

## Kingdom of God Spontaneity

Before we delve into spontaneity, please think about the alternatives: intervention that requires action on our part versus intercession that is done without our involvement. A particular figure of history said it this way, "God helps those who help themselves". Sometimes that is true; however, sometimes it is not. For instance, in a certain event, the intervention for the sake of the wayward kings that reigned in Israel, from time to time, was preceded by an inspiration for the king to humble himself before the LORD. The following is Scripture that describes king Ahab's humility in a petition for intervention, and lets us see the disposition of it in the Kingdom of God. First, the king was given ample reason to turn his heart toward humility. And yet, the king was also too corrupt, it seems, to merit a good return from the LORD as an answer to the king's humility.

*And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.*

*And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.*

*And Ahab said to Elijah, hast thou found me, O mine enemy?*

*And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the LORD. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.*

*And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.*

(1 Kings 21:17-24)

However, even with a corrupt beneficiary, still the LORD gave the humility greater weight than the corruption.

*But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.*

*And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.*

*And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.*

(1 Kings 21:25-29)

In a sense, the "God helps those who help themselves" protocol for intervention might be applied to Ahab because he did do something. However, we might think of the "God helps those who help themselves" protocol for intervention as being a better fit for those who take heed to the following Scripture.

*What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*

*If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?*

*Even so faith, if it hath not works, is dead, being alone.*

*Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?*

(James 2:14-20)

However, we still say that, even if the "God helps those who help themselves" protocol for intervention is a part of the grace of the LORD; still, the more common form of intervention that is of the LORD is spontaneous, from an earthly point of view. This is even truer for intercessions, such as is described here.

*But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

*For by grace are ye saved through faith; and that not of yourselves:  
it is the gift of God:  
Not of works,  
lest any man should boast.*

(Ephesians 2:4-9)

Continuing our quest for understanding of spontaneity, at a more expansive level; we see that the LORD does not restrict His intercession to be only for the sake of the willing people and servants of God. For instance, a certain Pharaoh of Egypt was definitely not a willing person or servant of God. Please witness this Pharaoh's introductory action against the people of the LORD.

*Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.*

*Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.*

*And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.*

(Exodus 1:8-16)

Of course, the LORD interceded on behalf of His chosen people, in Israel. God had a different path that was set for the babies of the children of Israel--and the midwives, too.

*But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?*

*And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the*

*midwives come in unto them.*

*Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses.*

(Exodus 1:17-21)

However, in spite of Pharaoh's distance from willing recognition of his need for God; in a certain specific case, the LORD heard Pharaoh's petition, of sorts, for intervention: *bless me also.*

*And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.*

*And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.*

(Exodus 12:28-32)

A particularly potent precedent to this act of divine intervention, as directed by the LORD through His servant Moses, is that the LORD intervened even though He knew that Pharaoh would still not be true in his interaction with God. Since the LORD knew that Pharaoh would lie, He was not rewarding Pharaoh for his stated compliance. Instead, the LORD was moving Pharaoh to a position of spontaneous combustion of consequence for Pharaoh. Moses told Pharaoh about the fire that was building in his soul, and that was consuming Pharaoh's rationality.

This is the environment that triggered the spontaneous combustion of Pharaoh's reason.

*And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him,  
Thus saith the LORD God of the Hebrews,  
Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now*

*I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.*

*As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.*

*He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: And he that regarded not the word of the LORD left his servants and his cattle in the field.*

(Exodus 9:13-21)

This is the event that the LORD sent to trigger the spontaneous combustion. Yes, spontaneous combustion is, too, an act of God. The spontaneity is from a human perspective. From a heavenly perspective, in the Kingdom of God, it is an ordained flow of catalytic events. The presence of the LORD'S catalyst is apparent when one considers that these are the words that Moses used: *I know that ye will not yet fear the LORD God.*

*And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.*

*And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.*

*And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.*

*And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the*

*earth is the LORD's.  
But as for thee and thy servants, I know that ye will not yet fear the LORD  
God.*

(Exodus 9:22-30)

In time, though, as we read in Exodus chapter thirteen, the LORD demonstrated--by way of the example of Pharaoh--that He does not require man as a trigger for His intervention. Indeed, this is the message of every sunny and cloudy day that sits in past, present and future reality. From an earthly perspective, this is one of the most common, and greatly appreciated, spontaneous rules that are of God's Creation. It is something that we now understand, but still cannot fully control. It is an act of spontaneity that Jesus told us to imitate. It is as he said . . .

*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

*For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*

*Be ye therefore perfect, even as your Father which is in heaven is perfect.*

(Matthew 5:43-48)

Even more powerfully, the LORD intervenes on our behalf without waiting for us to ask God to do so, in some situations. No, there is no formula that has presented itself to us that will allow us to always identify the situation that will bring about this unannounced intervention: such is the nature of spontaneity. Though, as you read the Scripture below, you will see that there is a key action that we can perform to enhance the possibility of the LORD'S positive intercession in a somewhat automatic, though unanticipated, fashion. Such is the appearance of the LORD'S Spontaneity.

Yes, in our perception of the ordinance that is in the Spontaneity, we are limited to seeing *through a glass, darkly*; as the apostle Paul said. Wherefore we must both arrange and carry out our behavior in the Kingdom of God as Jesus told us to.

*Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when*



*thou doest alms, let not thy left hand know what thy right hand doeth:  
That thine alms may be in secret: and thy Father which seeth in secret  
himself shall reward thee openly.*

*And when thou prayest, thou shalt not be as the hypocrites are: for they  
love to pray standing in the synagogues and in the corners of the streets,  
that they may be seen of men. Verily I say unto you, They have their  
reward. But thou, when thou prayest, enter into thy closet, and when thou  
hast shut thy door, pray to thy Father which is in secret; and thy Father  
which seeth in secret shall reward thee openly. But when ye pray, use not  
vain repetitions, as the heathen do: for they think that they shall be heard  
for their much speaking.*

*Be not ye therefore like unto them: for your Father knoweth what things ye  
have need of, before ye ask him.*

(Matthew 6:1-8)

In a potent personal display in Pharaoh's Egypt, the LORD overwhelmed Pharaoh's resistance by sending an automatic, and decidedly negative, intervention that was of the Kingdom of Heaven. The LORD overwhelmed Pharaoh's resistance through the dispatch of another of God's servants, besides Moses; a servant that was dispatched from the Kingdom of Heaven, to rouse another servant of the LORD that resided in the kingdom of man.

*And the LORD said unto Moses, Yet will I bring one plague more upon  
Pharaoh, and upon Egypt; afterwards he will let you go hence: when he  
shall let you go, he shall surely thrust you out hence altogether. Speak  
now in the ears of the people, and let every man borrow of his neighbour,  
and every woman of her neighbour, jewels of silver and jewels of gold.*

*And the LORD gave the people favour in the sight of the Egyptians.  
Moreover the man Moses was very great in the land of Egypt, in the sight  
of Pharaoh's servants, and in the sight of the people.*

*And Moses said, Thus saith the LORD, About midnight will I go out into  
the midst of Egypt: And all the firstborn in the land of Egypt shall die,  
from the first born of Pharaoh that sitteth upon his throne, even unto the  
firstborn of the maidservant that is behind the mill; and all the firstborn of  
beasts. And there shall be a great cry throughout all the land of Egypt,  
such as there was none like it, nor shall be like it any more.*

*But against any of the children of Israel shall not a dog move his  
tongue, against man or beast: that ye may know how that the LORD doth  
put a difference between the Egyptians and Israel.*

*And all these thy servants shall come down unto me, and bow down  
themselves unto me, saying, Get thee out, and all the people that follow*

*thee: and after that I will go out.*

*And he went out from Pharaoh in a great anger.*

(Exodus 11:1-8)

Pharaoh just was not willing to accept the fact that--as it appears to us--the LORD can be as spontaneous as He wills. We have no way of always anticipating which way the LORD will go, wherefore we cannot create either a defense or an offense that will block God's action. This fact did not persuade Pharaoh to modulate his behavior. In a flash of spontaneity of his own, Pharaoh thought that he could sneak up on the will of the LORD, and overrule it. However, even though Pharaoh tried to dabble in a spontaneous act of his own making; still, the LORD'S ordained outcome came to pass. This is Pharaoh's attempted overriding intervention into the redemption of Israel, as triggered spontaneously by anger. There was little, if any analysis and planning involved. Moreover, once again we see the LORD'S ordinance in Pharaoh's human-triggered spontaneity.

*And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.*

*And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.*

(Exodus 14:5-9)

Also, we see the LORD'S ordinance, from the vantage point of a human-viewed, presumed spontaneous act of God. In that time, the LORD used one of God's more abstract servants . . .

*And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.*

*And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.*



*And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.*

(Exodus 14:15-20)

. . . And from the kingdom of man, the LORD raised another of God's servants to further enhance the image of His spontaneous intercession for the sake of God's chosen people, in Israel. This servant is one that is familiar to us. At many other times along Israel's path of redemption from Pharaoh, we have seen his intercession.

*And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.*

*And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.*

*And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.*

*And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.*

*And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.*

*But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.*

*Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.*

(Exodus 14:21-30)

You see, all interventions that are integral to the Kingdom of God, including all intercessions, are subject to Divine power. However, from man's perspective and because these actions arise without warning, we need to be ready to endure this perceived spontaneity of the LORD. In time, though, we too will be able to see the order that is in the spontaneity. For now, let us believe that the LORD is still--and always--in control, as He said He is.

*Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

(Isaiah 55:6-11)

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When we are babies in the Kingdom of God, we must adopt a posture of mimicry; that is, we must look at the standard ambassadors of the LORD, and imitate their actions. However, we cannot always behave as babies; we must move toward maturity.

*For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.*

*When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.*

*For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

(1 Corinthians 13:9-12)

Once we start down this path, we will be able to see the order that is in the spontaneity that is of the LORD. As we move toward maturity, we need to understand the process that powers the management of interventions, which includes intercessions, in

the Kingdom of God. The power is in the Promises. Next, we will explore the promises of the Kingdom of God; but, we will do so patiently: Scripture tells us why this must be so.

*A Prayer of Moses the man of God.*

*LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*

(Psalm 90:1-4)

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**-- Next, in the Kingdom of God --**  
Promises

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