

Intercessor Meeting June 12th. Second one in 2022

Topic for today: Intercession through the Bible and Jesus' Example in John 17

#1. We have previously spoken about what Intercession really means as far as our prayer initiative goes. Intercession means to impinge, break, stand in the gap for someone else, stand at the gate of authority on behalf of someone else, etc. So, we take what we talked about last time and move into it deeper.

#2. I want to talk about the bases for Jesus' ability to intercede for us. It is all based upon his death on the cross and his resurrection. The power in those two acts. As intercessors, he gave us an instruction through John 20:23 which PC has taught us from the pulpit. Jesus specifically gave his disciples the ability to forgive sin. Of course Jesus paid it all, but, we are the ecclesia; the ambassadors, sons and daughters of God; so we can exercise our exousia power in executing the word, in forgiving sin as an intercessor coming to the Judge on behalf of another.

#3. Consider this: the word, forgive and forgiven is in the perfect sense: it has already been done. We are just stating, before the judge, the statute that supports the law (or the Word -scripture) we are presenting in prayer. Taking it further, I would like you to see/consider what happens through-out the Bible when we look at this act of forgiveness as it relates to the OT and the NT in prayer.

#4. I will use different types of examples now all the many scriptures I studied with their notes I will be in this packet for you to look over yourselves. I wanted to keep this teaching to an hour. So, I will pick a few.

Old Testament:

1. Moses

Deu 9:18 And I fell down^{H5307} before^{H6440} the LORD,^{H3068} as at the first,^{H7223} forty^{H705} days^{H3117} and forty^{H705} nights:^{H3915} I did neither^{H3808} eat^{H398} bread,^{H3899} nor^{H3808} drink^{H8354} water,^{H4325} because of^{H5921} all^{H3605} your sins^{H2403} which^{H834} ye sinned,^{H2398} in doing^{H6213} wickedly^{H7451} in the sight^{H5869} of the LORD,^{H3068} to provoke him to anger.^{H3707} **Deu 9:19** For^{H3588} I was afraid^{H3025} of^{H4480} the anger^{H639} and hot displeasure,^{H2534} wherewith^{H834} the LORD^{H3068} was wroth^{H7107} against^{H5921} you to destroy^{H8045} you. **But the LORD^{H3068} hearkened^{H8085} unto^{H413} me at that^{H1931} time^{H6471} also.^{H1571} **Deu 9:20** And the LORD^{H3068} was very angry^{H599} with Aaron^{H175} to have destroyed^{H8045} him: and I prayed^{H6419} for^{H1157} Aaron^{H175} also^{H1571} the same^{H1931} time.^{H6256} **Deu 9:21** And I took^{H3947} your sin,^{H2403} the calf^{H5695} which^{H834} ye had made,^{H6213} and burnt^{H8313} it with fire,^{H784} and stamped^{H3807} it, and ground^{H2912} it very small,^{H3190} even until^{H5704} it^{H834} was as small^{H1854} as dust.^{H6083} and I cast^{H7993} the dust^{H6083} thereof into^{H413} the brook^{H5158} that descended^{H3381} out of^{H4480} the mount.^{H2022}**

H6419 Root of: I fell down before the Lord

A primitive root; to *judge* (officially or mentally); by extension to *intercede, pray*: - intreat, judge (-ment), (make) pray (-er, -ing), make supplication.

Moses interceded for the people, stood in the GAP and took their sin.

Moses#2

Exo 34:6 And the LORD^{H3068} passed by^{H5674} before^{H5921} him, and proclaimed,^{H7121} The LORD,^{H3068} The LORD^{H3068} God,^{H410} merciful^{H7349} and gracious,^{H2587} longsuffering,^{H750} and abundant^{H639} in goodness^{H2617} and truth,^{H571} **Exo 34:7** Keeping^{H5341} mercy^{H2617} for thousands,^{H505} forgiving^{H5375} iniquity^{H5771} and transgression^{H6588} and sin,^{H2403} and that will by no means clear^{H3808} *the guilty*; visiting^{H6485} the iniquity^{H5771} of the fathers^{H1} upon^{H5921} the children,^{H1121} and upon^{H5921} the children's^{H1121} children,^{H1121} unto^{H5921} the third^{H8029} and to^{H5921} the fourth^{H7256} generation.

Exo 34:8 And Moses^{H4872} made haste,^{H4116} and bowed his head^{H6915} toward the earth,^{H776} and worshipped.^{H7812} Exo 34:9 And he said,^{H559} If^{H518} now^{H4994} I have found^{H4672} grace^{H2580} in thy sight,^{H5869} O Lord,^{H136} let my Lord,^{H136} I pray thee,^{H4994} go^{H1980} among^{H7130} us; for^{H3588} it^{H1931} is a stiffnecked^{H7186 H6203} people;^{H5971} and pardon^{H5545} our iniquity^{H5771} and our sin,^{H2403} and take us for thine inheritance.^{H5157}

H6915 Bowed his head

A primitive root; to *shrivel* up, that is, *contract* or *bend* the body (or neck) in deference: - bow (down) (the) head, stoop.

H776 Toward the earth

From an unused root probably meaning to *be firm*; the *earth* (at large, or partitively a *land*): - X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

H7812 Worship

A primitive root; to *depress*, that is, *prostrate* (especially reflexively in homage to royalty or God): - bow (self) down, crouch, fall down (flat), **humbly beseech**, do (make) obeisance, do reverence, make to stoop, worship.

2. The Man of God (A man from Judea)

1Ki 13:6 And the king^{H4428} answered^{H6030} and said^{H559} unto^{H413} the man^{H376} of God,^{H430} Intreat^{H2470} now^{H4994 (H853)} the face^{H6440} of the LORD^{H3068} thy God,^{H430} and pray^{H6419} for^{H1157} me, that my hand^{H3027} may be restored me again.^{H7725 H413} And the man^{H376} of God^{H430} besought^{H2470 (H853)} the LORD,^{H6440 H3068} and the king's^{H4428} hand^{H3027} was restored him again,^{H7725 H413} and became^{H1961} as *it was* before.^{H7223}

H6419 again is used for the word: pray, as it relates to “intreat”

I point this out because Jeroboam was a wicked king in the sight of the Lord and the Lord healed him anyway based on the reputation and prayers of this man from Judea. God showed mercy.

3. Samuel

1Sa 12:9 And when they forgot^{H7911 (H853)} the LORD^{H3068} their God,^{H430} he sold^{H4376} them into the hand^{H3027} of Sisera,^{H5516} captain^{H8269} of the host^{H6635} of Hazor,^{H2674} and into the hand^{H3027} of the Philistines,^{H6430} and into the hand^{H3027} of the king^{H4428} of Moab,^{H4124} and they fought^{H3898} against them. **1Sa 12:10** And they cried^{H2199} unto^{H413} the LORD,^{H3068} and said,^{H559} We have sinned,^{H2398} because^{H3588} we have forsaken^{H5800 (H853)} the LORD,^{H3068} and have served^{H5647} ^(H853) Baalim^{H1168} and Ashtaroth:^{H6252} but now^{H6258} deliver^{H5337} us out of the hand^{H4480 H3027} of our enemies,^{H341} and we will serve^{H5647} thee. **1Sa 12:11** And the LORD^{H3068} sent^{H7971 (H853)} Jerubbaal,^{H3378} and Bedan,^{H917} and Jephthah,^{H3316} and Samuel,^{H8050} and delivered^{H5337} you out of the hand^{H4480 H3027} of your enemies^{H341} on every side,^{H4480 H5439} and ye dwelled^{H3427} safe.^{H983}

H2199

A primitive root; to *shriek* (from anguish or danger); by analogy (as a herald) to *announce* or *convene* publicly: - assemble, call (together), (make a) cry (out), come with such a company, gather (together), cause to be proclaimed.

A Corporate cry of intercession. Shriek, announce, cry out, proclaim

4. Job

Job 42:1 Then Job^{H347} answered^{H6030 (H853)} the LORD,^{H3068} and said,^{H559}
Job 42:2 I know^{H3045} that^{H3588} thou canst do^{H3201} every^{H3605} thing, and that no^{H3808} thought^{H4209} can be withholden^{H1219} from^{H4480} thee. **Job 42:3** Who^{H4310} is he^{H2088} that hideth^{H5956} counsel^{H6098} without^{H1097} knowledge?^{H1847} therefore^{H3651} have I uttered^{H5046} that I understood^{H995} not;^{H3808} things too wonderful^{H6381} for^{H4480} me, which I knew^{H3045} not.^{H3808} **Job 42:4** Hear,^{H8085} I beseech thee,^{H4994} and I^{H595} will speak:^{H1696} I will demand^{H7592} of thee, and declare^{H3045} thou unto me.

Job 42:5 I have heard^{H8085} of thee by the hearing^{H8088} of the ear:^{H241} but now^{H6258} mine eye^{H5869} seeth^{H7200} thee. Job 42:6 Wherefore^{H5921 H3651} I abhor^{H3988} myself, and repent^{H5162} in^{H5921} dust^{H6083} and ashes.^{H665} Job 42:7 And it was^{H1961} so, that after^{H310} the LORD^{H3068} had spoken^{H1696 (H853)} these^{H428} words^{H1697} unto^{H413} Job,^{H347} the LORD^{H3068} said^{H559} to^{H413} Eliphaz^{H464} the Temanite,^{H8489} My wrath^{H639} is kindled^{H2734} against thee, and against thy two^{H8147} friends:^{H7453} for^{H3588} ye have not^{H3808} spoken^{H1696} of^{H413} me *the thing that is right*,^{H3559} as my servant^{H5650} Job^{H347} hath. Job 42:8 Therefore take^{H3947} unto you now^{H6258} seven^{H7651} bullocks^{H6499} and seven^{H7651} rams,^{H352} and go^{H1980} to^{H413} my servant^{H5650} Job,^{H347} and offer up^{H5927} for^{H1157} yourselves a burnt offering;^{H5930} and my servant^{H5650} Job^{H347} shall pray^{H6419} for^{H5921} you: for^{H3588 H518} him^{H6440} will I accept:^{H5375} lest^{H1115} I deal^{H6213} with^{H5973} you *after your folly*,^{H5039} in that^{H3588} ye have not^{H3808} spoken^{H1696} of^{H413} me *the thing which is right*,^{H3559} like my servant^{H5650} Job.^{H347}

H4994 Beseech

A primitive particle of incitement and entreaty, which may usually be rendered *I pray, now or then*; added mostly to verbs (in the imperative or future), or to interjections, occasionally to an adverb or conjugation: - I beseech (pray) thee (you), go to, now, oh.

H7592 demand

A primitive root; to *inquire*; by implication to *request*; by extension to *demand*: - ask (counsel, on), beg, borrow, lay to charge, consult, demand, desire, X earnestly, enquire, + greet, obtain leave, lend, pray, request, require, + salute, X straitly, X surely, wish.

Please note: Fruit of repentance

3 daughters- 7 sons. Sons not mentioned, but daughters were:

1- Jemima=dove.....peace

2-Kezia=fragrance.....presence

3-Kerenhappuch=horn of oil.....anointing

5. Jeremiah

Jer 7:16 Therefore pray^{H6419} not^{H408} thou^{H859} for^{H1157} this^{H2088} people,^{H5971} neither^{H408} lift up^{H5375} cry^{H7440} nor prayer^{H8605} for^{H1157} them, neither^{H408} make intercession^{H6293} to me: for^{H3588} I will not^{H369} hear^{H8085} thee. **Jer 7:17** Seest^{H7200} thou not^{H369} what^{H4100} they^{H1992} do^{H6213} in the cities^{H5892} of Judah^{H3063} and in the streets^{H2351} of Jerusalem?^{H3389} **Jer 7:18** The children^{H1121} gather^{H3950} wood,^{H6086} and the fathers^{H1} kindle^{H1197 (H853)} the fire,^{H784} and the women^{H802} knead^{H3888} *their* dough,^{H1217} to make^{H6213} cakes^{H3561} to the queen^{H4446} of heaven,^{H8064} and to pour out^{H5258} drink offerings^{H5262} unto other^{H312} gods,^{H430} that^{H4616} they may provoke me to anger.^{H3707} **Jer 7:19** Do they^{H1992} provoke me to anger?^{H3707 (H853)} saith^{H5002} the LORD:^{H3068} *do they not*^{H3808} *provoke* themselves to^{H4616} the confusion^{H1322} of their own faces?^{H6440}

H6293 Intercession

A primitive root; to *impinge*, by accident or violence, or (figuratively) by importunity: - come (betwixt), cause to entreat, fall (upon), make intercession, intercessor, intreat, lay, light [upon], meet (together), pray, reach, run.

NOTE:As Intercessors we have to keep ourselves strong for what is coming:

Jer 10:23 O LORD,^{H3068} I know^{H3045} that^{H3588} the way^{H1870} of man^{H120} *is* not^{H3808} in himself: *it is* not^{H3808} in man^{H376} that walketh^{H1980} to direct^{H3559 (H853)} his steps.^{H6806} **Jer 10:24** O LORD,^{H3068} *correct*^{H3256} me, but with^{H389} judgment;^{H4941} *not*^{H408} in thine anger,^{H639} lest^{H6435} thou bring me to nothing.^{H4591} **Jer 12:4** How long^{H5704 H4970} shall the land^{H776} mourn,^{H56} and the herbs^{H6212} of every^{H3605} field^{H7704} wither,^{H3001} for the wickedness^{H4480 H7451} of them that dwell^{H3427} therein? the beasts^{H929} are consumed,^{H5595} and the birds;^{H5775} because^{H3588} they said,^{H559} He shall not^{H3808} see^{H7200 (H853)} our last end.^{H319} **Jer 12:5** If^{H3588} thou hast run^{H7323} with^{H854} the footmen,^{H7273} and they have wearied^{H3811} thee, then how^{H349} canst thou contend^{H8474} with^{H854} horses?^{H5483} and *if* in the land^{H776} of peace,^{H7965} *wherein* thou^{H859} trustedst,^{H982} *they wearied thee*, then how^{H349} wilt thou do^{H6213} in the swelling^{H1347} of Jordan?^{H3383} **Jer 15:19** Therefore^{H3651} thus^{H3541} saith^{H559} the LORD,^{H3068} if^{H518} thou return,^{H7725} then will I bring thee again,^{H7725} *and* thou shalt stand^{H5975} before^{H6440} me: and if^{H518} thou take forth^{H3318} the precious^{H3368} from the vile,^{H4480 H2151} thou shalt be^{H1961} as my mouth:^{H6310} let

them return^{H7725} unto^{H413} thee; but return^{H7725} not^{H3808} thou^{H859} unto^{H413} them.
 Jer 15:20 And I will make^{H5414} thee unto this^{H2088} people^{H5971} a fenced^{H1219}
 brasen^{H5178} wall:^{H2346} and they shall fight^{H3898} against^{H413} thee, but they shall
 not^{H3808} prevail^{H3201} against thee: for^{H3588} I^{H589} am with^{H854} thee to save^{H3467}
 thee and to deliver^{H5337} thee, saith^{H5002} the LORD.^{H3068} Jer 15:21 And I will
 deliver^{H5337} thee out of the hand^{H4480 H3027} of the wicked,^{H7451} and I will
 redeem^{H6299} thee out of the hand^{H4480 H3709} of the terrible.^{H6184}

H3318 “IF thou take forth” Jer. 15:19 Our responsibility to clean up our lives

A primitive root; to *go* (causatively *bring*) *out*, in a great variety of applications, literally and figuratively, direct and proximate: - X after, appear, X assuredly, bear out, X begotten, break out, bring forth (out, up), carry out, come (abroad, out, thereat, without), + be condemned, depart (-ing, -ure), draw forth, in the end, escape, exact, fail, fall (out), fetch forth (out), get away (forth, hence, out), (able to, cause to, let) go abroad (forth, on, out), going out, grow, have forth (out), issue out, lay (lie) out, lead out, pluck out, proceed, pull out, put away, be risen, X scarce, send with commandment, shoot forth, spread, spring out, stand out, X still, X surely, take forth (out), at any time, X to [and fro], utter.

The Lord will keep us safe as intercessors when we live rightly before Him. He says He will make us a fenced brazen wall.

6. Ezekiel An example of an intercessor (focus is on the intercessor as a person)

Eze 9:3 And the glory^{H3519} of the God^{H430} of Israel^{H3478} was gone up^{H5927} from^{H4480}
^{H5921} the cherub,^{H3742} whereupon^{H834 H5921} he was,^{H1961} to^{H413} the threshold^{H4670} of
 the house.^{H1004} And he called^{H7121} to^{H413} the man^{H376} clothed^{H3847} with linen,^{H906}
 which^{H834} had the writer's^{H5608} inkhorn^{H7083} by his side;^{H4975} Eze 9:4 And the
 LORD^{H3068} said^{H559} unto^{H413} him, Go through^{H5674} the midst^{H8432} of the city,^{H5892}
 through the midst^{H8432} of Jerusalem,^{H3389} and set^{H8427} a mark^{H8420} upon^{H5921} the
 foreheads^{H4696} of the men^{H376} that sigh^{H584} and that cry^{H602} for^{H5921} all^{H3605} the
 abominations^{H8441} that be done^{H6213} in the midst^{H8432} thereof.

WE ARE MARKED

Eze 22:29 The people^{H5971} of the land^{H776} have used^{H6231} oppression,^{H6233} and exercised^{H1497} robbery,^{H1498} and have vexed^{H3238} the poor^{H6041} and needy:^{H34} yea, they have oppressed^{H6231} the stranger^{H1616} wrongfully.^{H3808 H4941} Eze 22:30 And I sought^{H1245} for a man^{H376} among^{H4480} them, that should make up^{H1443} the hedge,^{H1447} and stand^{H5975} in the gap^{H6556} before^{H6440} me for^{H1157} the land,^{H77} that I should not^{H1115} destroy^{H7843} it: but I found^{H4672} none.^{H3808} Eze 22:31 Therefore have I poured out^{H8210} mine indignation^{H2195} upon^{H5921} them; I have consumed^{H3615} them with the fire^{H784} of my wrath.^{H5678} their own way^{H1870} have I recompensed^{H5414} upon their heads,^{H7218} saith^{H5002} the Lord^{H136} GOD.^{H3069}

God is looking for intercessors: (side bar)

Isa 59:16 And he saw^{H7200} that^{H3588} *there was* no^{H369} man,^{H376} and wondered^{H8074} that^{H3588} *there was* no^{H369} intercessor:^{H6293} therefore his arm^{H2220} brought salvation^{H3467} unto him; and his righteousness,^{H6666} it^{H1931} sustained^{H5564} him.

H6293 Intercessor

A primitive root; to *impinge*, by accident or violence, or (figuratively) by importunity: - come (betwixt), cause to entreat, fall (upon), make intercession, intercessor, intreat, lay, light [upon], meet (together), pray, reach, run.

Eze 13:5 Ye have not^{H3808} gone up^{H5927} into the gaps,^{H6556} neither made up^{H1443} the hedge^{H1447} for^{H5921} the house^{H1004} of Israel^{H3478} to stand^{H5975} in the battle^{H4421} in the day^{H3117} of the LORD.^{H3068}

H5927 Gone up

A primitive root; to *ascend*, intransitively (*be high*) or active (*mount*); used in a great variety of senses, primary and secondary, literally and figuratively: - arise (up). (cause to) ascend up, at once, break [the day] (up), bring (up), (cause to) burn, carry up, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up), grow (over), increase, lay, leap, levy, lift (self) up, light, [make] up, X mention, mount up, offer, make to pay, + perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

H6556 Into the gaps

From [H6555](#); a *break* (literally or figuratively): - breach, breaking forth (in), X forth, gap.

H1443 Neither made up

A primitive root; to *wall* in or around: - close up, fence up, hedge, inclose, make up [a wall], mason, repairer.

H1447 The Hedge

From [H1443](#); a *circumvallation*; by implication an *inclosure*: - fence, hedge, wall.

*******Isaiah 59 the whole chapter and Ephesians 6 *******

7. Ezra

Ezr 1:1 Now in the first^{H259} year^{H8141} of Cyrus^{H3566} king^{H4428} of Persia,^{H6539} that the word^{H1697} of the LORD^{H3068} by the mouth^{H4480 H6310} of Jeremiah^{H3414} might be fulfilled,^{H3615} the LORD^{H3068} stirred up^{H5782 (H853)} the spirit^{H7307} of Cyrus^{H3566} king^{H4428} of Persia,^{H6539} that he made a proclamation^{H5674 H6963} throughout all^{H3605} his kingdom,^{H4438} and *put it* also^{H1571} in writing,^{H4385} saying,^{H559} **Ezr 1:2** Thus^{H3541} saith^{H559} Cyrus^{H3566} king^{H4428} of Persia,^{H6539} The LORD^{H3068} God^{H430} of heaven^{H8064} hath given^{H5414} me all^{H3605} the kingdoms^{H4467} of the earth,^{H776} and he^{H1931} hath charged^{H6485 H5921} me to build^{H1129} him an house^{H1004} at Jerusalem,^{H3389} which^{H834} *is* in Judah.^{H3063} **Ezr 1:3** Who^{H4310} *is there* among you of all^{H4480 H3605} his people?^{H5971} his God^{H430} be^{H1961} with^{H5973} him, and let him go up^{H5927} to Jerusalem,^{H3389} which^{H834} *is* in Judah,^{H3063} and build^{H1129 (H853)} the house^{H1004} of the LORD^{H3068} God^{H430} of Israel,^{H3478} (he^{H1931} *is* the God,)^{H430} which^{H834} *is* in Jerusalem.^{H3389}

God can use anyone to open the door to intercession, be alert

Ezr 10:1 Now when Ezra^{H5830} had prayed,^{H6419} and when he had confessed,^{H3034} weeping^{H1058} and casting himself down^{H5307} before^{H6440} the house^{H1004} of God,^{H430} there assembled^{H6908} unto^{H413} him out of Israel^{H4480 H3478} a very^{H3966} great^{H7227} congregation^{H6951} of men^{H376} and women^{H802} and children:^{H3206} for^{H3588} the people^{H5971} wept^{H1058} very sore.^{H7235 H1059} **Ezr 10:2** And Shechaniah^{H7935} the son^{H1121} of Jehiel,^{H3171} *one* of the sons^{H4480 H1121} of Elam,^{H5867} answered^{H6030} and said^{H559} unto Ezra,^{H5830} We^{H587} have trespassed^{H4603} against our God,^{H430} and have taken^{H3427} strange^{H5237} wives^{H802} of the people^{H4480 H5971} of the land:^{H776} yet now^{H6258} there is^{H3426} hope^{H4723} in Israel^{H3478} concerning^{H5921} this^{H2063} thing.

Ezr 10:3 Now^{H6258} therefore let us make^{H3772} a covenant^{H1285} with our God^{H430} to put away^{H3318} all^{H3605} the wives,^{H802} and such as are born^{H3205} of^{H4480} them, Example #the commandment^{H4687} of our God;^{H430} and let it be done^{H6213} according to the law.^{H8451}

Ezr 10:7 And they made proclamation^{H5674 H6963} throughout Judah^{H3063} and Jerusalem^{H3389} unto all^{H3605} the children^{H1121} of the captivity,^{H1473} that they should gather themselves together^{H6908} unto Jerusalem;^{H3389}

Ezr 10:8 And that whosoever^{H3605 H834} would not^{H3808} come^{H935} within three^{H7969} days,^{H3117} according to the counsel^{H6098} of the princes^{H8269} and the elders,^{H2205} all^{H3605} his substance^{H7399} should be forfeited,^{H2763} and himself^{H1931} separated^{H914} from the congregation^{H4480 H6951} of those that had been carried away.^{H1473}

Ezra repented, sacrificed and put away that which displeased the Lord.

8. Stephen

Act 7:54 When^{G1161} they heard^{G191} these things,^{G5023} they were cut^{G1282} to^(G848) the^{G3588} heart,^{G2588} and^{G2532} they gnashed^{G1031} on^{G1909} him^{G846} with *their* teeth.^{G3599}

Act 7:55 But^{G1161} he, being^{G5225} full^{G4134} of the Holy^{G40} Ghost,^{G4151} looked up stedfastly^{G816} into^{G1519} heaven,^{G3772} and saw^{G1492} the glory^{G1391} of God,^{G2316} and^{G2532} Jesus^{G2424} standing^{G2476} on^{G1537} the right hand^{G1188} of God,^{G2316}

Act 7:56 And^{G2532} said,^{G2036} Behold,^{G2400} I see^{G2334} the^{G3588} heavens^{G3772} opened,^{G455} and^{G2532} the^{G3588} Son^{G5207} of man^{G444} standing^{G2476} on^{G1537} the right hand^{G1188} of

God.^{G2316} Act 7:57 Then^{G1161} they cried out^{G2896} with a loud^{G3173} voice,^{G5456} and stopped^{G4912} their^{G848} ears,^{G3775} and^{G2532} ran^{G3729} upon^{G1909} him^{G846} with one

accord,^{G3661} Act 7:58 And^{G2532} cast^{G1544} *him* out^{G1854} of the^{G3588} city,^{G4172} and stoned^{G3036} *him*: and^{G2532} the^{G3588} witnesses^{G3144} laid down^{G659} their^{G848}

clothes^{G2440} at^{G3844} a young man's^{G3494} feet,^{G4228} whose name^{G2564} was Saul.^{G4569}

Act 7:59 And^{G2532} they stoned^{G3036} Stephen,^{G4736} calling upon^{G1941} *God*, and^{G2532} saying,^{G3004} Lord^{G2962} Jesus,^{G2424} receive^{G1209} my^{G3450} spirit.^{G4151} Act 7:60

And^{G1161} he kneeled down,^{G5087 G1119} and cried^{G2896} with a loud^{G3173} voice,^{G5456}

Lord,^{G2962} lay^{G2476} not^{G3361} this^{G5026} sin^{G266} to their charge.^{G846} And^{G2532} when he had said^{G2036} this,^{G5124} he fell asleep.^{G2837}

G2896 cried out

A primary verb; properly to “croak” (as a raven) or *scream*, that is, (generally) to *call* aloud (*shriek, exclaim, intreat*): - cry (out).

G264 sin

Perhaps from [G1](#) (as a negative particle) and the base of [G3313](#); properly to *miss* the mark (and so *not share* in the prize), that is, (figuratively) to *err*, especially (morally) to *sin*: - for your *faults, offend, sin, trespass*.

**Beautiful illustration of Matthew 5:44 “love those who persecute you” .
Stephen already knew where he was going, he entreated the Lord on their behalf.**

9. Paul

Act 8:22 Repent^{G3340} therefore^{G3767} of^{G575} this^{G5026} thy^{G4675} wickedness,^{G2549}
and^{G2532} pray^{G1189} God,^{G2316} if^{G1487} perhaps^{G686} the^{G3588} thought^{G1963} of thine^{G4675}
heart^{G2588} may be forgiven^{G863} thee.^{G4671} Act 8:23 For^{G1063} I perceive^{G3708} that
thou^{G4571} art^{G5607} in^{G1519} the gall^{G5521} of bitterness,^{G4088} and^{G2532} in^{G1904} the bond^{G4886}
of iniquity.^{G93} Act 8:24 Then^{G1161} answered^{G611} Simon,^{G4613} and said,^{G2036}
Pray^{G1189} ye^{G5210} to^{G4314} the^{G3588} Lord^{G2962} for^{G5228} me,^{G1700} that^{G3704} none^{G3367} of
these things which^{G3739} ye have spoken^{G2046} come^{G1904} upon^{G1909} me.^{G1691}

G1189 Pray

Middle voice of [G1210](#); to *beg* (as *binding oneself*), that is, *petition*: - beseech, pray (to), make request. Compare [G4441](#).

9. Jesus Example #1

Here are some examples of His prayers:

Mat 6:5 And^{G2532} when^{G3752} thou prayest,^{G4336} thou shalt not^{G3756} be^{G2071} as^{G5618}
the^{G3588} hypocrites^{G5273} are: for^{G3754} they love^{G5368} to pray^{G4336} standing^{G2476}
in^{G1722} the^{G3588} synagogues^{G4864} and^{G2532} in^{G1722} the^{G3588} corners^{G1137} of the^{G3588}
streets,^{G4113} that^{G3704} they may be seen^{G5316} of men.^{G302} Verily^{G281} I say^{G3004}
unto you,^{G5213} They have^{G568} their^{G848} reward.^{G3408}

Mat 6:6 But^{G1161} thou,^{G4771} when^{G3752} thou prayest,^{G4336} enter^{G1525} into^{G1519} thy^{G4675} closet,^{G5009} and^{G2532} when thou hast shut^{G2808} thy^{G4675} door,^{G2374} pray^{G4336} to thy^{G4675} Father^{G3962} which^{G3588} is in^{G1722} secret;^{G2927} and^{G2532} thy^{G4675} Father^{G3962} which seeth^{G991} in^{G1722} secret^{G2927} shall reward^{G591} thee^{G4671} openly.^{G1722} G5318

Mat 6:7 But^{G1161} when ye pray,^{G4336} use not vain repetitions,^{G945} G3361 as^{G5618} the^{G3588} heathen^{G1482} do: for^{G1063} they think^{G1380} that^{G3754} they shall be heard^{G1522} for^{G1722} their^{G848} much speaking.^{G4180} Mat 6:8 Be not^{G3361} ye therefore^{G3767} like unto^{G3666} them: ^{G846} for^{G1063} your^{G5216} Father^{G3962} knoweth^{G1492} what things^{G3739} ye have^{G2192} need^{G5532} of, before^{G4253} ye^{G5209} ask^{G154} him.^{G846}

Mat 6:9 After this manner^{G3779} therefore^{G3767} pray^{G4336} ye: ^{G5210} Our^{G2257} Father^{G3962} which^{G3588} art in^{G1722} heaven,^{G3772} Hallowed^{G37} be thy^{G4675} name.^{G3686}

Mat 6:10 Thy^{G4675} kingdom^{G932} come. ^{G2064} Thy^{G4675} will^{G2307} be done^{G1096} in^{G1909} earth,^{G1093} as^{G5613} it is in^{G1722} heaven.^{G3772} Mat 6:11 Give^{G1325} us^{G2254} this day^{G4594} our^{G2257} daily^{G1967} bread.^{G740} Mat 6:12 And^{G2532} forgive^{G863} us^{G2254} our^{G2257} debts,^{G3783} as^{G5613} we^{G2249} forgive^{G863} our^{G2257} debtors.^{G3781} Mat 6:13 And^{G2532} lead^{G1533} us^{G2248} not^{G3361} into^{G1519} temptation,^{G3986} but^{G235} deliver^{G4506} us^{G2248} from^{G575} evil:^{G4190} For^{G3754} thine^{G4675} is^{G2076} the^{G3588} kingdom,^{G932} and^{G2532} the^{G3588} power,^{G1411} and^{G2532} the^{G3588} glory,^{G1391} for ever.^{G1519} G165 Amen.^{G281} Mat 6:14 For^{G1063} if^{G1437} ye forgive^{G863} men^{G444} their^{G846} trespasses,^{G3900} your^{G5216} heavenly^{G3770} Father^{G3962} will also^{G2532} forgive^{G863} you.^{G5213} Mat 6:15 But^{G1161} if^{G1437} ye forgive^{G863} not^{G3361} men^{G444} their^{G846} trespasses,^{G3900} neither^{G3761} will your^{G5216} Father^{G3962} forgive^{G863} your^{G5216} trespasses.^{G3900}

Pray G4336 From G4314 (relating to the disciples)

G4314

A strengthened form of [G4253](#); a preposition of direction; *forward to*, that is, *toward* (with the genitive case *the side of*, that is, *pertaining to*; with the dative case *by the side of*, that is, *near to*; usually with the accusative case the place, time, occasion, or respect, which is the *destination* of the relation, that is, *whither* or *for* which it is predicated): - about, according to, against, among, at, because of, before, between, ([where-]) by, for, X at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), + together, to ([you]) -ward, unto, with (-

in). In compounds it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

Thy Kingdom: G932

G932

From [G935](#); properly *royalty*, that is, (abstractly) *rule*, or (concretely) a *realm* (literally or figuratively): - kingdom, + reign.

G935

Probably from [G939](#) (through the notion of a *foundation* of power); a *sovereign* (abstractly, relatively or figuratively): - king.

G939

From [βαίνω](#) bainō (to *walk*); a *pace* ("base"), that is, (by implication) the *foot*: - foot

Thy Will: G2307

G2307

From the prolonged form of [G2309](#); a *determination* (properly the thing), that is, (actively) *choice* (specifically *purpose*, *decree*; abstractly *volition*) or (passively) *inclination*: - desire, pleasure, will.

G2309

Either the first or the second form may be used. In certain tenses [θελέω](#) theleō *thel-eh'-o* (and [ἐθέλέω](#) etheleō *eth-el-eh'-o*) are used, which are otherwise obsolete; apparently strengthened from the alternate form of [G138](#); to *determine* (as an active voice *option* from subjective impulse; whereas [G1014](#) properly denotes rather a passive voice *acquiescence* in objective considerations), that is, *choose* or *prefer* (literally or figuratively); by implication to *wish*, that is, *be inclined* to (sometimes adverbially *gladly*); impersonally for the future tense, to *be about to*; by Hebraism to *delight in*: - desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [ly]).

Example #2 Godhead working together

Rom 8:26 (G1161) Likewise^{G5615} the^{G3588} Spirit^{G4151} also^{G2532} helpeth^{G4878} our^{G2257} infirmities:^{G769} for^{G1063} we know^{G1492} not^{G3756} what^{G5101} we should pray for^{G4336} as^{G2526} we ought:^{G1163} but^{G235} the^{G3588} Spirit^{G4151} itself^{G848} maketh intercession^{G5241} for^{G5228} us^{G2257} with groanings^{G4726} which cannot be uttered.^{G215} Rom 8:27 And^{G1161} he that searcheth^{G2045} the^{G3588} hearts^{G2588} knoweth^{G1492} what^{G5101} is the^{G3588} mind^{G5427} of the^{G3588} Spirit,^{G4151} because^{G3754} he maketh intercession^{G1793} for^{G5228} the saints^{G40} according^{G2596} to *the will of God.*^{G2316}

Intercession G5241

G5241

From [G5228](#) and [G1793](#); to *intercede in behalf of*: - make intercession for.

G5228

A primary preposition; “over”, that is, (with the genitive case) of place, *above, beyond, across*, or causal, *for the sake of, instead, regarding*; with the accusative case *superior to*, more *than*. In compounds it retains many of the listed applications: - (+ exceeding abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to (-ward), very. In compounds it retains many of the above applications.

Intercession G1793

G1793

From [G1722](#) and [G5177](#); to *chance upon*, that is, (by implication) *confer with*; by extension to *entreat* (in favor or against): - deal with, make intercession.

G1722

A primary preposition denoting (fixed) *position* (in place, time or state), and (by implication) *instrumentality* (medially or constructively), that is, a relation of *rest* (intermediate between [G1519](#) and [G1537](#)); “*in*”, *at*, (up-) *on*, *by*, etc.: - about, after, against, + almost, X altogether, among, X as, at, before, between, (here-) by (+ all means), for (. . . sake of), + give self wholly to, (here-) in (-to, -wardly), X mightily, (because) of, (up-) on, [open-] ly, X outwardly, one, X quickly, X shortly, [speedi-] ly, X that, X there (-in, -on), through (-out), (un-) to(-ward), under, when, where (-with), while, with (-in). Often used in compounds, with substantially the

same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) prep.

G5177

Probably for an obsolete **τύχω** tuchō (for which the middle voice of another alternate **τεύχω** teuchō [to *make ready* or *bring to pass*] is used in certain tenses; akin to the base of [G5088](#) through the idea of *effecting*; properly to *affect*; or (specifically) **to hit or light upon** (as a mark to be reached), that is, (transitively) **to attain or secure an object or end**, or (intransitively) to *happen* (as if *meeting with*); but in the latter application only impersonally (with [G1487](#)), that is, *perchance*; or (present participle) as adjective *usual* (as if commonly *met with*, with [G3756](#), *extraordinary*), neuter (as adverb) *perhaps*; or (with another verb) as adverb by *accident* (*as it were*): - be, chance, enjoy, little, obtain, X refresh . . . self, + special. Compare [G5180](#).

Rom 8:34 Who^{G5101} is he that condemneth?^{G2632} It is Christ^{G5547} that died,^{G599} yea^{G1161} rather,^{G3123} that^(G2532) is risen again,^{G1453} who^{G3739} is^{G2076} even^{G2532} at^{G1722} the right hand^{G1188} of God,^{G2316} who^{G3739} also^{G2532} maketh intercession^{G1793} for^{G5228} us.^{G2257}

Example #3 John 17

Jesus' Prayer of Heartfelt Supplication

Joh 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Joh 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. Joh 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Joh 17:7 Now they have known that all things whatsoever thou hast given me are of thee. Joh 17:8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. Joh 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Joh 17:10 And all mine are thine, and thine are mine; and I am glorified in them. Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. Joh 17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. Joh 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. Joh 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Joh 17:16 They are not of the world, even as I am not of the world. Joh 17:17 Sanctify them through thy truth: thy word is truth. Joh 17:18 As thou hast sent me into the world, even so have I also sent them into the world. Joh 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word; Joh 17:21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: Joh 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. Joh 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. Joh 17:26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

John 17:9 PRAY:

G2065

Apparently from [G2046](#) (compare [G2045](#)); to *interrogate*; by implication to *request*: - ask, beseech, desire, intreat, pray. Compare [G4441](#).

G2046

Probably a fuller form of [G4483](#); an alternate for [G2036](#) in certain tenses; to *utter*, that is, *speak* or *say*: - call, say, speak (of), tell.

G4441

Middle voice prolonged from [πύθω](#) puthō, a primary word, (which occurs only as an alternate in certain tenses); to *question*, that is, *ascertain by inquiry* (as a matter of *information* merely; and thus differing from [G2065](#), which properly means a *request* as a favor; and from [G154](#), which is strictly a *demand* of something due; as well as from [G2212](#), which implies a *search* for something hidden; and from [G1189](#), which involves the idea of urgent *need*); by implication to *learn* (by casual intelligence): - ask, demand, enquire, understand.

G4483

For certain tenses of which a prolonged form ([ἐρέω](#) ereō) is used; and both as alternate for [G2036](#); perhaps akin (or identical) with [G4482](#) (through the idea of *pouring forth*); to *utter*, that is, *speak* or *say*: - command, make, say, speak (of). Compare [G3004](#).

G3004

A primary verb; properly to “lay” forth, that is, (figuratively) *relate* (in words [usually of systematic or set *discourse*; whereas [G2036](#) and [G5346](#) generally refer to an *individual* expression or speech respectively; while [G4483](#) is properly to *break silence* merely, and [G2980](#) means an *extended* or random harangue]); by implication to *mean*: - ask, bid, boast, call, describe, give out, name, put forth, say (-ing, on), shew, speak, tell, utter.

John 17:20

PRAY: The same as PRAY in John 17:9

G2065

Apparently from [G2046](#) (compare [G2045](#)); to *interrogate*; by implication to *request*: - ask, beseech, desire, intreat, pray. Compare [G4441](#).

Last but not least: LOVE as indicated in John 17

G25 Agape

Perhaps from ἄγαν *agan* (*much*; or compare [H5689]); to *love* (in a social or moral sense): - (be-) love (-ed). Compare G5368.

H5689

A primitive root; to *breathe* after, that is, to *love* (sensually): - dote, lover.

G5368 phileō

From G5384; to *be a friend to* (*fond of* [an individual or an object]), that is, *have affection* for (denoting *personal* attachment, as a matter of sentiment or feeling; while G25 is wider, embracing especially the judgment and the *deliberate* assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as G2309 and G1014, or as G2372 and G3563 respectively; the former being chiefly of the *heart* and the latter of the *head*); specifically to *kiss* (as a mark of tenderness): - kiss, love.

It's not just about intimacy but it is also inclusive of relationship. You really can't have one without the other. Intercessors must be motivated by love.

Jesus' intercession comes into play when we and those we lead to the Lord are in the process of their salvation experience. As we "work out " our salvation (sozo) with fear and trembling (understanding repentance) He is with us/interceding for us with love that carried justice and judgment. (judgment of sin in our lives rendering forgiveness and healing)