

*A Study
on the
Book of
James*

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Bible Study Guides for the New Testament

Writing a book was not on my mind when this effort was initiated some years ago. In fact, it began when a member of my Sunday School class commented that his son had talked about committing suicide the previous week. As a result, I felt an urge to see what the Bible had to say about hope, with a view toward helping his son cope with his suicidal feelings. The result of that effort was an article entitled: “Hope and the Miraculous Three Pound Computer,” located in Chapter 6 of the book [After the Big Bang](#). My next writing endeavor was a fallout from a Sunday School class discussion about temptations, or trials, and their purpose in our lives. An article entitled “The Trials of Job” located in Chapter 7 of the same book resulted from that effort. After this I began to feel a prodding from the Lord to continue studying and writing. The chapters in this book document what I subsequently learned about two of God’s greatest and most marvelous creations: earth and mankind, who He made to exercise dominion over it.

Some of the material presented in these New Testament Bible Study Guides conflicts with commonly held viewpoints, and differs as well on the definitions of some words used to explicate them. One thing I have learned through this effort is that the meaning of many of the words used in the Bible is not uniformly agreed to by expositors, and in many cases, not agreed to by the various versions of the Bible. For example, in the KJV of the old testament (OT), the word “soul” is used over 780 times. Vine’s Complete Expository Dictionary of Old and New Testament Words notes that in over 400 of these uses, the Hebrew word used is misinterpreted. I mention this not to heap criticism on the KJV, for it is my personal Bible, and I love it dearly, but to point out the importance of consulting Hebrew and Greek sources, and good conservative lexicons, when trying to understand difficult scripture. The meaning of some words is not absolutely clear even then. Nevertheless, this is the process I have followed in this effort.

I am a retired engineer: my education and work experience sparked a great interest in details. I found that to understand the technical difficulties and problems that arise in the operation of complex machines, a good understanding of the details of the design is absolutely necessary. What is

presented herein is an analysis of important details in God's creation of the earth and man: his habitat and milieu. However, no description is completely adequate to portray the unbelievable complexity and efficacy of tripartite man. Scientists and engineers have tried to duplicate the various subsystems in God's design of man for years, with limited success. Part of the problem is that we do not understand many of the operational details, but the greatest impediment is probably the fact that man is composed of three parts: spirit, soul, and body, two of which (spirit and soul) are immaterial, and are thus largely beyond the scope of scientific and medical analysis. The third part, the highly complex body, is strongly influenced by these two immaterial parts. God has given mankind a great challenge in trying to understand tripartite man. What better model could we find for our study than our Lord and Savior Jesus Christ: spirit, soul and body in perfect relationship. When Jesus came to earth He emptied Himself, and was formed in the likeness and fashion of a man. Like us, He was a tripartite being, but without a sin nature. Thus, He was the perfect man, the ideal for all to emulate.

I read a book several years ago by Watchman Nee in which he made the observation that one of the primary ways God speaks to us is through our

intuition. After that I began to try to follow the guidance I received in this manner, and what is presented herein is largely a result of that attempt. I hasten to add that all readers will not agree with my conclusions. I have learned much about God's creation, and His design of man through this effort: that may be the primary purpose He had in mind. My hope is that readers will find new ideas in these words that drive them to the absolute authority: God's Word - the Bible.

As references I have used the King James Version (KJV), the New International Version (NIV), the New Living Translation (NLT), the Revised Version (RV), and Recovery Versions of the bible, as well as the Interlinear NIV Hebrew - English Old Testament (OT), and the Interlinear Greek - English New Testament (GNT). I have also used Vine's Complete Expository Dictionary of Old and New Testament Words, Vincent's Word Studies in the New Testament, Moulton's Analytical Greek Lexicon, the Brown-Driver-Briggs Hebrew and English Lexicon, and Webster's New World Dictionary for word interpretation. Unless otherwise noted, scripture passages quoted are from the KJV.

