

Manual 2: Possessing The Land

Intercession: The Pathway To Active Ministry

Lesson 1

DEFINITION:

Intercession: Prayer, petition, or entreaty in favor of another. To draw a proper perspective on the ministry of intercession a proper interpretation of this word is necessary.

To intervene means:

- To come between.
- To settle a quarrel.
- To become a third party to a legal proceeding begun by others for the protecting of an alleged interest.
- To compel or prevent an action or to maintain or alter a condition.

To mediate means:

- *To occupy a middle position,*
- *To interpose between parties in order to reconcile them.*
- *To reconcile differences.\To effect by action as an intermediary.*

To reconcile means:

1. *To restore to friendship, harmony or communion.*

All of the above defines the ministry of the intercessor.

INTRODUCTION:

The Call to Intercession! What is it to be an intercessor? It means to pray. God's word clearly defines both in the Old and New Testaments what encompasses the ministry of intercession. The Old Testament reveals some fundamental principles about intercessory prayer.

PRAYER WHEN DEFINED BY THE HEBREW VERB ¹ PALAL MEANS.

To also intervene and to mediate. It also means to judge. NOTE: To judge means: To form an authoritative opinion about, to determine or pronounce after inquiry and deliberation. To form an estimate and to form an opinion. This word is used 84 times in the Hebrew Old Testament.

The first instance of its use is found in Genesis where Abimelech sends for Sarah. Abraham had let it be known that she was his sister instead of his wife (*She actually was his half-sister*).

¹ *Vines complete, expository dictionary, W.E. wine, Merrill f. Unger, William white jr., Published by Thomas Nelson, Nashville, TN. Copyright ©1996*

Genesis 20:2, *Now Abraham said of Sarah his wife, she is my sister. And Abimelech King of Gerar sent and took Sarah.*

What “*palal*” the verb form of pray is expressing the idea of “interceding for, or prayer on behalf of another.”

Genesis 20:7, *Now therefore, restore the man's wife, for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours.*

We find such intense intercession throughout the Old Testament.

- ❖ Numbers 21:7, *Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us. So Moses prayed for his people.*
- ❖ In Deuteronomy, Moses prays for his own brother Aaron and his idolatrous people once again.
- ❖ Deuteronomy 9:12, 14, 20, *Then the LORD said to me, Arise, go down quickly from here, for your people whom you brought out of Egypt have acted corruptly; they have quickly turned aside from the way which I commanded them; they have made themselves a molded image. Let Me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they. And the Lord was very angry with Aaron and would have destroyed him; so I prayed for Aaron also at the same time.*

A Part of Samuel’s priesthood ministry was to continually intercede for his own nation Israel.

I Samuel 12:23, Moreover, as for me, far be it from me that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and right way.

The Old Testament condemns all prayer being directed towards anything other than the one true God.

Isaiah 44:17, And the rest of it he makes into a god, His carved image. He falls down before it and worships it, Prays to it and says, Deliver me, for you are my god!

Prayer went up to God for deliverance from an enemy.

II Kings 19:20, Then Isaiah, the son of Amoz, sent to Hezekiah, saying Thus says the Lord God of Israel; because you have prayed to Me against Sennacherib, King of Assyria, I have heard.

Again the verb form of the Hebrew word *palal* also emphasizes the part or action the person praying has on the matter being prayed for. Prayer is not passive; it is passionately engaging the enemy in event changing spiritual warfare. This word also reveals that there is a reciprocal meaning between the subject or person who is praying and object of prayed.

- ❖ *Palal* emphasizes the fact that prayer is communication and communication must be two-way if it is to be genuine.

PRAYER DEFINED BY THE HEBREW NOUN - ²TEPILLAH:

This word is found 77 times in the biblical Hebrew. It is the general Hebrew word for prayer and is most frequently used.

1 Kings 8:28, Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You today.

Isaiah 56:7, Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices Will be accepted on My altar; For My house shall be called a house of prayer for all nations.

This form of the word can mean both a liturgical or poetical "prayer" but it can also mean a liturgical or poetical "prayer".

In the liturgical and poetical sense note the following scripture:

- It is used in this form in the title of Habakkuk's prayer.
- Habakkuk 3:1, *A prayer of Habakkuk the prophet, on ³Shigionoth.*

NOTE: Shigionoth - is a musical notation. It indicates that the song is to be sung with emotion and it should convey a sense of victory.

- When used in this manner *tepillah* means a prayer set to music and sung in a formal worship service.

NOTE: In Psalm 72:20, it is describing all the psalms or "prayers" of Psalms 1 through 72. "*The prayers of David, the son of Jesse, are ended.*" Yet only one of these Psalms is specifically called a prayer. Many of these Psalms are set to music "**Shigionoth**".

Psalm 17:1, Hear a just cause, O LORD, Attend to my cry; Give ear to my prayer which is not from deceitful lips.

THIS SURE FIRE FORMULA WILL GUARANTEE THAT WE WILL BEAR MUCH FRUIT

As believers enter into the twenty-first century, we must establish a firm foundation that is built upon the Solid Rock Jesus and prayer. John in the fifteenth chapter reveals that the one who truly abides in Christ will bear fruit.

John 15:1-8, I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you.

² Vines complete, expository dictionary, W.E. wine, Merrill f. Unger, William white jr. Published by Thomas Nelson, Nashville, TN. Copyright ©1996

³ Spirit Filled Life Bible, Thomas Nelson Publishers, Nashville, TN Copyright ©1996

As the branch cannot bear Fruit of itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples.

Prayer can be used as a pruning process. It can reveal those things that will hinder a believer from being productive for Christ. We are called to produce ever-increasing fruit. Abiding in Him will cause our prayers to be effective.

Prayer should accomplish the following:

- ✓ It should develop an intimate and open dialogue with our Heavenly Father.
- ✓ It should make one responsible to pray for the welfare of their family.
- ✓ It should lead a person into a responsible position in the life of their church.
- ✓ It will develop proper attitudes in their daily relationships.
- ✓ It will allow a person to boldly claim their spiritual heritage.

CONCLUSION:

Romans 8:12-17, Therefore, brethren, we are debtors not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you receive the Spirit of adoption by whom we cry out, Abba, Father. The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.