

The Power of Something from Nothing

Intercession

Intercession is a way of communicating with someone, from whom we want something, and that we have some authority to convince them that we should have that something. The authority may be as peaceful as a recognized power of persuasion. Alternatively, the authority may be as robust as the ability to control life, death, or both. We want to explore the commonalities that are in each of these poles of persuasion, as expressed in intercession.

Our first example, of a local intercession that had a somewhat positive outcome and that was recognized by both parties, is this one.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

(Exodus 20:18-20)

That is an, our human sized space, intercession. