with our mind; our mind is set on the spirit, making our mind one with the mind of the Spirit (vv. 6, 27).

IV. In Acts 12 we have the intercessory prayer of the church, and in Colossians 1:9-11, the intercessory prayer of the apostle Paul:

- A. When Peter was in prison, "prayer was being made fervently by the church to God concerning him" (Acts 12:5):
1. Behind the scene there was a battle of spiritual forces, a battle between God and His enemy, Satan (vv. 4-6).
 2. By prayer the church fought the battle with God against Satan, the evil one (vv. 5-23).
- B. Paul prayed that the saints would "be filled with the full knowledge of His will in all spiritual wisdom and understanding" (Col. 1:9):

1. Here the will of God concerns the all-inclusive Christ as our portion (v. 12).
2. The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive Christ; God's will for us is that we know Christ, experience Christ, enjoy Christ, live Christ, and have Christ become our life and our person (Phil. 3:7-10; 1:21a; Col. 3:4; Eph. 3:17a).

V. We must persevere in prayer and respond to Christ's intercession by seeking the things which are above and by setting our mind on them (Col. 4:2; 3:1-2).

Morning Nourishment

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Heb. 7:24-25 But He, because He abides forever, has His priesthood unalterable. Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

We need to be those who respond to Christ's heavenly ministry. For centuries, Christ has tried without adequate success to get a people to respond to His ministry in the heavens. By His mercy and grace, let us be those who tell the Lord that we are one with Him in this ministry. Day and night, we need to respond to the Christ who is above all. When I respond to the Lord, saying, "Amen, Lord," I have the conviction deep within that Christ is interceding and ministering, that He is transmitting His riches into me and infusing me with the element of God. Because of this transmission and infusion, I am filled and stirred for the Lord's interests. Sometimes I am so beside myself with joy that I hardly know what to do. This is what it means to seek the things above. (*Life-study of Colossians*, pp. 546-547)

Today's Reading

If we seek the things above and are one with Christ in the things above, we shall not care for religion, philosophy, or ethical teachings, all of which are elements of the world. Rather, we shall care only for Christ's intercession for His Body and for the transmission of His riches into His members. I have the full assurance that many of the saints in the local churches are experiencing the transfusion of the riches of Christ. Because we have such a transfusion, we do not need ethics, culture, or religion. We simply need more and more oneness with Christ in His heavenly ministry. Praise Him for His intercession, for His ministry, and for the traffic between heaven and earth!

Christ is not idle. He is interceding, ministering, and executing God's administration. We on earth should respond to Christ's

activities in heaven. Although Christ in His earthly ministry fully accomplished redemption for our salvation, He has not yet completed the building up of His Body. For [this], His ministry in heaven is necessary. It is not the desire of Christ simply to have a large group of saved people; He wants the saved ones to be built up together as His Body. Christ desires a Body, a building, a bride. In order to have the Body built up, Christ must carry on the work of His heavenly ministry. (*Life-study of Colossians*, pp. 547, 549)

God's economical salvation is not only to justify us or to sanctify us but also to glorify us....Romans 8:30 says, "...Those whom He called, these He also justified; and those whom He justified, these He also glorified." We see from this verse that glorification is salvation to the uttermost. This glorification is the definition of Hebrews 7:25, which says that Christ is able to save us to the uttermost. This uttermost salvation is glorification....At the time of glorification, there will be no more groaning, slavery, bondage, vanity, corruption, or decay. Who is doing this work of saving us to the uttermost? Our Melchisedek, the kingly and divine High Priest.

Only two verses in the Bible, Hebrews 7:25 and Romans 8:34, tell us that Christ is interceding for us, and these two verses correspond to one another. According to Romans 8, Christ is not interceding for poor sinners to be justified—justification is in Romans 4—but He is interceding for us to be glorified. This corresponds to the interceding in Hebrews 7:25, for here Christ intercedes for us that we may be saved to the uttermost. Being saved to the uttermost is the equivalent of glorification. Hence, both of these chapters tell us the same thing. Without Hebrews 7 we would never realize that the interceding Christ is the kingly, divine High Priest. Without Hebrews 7 we might think, according to Romans 8, that the interceding Christ is only the Savior. But the interceding Christ is more than the Savior—He is the kingly and divine High Priest, the heavenly Minister. (*Life-study of Hebrews*, pp. 394-395)

Further Reading: Life-study of Colossians, msgs. 61-62; *Life-study of Hebrews*, msg. 35

Enlightenment and inspiration: _____

Morning Nourishment

Col. If therefore you were raised together with Christ, 3:1-2 seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

1 John My little children, these things I write to you that you 2:1 may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous.

Because He lives always [Heb. 7:25], Christ can continue His priesthood forever without being prevented by death (vv. 23-24). In the Old Testament times, all of the priests were prevented by death from continuing their priesthood, but death can never prevent Christ, the ever-living One, from continuing His priesthood.

Verse 25 tells us that Christ is able to save to the uttermost. The word translated uttermost also means completely, entirely, perfectly, for all time and eternity, and to the end. Because He lives forever without any change, Christ is able to save us to the uttermost in extent, in time, and in space. Both in extent, in time, and in space, His saving of us reaches to the uttermost. (*Life-study of Hebrews*, pp. 377-378)

Today's Reading

Christ is able to save us because He intercedes for us. As our High Priest, Christ undertakes our case by interceding for us. He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose. You may say that you have never realized that He is interceding for you. There is no need for you to realize this. What good would it do if you did realize it? Do not try to realize His intercession. Simply rest in it, trust in it, and enjoy it. Be assured that your divine High Priest is continually interceding for you. My experience tells me that many times I have been saved by His intercession. We have a perpetual, constant, and eternal Intercessor.

Our divine High Priest intercedes for us constantly, knowing how easy it is for us to fall and, once we have fallen, to remain in our

fallen state. Sooner or later His intercession will overcome, subdue, and save us. If this does not happen today or tomorrow, it may happen next year, in the next age, or, at the latest, in the new heaven and the new earth. We all shall be completely subdued and saved by His intercession. God has appointed Him to take care of us, and He is now taking care of us by interceding for us. Although you may forget that you have called upon His name, He will never forget it. He is interceding for you and He will save you to the uttermost.

Now, on the throne, He is carrying out His priesthood forever. How marvelous it is that we have such a kingly and divine High Priest! (*Life-study of Hebrews*, pp. 378-379)

We need to be impressed with the fact that the Christ who is in heaven is very busy. Consider how many local churches He takes care of throughout the world. Christ's ministry in heaven is all for the goal of building up the Body and forming His Bride. However, Christ's ministry in heaven requires our response. We need to become on earth the very reflection of that heavenly ministry. When we seek the things above, we respond to the Lord's heavenly ministry and reflect it. Our experience testifies of this. If in our prayer we are willing to forget insignificant matters and care for the things above, we shall become conscious of the traffic between us and Christ in heaven. We shall sense a current flowing back and forth between Him and us. By means of this kind of prayer, the divine riches are transfused into us.

My burden in this message has been to point out where we all need to be—one with Christ in His heavenly ministry. We all need to keep ourselves one with Christ in the things above. We should not be distracted by ethical admonitions of any sort. All such admonitions are elements of the world. We should be concerned only with Christ and His ministry in heaven. The Christ who is seated in heaven is working, interceding, and ministering. Let us be one with Him in these things. (*Life-study of Colossians*, pp. 547-548)

Further Reading: Life-study of Hebrews, msg. 33; *The Heavenly Ministry of Christ*, ch. 7

Enlightenment and inspiration:

Morning Nourishment

Eph. ...Praying at every time in spirit and watching unto 6:18-19 this in all perseverance and petition concerning all the saints, and for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel.

The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Rom. 8:34; Heb. 7:25). The altar itself is a type of Christ's person, not a type of His prayer. The incense altar signifies Christ praying, Christ interceding. Without such an interceding Christ, the proper relationship between God and us could not exist, or could not be maintained. For the maintaining of our relationship with God, we need Christ as our Intercessor (*The Conclusion of the New Testament*, p. 456)

Today's Reading

The incense altar typifies Christ the Person, not His prayer. It signifies Christ praying, Christ interceding. The individual Christ after His resurrection, and especially after His ascension, has become corporate. Thus, today before God not only is the individual Christ interceding, but the corporate Christ, the Head with the Body, is interceding as well. Christ the Head is interceding in the heavens, and the church the Body is interceding on earth. The intercessor, therefore, is not merely Christ Himself, but is Christ with His Body. If we realize this, we shall see that what is signified by the incense altar is something very deep.

After we have gone to the altar of burnt offering, the table, the lampstand, and the ark, we arrive at the golden altar of incense. When we come to this altar, our unique taste, our only interest, is to pray.... Shall we pray private prayers or personal prayers? No, the prayer we offer at the incense altar will be intercessory prayers.... At the incense altar, the prayer that will issue forth will not be personal, individual prayer. It will be intercessory prayer. Here we no longer have any interest in ourselves or in our welfare. Instead of considering ourselves and praying for ourselves, we intercede for others. At that time we shall be in our experience

a real member of Christ, a genuine part of the Body-Christ, the corporate Christ. Furthermore, that will be the time when we cooperate with Christ in His ministry of intercession. He intercedes in a particular way, and we cooperate with Him in His way of interceding. This means that we carry out His intercession in our prayers of intercession. This is marvelous! Here we are truly one with the Lord. (*Life-study of Exodus*, pp. 1625, 1635)

In Ephesians 6:18-19 Paul says that we should petition concerning all the saints and, in particular, to petition for him the apostle. Few people can petition concerning all the saints. A person who can petition for God's church and His servants is one who drops his concepts and ideas, turns to his spirit, and cares for God's heart. Such a person knows God's will and can pray for God's desire. God cares for His church, His saints, and His servants. It is easy for believers who live in their spirit, who have dropped their concepts, and who have God's mind to touch God's heart concerning the church, to understand His care for His children and His expectation of His servants. Such persons can intercede and will intercede because God's Spirit is moving in their spirit and stirring them up to pray for God's concerns. God is concerned about the church, and they pray for the church. God is concerned about the saints, and they pray for the saints. God cares for His servants, and they pray for God's servants. Those who intercede for the church, the saints, and God's workers can do so because they live in their spirit and touch God.

If we learn to enter into God by dropping our concepts, turning to our spirit, and caring for His desire, we will touch His heart and know His interests. Spontaneously we will be motivated by God to intercede. Such intercession is solid and touches God.... We have the faith that God will bless the church, the saints, and the workers according to our prayers. (*How to Enjoy God and How to Practice the Enjoyment of God*, pp. 233-234)

Further Reading: Life-study of Exodus, msgs. 151-152; *How to Enjoy God and How to Practice the Enjoyment of God*, ch. 21

Enlightenment and inspiration:

Morning Nourishment

Rom. ... We ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

26 ...In like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.

The interceding Spirit helps us, sympathizes with us, sustains us, comforts us, and supports us by interceding for us. At times we may feel weak and depressed. But within us, even at such times, there is something sustaining, supporting, encouraging, and comforting us. ... Although we are weak, there is a support within us. There is even a certain kind of prayer going on within us and for us. This is the work of the interceding Spirit. ... The Spirit helps us in every kind of situation, for He knows our needs, problems, and shortcomings, and He sympathizes with us, supports us, and sustains us. (*The Conclusion of the New Testament*, p. 989)

Today's Reading

The Spirit who indwells the believers helps them in their weakness. ... In particular, weakness [in Romans 8:26] is our weakness in prayer. Prayer exposes our weakness. It is not easy for us to pray. ... Even if we have the desire to pray, we may not have the energy, strength, and ability to carry out our desire. This indicates that we are weak in God's interest and in the divine things. Therefore, the indwelling Spirit works in us to help us in our weakness, especially in our weakness in praying to have fellowship with the Triune God.

It is "in like manner" that the Spirit joins in to help us in our weakness. The phrase "in like manner" has an all-inclusive meaning. ... Whatever we are, He is also the same. In like manner the Spirit joins in to help us. What a comfort this is! While we are groaning, watching, and expecting, the Spirit also is groaning, watching, and expecting. He is the same as we are. If we are weak, He apparently is weak also, although actually He is not. He sympathizes

with our weakness. He appears to be weak for the sake of our weakness in order to participate in it. When we pray loudly, He also prays loudly. He also prays softly when we pray softly. ... In whatever way we pray, He also prays. In whatever we are, He also is. ... Our manner is His manner.

We should not think that the Spirit is so different from us that when we receive the Spirit we shall be extraordinary people. This is not the thought in Romans 8. ... In whatever manner we are, He also is. ... In like manner the Spirit joins in to help us in our weakness.

When we are weak, unable to pray, the Spirit comes in to strengthen us. Then we may begin to pray. However, although we may be burdened to pray, we may not know what to say, or we may lack utterance. Then we may begin to sigh and to moan. ... This groaning apparently is our groaning, but in our groaning is the groaning of the Spirit. This is why His groaning is in the same manner as our groaning. He is in us, and His groaning is in our groaning. He groans with us in like manner. This is the best prayer we can have for the growth in life.

This kind of unutterable prayer is primarily for the growth in life, concerning the true need of which we do not have much understanding. Concerning our material needs and business affairs we are clear and have the utterance to pray about them. But concerning the matter of our growth in life we are lacking in both understanding and utterance. As we seek the Lord regarding the growth in life, deep within our spirit we may be burdened with some prayer about which we have no clear understanding and for which we have no utterance. Spontaneously, therefore, we are forced to groan. While we are groaning from deep within our spirit, the Spirit who dwells in our spirit automatically joins in with our groaning, interceding for us mainly that we may have the transformation in life for growth in the maturity of sonship. (*The Conclusion of the New Testament*, pp. 986-988)

Further Reading: The Conclusion of the New Testament, msg. 92; *Enjoying Christ as the Word and the Spirit through Prayer*, chs. 8-9

Enlightenment and inspiration:

Morning Nourishment

Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

- 6 ...The mind set on the spirit is life and peace.
 Col. Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.

As the Spirit works in the believers by helping them in their weakness and by interceding for them with groanings, He infuses His according-to-God mind into them in their prayer. (Rom. 8:27).
 ...The spirit of the mind [Eph. 4:23] is for renewing, and the mind of the Spirit [Rom. 8:27] is for interceding.

Actually, it is difficult to say to whose mind Paul is referring in verse 27, because the Spirit is mingled with our spirit and the Spirit is interceding within us. In our groaning there is the groaning of the Spirit. In the same principle, in verse 27 we have the Spirit's mind, but now the Spirit's mind is one with our mind because our mind is set on the spirit (v. 6).

Sometimes we are burdened to pray, but do not know what to say. At such times we may groan, "O Lord, O Lord." This is our groaning because it is uttered by us, yet... it begins in our spirit and comes out of the depths of our being. This is not merely a sound of groaning. Within our groaning there is a mind because there is a thought or meaning in this groaning. This means that the mind is involved... It is the Spirit's mind mingled with our mind. Our mind is set on the spirit, making our mind one with the mind of the Spirit. (*The Conclusion of the New Testament*, pp. 989-990)

Today's Reading

When Peter was in prison, "prayer was being made fervently by the church to God concerning him" (Acts 12:5). This indicates that behind the scene there was a battle between spiritual forces, a battle between God and His enemy, Satan. Apparently the conflict was between Herod and Peter; actually it was between God and His

enemy... Therefore, the church fought the battle with God against Satan, the evil one... The church prayed, and the weapon used by the church to defeat Herod and the spiritual force behind him was not of the flesh but of the Spirit. (*Life-study of Acts*, p. 293)

Colossians 1:9 says, "Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding." God's will here refers to the will of His eternal purpose, of His economy concerning Christ (Eph. 1:5, 9, 11), not His will in minor things.

The will of God here is not focused on things such as marriage, jobs, or housing; it is concerned with the all-inclusive Christ as our portion. The will of God for us is that we know the all-inclusive Christ, experience Him, and live Him as our life. To know Christ in this way is to have the full knowledge of God's will.