The John A. Dickson New Analytical Bible and Dictionary, Authorized King James Version, Chicago 1950, was a primary reference source. This Bible was given to my wife and I in 1957, and is one of my dearest treasures. It has been rebound once, and is in need of a repair job at the present time. Thus, the reader can appreciate the usage it has had over these 62 years, most of which has been during the last 25 years. The book introductions have been generally quoted from this source, with changes (mostly grammatical) made only when considered necessary.

Finally, I want to recognize the lady that takes everything I have written, and makes the necessary changes for placing it on the internet. Ms. Sandra Crosnoe is the daughter of two of my, and my deceased wife's, dearest friends, Ted and Jimmie Crosnoe (also deceased). When God moved us (my wife and I), to a Methodist Church in Pasadena, Texas, in 1962, Ted, Jimmie, and their two daughters were among the group of several families in the church that were touched by God in a mighty way that led to a weekly Bible study, that resulted in many changed lives. As the years passed by, and the families went in different directions, we were not able to maintain the close relationship we had in Pasadena. We settled in Lubbock, Texas, in 1982, and I got the call to start

writing on the Bible. Sometime after that Sandra was in Lubbock and we got together for dinner. When she learned of my involvement in writing on the Bible she immediately volunteered to help in making it available by publishing it on the internet. She may not have known what she was getting into, for God has not ceased from giving me Bible subjects to study and write about. This series on the New Testament has been our greatest undertaking, and Sandra's help (as always) has been essential. She has corrected my grammar, argued with me on interpretation, prepared the pictorial cover pages, and generally polished the appearance of the various books in ways that I could never have accomplished on my own. Without her help, this (and other) documents would never have been made available to the general public. I do so appreciate all her work. I believe Ted and Jimmie will give her a "well done" when she joins them in heaven. Her personal website is [Finding Gems and Sharing Them](#).

These bible study guides are available at no charge to read, print, download and share on a platform called Scribd (no membership is required to read/download). They are all listed and linked as a group in [Bible Study Guides by Jesse C. Jones on Scribd](#). Upon completion, most of them will contain study

questions in the Appendix. Other works available are listed and linked with [Books for Believers and Seekers](#). If you hit a pop-up page on Scribd asking you to become a member to read free, simply click the 'x' in the upper right corner to remove the pop-up and continue to our links on Scribd. My personal website is [Revealed by Fire - Jesse's Studies](#) if you wish to see my latest articles and updates.

It is my sincere hope that these works will guide you to a personal ongoing relationship with Jesus and a life led and anointed by the Holy Spirit.

JESSE JONES

A Study on the Book of James

From the John A. Dickson New Analytical Bible

Three disciples had the name of James: James the son of Zebedee, the brother of John, the first of the apostles to suffer martyrdom; James, the son of Alphaeus, surnamed the Less. The third James was the writer of this epistle, the brother of our Lord. Prior to the resurrection the brothers of Jesus did not believe in Him as the Messiah, hence this James is not to be confused with those mentioned above who were disciples of Christ. It was the resurrection that convinced His brothers of His Messiahship.

This brother of our Lord, who was called James the Just, was a devout and pious man. Following the death of James, the brother of John, he became the Bishop of Jerusalem, and occupied a prominent place in its the Church. He was President of the Council of Jerusalem (Acts 15:13). It was this James to whom Paul came after his conversion (Acts 21:18), and later speaks of him in highest terms (Galatians 2:9).

It was about 63 A.D., that James was slain by fanatical Jews. We are told that the high priest and rulers forced him to the roof of the temple, and when

they demanded that he blaspheme Christ he responded that He was the Son of God. He was hurled from the temple and killed.

His epistle is addressed “to the twelve tribes which are of the Dispersion.” It is placed by some as early as 50 A.D., which, if correct, would make this book the earliest of the New Testament writings. Others place the date shortly before his death, which occurred about five years before the martyrdom of Paul.

Consequences From Trying Our Faith

James identifies himself as a servant of God and the Lord Jesus Christ in His writing to the twelve Jewish tribes of the Dispersion. He immediately jumps into the difficult teaching about temptations that try our faith, but produce patience, and if completed will make us complete, lacking nothing.

If any of you lack wisdom, let him ask God, who gives to all men liberally, and it shall be given to him. But let him ask in faith, without wavering, for he that doubts is like a wave of the sea, driven with the wind and tossed. Let not that man think he will receive anything from the Lord. A double-minded man is unstable in all his ways. Let the brother in humble circumstances glory in his position: but let the rich man suffer in his humiliation, for he will pass away like a wildflower. Blessed is the man that endures temptation: for when he is tried, he will receive the crown of life, which the Lord promises to those that love Him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither does He tempt any man. God's teaching about Job: a perfect and upright man, who feared God and eschewed evil is a good example. On a day when the sons of God came to present themselves before

the Lord, Satan came also among them. God asked Satan if he had considered Job, a man who would not turn his back on God. Satan responded by saying that if God would lower the hedge of protection He had around Job, he would curse God to His face. So God, agreeing to the test, told Satan that everything that Job had was in Satan's power, but he could not harm Job himself. So Satan went out to destroy everything Job had, as well as his family of seven sons and three daughters. But instead of turning against God Job arose, rent his mantle, and shaved his head, and fell to the ground and worshipped. Then he said, "*Naked I came out of my mother's womb, and naked shall I return (to the grave).*" In all this Job did not sin, nor did he charge God foolishly. So Satan approached God a second time, wanting to attack Job himself. And God allowed him to attack Job, but did not allow him to take his life. Satan then attacked Job with sore boils from his head to the soles of his feet. Still Job did not turn against God, instead saying: "*Shall we receive good from the hand of God, and shall we not receive evil?*" Still Job did not sin with his lips.

I believe our question as to whether God tempts man with evil or not is answered here by His action in Job's testing. He gave Satan authority to bring evil on Job, but did not allow him to kill him: He set limits on how far Satan could go in testing Job. I believe this is the same way God protects those that

belong to Him in today's world: He has a protective hedge around His elect, but He can lower it when He needs to teach us a lesson. We can lower the hedge ourselves through our actions and poor choices, but even then I believe God sets limits on just how far Satan can go in attacking us. 1 John 5:18 says, *"We know that whosoever is born [begotten] of God sinneth not; but he that is begotten of God keepeth himself, and that wicked [the evil] one toucheth him not."*

James continues His teaching on this subject by discussing how every man is tempted (tested), when he is drawn away by his own lust, and is enticed (set afire, excited). When lust has conceived (formed or developed in the mind, imagined), it brings forth sin: and sin, when it is finished (full-grown) brings forth spiritual death. The important thing here is to never, never give an inch to lust, for it will never be satisfied with just an inch. To do so is to take the first step toward being set afire, or excited, and the remedy is to "overcome" the temptation to sin.

The book of Revelation has a lot to say about overcomers, and the many blessings they receive in God's Kingdom. God promises great blessings to the overcomers from all of the seven churches in Revelation, and these churches are typical of the churches today. There are seven particular sins listed in Revelation Chapters 2 and 3, that must be overcome in order to receive the

blessings identified. I believe at least one additional meaning of this word refers to overcoming the particular frailty or sin that pursues us relentlessly: the big one. Based on my own experience it takes a lot of correction from God for some us to get the message.

James continues his instruction by reminding us that every good and perfect gift comes from the Father, in whom there is no variability nor shadow. You should know this my beloved brethren: let every man be swift to hear, slow to speak, and slow to express wrath: for the wrath of man does not represent the righteousness of God. Therefore, set apart all filthiness and wickedness, and receive with meekness the engrafted word, which is able to save your souls. Be doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like a man beholding his face in a glass mirror. He sees himself and goes his way, forgetting what he looks like. Whoever studies the Word of God, and continues therein, and not being a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds. If any man among you thinks he is religious, and doesn't bridle his tongue, but instead deceives his heart, this man's religion is vain. Undefined religion before God the Father is this: to visit the fatherless and widows in their distress, and keep yourself spotlessly clean from the world.

Faith and How it Works

Ephesians 2:8 says, “*For by grace are you saved through faith; and that not of yourselves; it is a gift of God,*” and Hebrews 4:2 Greek -English New Testament (NT) by J. Green Senior adds, “*For, indeed, we have had the gospel preached unto us, even as they also; but the word did not profit those hearing it, not having been mixed with faith in the ones having heard.*” Faith is clearly defined in God’s Word as the substance of things hoped for, the evidence of things not seen. Thus, it is through the power of faith that we have the thing hoped for. It is the power of faith that substantiates what we hope for in our minds (biblical heart).

The example given by James regarding partiality in how we treat people has to do with two different men who come into the synagog. One well-dressed and obviously well to do, and the other was a poor man, dressed accordingly. If you say to one, “sit here in a good place,” and to the other “stand there or sit here on this footstool,” are you not showing partiality to the one over the other? Listen my brother, hath not God chosen the poor of this world, but rich in faith, to be heirs of the kingdom which He has promised to them that love Him? But you have dishonored the poor. Do not the rich ones oppress

you, and drag you into judgment? If you fulfill the law according to the scripture: "*Thou shalt love thy neighbor as thyself*," you do well. But if you have disrespect to a person, you commit sin, and you are convicted by the law as transgressors. If a man has kept the whole law, a single breach of any one command will still bring him under condemnation. So conduct your life as though you were about to be judged under the law. For if you have not shown mercy, you will be judged without mercy; and mercy wins out over judgment. What is the gain if someone says he has faith, but has no works to support that statement. *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work what sort it is. If any man's word abide which he hath built thereupon, he shall receive a reward. If any man's word shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*" (1 Corinthians 3:13-15). If a brother or sister be destitute, without adequate clothing or food, and one of you says, depart in peace, be warmed and filled; and does not give them the things needed; what does it profit them? Faith, if it has not works, is dead. Was not our father Abraham justified by works when he offered up his son Isaac on the altar? Do you see that faith worked with his works, and out of the works faith was perfected. And the scripture was fulfilled which says, Abraham believed God, and it was imputed

to him for righteousness: and he was called the “Friend of God.” You see then that a man is justified by his works, and not by faith only. In the same way Rahab the harlot was also justified by her works. She protected Joshua’s spies by allowing them to escape through a window in her house. For as the body without the spirit is dead, so also faith without works is dead.

The Unruly Tongue

James gives a wonderful description of man's unruly tongue in this Chapter. He starts off by reminding teachers (and I assume that includes expositors of God's Word), that they will be judged more strictly than others. If a person does not stumble in what he says (or writes), he is a mature man, able to control his whole body. James calls such a man perfect, and likely hard to find. He compares the tongue to the helm of a great ship being driven by fierce winds: although small, it can turn a ship as directed by the steersman. And just so, the tongue being a little member of the body boasts great things: a small fire can set a forest ablaze. The tongue is a fire in itself, a world of wickedness, positioned in our bodies so that it can defile the whole body, and setting ablaze the whole of our life. Every kind of beast, bird, serpent, and sea creature has been tamed by mankind: but the tongue cannot be tamed: it is unruly and evil, full of deadly poison. With it we bless our heavenly Father, and with it we curse men who were made in the image of God. Out of the same mouth comes blessing and cursing. A spring cannot send fresh and bitter water from the same opening does it? Can a fig tree yield olives?, or a grape vine figs?

Who among you is wise and understanding? Let him demonstrate it by his way of life, by actions accomplished in humility. But if you have envying, and selfish ambition in your heart, don't boast and attack the truth with lies. This is not wisdom that comes from above; on the contrary it is worldly, unspiritual, and demonic. Where there is jealousy and selfish ambition, there will be disharmony and foul deeds. But wisdom from above is pure, peaceful, kind, open to reason, full of mercy and good fruit, without partiality and without hypocrisy. Peacemakers who sow seed in peace raise a harvest of righteousness.

John 19:9-11 describes the scene when Jesus was delivered to Pilate for crucifixion. Pilate asked Him, Where are you from? Jesus did not give him an answer. Pilate then said, "Do you not speak to me? Do you not know that I have authority to crucify you, and I have authority to release you? And Jesus answered, you would no authority over me if it were not given to you by my Father from above. Jesus' response contains a principal that all believers into Christ need to apply to their own lives: when you are criticized or abused in some way, remember that our Mediator in heaven, has allowed this to occur for some purpose.

*The day when Jesus stood alone
And felt the hearts of men like stone,
And knew He came but to atone—
That day “He held His peace.”*

*They witnessed falsely to His word,
They bound Him with a cruel cord,
And mockingly proclaimed Him Lord;
“But Jesus held His peace.”*

*They spat upon Him in the face,
They dragged Him on from place to place,
They heaped upon Him all disgrace;
“But Jesus held His peace.”*

*My friend, have you for far much less,
With rage, which you called righteousness,
Resented slights with great distress?
Your Savior “held His peace.”*

L.S.P.

Poem is from [Streams in the Desert \(March 18\)](#)

Chapter 4

Commitment to God's Providence

Where do all of the disagreements and quarrels among you come from? Is it not from all the internal and unsatisfied desires in your hearts. You lust, and have not, you covet but cannot obtain, you fight and argue yet you have not, because you ask not. When you do ask, you receive not because you ask amiss, for you desire to consume it on your lusts and pleasures. Do you not know that friendship with the world is enmity with God? Whoever is friends with the world is an enemy of God. Do you not believe the Scripture (Psalm 37:1, 73:3), when it says that there is a spirit in us that yearns to envy? But He gives greater grace. Because of this it says, "*God sets Himself against the proud ones, but He gives grace to the humble.*" Submit yourselves to God, resist the devil and he will flee from you. Draw near to God and He will draw near to you. Sinners, cleanse your hands and purify your hearts you double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves before the Lord and He will lift you up. Do not speak against one another. The one judging and slandering a brother, speaks

against the law, and is not a doer of the law but a judge. There is only One lawgiver, who is able to save and destroy: who are you that judges your neighbor?

You know not what shall be tomorrow, you do not even know if you will be alive tomorrow. For what is your life? It is a mist, which appears for a little while, and then disappears. You ought to say, “If the Lord wills, we will do this or that;” but instead you boast in your ignorance, and all such rejoicing is evil. Anyone who knows to do the right thing, but fails to do it, commits a sin.

The Failure of Riches and the Blessedness of Prayer

A word for the rich: weep and wail over the hardships heading your way. Your riches have rotted and your clothes have become moth-eaten; your gold and silver have corroded, and their corrosion will be evidence against you and will eat up your flesh like fire. You have heaped up treasure for the last days, and the wages you withheld from the workers that have reaped your fields cry out to the Lord of Hosts. You have lived in pleasure on the earth, in times of slaughter.

Be patient brethren, until the coming of our Lord. See how the farmer waits for the precious fruit of the earth until the early and latter rain. You must also be patient. Set your hearts firmly, for the coming of the Lord is scheduled. Do not murmur against one another that you not be condemned. Behold, the judge stands before the door. Consider the prophets who spoke in the name of the Lord as an example of suffering affliction, and of patience. We count them happy which endure.

Ye have heard of the perseverance of Job, and the purpose of the Lord in testing him: to learn the lesson that trials are not always the result of sin, and

God should not be judged by human reason, especially during times of great stress. Above all things, do not swear, neither by heaven, nor by the earth, nor any other oath. But let your yes, be yes, and your no, no; that you will not fall under judgment.

Are any sick among you? Let him/her call for the elders of the church and let them pray over them, anointing them with oil in the name of the Lord: and the prayer of faith will save the sick, and the Lord shall raise them up: and if the sickness is related to sin(s) they have committed they will be forgiven.

I have personal experience related to this verse that encouraged me greatly. A lady member of the church I was attending at the time had a stroke and was in the hospital. On a Sunday after church service a small number of the elders of the church gathered at her bedside to pray for her healing. As we prayed I felt an urge to read James 5:14-15, which I did, while we all joined in laying hands on her asking for her healing. When we finished she seemed very enlivened, and said she had been healed. I think most of the men gathered there were surprised at her immediate reaction. The following Sunday she attended church, and seemed to be her old self.

To continue with James he says to confess your faults one to another, so you may be healed. The effectual fervent prayer of a righteous man availeth much.

As an example he mentions Elijah, who was a man with passions like we ourselves, and he prayed earnestly that it would not rain: and it did not rain for 3 1/2 years. He prayed again and heaven gave rain, and earth brought forth fruit. Brethren, if anyone does err from the truth, and one of the brothers turns him back; let the one converting the sinner know he has saved a soul from death, and hidden a multitude of sins.

See Appendix: “Notes on Intercessory Prayer,” for additional information regarding prayer.

APPENDIX

Questions from the Book of James

Chapter 1

1. Explain verse 8.
2. Explain the steps from temptation unto death (verses 13-15).
3. Explain verse 18.
4. Explain the difference between being a hearer of the Word versus a doer.

Chapter 2

1. Explain why faith must manifest works.

Chapter 3

1. How can we bridle our tongues?

Chapter 4

1. Explain verses 1-3.
2. Explain the difference between the Holy Spirit and the human spirit referred to in verse 5.
3. Does verse 17 mean that we are all sinners?

Chapter 5

1. Are the practices described in verses 13-15 and 16, employed by your church body? Apply these guidelines at your next opportunity.

Notes on Intercessory Prayer

Oswald Chambers gives a good description of intercession in “My Utmost for His Highest.” He says, “In intercession you bring the person or circumstance that impinges on you before God until you are moved by His attitude toward that person or circumstance. Intercession is really putting yourself between God and the situation, and trying to bring about God’s will for that particular need.” This means that we must discover God’s will to do this successfully. Now I have a good idea about what God’s will is, generally. I know Him and His nature, and I have His written word that I can rely on. But many times I don’t know what God’s will is about a particular situation. There are usually facts related to the need that I do not know. I cannot look into the heart of the one in need like God can, so if I feel the call to become an intercessor in a certain situation, I need to talk to God about it. Depending on the situation I may either:

- I. Bring the situation to God’s attention, feel that He has heard my plea, know that my request is in agreement with His Holy nature, and hope to see an answer. This is the type of prayer often given when praying in a

group situation, not conducive to an intensive and focused interceding prayer.

2. Feel that I need to talk to God about the situation before I pray, to see if I can get His mind about the need. The Holy Spirit knows the mind of God in all situations and thus, this will be a discussion between my human spirit and the Holy Spirit. I think prayer associated with the 2000 election is a good example of this. I recognized that our nation was on a downhill skid, and that we had rejected God and His protection. Like many others, I felt an urgent need to cry out and intercede. I was trying to get God to change events that were taking place. I cried out to Him admitting that we deserved His justice, but asking Him to instead show His mercy toward us. I did everything I could think of to convince Him of this. The part of the body of Christ of which I was a member joined many others across the country in fasting and praying for God to place a man in the White House that could talk to Him, and could hear His answers. I believe these prayers were answered in a miraculous way.

3. I may be so involved in the situation that I cannot carry on a conversation about it. I just cry out in fear and trembling, asking God to

intervene, and I keep on asking, maybe even bawling and getting loud. This is the kind of prayer I lifted up when my son was in a hospital in California after a bad accident, and things seemed to be going downhill. I was not so interested in God's will in that situation, but more interested in having Him do my will. Therefore, I cried out, I begged, I yelled, I did whatever I thought I had to to get Him to respond favorably, and He did! Incidentally, I never blamed God, nor got mad at Him for what had happened. That would have been unthinkable.

4. I may not feel that I know God's will but am willing to accept it whatever it is. Thus, I ask God to talk to me through His Holy Spirit. Usually, the answer comes in a unique way that I could never have imagined; but I have come to realize that God always acts uniquely.

5. I may feel that I need to just listen to God and let Him talk to me. He will usually open my eyes to some things that I need to understand.

It is interesting that Jesus' response to the disciples asking Him to teach them how to pray included the parable about the friend coming at midnight to ask for three loaves of bread. This parable is about the need to pray with

importunity, to keep asking until you get a response. The message I get from this is:

1. We must want an answer so bad that we keep asking until we receive it.
2. God loves for us to keep reminding Him of His natural desire to respond to our requests.
3. In some way God seems to measure how bad we want something by how persistent (importune) we are in talking it to Him about it.

There are lots of other types of intercessory prayer but this covers some of the main ones. I don't have any problem discussing anything with God, from things that I need to bring to His attention, to things that He needs to bring to mine. God asks us to reason (confer, argue) with Him, and I sure want to do what He asks.

I believe that the church has missed the point in what little teaching we hear on intercessory prayer. Most members of the body of Christ seem to believe that intercessory prayer is praying for others, and their needs. It is of course that, but so much more. God's Holy Spirit places the burden of interceding on those He has prepared. These are the ones who will "stand in the gap" for a particular need, and will recognize and accept the burden for

intercession. They respond to the burden by talking to God about how to pray, and what end-result to pray for. They “stand in the gap,” between God and the need, and refuse to budge until they receive direction. This is a two-way conversation with God and the one who intercedes reasoning together until finally arriving at a decision about the end result of the prayer.

The one interceding keeps praying for the need until he sees the answer, or until God tells him/her that He will respond to the request and the answer is forthcoming. I do not see that intercessory prayer is ever unanswered. If an understanding has been reached between God and the one interceding regarding the particular need, then the answer is sure to come, but not usually in accordance with our timetable, and not necessarily in the way we might have thought. We are always more impatient than God, and only He knows the appropriate time for the answer to be received, and the ideal solution to the problem.

The word intercession is used in the King James Version (KJV) of the bible nine times, four in the Old Testament (OT), and five in the New Testament (NT). The important teaching from both the OT and the NT regarding intercession is that Christ is our intercessor. He is the one that acts as our advocate to the Father: He appeals to the Father on our behalf, for He has

been tempted in all points as we, yet without sin. Romans 8:26 adds that the Holy Spirit also acts as our intercessor. When we do not know how to pray about the situation the Holy Spirit intercedes with groanings which cannot be uttered. I assume that this means the Holy Spirit actually petitions Christ on our behalf when we do not know how to pray. Sometimes this leads to prayer in tongues, and from that, the way we should pray with understanding is revealed.

Finally, I would like to remind readers of two very good books on the subject of intercession. Dutch Sheets book entitled: “Intercessory Prayer” covers the fundamentals of intercessory prayer very thoroughly, and Norman Grubbs book: “Rees Howells, Intercessor” describes a man so surrendered to God in intercessory prayer that he “learned to love the unlovely, found the key to prevailing prayer, and became the channel of mighty revival”.

Other Books Available

Books Available

by Jesse C. Jones

[After the "Big Bang"](#)

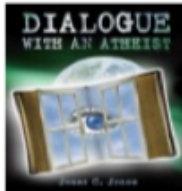


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