

*“If I make you light-bearers, you don’t think I’m going to hide you under a bucket, do you? I’m putting you on a light stand. Now that I’ve put you there on a hilltop, on a light stand - shine!”*

*The intercessors are the lamps of God – so precious and so necessary. They are often alone, often isolated and ignored, their intercession unseen by any but the Lord. But they are vital to the future of God’s people in Europe.*

## Part 1: The lamps

### The boat

One day I was sitting in my office, thinking and reflecting on my work, when suddenly I saw, in the Spirit, a beautiful picture of the ocean. The sky was deep blue with huge clouds floating on the breeze. The sea was very calm, and white birds were flying high overhead. The overwhelming impression was one of peace and tranquility. As I looked, I saw sails, and then a boat came into view, gliding along in the lightest of breezes. The crew were on deck, sleeping and relaxing. I asked the Lord, "What am I seeing?" "This," he said, "is the Church in Yugoslavia. It is resting, relaxing, enjoying the view and the clean air." "O.K." I said, "so what's wrong with that?"

Suddenly my perspective changed. I was looking down from high over the ocean, and I saw that the boat was not in a calm sea, but was in the eye of a hurricane. Storms were tearing up the ocean all around it, and soon those same storms would hit the boat. But those in the boat were totally unaware of the danger heading their way. They were asleep.

This picture disturbed me greatly. I went to Belgrade, and was invited to a church, where I shared what I had seen. But there was no reaction among the people. They just sat there, and after I had finished, the Pastor stood up to give the announcements. Then one woman jumped up, and said, "This is the third time this year the Lord has sent us such a message. How many more times must he warn us?" Apparently none, because shortly after, Yugoslavia was torn apart by a civil war which caused untold suffering, and divided the country into small and struggling nations, filled with ethnic tensions which are still causing great suffering.

Are we in the same position in Europe? Is a spiritual hurricane of enormous proportions about to strike the continent, aiming squarely at destroying living testimony to Jesus Christ? Everywhere the shaking is beginning to make itself felt. Economic, ethnic and civil struggles are rising up all over Europe. A cataclysmic spiritual disaster is about to strike. Yet God's people in Europe seem to be doing exactly what Yugoslavian Christians were doing. The storm is coming, but the people, and especially the leaders, are asleep to the mortal danger which is threatening them.

Few will believe this challenge. Over and over again, I hear of the great moves of the Spirit in Europe. But this is a misunderstanding of the true position. What we see are tiny moves of the Spirit in specific churches or areas. But this shrinks God down to a size which fits the small things we

are seeing. God sees things globally. He looks at Europe as an entity of many millions of people. He takes the spiritual temperature across the Continent, and at that level the Church fails miserably.

There are a few people who care to look and pray beyond the boundaries of their own churches. There are even less who want to care and pray nationally, and those who want to see things on a continent wide scale are a minute number – if there are indeed any at all. The enemy has sent God’s people to sleep by letting them see small things, which then blind them to the wider spiritual issue – which is that we have become lazy, sleepy and blind to the storm which is coming.

### **The beacon**

I have been thinking and praying about Europe for many years, but a very strange incident has pushed the issue of the lamps to the front of my mind.

Our bedroom has a fabulous view, right across the valley to the South Downs of Sussex. I woke, early one morning, and as it was already light, and I couldn’t sleep, I got up to look at the view. There was an early morning light, the sun was just rising, and the Downs looked beautiful. Then I noticed, high up on the Downs, a very strong golden light. We do see this kind of thing sometimes, as the sun reflects off the windscreens of cars coming down into the valley. But I knew there was no road where I was looking. I was perplexed. I waited for the light to go away, but it continued to be very bright. I walked away from the window, to think.

After a few minutes, I went back to the window. The light was still there. I began to understand how Moses might have felt! I decided that I must be seeing the reflection of the sun on something, but the sun was just rising in the East - completely the wrong angle. I tried to explain it by a car (no road) a greenhouse (only sheep land there) and anything else I could think of. I knew it must be many miles away, yet it burnt so brightly, I felt I could reach down and touch it. I wanted to get in the car, and drive to the place. Twenty minutes had now passed, and I was puzzled. I turned round to wake my wife, so that she could come and look, but when I turned back, whatever it was had gone.

In my twenty five years in the prophetic ministry, I have seen many strange things, so it wasn’t the sight which perplexed me, but rather what

it meant. I talked it over with Jane, one of our team, and she said, “You have just seen the beacon of the Spirit burning.” Had I? And if I had, what was I supposed to make of all this? The lamps vision and prophecy has to be understood against the background of the beacon. The Spirit is blazing out. It is time for the lamps to put their lights on the lamp stands again.

### **Europe and the lamps**

The beacon and the boat came to me long before the word for Europe. But they made sense to me within that prophecy. I am quoting a section here, which is specifically about the lamps. (The quote is the bold text. The prophetic word is in italics.)

***“These hearts, shining like lamps in dark places, are the ones who will prepare the way for my return.***

***But where are they?***

***I call for them, but I hear no reply.***

***I am searching but I cannot find them.***

***The sorrow in my heart is so great it almost crushes me.”***

**The intercessors are the lamps of the Lord, shining in the darkest places, so that the nations can find their way back to him. I once had a vision for what was Yugoslavia. I was in a very dark place, and I was carrying a lamp. I could hear movement around me, and when I lifted my lamp, I saw countless numbers of people, lost in the darkness. They had no idea of which way to go because they had no light. I lifted high the lamp in my hand, and said, “Follow this light.” Perhaps they did, perhaps they didn’t - Yugoslavia is no more, and the sorrows of that area are beyond counting.**

**The intercessors are the lamps of God – so precious and so necessary. They are often alone, often isolated and ignored, their intercession unseen by any but the Lord. But they are vital to the future of God’s people in Europe.**

**They are vital today, now, before the situation slips out of control, and the whole of the continent comes under judgment. These are the days for the intercessors of Europe to rise up and cry out. But where are they? Are there any there, and if there are, are there enough? And**

**when are they going come together to the spiritual heart of Europe, to cry out day and night for the salvation of nearly 500 million people and 28 nations?**

**What are we to make of “I am searching but I cannot find them?” If these words are from the Lord, they are clear enough. He is searching for these precious lamps. He is actively involved in a process of trying to find them. He needs to light them up at this time of danger, and to equip them again with anointing and power, with courage and endurance, with passion and perseverance. The lamps need tending, but, apparently, he cannot find them.**

**But there are plenty of intercessors around - I meet them regularly so what is it he cannot find? He cannot find European intercessors - those who will see the wider picture, and be lamps not just for those around them, or even those in their own land, but for the whole continent. It's time for the European lamps to meet, to support each other, and to call the national and local lamps to a higher level of intercession than they have ever known before. And he can't find them. If he can't find these lamps, then his sorrow is great. What will the consequences be for us?**

**The messenger begins his task, seeking for the lamps, but he seems to cry in vain. Why is this? Is it because the people do not hear, or because the people are not there? Is it because many refuse the burden of intercession, feeling either that they are unworthy, or that others will come to the call? Or is it an unwillingness to be disturbed, to be shaken from comfortable affluence, comfortable and easy to digest truth? to be disturbed, to be shaken from comfortable affluence, comfortable and easy to digest truth? n Whatever the reason, it seems that the messenger is calling largely in vain. The burden of this crushes his Spirit, as it did the spirit of Jesus.”**

### **The search has started**

I have started my own personal search for the lamps - for those men and women who have a burden and a passion for the heart of God, and for the will of God. These lamps are able to see what is happening in Europe, and are willing to lift that burden to the Lord. I hope and pray that others are also looking for lamps, and perhaps small groups of lamps are gathered everywhere. But my search is for a different group. I am a

prophet, and the lamps which come into my life will be formed around my prophetic understanding. Inevitably, we will be a prophetic lamp family – empowered and stimulated by the prophetic stream in which I stand, and which flows from me. I apologise if that looks a little arrogant, but it isn't meant to be. It's a statement of what will inevitably happen when a prophet gets involved in any group.