The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive Christ. In Colossians 1:9 Paul was not praying that the Colossians would know whom to marry, where to live, or what kind of job they should have. His heart was not occupied with such trivial things. In this verse God's will refers to Christ. It was not God's will for the Colossians to follow Judaistic observances, Gentile ordinances, or human philosophies. Furthermore, it was not God's will for them to practice asceticism, to treat the body severely in order to bridle the indulgence of the flesh. God's will for the Colossians was to know Christ, to experience Christ, to enjoy Christ, to live Christ, and to have Christ become their life and their person. God's will for us today is exactly the same. It seems as if Paul was saying, "Colossians, you have been distracted, misled, and defrauded by Gnosticism, mysticism, asceticism, observances, and ordinances. You need to be filled with the full knowledge of God's will. God's will is that the all-inclusive Christ be your portion." (*Life-study of Colossians*, pp. 19-20)

Further Reading: The Conclusion of the New Testament, msg. 92; *Life-study of Acts*, msg. 34; *Life-study of Colossians*, msg. 3

Enlightenment and inspiration:

Morning Nourishment

Col. If therefore you were raised together with Christ, 3:1-2 seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

4:2 Persevere in prayer, watching in it with thanksgiving.

To seek the things above and to set our mind on them is to live Christ, to have one living with Him. When Christ prays in heaven, we should pray on earth. This means that there is a transmission between the Christ praying in heaven and us praying on earth. By means of this transmission we may pray in oneness with Him. We respond on earth to Christ's praying in heaven. None of us should be unemployed. We all have the responsibility to respond to Christ's heavenly transmission. We need to live together with Christ by seeking the things which are above and setting our mind on them. Christ is in heaven interceding, ministering, and administrating, and we are on earth responding to Christ's activity in heaven. (*Life-study of Colossians*, p. 532)

Today's Reading

When the Lord's mind becomes ours, we know what He wants, and we begin to care for His desires. Once we care for the Lord's desires, we will intercede for them. Knowing God's desire forces us to bear the work of intercession before Him.

Many of our prayers are not the issue of abiding in Him. We pray according to our concepts and desires. These prayers do not touch God.... In order for our prayers to touch God and receive answers, they cannot be initiated by us. We must first be mingled with God and allow Him to initiate and motivate our prayers. Only these kinds of prayers are worthwhile and receive answers.

In the Old Testament God wanted to bless the Israelites.... Yet He could not find one person to pray for this. Then He spoke using an illustration of the need for someone to stand in the breach of the wall. However, He could not find anyone (Ezek. 22:30). To stand in the breach is to be one who touches God's heart, lives in

God, cares for God's desire, and prays accordingly.

In this verse God could not find anyone on the earth who would stand on the earth for this. There was no one who would be joined to Him and echo His heart by praying for what concerned Him. Consequently, He had no choice but to give up on the nation of Israel. He could not find anyone who would echo His heart, anyone who would learn to live in Him, to care for His desire, or to respond to His desire and call on Him to do something on earth. As such, He could only sigh in resignation in heaven.

There were probably many people praying at that time, but their prayers did not touch God. They lived outside of God and did not touch His heart. In the same way many believers pray outside of God, and their prayers do not count in the eyes of God. They have not learned to turn to their spirit or to enter into God. They have not learned to drop their concepts and care for God's desire. They have not touched God's heart or allowed God to initiate their prayers. As a result, their prayers, whether they are for themselves, for others, for the church, or for the work, are all outside of God. Since their prayers are initiated by themselves, God does not pray in their prayers. He is not mingled with them, and He does not respond to their prayers. These prayers do not touch God or reach God, and they do not receive many answers or see much result.

If we want to learn the work of intercession, we must learn to turn to our spirit, enter into God, drop our concepts, and care for God's heart. When we do this, spontaneously He will show us His desire, and He will motivate us to pray. The more we pray this way, the more we will touch God's heart. We will touch God and be filled, and something solid will remain in us. After we pray this way, we will have the faith and the deep assurance that our prayers have been answered. Intercession is fully a matter of being in the spirit. (*How to Enjoy God and How to Practice the Enjoyment of God*, pp. 232, 234-236)

Further Reading: Life-study of Colossians, msg. 60; *How to Enjoy God and How to Practice the Enjoyment of God*, ch. 21

Enlightenment and inspiration:
