Intercessory Prayer

How God can use your prayers to move heaven and earth

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Relevance

What You Will Learn

- How prayer is tied to God's purpose in creating man.
- Scriptural validation for your authority in prayer.

Recommendation

The book will encourage and equip you in your prayer life. Since God is a God of relationship, your relationship with Him will grow from what you will learn about prayer from this book.

Abstract

If God is all-powerful, why does He need us to pray? If we pray and nothing happens, does this mean that God isn’t listening?

If you’ve ever felt that your prayers don’t count, Intercessory Prayer will show you just how vital your prayers are.

Focus

- A lack of endurance is one of the greatest causes of defeat, especially in prayer. We don’t wait well. We’re into microwaving; God is usually into marinating.
- Let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. (Galatians 6:9)
- No one is born a prayer hero. They are shaped and refined on the practice field of life.
- God requires things of us at times without our full knowledge of why, but they are usually occasional obedience and trust issues – not the way He expects us to live life on a regular basis.
Why pray?

- God has given us the Bible full of answers to the whys of life. So, why pray?
- The answer to why prayer is necessary lies in God's original plan when He created Adam.

**Genesis 1:26-28 (King James Version)**

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

- The Hebrew word *mashal* translated as “dominion” in Genesis 1:26 indicates that Adam (and eventually his descendants) was God's *manager* here, God’s *steward* or *governor*. Adam was God’s *mediator*, *go-between* or *representative*.
- God didn’t give away ownership of the earth, but He did assign the responsibility of governing it to humanity.
- The dictionary defines representation as “to present again.” Another way to say it might be “re-present” someone.
- So complete and final was Adam’s authority over the earth that he, not just God, had the ability to give it away to another!
- So complete and final was God’s decision to do things on earth through human beings that it cost God the Incarnation to regain what Adam gave away. He had to become part of the human race.
- Humans were forever to be God’s link to authority and activity on the earth.
- Is this the reason the earth is in such a mess? Not because God wills it so, but because of His need to work and carry out His will through people.
- Doesn’t He need us to ask for His kingdom to come, His will be done (see Matthew 6:10)?
- Didn’t He tell us to ask for our daily bread (see Matthew 6:11)?
Recap

- Didn’t He tell us to ask that laborers be sent into the harvest (see Matthew 9:38)?
- Didn’t Paul say, “Pray for us that the word of the Lord may spread rapidly and be glorified” (2 Thessalonians 3:1)?
- Why, then are we supposed to ask Him for something he already wants to do if it’s not that my asking somehow releases Him to do it?
- In 1 Kings 18:1, after three years of judgment, God told Elijah to show himself to Ahab and God would send rain. Then at the end of the chapter Elijah prays seven times and finally the rain comes.
- Why if it was God’s will, idea and timing, did it take human prayers to “birth” the rain?
- Even when it is the Lord Himself initiating something, earnestly desiring to do it, He still works through us.
- A person won’t be very effective in intercessory prayer until he or she understands the concept of intercession.
- According to Webster, *intercede* means “to go or pass between; to act between parties as the equal friend of each; to negotiate between persons at variance with a view to reconciliation; to mediate a peace; intercession.”
- Using the same source, *mediate* means “between two extremes; to interpose between parties as the equal friend of each; to negotiate between persons at variance with a view to reconciliation; to mediate a peace; intercession.”
- It boils down to representation.
- Adam was supposed to represent God on planet Earth – managing, governing or ruling for Him. God told Adam what He wanted and Adam re-presented Him to the rest of the Earth. Adam was a go-between for God. Literally, Adam was God’s intercessor or mediator on the earth.
- Once Adam sinned, he then needed someone to mediate for him.
- Christ’s intercession was not a prayer He prayed, but a work of mediation He did.
- Jesus tells us in John 16:26 that He is not doing our asking or petitioning of the Father for us: “In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf.” He is mediating or going between, not to clear us of charges against us as He did to redeem us, but to present each of us to the Father as righteous and one of His own.
- Jesus isn’t praying for us. He is interceding for us so we can pray. This is what is meant by asking “in His name.”
- Our prayers of intercession are only extensions of His work of intercession.
We don’t have to produce anything – reconciliation, deliverance, victory, etc. – but rather we distribute. *Our calling and function is not to replace God, but to release Him.*

**Intercessory prayer is an extension of the ministry of Jesus through His body, the Church, whereby we mediate between God and humanity for the purpose of reconciling the world to Him, or between Satan and humanity for the purpose of enforcing the victory of Calvary.**

The Hebrew word for intercession, *paga*, means “to meet.”

Intercessors meet with God. They also meet the powers of darkness.

Similar to Christ’s, often our meeting with God is to affect another meeting – reconciliation. We meet with Him asking Him to meet with someone else.

On the opposite end of the spectrum, as Christ did through spiritual warfare, our meeting with the enemy is to undo a meeting – a breaking, a severing, a disuniting.

Through our praying intercession, we release the fruit of what He did through His act of intercession.

*Paga* also is frequently a battlefield term (for example see: Judges 8:21; 15:12; 1 Samuel 22:17, 18; 2 Samuel 1:15; 1 Kings 2:25-46). Intercession can be violent!

Although Jesus fully accomplished the task of breaking authority of Satan and voiding his legal hold upon the human race, someone on earth must represent Him in that victory and enforce it.

We through prayers of intercession, meet the powers of darkness, enforcing the victory Christ accomplished when He met them in His work of intercession.

The prayers of an understanding intercessor WILL create a meeting. And when the meeting comes to a close, something will have changed.

Don’t be intimidated by the size of the giant. Jesus has qualified you to represent Him.

The Bible says, “Weep with those who weep” (Romans 12:15) and “Bear one another’s burdens” (Galatians 6:2).

We’re not merely to *carry* burdens for our brothers and sisters in Christ; we’re to *carry them away*.

It is imperative to know that we don’t simply carry someone’s burden. We *stake* (anechomai) ourselves to the person and *carry the burden away* (bastazo), helping them *get rid of it*!

Please remember, however, we’re not literally *re-doing* what Christ did, we’re *re-presenting* what He did.
Recap

- He is the balm of Gilead (see Jeremiah 8:22), but we apply this healing salve.
- He is the fountain of life (see Jeremiah 2:13; 17:13), but we are dispensers of His living water.
- His is the comforting shepherd’s staff (see Psalms 23:4), but He allows us the privilege of extending it.
- Christ has made us “able ministers.” Ministers administer something. What do we administer? The blessings and provisions of the new covenant. And who secured and guarantees those benefits? Jesus. We have been made able distributors of what Christ already accomplished.
- Sometimes the covenant of the Lord is released to you through others coming to your aid.
- The Almighty administering the blessings of the covenant through us. That’s what intercession is all about. Paga: he “lays on” us someone else’s need. Anechomai: We “stake” ourselves to that person. Bastazo: We “carry away” the weakness or burden.
- When Ephesians 2:6 says He “raised us up with Him,” Christ is saying, “It’s not only My victory, it’s yours.”
- He is also saying, “What I have done, you must enforce. I have put then under My fee legally – under My authority – but you must exercise that authority in individual situations, causing the literal fulfillment of it.”
- That is why Romans 16:20 says, “And the God of peace will soon crush Satan under your feet.” And Luke 10:19 tells us: “Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you.”
- The Lord will stretch forth. They strong scepter from Zion, saying, “Rule in the midst of Thine enemies.” Thy people will volunteer freely in the day of Thy power, in holy array, from the womb of the dawn; Thy youth are to Thee as the dew. (Psalms 110: 2-3)
- The word “power” in this passage, chayil, is also translated “army.” Christ is looking for a volunteer army that will stretch forth His strong scepter of authority, ruling in the midst of their enemies, enforcing His great victory. Did He place all other authorities under foot or do we? He did, we enforce. He conquered Satan and his kingdom, we enforce the victory.
- At times when Christ lays a prayer mission or burden on us (paga) that we might bear it away (nasa, bastazo), the task involves warfare. No serious Bible student could study the word intercession (paga) and separate it from the concept of warfare.
Recap

Both the Hebrew and Greek words used for “tread,” darak (Hebrew) and pateo (Greek), involve the concept of violence or war. The Hebrew word darak actually came to be used for “bending the bow” when about to shoot an arrow and is still used today in Israel for the command, “Load your weapons.”

In Joshua 1:3 the Lord said to Joshua, “Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses.” The word “tread” is darak. Gad wasn’t telling Israel that everywhere they walked or stepped was theirs. He had already marked off the perimeters of the inheritance. He was saying symbolically, “Every place that you are willing to load your weapons and take, I’m going to give to you.”

Remember that the previous generation under Moses was afraid and wouldn’t darak (load their weapons and fight) and God wouldn’t give.

That which our Joshua-Jesus has and is giving to us won’t automatically come to us, either, just because we belong to Him. We, too, must take “the weapons of our warfare” (2 Corinthians 10:4) and darak!

To be like Christ will cost us. Our cause is costly. The work of intercession has a price. Let’s pray it. Let’s push back from our bountiful table once in awhile and show someone what God is like.

There is an aspect of intercession that relates to protection: protective boundaries. Posting signs in the spirit.

We CAN build boundaries of protection around ourselves and others through intercession.

Many Christians believe that protection from accidents, destruction, satanic traps and assaults, etc. is automatic for the Christian – that we do nothing to cause it – that it is based on the sovereignty of God alone.

Whether or not God directly controls every event in the life of a Christian can be answered by stating that the basic laws of sowing and reaping, cause and effect, individual responsibility and the free will aren’t negated when we come to Christ. All promises from God are attached to conditions – governing principles. Most, if not all, of these conditions involve responsibilities on our part.

As many as 80 percent of those who consider themselves Christians don’t tithe, thereby opening themselves to a curse. Yet they are offended when someone implies that their lack of provision might be their own fault (see Malachi 3:8-12)

We don’t forgive and still have the gall to think God will hear
Building boundaries through prayer

Dwelling in a secret place

Times to pray

Our helper

and answer our prayers (see Mark 11:25, 26).

- We don’t properly train our children, yet we’re offended with the suggestion that their rebellion might be our fault (see Deuteronomy 6:7; Proverbs 22:6).
- We don’t abide in Christ and His Word. Still we blame it on “God’s will” when we “ask what we will” and it isn’t done (see John 15:7).
- **We have a part in the securing of protection and other heavenly provisions.**
- **Grace does not imply “no responsibility” on our part. Let’s realize the love of God is unconditional, but His favor and blessing are not.**
- He didn’t “need” seven days of marching around Jericho to tear it down, but He chose to do it that way. He doesn’t “need” to spit in a person’s eye to heal them, but He did once. Why He requires things to be done certain ways, we don’t always know, but we do know that for us **obedience is the key.**
- Consistency is also a key when it comes to prayer for protection.
- **He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” (Psalms 91:1)**
- **It must be a lifestyle, not a once in awhile activity.**
- **There are also specific times when the Holy Spirit will alert us to particular situations that need protective prayer.**
- **There are two Greek words for “time.”**
  - One is **chronos**, which is time in general; the general “time in which anything is done.”
  - The other word, **kairos**, is the strategic or “right time, the opportune point of time at which something should be done.”
- **The Bible speaks of well-timed (kairos) temptations (see Luke 4:13, 8:13).**
- This is what took place in Luke 22:31, 32 when Jesus interceded for Peter, praying that his faith not fail him after he denied Christ.
- **The Scriptures also inform us of strategically-timed persecutions (see Acts 12:1; 19:23). This is usually to discourage, distract or, in extreme cases, to destroy us.**
- Ephesians 6:18, the context of which is spiritual warfare, says that we are to “be on alert . . . for all the saints” and “pray at all (kairos) times in the Spirit.” He is not telling us here to pray all the time, which would be **chronos**, but to pray at all strategic times (kairos).
- **Without any doubt the greatest single key to successful intercession is learning to cooperate with the Holy Spirit,**
allowing Him to be all He was sent to be.

And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. (Romans 8:26-28)

- Notice that verse 28 begins with the word “and” which is a conjunction connecting verse 28 to verses 26 and 27, making it dependent on what is said there. In other words, all things DON’T work together for good in the lives of Christians unless certain conditions are met.
- The Lord says in these verses that one of the reasons we have this “inability to produce results” is because we don’t always “know how to pray as we should.”
- Luke 18:1 tells us, “Men ought always to pray, and not to faint.” The verse does not mean “It would be a good idea to pray.” It is declaring, “It is absolutely necessary – binding upon you – that you pray.”
- Sometimes mature intercessors are prompted by the Lord to pray and not only do they not know what they are praying for, but they don’t know for whom they are praying. They just feel a burden to pray.
- One reason we don’t see more miracles is because we don’t expect more miracles.
- Another tremendous way the Holy Spirit aids us in our intercession is hidden in the meaning of the word “helps.” “And in the same way the Spirit also helps our weakness” (Romans 8:26). The Greek word used is sunantilambanomai.
- Sun means “together with,” anti means “against,” and lamano means to take hold of.” The very literal meaning is “take hold of together against.”
- The Holy Spirit not only wants to direct our prayers precisely, causing them to light upon correctly, but He also wants to take hold of the situation together with us, adding His strength to ours. “Not by your might not by your power, but by My Spirit; says the Lord of hosts will the mountains be moved.” (Zechariah 4:6)
- It is through perseverance and laying hold by faith that most answers to prayer come – not as instant miracles (see 1 Timothy 6:12).
The Holy Spirit does not have only one way of doing things, even the same things. His creative varieties never seem to end. The key for us is always obedience.

God wants to use YOU. You don’t have to be a pastor or prophet. You don’t have to be Brother or Sister Well Known. You don’t have to know Greek from Swahili. You simply have to be a believer in Jesus – one of His chosen representatives – one called and authorized to administer the blessings of the new covenant – a Christian.

Don’t be intimidated by your ignorance. Don’t allow your weaknesses to paralyze you into inactivity. Rise up! Better still allow your Helper to rise up in you!

Travail, what is it? What did it do? Is it a valid form of prayer? Is there really a prayer that births?

How can a mere human have a part in birthing spiritual life? What do groaning, weeping and hard work have to do with it?

By our very natures we have a need to see or feel something in order to believe in it. Thus, we tend even to judge what is happening in the spirit by what we see naturally.

We cannot rightly judge what is happening in the realm of the spirit by what takes place in the natural realm.

All of us can involve ourselves in travelling (birthing) intercession, and do so regularly. The key is to realize that the emphasis is on birthing something spiritually, not on what happens to us as we do it.

Jesus said in John 7:38, “From his innermost being shall flow rivers of living water.” “Innermost being” is the word koilia, which means “womb.” We are the womb of God upon the earth. We are not the source of life, but we are carriers of the source of life. We do not generate life, but we release, through prayer, Him who does.

The following passages either directly mention travelling (birthing) prayer or the context and wording implies it:

- 1 Kings 18:41-45
- Psalms 126:5,6
- Isaiah 66:7-8
- John 11:33,35,38,41-43
- Matthew 26:36-39
- Romans 8:26,27
- Galatians 4:19

Some things are clear:

- The Holy Spirit is involved.
- It is associated with spiritual reproduction.
- It aids in the maturing process of believers.
Recap

- It can be very intense, involving fervency, tears and even groaning.
- Assuming Christ was in travail at Lazarus’s tomb and Elijah was in birthing prayer on the mountain, it is involved in producing physical miracles, not just new birth.
- We don’t birth anything spiritually, the Holy Spirit does.
- Therefore, anything we might accomplish in intercession that results in a birthing would have to be something that causes our releases the Holy Spirit to do it.
- Genesis 1:2 tells us “the Spirit of God moved upon the face of the waters.” The Hebrew word used for “moving,” rachaph, literally means “to brood over.”
- “Brood” comes from the root word, “breed”, which means giving birth to something.
- Psalms 90:2 reads, “Before the mountains were born (yalad), or Thou didst give birth to (chuwel) the earth and the world, even from everlasting to everlasting, Thou are God.
- These are the very same words used in Isaiah 66:8: “As soon as Zion travailed (chuwel) she also brought forth (yalad) her sons.”
- What the Holy Spirit was doing in Genesis when He “brought forth” or “gave birth to” the earth and the world is exactly what He wants to do through our prayers in bringing forth sons and daughters.
- Releasing the creative power or energy of the Holy Spirit into a situation to produce, create or give birth to something.
- Travailing intercession would simply be prayer that causes this.
- Travail is also to be done for maturing and developing believers. Paul said in Galatians 4:19, “My little children, or who I travail in birth again until Christ be formed in you.”
- The Bible speaks of travailing for other things as well. In 1 Kings 18 Elijah prayed fervently seven times for rain. Even though it was God’s will to bring rain and it was also God’s time for the rain, someone on earth still had to birth it through prayer.
- We must release power of the Holy Spirit through our intercession to hover, bringing forth the fruit of what Christ has already done. We are an integral part of the Father’s birthing process into the kingdom of God.
- Intercession, according to our definition, involves two very different activities. One is a reconciling, the other is a separating. One is tearing away – a disuniting, the other a joining to – a uniting.
- It is often not enough to simply ask the Father to do
something, although this is most Christian’s concept of prayer.

- When we try to separate warfare from intercession, we do so to our own detriment.
- For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12).
- We must guard against overemphasis upon Satan and demons, but we in America err in the other direction.
- Our ignorance of Satan and his tactics, as well as how to deal with them, is costly for us. 2 Corinthians 2:11 tells us: “in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.”
- The word “ignorant” is the Greek word agnoeo. It means without knowledge or understanding of.
- In this verse we’re urged not to ignore or be an agnostic – without understanding – where the devil is concerned.
- “Schemes” is the word noema. It literally means “thought.” The verse is essentially saying, “Don’t be without understanding of the way Satan thinks.”
- If God suggests we are not to be ignorant of Satan’s schemes, He must be willing to reveal them to us.
- What if we are unaware of his schemes? He’ll take “advantage” of us. The word is pleonekteo, which is a compound word meaning literally “to have or hold the greater portion.”
- Pulling these definitions together: “To the degree we are ignorant of the way our adversary thinks and operates – of his plans, plots, schemes and devices – to that degree he will gain on us, prey on us, and defraud us of what is ours and have or hold the greater portion.”
- Paul was taken advantage of in 1 Thessalonians 2:28. Satan gained on him (pleonekteo) in the ongoing war over spreading the gospel: “For we wanted to come to you – I, Paul, more than once – and yet Satan thwarted us.”
- Those who would have us think Satan can do nothing except what God allows, and that we are to ignore him should reread these two verses. God doesn’t ignore the devil and neither should we. And he certainly does a lot of things God doesn’t “allow” him to do.
- The only sense in which it can be said that God allows everything that happens on earth is that He created the laws and principles – sowing and reaping, cause and effect and the free will of humans – that govern the earth. We, however, implement these principles and determine much
Recap

of what we reap and experience.

- Although some issues concerning spiritual warfare are open for debate others are a certainty:
  - We are in a very real war (see 2 Corinthians 10:4; 1 Timothy 1:18).
  - We are soldiers in this war (see Psalms 110:2, 3; 2 Timothy 2:3, 4).
  - We are to wrestle against all levels of the kingdom of darkness (see Ephesians 6:12).
  - We are to resist the devil and he will flee from us (see James 4:7; 1 Peter 5:9).
  - We are to tread on Satan and his demons (see Luke 10:19; Romans 16:20).
  - We are to cast our demons (see Mark 16:17).
  - We have authority to bind (forbid) and loose (permit) when dealing with the agents and gates of hell (see Matthew 16:19).
  - We have powerful weapons designed to overcome the kingdom of darkness (see 2 Corinthians 10:4; Ephesians 6:10-10).

- God doesn’t give us detailed formulas for doing all the previously mentioned acts of warfare.

- In spiritual warfare the point is not so much how we wrestle, but that we wrestle. None of these assertions from Scripture about warfare are defensive in nature.

- As we wait upon the Lord, He will show us which strategy or method of warfare to use. God is a God of relationship. (see Psalms 37:7, 9, 34).

- Waiting upon the Lord brings with it the ability to possess our inheritance. “Inherit” is the word yaresh, also translated “possess,” and means “legally an heir; military invasion in order to seize.” Those who wait upon the Lord inherit and possess – worship and warfare!

- Waiting upon the Lord will keep us from becoming reactionary to the devil. Our response is not to the devil. We do nothing on his terms, nor are we to do anything in his timing.

- Warfare is not a responsive reaction but responsible action. It must be born from obedience, not necessity. We follow our Captain, not our foe.

- **As we involve ourselves in spiritual warfare, it is imperative that we remember we are not trying to defeat the devil. He is already defeated.**

- What Christ did, we must release. What He provided for us, we must seize by faith with spiritual weapons. “Fight the good fight of faith; take hold of the eternal life to which you
were called, and you made the good confession in the presence of many witnesses. (1 Timothy 6:12)

- As one would seize and secure territory in war, so we must seize and secure our inheritance in Christ. Who are we to seize it from? Certainly not God! We must take it from the world, the flesh and the devil.
- Our inheritance in Christ is not guaranteed or automatic.
- But why would warfare ever be necessary if Christ defeated Satan and his demons? Didn’t Christ take away his power, disarm him and destroy his works? Didn’t He deliver us from Satan’s power?
- The answer to these questions lies in an accurate understanding of what Christ actually did when He defeated Satan. Satan’s destruction wasn’t a literal one, but rather a legal breaking of his headship or authority. Nowhere does the Bible say Christ delivered us from Satan’s power. It says he delivered us from his *exousia* – authority – or in other words, the right to use his power on us.
  - Colossians 1:13
  - Luke 10:19
  - Colossians 2:15
- Power never was and never will be the issue between God and Satan. Authority was the issue – the authority that Satan obtained through Adam.
- Satan still has all the inherent powers and abilities he has always had. He “prowls about like a roaring lion” (1 Peter 5:8).
- However, Satan is a thief and a lawbreaker and will use his power or abilities on us anyway if we don’t understand that through Christ we now have authority over him and his power.
- We are to petition our heavenly Father. We are to approach Him with bold confidence (see Hebrews 4:16), knowing He is our friend and Father. We are to ask “according to His will” (1 John 5:14), not try to wrestle something from Him He might not want to give. We are laborers together with Him (see 2 Corinthians 6:1), not warring against Him. We storm the gates of hell (see Isaiah 28:6; Matthew 16:18), not the gates of heaven.
- **Persistent prayer is necessary, but it is not to overcome God’s reluctance. This is vital to know and remember. It is impossible to ask in faith, which is a requirement, if a person does not believe it is God’s will to do what he or she is asking.**
- The Bible says there is a veil that keeps unbelievers from clearly seeing the gospel (see 2 Corinthians 4:3, 4).
Birthing true repentance

Blinded by pride

The male pride factor

- The word “veil” in the passage means “to hide, cover up, wrap around.” The Greek word is kaluptis.
- The New Testament word for a “revelation” is simply kaluptis with the prefix apo added – apokaluptis. Apo means “off or away” so literally a revelation is an unveiling, an uncovering.
- We have a part to play in lifting the veil off the mind of the unbeliever.
- Repentance does not mean to “turn and go another way” – a change of direction. That’s the Greek word epistrepho, often translated “converted” or “turn” and is the result of repentance.
- Repentance – metanoia – means to have “a new knowledge or understanding” – a change of mind.
- Information can come immediately, but revelation is normally a process. As the parable of the sower demonstrates, all biblical truth comes in seed form.
- We must allow the Holy Spirit time to birth true repentance in unbelievers through God-given revelation.
- Attitudes in our own hearts often keep God from being able to answer our prayers.
- You may need to forgive your spouse, child or loved-one before God can use you to deliver him or her.
- How does Satan blind the mind of the unbeliever? What gives place to this veil?
- The word “blinded” in 2 Corinthians 4:4 is tuphloo, which means “to dull the intellect; to make blind.” The root word, tupho, has the meaning of making smoke, and the blindness in this passage is like a smoke screen that clouds or darkens the air in such a way as to prohibit a person from seeing.
- From this same root comes a word (tuphoo) that is used for being high-minded, proud or inflated with self-conceit.
- It is the sin of pride, passed on from Lucifer to humankind in the Garden, which Satan uses to blind.
- **This root of pride is stronger in men than in women.**
- The reason pride is stronger in men is that which was strongest in us in a pure form before the Fall became strongest in a perverted form *after the Fall*. The motivation in men that found its greatest fulfillment in covering, nurturing, protecting and caring for – leading from a servant motivation – turned inward at the time of the Fall.
- To see how we men were supposed to cover and lead, we need only to look at Jesus, who led and walked in amazing authority and power, yet from a pure serving motivation.
This understanding of the blinding ability of pride is a tremendous clue in how to pray for the lost. It is mentioned again, along with several other important insights, in 2 Corinthians 10:3-5.

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.

And in 2 Corinthians 4:4

It is true that I am an ordinary, weak human being, but I don't use human plans and methods to win my battles. I use God’s mighty weapons, not those made by men, to knock down every proud argument against God and every wall that can be built to keep men from finding Him. With these weapons I can capture rebels and bring them back to God, and change them into men whose hearts’ desire is obedience to Christ.

As we observe these verses 2 Corinthians 4:4 more closely, we’ll see that the Lord gives us not only a solution of the pride problem, but also identifies and offers God’s remedy for other aspects of the stronghold.

Notice first that God tells us what should be obvious: The weapons of our warfare are not carnal or fleshy.

We have weapons that are “divinely powerful” to pull down strongholds, if we would only realize it. God says, “Instead of using yours, I'll let you use Mine. Yours won’t work. Mine will.

Pray and fast on a consistent, regular basis.

Pray that God will remove all calluses and pain from the heart.

Bind Satan from exercising power over them and declare that he can not speak to them (noema).

Ask for a hedge of protection around them and for God to give them dreams and visions as well as for angels to minister to them.

Bind up the evil forces that may already be in them so they can no longer operate.

Join with others in prayer.

Continue to pray for God’s perfect will to be done.

What does the word “stronghold” actually mean?
The word *ochuroma*, comes from the root word *echo*, which means “to have or hold.” This word for “stronghold” or “fortress” is literally a place from which to hold something strongly. It is also the word for a fort, a castle or a prison.

In essence, Satan has a place of strength within unbelievers from which he can hold on to them strongly.

Christ was sent “to proclaim release to the captives” (Luke 4:18).

Look again at 2 Corinthians 10:5.

We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.

The first aspect of the stronghold God mentions is “speculations” — *logismos*. This word speaks not of the scattered individual thoughts of humans, but of their calculative reasoning, their wisdom and logic. It becomes what one really believes — the person’s mind-set.

How do these *logismos* blind individuals? How do they veil truth?

The way the human mind functions dictates that when people hear the gospel, before they even have time to think or reason about it, it is filtered through the subconscious where all other information — including these *logismos* — is stored. This means that unbelievers don’t hear what we are saying; they hear what we are saying *plus* what they already believe.

Perhaps you already know what these *logismos* are in the person for whom you are praying. If not, ask the Holy Spirit to reveal them to you.

The second part of the stronghold we must demolish is “every lofty thing raised up against the knowledge of God.”

This is referring to the same root of pride we discovered hidden in the word “blinded” in 2 Corinthians 4:3, 4.

The Lord doesn’t wish us luck or tell us that we will win a few once in awhile. He lets us know we can break down *every* proud argument and *every* wall; we *can* capture rebels!

Considering the third aspect of strongholds, the Lord tells us we can “take every thought captive to the obedience of Christ.” The word “thought” is *noema*, which also means plans, schemes, devices or plots.

In intercession we must declare boldly that no weapon of Satan’s will prosper. We must bind his plans and stand against them through prayer. WE can and should pray that
The lightning of God

the unbeliever be shielded from Satan’s thoughts and temptations.

• Some principles you may want to follow when interceding unbelievers:
  o That God would lift the veil over them;
  o For the Holy Spirit to hover over them and protect them;
  o For godly people to come in their pathway each day;
  o To cast down anything that would exalt itself against the knowledge of God, specifically pride and rebellion;
  o To take down all known strongholds – thought patterns, opinions on religion, materialism, fear;
  o To bind Satan from taking them captive; to bind all wicked thoughts and lies Satan would try to place in their mind;
  o That the armor of God would be placed on them.

• The unbeliever cannot war for themselves. They cannot and will not overcome the strongholds of darkness, and they will not understand the gospel until the veil lifts. We must take our divinely dynamic weapons and fight. The powers of darkness will resist, but “do not be afraid of them; remember the Lord who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your houses.” (Nehemiah 4:14)

• One of the ways paga is translated is “strike the mark.” “He covers His hands with the lightning and commands it to strike the mark” (Job 36:32). When God releases His light, causing it to flash forth from His presence like lightning, its striking its desired target is likened to intercession.

• The following versus associate God with light or lightning, and there are numerous others.
  o 1 John 1:5
  o Hebrews 1:3
  o 1 Timothy 6:16
  o James 1:17
  o Exodus 19:16
  o Ezekiel 1:14
  o Revelation 4:5

• At times His light, or the release of it, is associated with His glory.
  o Luke 2:9
  o Luke 9:29, 32
  o Revelation 21:23
  o 2 Corinthians 3:7

• Sometimes this light, lightning or glory of God is released from His mouth and often called a sword.
  o Ephesians 6:17
The Cross was light overcoming darkness

Lightning anointing

Living temples

Recap

- Revelation 2:16
- Revelation 19:15
- Hebrews 4:12
- Psalms 29:7
- Ezekiel 21:9, 10, 15, 28
- Deuteronomy 32:41
- Psalms 18:13, 14; Hosea 6:5

- The following verses speak of God’s light in the context of Him dealing with His enemies.
  - Psalms 97:3, 4
  - Revelation 8:5
  - Revelation 16:18
  - Psalms 78:48
  - Revelation 11:19

- The following verses associate the release of God’s light in the context of deliverance of His people.
  - Psalms 18:14
  - Psalms 77:17, 18
  - Psalms 144:6
  - Psalms 27:1

- Whether lightning itself is literal or symbolic, the results are the same: God’s authority and power overcoming the kingdom of darkness.

- At the Cross the counterfeit “angel of light” met Light and even reproduced Himself into a bunch of little lights – “For you were formerly darkness, but now you are light in the Lord, walk as children of light” (Ephesians 5:8).

- If intercession is pictured by God’s lightning striking the mark...and if Christ’s work of intercession when He met Satan, breaking his headship, was light overcoming darkness...and if our praying intercession simply releases or re-presents Christ’s...then it is safe to say that our intercession releases the lightning of God to flash forth into situations, bringing devastation to the powers of darkness.

- What many believers are not aware of is that we are filled with the very glory and light of God.

- We are soldiers of the light. We must boldly release the power of the Most High into situations. He has given us His light, He has given us His sword, He has given us His name. Use them!

- Station yourself spiritually in front of your rebellious children and ask God to send a bolt of meekness to them. Aim the light of liberty at their addictions, whether they are drugs, sex, alcohol or whatever.

- Ask God to shine forth into the life of your mate, breaking through the darkness of deception and liberating them.
• While you are waiting for God to do something, He may be waiting on you.
• The very Son of God spent many entire nights praying in order to fulfill His ministry. It took Him three arduous hours in Gethsemane to find strength to face the Cross.
• We on the other hand, have mastered the art of one-liners in prayer, and think if we give God a two-hour service once a week we’re fairly spiritual.
• Tenacious endurance is often the key to victory in prayer.
• We, the Body of Christ, are God’s womb from which His life is birthed or released upon the Earth.
• In John 7:38 Jesus said, “He who believes in Me, as the Scripture said, ‘From his innermost being shall flow rivers of living water.’” The innermost being, or belly, is the word koilia which literally means “womb.” A similar phrase is found in Revelation 22:1, 2.
• We are the ones who wield the sword of the Spirit – the spoken Word of God. He doesn’t speak from the clouds. He speaks from His people – out of our spirits.
• There are measurable levels of faith.
• There are measurable portions of righteousness.
• There are measurable portions or degrees of sin.
• There are measurable levels of grace.
• There are measurable degrees of love.
• There are measurable degrees of the power of God.
• Certain amounts of this power or river of life must be released in the realm of the spirit to accomplish certain things. Different amounts are required for different things.
• Mark 6 relates that Jesus could not get enough power flowing in Nazareth to work a miracle.
• The disciples in Matthew 17:14-21 had been casting our demons and healing the sick. A lunatic boy was brought to them, however, and they couldn’t get the job done. Jesus came along, and exorcised the demon.
• Usually it is not just a matter of asking the Father to do something, but rather a matter of releasing enough power in the spirit to get the job done.
• If it was God’s will, timing and idea, then why did Elijah have to pray seven different times until the rain came?
• Why did it take Daniel 21 days to get his answer when God sent an angel to him the very first day he started praying?
• What must be factored in is God’s decision to work on Earth through man.
• The Scriptures indicate that our prayers accumulate. There are bowls in heaven in which our prayers are stored (see...
Saying what God says

