

Shalom AZ Ministries

In Pursuit of Israel's Redemption



The Key to Intercession Doesn't Start with the Problem

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Devotion and Discussion Questions

Key Texts (TLV): Isa 63:7-14; 59:1-2, 15-21; 62:6-7; 53:4-5; Eph. 4:30-32; Dan. 9:5-9

One of the great mistakes we make in prayer is that we often begin with the problem. We begin with the pressure, the fear, the confusion, the frustration, or the darkness surrounding us. But Isaiah 63 teaches us something profoundly important about biblical intercession: the key to intercession does not start with the problem. It starts with remembering who God is. Before the watchman ever begins lamenting the condition of the people, he begins by recalling the lovingkindnesses of Adonai. Before confession comes praise. Before wrestling with the darkness of the present, he fixes his attention on the unchanging character of God.

This prayer flows directly out of Isaiah's vision of the Lord's might, redemption, and coming justice. The Lord has revealed the year of His favor and the day of His vengeance. He has appointed watchmen upon the walls who continually remind Adonai of His promises and refuse to keep silent until Jerusalem becomes a praise in the earth. Now Isaiah himself steps into that role as an intercessor. And the first thing he teaches us is this: when circumstances overwhelm us, the answer is not to magnify the problem, but to magnify the Lord. The foundation of all true intercession is remembering His chesed—His covenant-faithful, unfailing love.

1. REMEMBER HIS CHESED

Isaiah says, *"I will remember the lovingkindnesses of Adonai, the praises of Adonai, according to all that Adonai has granted us, and the great goodness toward the house of Israel... according to His compassion, and according to the abundance of His lovingkindnesses"* (Is. 63:7). This verse is bookended with chesed—the covenant-faithful, unfailing love of the Lord. His love is the starting point and ending point of our hope. Not our faithfulness. Not our consistency. Not our ability to hold everything together. His character. His love. His repeated loving acts.

The intercessor remembers that God's love has never been empty words. His chesed has been expressed in action. He has acted with great goodness toward the house of Israel. He has moved according to His compassion—His womb-love, His tender mercy, His deep care for His people. This is the dominant witness of the Scriptures: God is not first revealed as distant, cold, or harsh. He is gracious and compassionate, overflowing in love and truth. Even when His wrath is revealed against sin, it is not because love is absent. It is because His love is holy, His justice is real, and His desire is to redeem, restore, and make whole.

2. REMEMBER THAT HE CHOSE, SAVED, AND CARRIED US

Isaiah continues, *"For He said, 'Surely they are My people, children who will not deal falsely.' So He became their Savior"* (Is. 63:8). One of the most astonishing things in all of Scripture is that the God of the universe chose Abraham and his descendants to be His people, through whom He would reveal Himself to the nations and accomplish His purposes. But with that

choosing came an expectation: if they were His people, they were to live in loyalty, truth, and integrity. They were not to deal falsely, because He is true.

Yet even before their faithfulness is described, His saving character is declared. *“So He became their Savior”* (Is. 63:8). In all their affliction, He was afflicted. The angel of His presence saved them. In His love and mercy, He redeemed them. He lifted them and carried them all the days of old. This is His love expressed: He identified with their pain, entered into their affliction, redeemed them, bore their weight, and carried them. The Exodus becomes the great remembrance of salvation—not because Israel was worthy, but because Adonai is faithful.

3. REMEMBER OUR REBELLION AND RETURN TO HIS SPIRIT

Then comes the painful confession: *“But they rebelled and grieved His Ruach ha-Kodesh. So He turned to become their enemy. He Himself fought against them”* (Is. 63:10). The people who were called not to deal falsely *did* deal falsely. They rebelled bitterly. They pained His Holy Spirit. God is not untouched by our sin. Our rebellion does not merely break rules; it grieves the heart of the One who loves us. Paul echoes this when he writes, *“Do not grieve the Ruach ha-Kodesh of God, by whom you were sealed for the day of redemption”* (Eph. 4:30).

And yet even discipline awakened remembrance. The people remembered the days of Moses and asked, *“Where is He who brought them through the sea...? Where is He who put among them His Ruach ha-Kodesh?”* (Is. 63:11). Where is the One who divided the waters? Where is the One who led them through the depths so they did not stumble? Where is the One whose Spirit gave them rest? The answer is not that He has changed or disappeared. He is still the same God. The real question is whether we will recognize our rebellion, repent, and return to the One whose love still covers this situation too.

CONCLUSION

This opening movement of intercession establishes the foundation for prayer. The watchman remembers the Lord’s unfailing love, remembers His saving acts, remembers His tender compassion, remembers His presence, remembers His Spirit, and also remembers the people’s rebellion. True intercession does not ignore sin, but neither does it lose sight of mercy. It brings both before the Lord: “You are the God of unfailing love, and we are the people who have failed to live as Your children. But You chose us. You saved us. You carried us. Will You not restore us again?”

So the altar call is simple: begin by remembering. Remember His chesed. Remember the ways He has carried you. Remember the places where you have grieved His Spirit. And then return. Ask Him to awaken your heart, expose what needs to be confessed, and restore you to the joy of walking under His shining face. The God who carried His people through the sea is still mighty to save. The God whose Spirit gave them rest still gives rest. And the God whose love bookends our hope is still calling His people back to Himself.

DISCUSSION QUESTIONS:

1. Why is it important that biblical intercession begins by remembering who God is before focusing on the crisis itself?
2. Isaiah 63:7 is bookended by chesed. How does remembering God's repeated acts of love reshape the way you pray when you feel overwhelmed?
3. In what ways can modern believers "deal falsely" with God while still calling themselves His people?
4. Eph. 4:30–32 describes bitterness, anger, slander, and malice as things connected to grieving the Ruach ha-Kodesh. Which of these do you most need to surrender in this season?
5. Where have you seen the Lord "carry" you in the past, and how can remembering that strengthen your faith right now?

CLOSING PRAYER:

God of Abraham, Isaac and Jacob, Adonai, we remember Your lovingkindnesses. We remember Your compassion, Your mercy, Your goodness, and Your faithfulness. You have loved us not only in word, but in deed and in truth. You have carried us, redeemed us, spared us, and shown us Your presence again and again.

Forgive us for the ways we have rebelled and grieved Your *Ruach ha-Kodesh*. Search our hearts and awaken us to anything that is false, bitter, divided, or resistant to You. Teach us to return to You with humility, praise, confession, and hope. Restore us under Your shining face, and make us a people who reflect Your character in the earth. In Yeshua's name, amen.

B'Shem Yeshua, In the name of Yeshua, amen.