The lamps I find will not just be interceding, but there will be a strong prophetic challenge and influence in our intercession. I already belong to an intercessory family, and we have seen how the Lord is constantly injecting the prophetic into our prayer life. We cannot just reflect or contemplate, much as we would like to, because we are constantly being spoken to by the Lord, and this directs our intercession in a very clear and radical way. We are learning new ways of feeling the heart of God, and of interceding into that heart.

The lamps I am looking for are hidden - that's what the quote from the European word suggests. There may be a number of reasons for this, but in essence, those who want to intercede at the deep level have been rejected or silenced by God's people. My experience of God's people, over 40 years of ministry and in over 50 countries, is that, generally, the Church does not want to hear too much from God. Little things are O.K., but anything on a national or global scale is not welcome. It is too challenging, and faith, especially in the West, has grown cold, organised, boxed in, controlled and comfortable. The Church, as a body, does not take kindly to any message which wants to turn everything on its head, demands huge change and massive personal sacrifice. There are some individuals who are willing to yield to such challenges, but very few, and as a body, the Church generally says “No thanks.” Perhaps I have been unfortunate in the churches I have visited, but if we study the word for Hammerfest, in the extended global prophecy, “VisionWorld 27, God's final word?” we will see there what I believe is the general situation in the West.

### **Back on the stands**

Sacrifice, service, endurance and suffering are out of fashion. Prosperity, comfort and personal satisfaction are the buzz words. Against this background, lamps have found their ministries curtailed or rejected, and

they have gone into spiritual hiding. They have taken their lamps from the lamp stands, and put them under buckets, where at least the light can be safe, and not put out. Now the Lord is calling for the lamps to put their lights back on their lamp stands, but how can this be done? The church hasn't changed, so won't things be the same? I don't think so, because although the church hasn't changed, the situation has changed. Europe, and that includes the U.K. is facing a time of turmoil and shaking which it hasn't experienced for centuries. The world situation is changing, and there is a spirit of uncertainty, verging on the beginnings of a spirit of fear, around us.

Those who sounded the trumpet 20 years ago were just ignored - I know, I was one of them. Now, people are beginning to ask the very questions which some of us have been posing for decades - what is happening to us, and where will it all end? Some in the church are asking, but as usual, the non believing world seems to be more aware of what is going on than God's people. As is so often the case we, who were to be the watchmen, in the forefront of God's spirit, warning and guiding the creation into safety, have found ourselves speaking from the rear. We are calling out to a world which has, in its thinking and needs, moved way ahead of us.

Failed watchmen - that's a good description of the Church, and what a condemning one. Why have we failed to warn? There are many reasons, but one of them is that we have forced our lamps to put their lights under their buckets, instead of trying to learn from their light what is happening and why. Perhaps at last, a call from the lamps will be listened to - it's not yet too late. Perhaps at last a sluggish and lazy church will wake up to the situation, and again assume the position of watchmen. Whatever the case, it's worth one last try.

The lamps must come together, find their courage, and put their lamps back on the lamp stands. This challenge comes clearly from the word for Europe. The lamps have to gather, to encourage and lift up each other, and to encourage the lamps in individual nations, cities, towns, and villages to also burn more brightly. When the lamps are dim at the international level, they are dim all down the line. The lamps have to gather - lamps from all over Europe. This is an almost impossible task. As they are hidden, who can find them, and when they are found, who can gather them? My only answer here is to begin wherever and however we

can. Lamps know lamps, and lamps reading this material will find their spirits warming to it. God can act on that desire. It is the responsibility of the lamps to begin to pray for a collective gathering. The lamps are the hope of Europe – the only hope of Europe.

## ***What is a lamp like?***

But what kind of person is a lamp? This is a difficult question to answer, because they are so hidden, that they are hard to study! But these are some of the characteristics I am looking for:-

### **Those who have been toughened by experience**

About twenty five years ago, one of my children died just after he was born. This was a tough experience, and many reading this will have had equally challenging life experiences. But it toughened my spiritual life. As the years went by, through this tragedy, I discovered that I was able to enter into ever deeper parts of the heart of God. The lamps will have been similarly toughened by life's experiences. This is so necessary. The pressures on us, and the pressure of the enemy against us is so phenomenal, that we have to be tough warriors. This means, inevitably, that lamps will not be young Christians. Being a young Christian is a joy, but it doesn't equip a person to face the bitter enmity and wrath of the enemy. We cannot put green troops in the path of such an enemy. To put some biblical foundations behind what I have said, let's reflect on Hannah's path to intercession.

### **It was born out of bitter experience**

Like most intercessors, her call comes in a painful way. The beginning of Hannah's path to intercession is seen in one simple phrase – “Peninnah had children, but Hannah had none.” From this agony, with all its attached criticism and goading from Peninnah, and undoubtedly other women, Hannah began to perceive the need to pray in a different way. Most called to intercession soon experience some deep emotional disturbance as part of the call. It is very biblical. Jesus knew very deep emotional distress.

**Matthew 9:36** Jesus has compassion on the crowds.

**Mark 3:5** Jesus feels anger at the attitudes of his enemies.

**John 11:35** Jesus weeps at the death of his friend.

We should read Matthew 26:36-46, especially this verse:- “My soul is overwhelmed to the point of death.” This must be one of the deepest emotional disturbances found in the Bible. Jesus feels the whole weight of sin, the awfulness of the way ahead, the loneliness, and the pain and sorrow which he, and after him his friends will experience. It is to this depth of emotion that all intercessors must finally come. Then we can truly cry out to the Lord in prayer, as Hannah did. How long did she cry and intercede? How long did she pray? We assume that it was not such a long period, and we should take note of this. Interceding at a deep level is very exhausting for our human spirit. We cannot endure it for very long at one time.

### **Paid the price of intercession**

Intercession has a price to it. This is a very hard lesson for all those called into this ministry. What was Hannah’s price? **“Oh Lord Almighty, if you will only look on your servant’s misery and remember me, and not forget your servant, but give her a son, then I will give him to the Lord for all the days of his life..”** (v.11) She was interceding, knowing the price which she will have to pay if her request is granted. When Jesus said, “The Son of Man has not come to be served but to serve and give his life as a ransom for many people,” he was doing the same thing. (Mark 10:35) He knew the price he would have to pay if God was going to fulfill his salvation purposes through him.

Lamps know the price they will have to pay, and despite the price, they go on crying out to God. Only the Holy Spirit can call a man or woman to this painful position, and only the Holy Spirit can give a man or a woman the courage to pray in such a way. Yet without this kind of intercessory commitment from Hannah, there would have been no Samuel, and without Samuel, the plan of salvation could have been lost. If the intercessors of a Nation or Continent are unwilling to come forward and bear the burden, then the Nation and Continent is truly desperate, and has little hope of salvation. If this looks like a serious statement, then it is to remind us that intercession is a serious business.

### **Brought the fruit of its exercise**

Hannah’s entry to the role of intercessor was blessed by God. **“So in the course of time Hannah conceived and gave birth to a son. She named him Samuel, saying ‘because I asked the Lord for him.’”** (v.20) **“And the**

**Lord was gracious to Hannah; she conceived and gave birth to three sons and two daughters.”** (Ch 2:21)

Intercession achieves that for which it intercedes. God answers prayer. But Hannah was only at the beginning of her road. She interceded and received the fruits of her prayer quickly. As we mature, so the answers take a little longer. We have to fight harder in the heavenly places, to break through the enemy, and move the heart of God. Look at Simeon. God promised him that he would not die before he had seen the Lord’s Christ. (Luke 2:26) He had waited a long time for this promise to be fulfilled. Anna also had been praying and interceding for many years. (Luke 2:36-38)

### ***Those who pray with their hearts***

Lamps do not pray – they feel. This is the secret of the lamps – they have learnt to feel and within that emotional framework to lift needs to God. Again, let’s get some scriptural support for this teaching.

### **First, they feel the pain of God**

In Hosea 11, God outlines all his frustrations with his people. They don’t love him, they don’t care about him, they don’t listen to him, they go after other gods, and so on. It’s a long list of disobedience. But then, bursting from his heart, comes this cry:- **“How can I give you up, Ephraim? How can I hand you over, Israel?”** This is a painful cry, from the tender and broken heart of God. Those who enter into intercession, have to be able to see, feel and share this pain. I remember one occasion when I was in the presence of God, and he showed me the pain in his heart for his broken creation. I was so shocked. Then God began to let me feel more and more of this pain. In the end I cried out **“Stop! I can’t bear anymore.”** God said to me **“What kind of a friend are you then, who limits your willingness to share my pain?”** I never forgot those words. If we want to intercede, then we have to be willing to see things as he sees them, and share the pain which he has to bear daily for his creation.

### **Second, they feel the pain of men**

When Jesus saw the crowds, he had compassion on them because **“they were harassed and helpless, like sheep without a shepherd.”** (Matthew

9: 36) He felt their lostness, their uncertainties, their sorrows and their hopelessness. He felt the pain in the heart of men. Those who enter intercession have to be willing to share the pain in the heart of men. One day, a woman came to me, and began to pour out her pain, because she had been raped. It was so painful to see and hear, but I refused to turn my emotions away. I let the devastation and the shame touch my heart. It hurt me so much, but how else could I intercede for her? The pain of men and women is endless, deep and bewildering. But we have to bear it, so that we can intercede. This is easy to write, but very painful to do. But there is no other way.

**Third, they bring the two together in the heavenly places**  
**Why must we feel these pains – the pain of God and the pain of men?**  
**So that we can** bring the two together in the heavenly places. That is our job. This is the heart and burden of intercession - to be in the heavenly places, with the pain of God and the pain of men in our heart. Then we are fully equipped to begin to cry out before God. In Gethsemane, Jesus demonstrates to us exactly this principle:-

**“My soul is overwhelmed with sorrow, to the point of death. Stay here and keep watch with me.”** (Matthew 26:38) Here, Jesus is feeling the pain of men, and the ruin of sin in the lives of God’s creatures.

**“Going a little further, he fell with his face to the ground, and prayed, ‘My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.’”** (Matthew 26:39) Here, Jesus is struggling with the heart of God, which needed the Son to be obedient. It’s not hard to imagine how painful this was for God, and for Jesus. This agonising position is the place of intercession. No wonder few accept the burden.

### ***Lamps do not give up***

There has to be that quality within the lamps which says, as did Habakkuk:

**“Though the fig tree does not bud, and there are no grapes on the vines, though the olive crop fails, and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my saviour.”** (Hab 2: 17-18)

We have to do what Jesus commands:-

**“Stay here and keep watch.”** (Mark 14: 34)

We have to do what the Apostle commands:-

**“Endure hardship with us like a good soldier of Jesus Christ.”**  
(2 Tim.2:3)

### ***Know our weapons***

All God’s people must know and use the spiritual armour of Ephesians 6, but such armour is inadequate for the lamps. We are in the forefront of a red hot battle - a fight to the death for the soul of Europe. We need something stronger, and there is something stronger – sacrifice. In our churches today, we are not hearing much preaching about sacrifice, yet it remains a key element in our theology. Jesus is described by John as “the lamb of God which takes away the sin of the world.” (John 1:29) His blood is referred to often in the New Testament:-

**By Jesus:-** “Then he took the cup, gave thanks and offered it to them, and they all drank from it. “This is my blood of the covenant, which is poured out for many,” he said to them.” “I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God.” (Mark 14:23-25)

**This is repeated by Apostle Paul:-** “Then he took the cup, gave thanks and offered it to them, and they all drank from it. “This is my blood of the covenant, which is poured out for many,” he said to them. “I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God.” (1 Cor 11:23-25)

**By the writer of Hebrews:-** “The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” (Hebrews 9:13-14)

**By Peter:-** “ For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ,

a lamb without blemish or defect.” (1 Peter 1:18-19)

**By John:-** “But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.” (1 John 1:7)

**By Revelation:-** “And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.” (Rev 5:9)

Sacrifice is a key element in our understanding. The sacrificial lamb of God broke every stronghold, and every power. His blood is the symbol of our victory over all the forces of darkness. The sacrifice is total and adequate for all time. We must learn to draw on its power as we battle for our nations. Our problem is that we have forgotten the power of sacrifice. If we lived in the developing world, we would not make such a mistake. In Africa for example, sacrifices are still offered by the Fetish priests, and many occult practices are linked to sacrifice. In the Far East, it is not uncommon to find sacrifices burning on street altars. In South America, once people venture out beyond the cities, it is easy to find sacrificial acts being performed in forests and on hillsides. In this kind of environment, the Christians need a sacrifice which can speak into this culture. The sacrifice of Jesus speaks loudly to such people.

The sacrifice speaks as loudly to us as well. It is able to break every curse and every stronghold of the enemy. We seem to have forgotten how to use it. The Christians that went before us knew how to plead the blood of the sacrifice, and as they did the enemy grew weak. We need to get back to using the power of the lamb of God, and his shed blood, to release ourselves from the prison of secularism, and bring about the release of the Spirit for which we long.

### ***Lamps must have no barriers to their vision of intercession***

Once I had this vision. I was standing in a vast plain. In whichever direction I looked, there was nothing but this plain stretching away to the horizon. There were no buildings, no villages, no roads - just a vast emptiness, which seemed to go on forever. I was a little frightened by what I was

seeing. I felt alone, and small. Then the Lord spoke to me, “As far as you can see, that’s how big I am, and if you went to the very edge of the plain, there is still more of me.” I don’t think I had ever appreciated the meaning of the word “Almighty” before this experience. Then he went on, “The only limits to me are the ones you place on me. The only limits to your faith, and what you can achieve in my service are the limits you place on your own faith.”

The lamps I am seeking must have this attitude. We must believe not only in the “Almighty”, but also believe that he can turn any situation round. If I have to explain this to the lamps, then they are not the ones I am looking for. Lamps already know that God can save Europe, and can bring a flood of blessing to the Continent. I think both Anna and Simeon would have made good lamps. Anna waited a long time for God to move, and Simeon was at the end of his life until his promise was fulfilled. Lamps know that God can change things - anything.

I’ve just got back from Berlin. I wanted to visit the Pergamum museum, and lift praises to the Lord in front of Satan’s throne, which is in that building. But when I got there, I found that they had a large exhibition, called “Babylon - myth and truth.” It struck me that the enemy was afraid, and had gathered Babylon to his protection. So I just bought some bread and wine, read 1 Corinthians 11:23-26, broke and shared the bread and wine with my wife. It looked very insignificant. Long queues were waiting to meet Babylon, and no one paid any attention to us - in the earthly places. But in the heavenly places it was a very different story.

Lamps will understand exactly what was going on. They needed to be with me, interceding, while I ministered. God is calling the lamps to gather with the prophets to fight for the soul of Europe.

It’s time.

## Part 2: The lamps commission

*I saw a man, standing by a large pile of rocks.*

*He had a hammer and a chisel, and he was trying to break the rocks. It was a very slow job.*

*People watched him, and they were laughing, because his task seemed so impossible.*

*But he turned to them, and said, "I am going to carry on. There is water beneath these rocks."*

*I saw a thick layer of soil everywhere. Suddenly, the wind of the Spirit began to blow, and as the soil was blown away, I saw lamps everywhere. They were not burning, but their wicks were dry, ready to be lit up again.*

At the time of writing, we have a number of lamps in the UK, Germany, and are beginning to explore Europe for them. But what is it that they are supposed to do? The answer to this question is to be found in understanding part of the European prophecy. This prophecy is included in full at the end of this material, but here is the relevant passage:-

**"Light the fires of repentance, that will burn away the dross, the weakness, the laziness, the sleep of my people. Then my people will be able to turn back from the way of desolation into which so many have strayed."**

Let's take a closer look at this word.

**"Light the fires of repentance."**

Psalms 51 is the classic place to look for details of personal repentance, but we also need to look at texts which encompass national repentance. Verses I have found helpful for national repentance are:

"If my people, who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear them from heaven and will forgive their sin and heal their land." (2 Chronicles 7:14)

"I confess the sins we Israelites, including myself and my father's house, have committed against you." (Nehemiah.1:6)

"My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me." (Matt 26:38)

The Chronicler and Nehemiah both understood that they could take on themselves confession of sin for the whole Nation. Jesus took on himself the burden of sin for the whole world. This act by Jesus was a confession of identification. Jesus knew no sin,

(1 Peter 2:22) but he could, and did, stand in the place of sinners, to bring all to the Father for forgiveness. We are going to have to reclaim this position - the need to identify with the world, and to confess for and on behalf of the world, so that repentance at a national level can begin. The task appears almost impossible. It has always appeared so, yet there must be a way through.

## Joel's way ahead

Joel gives us some clear ideas, and his book is worth a full study. But to focus on one or two of the challenges:-

“Blow the trumpet in Zion; sound the alarm on my holy hill.” (2:1) “Even now, declares the Lord, return to me with all your heart, with fasting and weeping and mourning.” (2:12) “Blow the trumpet in Zion, declare a holy fast, call a sacred assembly.”(2:15)

As we study Nehemiah, Chronicles, and Joel, a pattern begins to emerge, of identification, acceptance of sin, of assembly, fasting, and repentance. God will answer us when we follow this pattern. But we must accept the dangerous position that such a response will put us in:-

- Humbling is hard and unpopular.
- The enemy hates repentance, and will attack all who try it. Look at the threats to Nehemiah, and the attacks on Jesus.
- The pain of it is great. It almost crushed Jesus in Gethsemane. (Matt 26:38)

All this will be ours if we are to come to his throne in repentance for the nations. No one said it would be easy, and those called to be lamps already know the price they will have to pay. I have to tell the lamps that the price is higher than they think.

### “Burn away”

Fire is a symbol of the purification of God's people. Elijah experienced it, (1 Kings 18:38) and so did the New Testament Church. When God moved in power in Ephesus:-

“Many of those who believed now came and openly confessed their evil deeds. A number who had practiced sorcery brought their scrolls together and burnt them publically” (Acts 19:18-19) “In this way the word of the Lord spread widely and grew in power.” (v20)

We are praying for something exceedingly powerful - a fire once lit which will purge, cleanse, purify, and leave the ground burnt but ready for new growth. Are we prepared to let this happen to us? If not, how can we expect it to light up in Europe? This is not an “us” and “them” situation.”

It has to begin in us. How can we explain this kind of power release?

- It is no less than the power of creation being released to recreate, and redeem us. (Gen 1:1-2: John 1:1-5)
- It is the power of the cross. (Romans 1:16)
- It is the power which raised Jesus from the dead.(Romans 8:11)

Let's be aware of what we are asking for. This is no small miracle.

### Dross, weakness, laziness, sleep

Now having understood what we want, what we are asking for, and what repentance is, let's look at what we are up against, and it's not an encouraging sight.

### “Dross”

This is the leftover product from smelting a metal - the impurity which comes to the surface, and is scraped off and thrown away. It is impure, useless and must be removed.

We are always going to be impure. It is a lifetime process to change us into the pure gold which Jesus intended for us, and for which he sacrificed his life. So we are not talking about the process of daily forgiveness. So what are we talking about? What impurities have entered into us, that have so spoiled us that they are in danger of dragging the whole church into judgment?

We have lost our **prophetic position**. The church was meant to be, among many other things, a prophet to the Nations. What Elijah, Isaiah, Jeremiah, Ezekiel did in the Old covenant, God's body was meant to do in the New covenant. We were meant to be a servant prophet, a challenging prophet, a prophet living out the promises of God, so that the Nations could see the real radical alternative to greed and failure. But we lost this pure gold, exchanging it for the dross of prosperity, and peace at any price.

We have lost our **intercessory spirit** – or the value of it. I've already written about this, but what a tragedy. Intercessors have been driven underground, been forced to take their lamps from their stands and put them under buckets, or have even given up their calling because the church has been so disinterested. Intercession is pure gold. The church has rejected it, preferring dross.

We have surrendered our **uniqueness**, to multifaith teaching. We live in a multi cultural world, and part of our Christian conviction is that everyone has the right to choose who they will worship. But in the end, the Bible says “You shall have no other gods before me.” (Exodus 20:3) and “At the name of Jesus every knee should bow.” (Phil 2:10) In the end, we are an inclusive and an exclusive faith. We want and long to include all people. But we exclude those who do not confess Jesus as Lord. Yet the interfaith dialogue has led us into serious compromise, and robbed us of our uniqueness.

We have abandoned our **watchtower** position. Ezekiel made it clear that we were to be watchmen, and the consequences for failing in this role, for us and for the Nations: “When I say to the wicked ‘O wicked man you will surely die’ and you do not speak out to dissuade him from his ways, that wicked man will die for his sin and I will hold you accountable for his blood.” (Ezekiel 33:8) Some may point us to the next verse, but I fear that verse 8 is where we are.

We have lost our **global/continent-wide vision**. Other Faiths have a clear world vision, but we seem to have replaced “Go to all the Nations” with a “my church” mentality. This has certainly been my experience, as I have tried for 25 years to help churches, towns, cities and nations wake up to their global responsibilities and opportunities. It’s strange that the more global our trade has become, and the more the internet has linked us up, the more insular we have become as God’s people. This must be one of the crowning achievements of the enemy.

The **sacrificial spirit and the servant heart** are at a low ebb. Sacrifice has been one of the key experiences of Christianity, bringing us through the many storms which have struck us over two millennia. Yet today, talk of servant ministry, and of sacrificial surrender, fall on dull ears. This must be one of the Lord’s greatest heartaches. He set the standard:- “If anyone would come after me, he must deny himself, take up his cross and follow me.” (Mark 8:34) and “The Son of Man did not come to be served, but to serve, and give his life as a ransom for many people.” (Mark 10:45) We have stripped these challenges of their power.

We may be tempted to think these things, serious though they are, don’t really matter. But the dross spoils the gold, lowering its purity and its value. This has a terrible consequence. It lowers the value of the offering of praise and worship which we can bring to the Lord. We have become,

or are in danger of becoming, Laodicea:- “You say ‘I am rich; I have acquired wealth and do not need a thing’. But you do not realise that you are wretched, pitiful, poor, naked and blind.” (Rev 3:17-18)

### “Weakness”

What a wide ranging word! We are full of weakness - in fact the Bible tells us that we have the glory in jars of clay, so that the glory can be given to God for anything we achieve. (2 Cor 4:7) But there is a different weakness being highlighted here - a weakness not of action but of character.

- Saul, who would do things his way. (1 Sam 13:1-15)
- Demas, in love with the world. (2 Tim 4:10)
- Disobedience. (Jer 6:16)
- Commitment. (John 6:16)

The church in Europe has grown weak in its character. The passionate fire has been replaced by a flickering candle. We have turned away from our great commission to being content with small things. The darkness has grown great, but we have failed to challenge and break the enemy, even at the cost of our lives. This weakness must be exposed, challenged and turned back. We have to find the first love passion of Ephesus, (Rev 2:4), and the willingness to confront a darkness which cannot overcome us (John 1:5), once it knows who is in us and what we are prepared to do and sacrifice. An unwillingness to sacrifice has crept up on us. A comfortable compromising spirit has inhabited us. We are weak. But we can become strong again, if we cry out to him, confessing our backsliding, Look how strong Israel was after Mizpah. (1 Sam 7:10-11)

### “Laziness”

Laziness doesn’t look that serious on the surface. We see it as more of an annoyance than a problem. People are lazy at home - especially our children! Things which should be done don’t get done, not out of anger or a deliberate attempt to annoy, but just because “I didn’t get round to it,” or “I’ll do it tomorrow.” Our Western culture has grown fat and lazy. Putting things off, not bothering, not seeing the importance - all are endemic. But why make a big issue of it? Everything gets done in the end, and if it doesn’t, well, the world won’t come to an end. There are a number of serious errors in this thinking:-

### ***Laziness weakens us.***

We need to be ready, and alert for action (Mark 14:32-38). If we are lazy, then the call to fight won't seem so urgent, nor will the response be so instant. Failing to respond to the Lord's call can be fatal, as Sodom and Gomorrah discovered. (Genesis 19)

### ***The enemy isn't lazy.***

Ephesians 6 warns us that our enemy, far from being lazy, is well organised and ready. He has method, he has resources, and a plan. (Ephesians 6:10-12: Revelation 13). He sows weeds in the wheat, (Matt 13:24-30) and works to deceive and destroy (John 10:10).

### ***The Lord's name is damaged.***

The Lord pointed out Job's faithfulness to Satan (Job 2:3). What will happen when he points us out to Satan? Will he discover a people who don't take his name or his call seriously? Not only is this an insult, it is a sure way to bring God's judgment on us. He has to act to protect his name - and he will.

The lamps have got to be the complete opposite to lazy - alert, ready, and willing to sacrifice. But it's not easy to be like this when the rest are lazy. This is one of the reasons why the lamps have grown dim in the European church. Effectively, the church has driven them out, pushed them down, or tried to destroy their absolute commitment to God. The majority will always try to do this, because bright lamps show them up. Prophets have the same problem. But it is time for the lamps to come back onto their stands, and to show up the lazy church we have become. There will be a high price for this and it has to be paid.

### ***"Sleep"***

If we are a sleeping church what are we asleep to?

- The works of the enemy. (1 Peter 5:8)
- The warning of the prophets. (1 Kings 22:17)
- The call of the Lord to "watch and pray." (Matt 26:40-41)

Many churches and many Christians will disagree with the opinion that the church is sleeping. They point to the works of God in their churches,

and even to wider moves of the Spirit. My reply is always the same. "If you are right, then Europe should be a mass of fire-filled Christians, changing the very fabric of the nations, bringing the whole land under the power of the Spirit, and storming ahead with a Spirit filled charge to change the world. Show me that, and I will rejoice."

But the truth is quite the opposite. The Nations are spinning out of control into the hands of the enemy, and the people either don't realise it, or don't care. Our advice is no longer sought or wanted on the wider scale. The nations are ploughing their own furrows, leaving us to wither on the vine. On a Muslim website I read this: "The Muslim faith is young, positive and thrusting. The West is old, tired and increasingly irrelevant." I fear that they may be right.

### ***The way of desolation***

This is an expression which needs careful thought. "Desolation" contains so many emotions, among them emptiness, hopelessness, despair and fear. Ultimately it is the way which leads to the destruction of the human spirit, which is exactly what Satan wants, and outlines clearly in Revelation 13.

No one in their right mind would ever enter such a place, but it appears that the consequence of weakness, laziness and sleep has caused us to drift into this pathway. Here I encounter a big problem - God's people are unable, or unwilling, to see the peril of where they are. We won't accept the spiritual diagnosis, although all the symptoms are pointing in one direction. We don't like the diagnosis, so we reject any who suggest the root of our sickness.

This is the terrible danger of the path of desolation - we don't realise we are on it until it is too late. Desolation is, I believe, the very root of what we are facing in Europe. Times of hope, of revival, of a powerful moving of God are beyond us now. We are fixed in the way of desolation, and nothing on this earth can save us. The situation is hopeless. Revelation 13, Babylon, (Gen 11:1-9): the gold statue (Daniel 3); the bondage of Egypt (Exodus 1) - all have overtaken us.

We are desolate. Once we can take this into our spirit, there is hope. Jesus also walked the path of desolation, and he walked it to a point which we have not reached, and thanks to his sacrifice, will never have to reach. (Mark 14 - 15) The ultimate desolation was broken by his death.

### ***The work of the lamps***

Against the background of everything written here, what are the lamps supposed to do? I hesitate to answer this question in too much detail, because if anyone feels called to be a lamp, then the Lord will make clear the task. However, there are a few things which it might be useful to consider.

- **The lamps are shining to show us the danger we are in. (Phil 2: 14-17)**
- **The lamps will be expected to bear the burden of our sinfulness and failure, and plead with God about it. (2 Chron 7:14)**
- **The lamps must wake us up to our desolation.**
- **The lamps, in their shining, show us that, even in the face of disaster there is hope. (Ezek 37: Rev 20-21)**

### **Part 3: Supporting the lamps**

#### ***Seven strong foundation stones.***

#### ***Drawing strength from Gethsemane.***

## Lamps—Seven strong foundation stones

**“If you feel that God is calling you to be a lamp, then come to the front, and the Pastor and his team will pray for you.”** This, or a similar invitation, has faced every lamp. As I have said to everyone, there is no follow up book, no group to join, no videos, cd’s dvd’s. Lamps step forward, knowing that this is an open ended contract. We agree to do this, knowing that we really do not know what we are doing, or what is being asked of us.

The Church can make it too complex to respond to the call of God. There are prayers to pray, responses to be made, courses to attend – and I have nothing against these, except they can hide from us the basic simplicity of faith - **God calls, and we respond, regardless of the cost or consequences.** We respond, and then wait for our instructions from the Holy Spirit. To support the “responding” lamps I have written and made available this new material. As I have prayed and waited on God, I have become aware that we all need to know the foundation on which we stand – the foundation stones of the lamps ministry into which we have entered.

### 1. Waiting: “A forgotten weapon.” Hab 3:17-19

*Yet I will wait patiently for the day of calamity  
to come on the nation invading us.  
Though the fig tree does not bud  
and there are no grapes on the vines,  
though the olive crop fails  
and the fields produce no food,  
though there are no sheep in the pen  
and no cattle in the stalls,  
yet I will rejoice in the Lord,  
I will be joyful in God my Saviour.*

Habakkuk saw a great vision of the Lord, coming in power to rescue his people. John, the writer of Revelation saw a similar vision of the might of the Lord:-

“Then I saw a Lamb, looking as if it had been slain, standing in the centre of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. He came and took the scroll from the right hand

of him who sat on the throne. And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints. And they sang a new song:

“You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.” (Rev 5)

We, who are lamps, have the same feeling of the might and power of God. We know that He could change the situation in Europe in a moment, in the flash of an eye (1 Cor 15:52). Habakkuk was expecting God to act, and so was John, **but they had to wait.** I don’t like waiting - I want to see the Lord’s power now! But as a lamp, I have to learn the skill of waiting, just as Habakkuk had to learn it.

### Why do we have to wait?

- God’s appointed time  
For the revelation awaits an appointed time;  
it speaks of the end  
and will not prove false.  
Though it linger, wait for it;  
it will certainly come and will not delay.

Every vision, revelation and word from the Lord has an appointed time. (Acts 1:7) It is not always easy for us to understand this. We see something, or feel something, and we feel we need to act now! God is timeless, so everything feels “now” to us. But we have to live in space and time. **There is a moment for God to act, and part of our task as intercessors is to wait for that time, and to pray towards it.** We have to pray towards and into that time, **as if it were now**, but accepting that it might be many years, even centuries away. Daniel, the Apostle Paul and the writer of the Revelation all saw the end times, and the coming of the Lord. All expected it, and in many ways, prayed into it and proclaimed it. Now we are believing the same, but waiting the appointed time. This is not so complex if we have a relaxed view of time – that everything is “NOW” in the spiritual, but things are “to come” here in the earthly places.

### • God's way

The writer of Proverbs said this:- "There is a way that seems right to a man, but in the end it leads to death." (Prov.14:12) Isaiah said: "For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord." (Isaiah 55:8) When urged to act, Jesus said "My **time** has not yet come."(John 2:4) It's clear that there is "God's way", but we find this hard to accept, because it doesn't fit in with our ways. Peter struggled with this:- "He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again. He spoke plainly about this, and Peter took him aside and began to rebuke him. But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the things of God, but the things of men." (Mark 8:31-33)

Lamps have to accept that things must be done God's way, and that we do not always, in the short term, understand those ways. We must not be thrown into confusion because our prayers are not answered, or because we see things happening that are contrary to our prayers. God has his way. If we can open our minds and hearts to this concept, we will be more secure as lamps.

### • The spiritual battle

"Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come." (Dan 10:7-12:14)

Intercession is spiritual warfare, and sometimes, we have to wait for God's time in the spiritual battle, before we can see our breakthrough. Daniel had to wait. Moses had to wait until the enemy was committed to attack before he, and God could act. (Ex 14: 13-25) Jesus also had to wait. (John 2:4) Waiting is a spiritual weapon.

### 2. Accepting: "Only one way." Mary

"In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you." Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, "Do not be afraid, Mary, you have found favour with God. You will be **live and intercede in two times, - the present and the future. If we do this, we cannot be discouraged, because nothing is lost. If we see the fruit of our intercession, as Hannah did,( 1 Samuel 2:21) then we can rejoice. But if not, then our intercession will carry on down the generations, to bless those as yet unborn. What a victorious way of interceding!**

### 3. Enduring: A generational view. Hebrews 11:1-8

"Now faith is being sure of what we hope for and certain of what we do not see. This is what the ancients were commended for. By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible. By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead. By faith Enoch was taken from this life, so that he did not experience death; he could not be found, because God had taken him away. For before he was taken, he was commended as one who pleased God. And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him. By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith.

By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God."

As lamps, we have to learn to take a long term view. If we expect everything to come to pass in our generation we will be disappointed. I had to wait 15 years before any of the European word came to life, and the Lord would say that I was fortunate. Isaiah had to wait more than 600 years to see his prophecy fulfilled! (Isaiah 7:14) In our lamp intercession we are dealing with generational prayer, generational intercession and generational change. We have to set ourselves to this goal, to this way of thinking, to this attitude, or we will be lost.

***We have to take our intercession into our hands, and throw our prayers, our promises, our strong convictions, down the generations, until they root and seed. We do this at the same time as we believe that God will answer our prayers today. Christians have to live and intercede in two times, - the present and the future. If we do this, we cannot be discouraged, because nothing is lost. If we see the fruit of our intercession, as Hannah did,( 1 Samuel 2:21) then we can rejoice. But if not, then our intercession will carry on down the generations, to bless those as yet unborn. What a victorious way of interceding!***

#### **4. Pushing through: The “man’s hand” cloud. Elijah. 1 Kings 18:41-46**

“And Elijah said to Ahab, “Go, eat and drink, for there is the sound of a heavy rain.” So Ahab went off to eat and drink, but Elijah climbed to the top of Carmel, bent down to the ground and put his face between his knees. “Go and look toward the sea,” he told his servant. And he went up and looked. “There is nothing there,” he said. Seven times Elijah said, “Go back.” The seventh time the servant reported, “A cloud as small as a man’s hand is rising from the sea.” So Elijah said, “Go and tell Ahab, ‘Hitch up your chariot and go down before the rain stops you.’” Meanwhile, the sky grew black with clouds, the wind rose, a heavy rain came on and Ahab rode off to Jezreel. The power of the Lord came upon Elijah and, tucking his cloak into his belt, he ran ahead of Ahab all the way to Jezreel.”

Elijah’s servant must have got very tired. Each time he came back from his climb, he was sent back up the mountain again. As lamps, we will get very tired, as again and again we intercede for the same thing. But it is most important that we act as Elijah did - and persevere in our prayers. ***Pushing through should be second nature to us.*** Even though we might

be like this:- “These were all commended for their faith, yet none of them received what had been promised”, (Hebs 11:39) we must adopt the Apostles position – “Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.” (Ephesians 6:13)

***There is nothing the enemy hates more than God’s people who are determined to push through to victory, whatever it takes.***

#### **5. Sacrifice. “Behold the lamb of God.” Jesus. Jn. 1:29**

Our Faith is founded on sacrifice, and there will be much need for sacrificial living in the coming years. Jesus knew that he was the sacrificial lamb, and the writer to the Hebrews makes it clear:- “When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” (Hebrews 9:11-14)

***When we intercede at this deep level, we have to accept the need for sacrifice:-***

- Sacrificial living. (Acts 2:42-47)
- Sacrificial praying. (Acts 12:5)
- Sacrificial giving. (Acts 4:36-37)
- Sacrificial yielding of our hearts and lives. (John 15:13)

***Sacrifice was part of the character of Jesus. Apostle Paul makes this clear:-***

“And being found in appearance as a man, he humbled himself and became obedient to death— even death on a cross!” (Phil.2:8)

***We have to be sacrificial intercessors. If we cannot accept this, our intercession will have little effect.***

## 6. Satan “The dangerous loser. Revelation 13:1-18

*“Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.” (1 Peter 5:8)*

*“No, in all these things we are more than conquerors through him who loved us.” (Romans 8:37)*

**We are victorious, through the blood of Jesus.** The enemy is a loser. But even in defeat, he is a dangerous enemy. He does not like lamps, and will do everything to spoil our intercession, and our vision. We need to have the full armour of God, and that armour is listed in Ephesians 6: 10-18. But there is more protection available than just that in Ephesians 6, and lamps need more!

- **We need the power of the blood of Jesus:**

“In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.”(Ephesians 1:7)

“And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.” (Colossians 2:15)

“Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil.”(Hebrews 2:14)

- **We need the victory of the cross.**

“but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.” (1 Corinthians 1:23-24)

- We need the release of the Holy Spirit.

“because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake.” (1 Thess. 1:5)

## 7. Proclamation “King of Kings!” Revelation 19:16

*“Hallelujah!*

*For our Lord God Almighty reigns.*

*Let us rejoice and be glad  
and give him glory!*

*For the wedding of the Lamb has come, and his bride has made herself ready.” (Revelation 19:6-7)*

This is the final foundation stone, and in many ways the greatest of all. It is the great proclamation that “Jesus is Lord!” The great proclamation that “at the name of Jesus every knee shall bow.” **Lamps need to know how to proclaim the victory of the lamb.** This kind of proclamation gives us courage, links us with the eternal history of our Faith, and frightens the enemy. This is our great battle cry - and a cry of victory. We must let it strengthen our souls.

## Lamps - drawing strength from Gethsemane

*“Jesus went out as usual to the Mount of Olives, and his disciples followed him. On reaching the place, he said to them, “Pray that you will not fall into temptation.” He withdrew about a stone’s throw beyond them, knelt down and prayed, “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” An angel from heaven appeared to him and strengthened him. And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground. When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. “Why are you sleeping?” he asked them. “Get up and pray so that you will not fall into temptation.” (Luke 22: 39-46)*

The intercession of Jesus in Gethsemane has always been a powerful lesson to God’s people. But we, as lamps, have to look much deeper into what was going on there, so that we can draw strength from the whole experience which Jesus was having. So what are the deeper lessons, and how can they strengthen us?

### 1. Willingness to sacrifice

*“Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness.” (Philippians 2:6)*

Here is the theology of this verse:-

Jesus was, by very nature, God. (Greek “morphe.” ) But he did not grasp, (Greek “harpagmos”) that position, but “made himself nothing”, (Greek “

ekenosen”). He did not give up his position as God, but Christ gave up his environment of glory. He took upon himself limitations of place (space), and of knowledge and of power. He took on the position of servant (Greek “doulos”) and the likeness (Greek “homoiōma”) of mankind. Therefore, Christ’s “emptying” of Himself is simply His assumption of human flesh with all of its limitations without ceasing to be God.

Wow! In Gethsemane, Jesus displayed his willingness to sacrifice all that he was, for the future of his creation. The sacrifice he had made at his incarnation, which he had carried through his life, he was now about to complete. We see a pale shadow of this kind of faith in the life of Abraham, who was willing to sacrifice his home and comfort to obey the voice of the Lord, and was even willing to sacrifice his only son to the command of God. If Abraham reflects God’s willingness to sacrifice his only Son, then in Gethsemane we see the almost completed purpose of the Father, who saw in his son, the willingness to be that sacrifice. Of course, it awaits its completion at Calvary.

Where does that leave the lamps? This teaching is not to discourage but to encourage us. Sacrifice is built into the fabric of our faith. It is genuinely hard to endure. We see this in the words, “Father take this cup from me.” We don’t have to be ashamed or downhearted when we too cry out “Farther I can’t endure anymore!” But sacrifice brings victory. It is the one thing the enemy cannot counterfeit, or resist. Jesus won in Gethsemane. So can we.

## 2. To live the purposes of God.

***“Father, if you are willing, take this cup from me; yet not my will, but yours be done.” (Luke 22:42)***

There is some profound theology in this verse:

***“Father, if you are willing”:*** How can the Father be willing? This was his plan from the beginning. If we had any doubt, the offering of Myrrh by the Magi should give us confirmation. But our Father is “abba”, not Allah. Abba does not have a heart of stone. He shares the agony of his creation, being fought out in the heart of his son. The Bible opens the heart of God to us - Father, Son and Spirit. This in itself, should encourage lamps. We may be struggling, but Abba is struggling with us, as we reach out to do his will.

Was there a possibility of Abba changing his mind? The theological struggle between free will and a ruthless inflexible predestination has raged for as long as we have believed, and this isn’t the place for a long discussion here. All we can say is that, from a lamps perspective, this opening of the compassionate heart of Abba to our struggles, and to be with us in them, is profoundly encouraging.

***“take this cup from me.”*** Is the Lord really giving up here? To think like this is to misunderstand what is going on. ***These words uncover the intense struggle between the will of God and the will of the enemy.*** Revelation chapter 13 uncovers this struggle for us. There we see that the beasts want to chain humanity, rob us of our freedoms, bind us, and through that process bring down Abba, and reign in heaven.

***“Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honour of the beast who was wounded by the sword and yet lived. He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed. He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.” (Rev 13:14-17)***

For us, as lamps, this will be our struggle. Our humanity will cry out to be released from the burden, and yet our spiritual being will want to serve the purposes of the Father, whatever the cost.

***“yet not my will, but yours be done.”*** This is easy to write. We all want to do the will of God. But we have to be willing to say it within the agony of Gethsemane, with all the heat of the enemy coming against us. There is, of course, no better place to assert our willingness to obey, and our guarantee of victory.

From the Old Testament perspective, Jesus is reversing the betrayal of Eve, and releasing the human spirit from the curse that her betrayal brought on all of us. We see this victory in the letter to the Hebrews:-

***“Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil— and free those who all their lives were held in slavery by their fear of death.” (Hebrews 2:14-15)***

### 3. Breaking the enemy

***“And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.” (Col 2:14)***

Gethsemane is about victory - but not the victory we see at football matches, when the victorious team parades around with a cup. ***The intercessory victory in Gethsemane was the strength to carry on with the battle.***

This is a hard lesson to absorb. We live in an age where success is exalted, and those who win enjoy the fruits of their success for all to see. Our intercessory victory is to survive the most bitter attacks of the enemy, and survive for the next battle! This is a difficult piece of theology.

If Jesus has won at Calvary, then surely we can live in victory, sweeping aside all opposition. Yes and no! Jesus did win at Calvary. Victory is ours (1 Cor 15:57) Yet it was an eschatological victory – in other words a victory now which still has to be realised, still has to come to pass. We live in the theological gap between the victory, and the total realisation of that victory. That’s why we have to keep fighting - fighting until the Lord comes to establish that totality of victory which is his, and ours.

If we lose sight of this theological tension, as lamps, we are lost. Jesus had to go from Gethsemane to Calvary - to another battle which he had to win. We intercede, to overcome, to go on and intercede again to overcome to go on and intercede, until the trumpet sounds and we are caught up in the air. This is a balance we have to maintain as intercessors and as lamps. It was Jesus’ route to victory, and it must be ours.

From an Old Testament perspective, Jesus is continuing, in his victory in Gethsemane, the slow destruction of all that stands in the way of God’s purposes:-

- The intercessory victory reflects the opening of the Red Sea, and a release into the promise.
- The intercessory victory reflects the destruction of Jericho, an all strongholds which oppose the Kingdom.
- The intercessory victory reflects the reversal of all Balaam type curses, all spirits of control against God’s people.
- The intercessory victory reflects the destruction of Babylon, and all its arrogance against God. (See Rev 13 and 17?)

### 4. Vigilance

***“Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.” (1 Peter 5:8)***

Intercession is a work of the Spirit. It has to be Spirit inspired, spirit led and Spirit inspired. There is a work of the Spirit even before Jesus enters Gethsemane - “Watch and pray.” What are we to watch for?

#### • ***The manoeuvring of the enemy.***

The enemy has method. (Eph 6:11 Greek *methodeia*) He will manoeuvre around, attacking especially our emotions. This is a difficult attack, because intercession is an emotional experience. That’s why we have to undergird it with good theology. There is no easy answer here. Only experience teaches us to recognise those feelings which are from God, and those which are not. A good beginning is to recognise and accept the emotional side of intercession. (Hannah. 1 Samuel 1 and 2) Personally, I do not deny my emotions, but I try and keep them covered by the shield of faith.

#### • ***The weakness of the flesh.*** (Demas. 2 Tim 10:4)

Jesus got tired! (Mark 4:38) It’s vital to recognise that his humanity is also our humanity. We are not machines, and it is vital that we watch over our humanity. In what ways are we vulnerable? We should take special guard over our sexuality, our inner thoughts, pride, anger, jealousy, our marriages and family relationships, and influences from our secular working/family life.

#### • ***Discouragement.*** (For fear of the Jews. John 20:19)

Discouragement is a dangerous foe. It brings armies to a standstill, and as we know, in our army, we are either going forward or going backwards. Once discouragement sets in, and we stand still, we will lose the ground we have gained. How do we deal with it?

***“Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.” (Hebrews 12:2).***

#### • ***Bearing the burden of isolation.*** (Jesus: Matthew 26:39)

Jesus was alone in Gethsemane, and in this he gives us fair warning - being a lamp is going to be a lonely business. If we can’t bear this burden, we cannot survive as a lamp. Take a look at Jonah, (Jonah 2) and accept

this burden, which will then become a privilege.

- **Giving up.** (Disciples. John 6:66)

I have never met a Christian yet who starts out wanting to give up. But it is a real risk, especially when the pressures come on us. Apostle Paul warns us:-

***“So, if you think you are standing firm, be careful that you don’t fall!”  
(1 Cor 10:12)***

## **5. Angelic support. “Ministering spirits..” Hebs 1:14**

Angelic theology has always been a little confusing. Angels are a spiritual experience, and being supernatural, have attracted all kinds of foolish and erroneous speculation. However, in some way, which we do not fully understand, there is angelic support for us in our struggles. This isn’t the place for a long teaching about angels. Let’s just concentrate on what the New Testament tells us.

- **Angels as messengers and helpers.**

Mary: Luke 1:26. Joseph. Matthew 1:20. Zechariah. Luke 1:11. Empty tomb. Luke 24:4. escape from prison: Acts 5:19. Peter: Acts 12:7

There are many more references, especially in Acts. Angels play a major part in the announcements of God’s will in Revelation.

### **Angels as support/protection**

Jesus and the temptation stories: Mark 1:13 and Matthew 4:6. Gethsemane.

### **Angels are there partly for us to call on, use and command.**

“Are not all angels ministering spirits sent to serve those who will inherit salvation?” (Hebrews 1:14) From this we can learn some powerful truths:

- There certainly are there.
- They bring God’s word – but this is not superior to the revelation of the Bible. We have to use wisdom when we move in the angelic field.
- They have a strong supporting function - Gethsemane being the main, and for us, the most relevant.
- We have the authority to use them in the service of the Lord. This, of course is a wonderful but difficult area. Angels are there to help, but

we serve the Lord, and it is the power of the Holy Spirit which releases the Lord’s purposes.

The enemy is obviously very aware of angels, and afraid of them. A sure sign of this is that he counterfeits them:-

***“And no wonder, for Satan himself masquerades as an angel of light.”  
(2 Cor 11:14)***

- Angels can become a deception, by becoming objects of worship. (Col 2:18)

As lamps, we need all the strengthening we can get. If Jesus was strengthened by an angel in Gethsemane, then we should look to the same strengthening in our struggle. But we must adopt an adult and watchful approach to this area of experience.

## Linking up

The lamps can, and must shine wherever they are. But they also need to link up with other lamps, for mutual encouragement and for the strengthening of the intercessory thrust. This is a very large task, and needs serious commitment and leadership to make it happen. But I am beginning to find and link up lamps in a small way, both in the U.K. and Europe.

I am willing to talk to anyone about this, and link them into the small network I am being allowed, by the grace of God, to build. Do feel free to get in touch, and together we can see if there is a place in the network for us all. Our primary language is English, but we have access to French, German and Italian, so don't let language be a barrier.

It's a big risk - for me and for anyone who gets in touch. We probably won't know each other, so how can we build trust, and know that this is the right path for us? I will probably need to check out anyone who contacts me, especially with their own Pastor, Minister or leader. Those who contact me will probably want to check me out with responsible people who have worked with me for years. This is a necessary process for all of us. But the risk of not linking up are far greater – the possible loss of Europe?

I can be contacted at the following e mail addresses. I have also included my mobile number, as this is the one most unlikely to change over the years.

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visionworld27@yahoo.co.uk

The websites will give an up to date address to write to, but currently (2009) my office address is **Suite 3, Heffle Buildings, 33a High Street, Heathfield, East Sussex TN21 8HU United Kingdom**. Our websites will always contain our latest postal address.

**VisionWorld27.org**

**servng-africa.org**

**contemporaryprophecy.org**

**My mobile 07803 617435**

**From outside the U.K., dial 00 44 7803 617435**

## ***Books and materials produced by Jim Smith***

### **VisionWorld27**

God has always had a world vision for His people. Jesus said, *“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”* Somehow, between the Lord's words and the twenty first century, we have got too narrow in our focus. Those who want to alert us to wider flows within the heart of God, for Nations, Continents and the world have been pushed to the margins. Does it matter? Does it matter that there are now 18 million Muslims in Europe? Does it matter that by 2020, for the first time ever, there will be more Muslims than Christians in the world? Does it matter that God's world is falling under the control of those who do not acknowledge Him as God and father of the Lord Jesus Christ?

#### **If this does not matter to us, then what will ever matter to us?**

In 2006, I began to hear from God about his global vision. It was very hard to hear, and even harder to hold in the mind and heart, especially the heart. Feeling the great grief in the heart of God for the waste of his creation, yet his unceasing love for it, was very painful. Yet within all this turmoil, a real thread of hope began to emerge. God still has plans for his creation—all of it! The result of this experience has led to VisionWorld27. Jim Smith has been writing and teaching about God's global vision for some time. **This material is available, either from our Office or from our website.**

## Is there any hope for England?

No one can argue that England is in a mess. But who is to blame, and who can put us right? There is always hope with God, but are we prepared to walk the path which leads to that hope, or have we grown too lazy, too comfortable and too arrogant?

In a hard hitting assessment, Jim Smith looks at the state of the nation with a prophetic eye, and wonders whether there is still time for hope, or whether it is already too late.

**Available for free download or from the office.**

## Is there any hope for Europe?

Why does the Lord want to address this large land mass, with its current 495 million people, in 27 countries? Simply because a spiritual shaking is coming on us, the like of which we haven't seen for centuries, and, as God's people, we are unprepared. If we don't get ourselves in the right place to face this shaking, then 495 million people, or a large part of them, will slip under the control of powers which will not exalt Jesus, do not give spiritual freedom, healing and blessing, and will revert us to bondage, slavery and darkness.

For some reason, this doesn't seem to worry too many of God's people. Churches look after themselves, build their own little kingdoms. They see minute moves of the Spirit and rejoice as if the Lord had returned. Meanwhile, the shaking draws ever closer, and those forces against us grow stronger by the hour. If we are not quick to respond, then for Laodicea, read God's church in Europe.

**This material is available on line or from our office.**

## Learning good things about prophecy

There is a growing interest in prophecy world wide, as God's people rediscover this gift. In the developing world, there is much prophecy being given. Even in Europe, the gift of prophecy is reappearing. But with the reappearance of the gift, there has also come a lot of confusion.

In "Learning good things about prophecy", Jim Smith covers issues like:

- What does the Bible teach about this gift?
- How do we hear from God, how do we know it is his voice, and what do we do with what we receive?
- How do we test words and pictures?

This course has been taught in many countries. It is practical, concentrating on understanding what God wants, rather than on too much theory. Easy to use, it is available from the VisionWorld27 office, or free download from the website.

## Other materials

For those who want to think and study further, there is material available to download free.

**Exploring the prophetic**

**The call of a prophet**

**The Pastor/prophet relationship**

**The challenge of Jeremiah**

**The prophetess**

**Windows into the heavenly places**

***visionworld27.org***

## **Rev Jim Smith**

Jim Smith has been involved in the prophetic for 25 years. He has a wide experience of teaching prophecy and exercising a prophetic ministry in 50 countries. He has written extensively on prophecy and prophetic issues, and all these materials are available for free download.

His desire is to release the prophetic ministry into the local church, where it can be used and overseen, and where the excesses, so often seen, can be excluded.

He has trained people in many countries – both those with a prophetic voice, and those with a prophetic office.

He has been an Anglican minister for 40 years. Currently he is working with VisionWorld27 and the Serving Africa Mission, based in Heathfield, East Sussex.

Jim is licensed to the Diocese of Chichester. His wife Mary leads the ministry to women in the Serving Africa Mission and within the U.K.

All materials are available for free download from [VisionWorld27.org](http://VisionWorld27.org)

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