- Revelation 5:8; Revelation 8:3-5).
- The reality of it is that sometimes He cannot do what we've asked because we have not given Him enough in our prayer times to get it done.
- Ezekiel 37:1-10 indicates that our prayers can be spoken over our land (nation).
- Prophetic action or declaration is something said or done in the natural realm at the direction of God that prepares the way for Him to move in the spiritual realm, which then consequently effects change in the natural realm.
- Moses stretching his rod over the Red Sea is an example of prophetic action (see Exodus 14:21).
- Another example of prophetic action is Moses holding up the rod of authority at Rephidim where Israel was battling with Amalek (see Exodus 17:9-13).
- A third example is Moses striking the rock in Exodus 17:6 to bring forth water.
- Jesus made clay with saliva, rubbed it in a blind man’s eyes and told him to go wash in the pool of Siloam (see John 9:6, 7).
- We must understand that it is not an issue of what our words would normally do. It is rather speaking for God, which releases His power to accomplish something.
- The Word of God is called a “seed” in the Scriptures. The root word in Greek is *speiro*, *spora* and *sperma* are variations of the word, both of which are translated “seed” in the New Testament.
- When God speaks, He is sprinkling seeds that will bring forth. When we speak God’s Word into situations, as the Holy Spirit directs, we are sprinkling the seeds of God, which then gives Him the ability to cause life to come forth!
- Why don’t you establish some salvation upon the Earth by decreeing salvation seeds? Establish freedom from someone by declaring freedom seeds. Establish unity over your church or city by commanding unity seeds. Establish God’s destiny over your children by sowing destiny seeds. Plant your own personal garden. Tend it well. Re-present the victory of Calvary from your mouth!
- The Bible talks about watching – in various ways and for different reasons, not the least of which is watching in prayer.
- “Watchman anointing” – our calling and equipping as intercessors to be forewarned of and to pray against Satan’s schemes and plans.
- Four conclusions could be drawn from the following three verses - Ephesians 6:18; 1 Peter 5:8; and 2 Corinthians...

The watchman anointing

Intercessory Prayer Recap
2:11.
1. Protection from the attacks of our enemy – even for believers – is not automatic.
2. God’s plan is to warn or alert us to Satan’s tactics.
3. We must be alert – remain watchful – or we won’t pick up on God’s attempts to warn us of Satan’s attacks and plans.
4. If we are not alert and watchful, if we are ignorant of Satan’s schemes, he will take the bigger portion.
   • Two New Testament words for watching make the connection to the Old Testament concept of watchmen: 
     gregoreuo and agrupneo. Both mean essentially to stay awake.
   • Some of the verses they’re found in are:
     o Mark 14:34, 38
     o 1 Peter 5:8
     o 1 Corinthians 16:13
     o Luke 21:36
   • The last two verses combine agrupneo with kairos, the strategic time, challenging us to be on the alert for the kairos times and pray accordingly.
   • In seasons of harvest, there is a more urgent need for watchmen, as the “thief” is going to do all he can to steal it, keeping the greater portion.
   • Seasoned watchmen are often alerted by the Holy Spirit before they ever have any concrete evidence that certain “messengers” are not to be trusted. Peter speaks of this need in 2 Peter 2:1, 2. Paul warned the Ephesians of it in Acts 20:28-31.
   • The watchmen on the wall also looked for the enemy. They alert the Body of Christ to attacks of the enemy, sounding the alarm.
   • It is a common tactic of the enemy to dissuade Christians from watching for him by accusing them of a wrong emphasis.
   • Love worship not warfare, but when necessary, go to war.
   • Watchmen did not only guard cities and fields in Scripture. The Hebrew words translated “watchman” are natsar, shamar and tsaphah. They mean to guard or protect by watching over, but also by “hedging around something” as with thorns. They even have the connotation of hiding or concealing something. The watchman – through intercession – creates the secret place of protection.
   • Another meaning of tsaphah is to “lean forward and peer into the distance.” The watchman looks ahead, “peering into the distance” to foresee the attacks of the enemy. He
is pro-active, not re-active. This is prophetic intercession.

- Adam was told in Genesis 2:15 to guard or “keep” the garden. From what? It had to be the serpent!
- The first mention of this term in Scripture gives us one of the primary responsibilities of the watchman: *Keep the serpent out!*
- In Genesis 30:31 the watchman concept is used in guarding a flock.
- Scripture clearly shows that God deals with – relates to – not only individuals, but also groups of people.
- Many of the decisions we make, the rights and privileges we enjoy, are not individualistic, but are jointly made with the people to whom we relate.
- None of us as individuals can escape the effects of God’s judgments on this nation. If God brings drought or inclement weather that affects our crops, we all pay higher prices.
- For those who are serious about city taking, Peter Wagoner’s book, *Breaking Strongholds In Your City*, contains a wealth of information.
- Are you ready to walk in your calling as an intercessor?...To re-present Jesus as the reconciler and the warrior?...To distribute His benefits and victory?...To meet, to carry away, to set boundaries?
- Are you ready to birth, to liberate, to strike the mark?...To fill some bowls, to make some declarations, to watch and pray?
- God is ready – are you?

### About The Author(s)

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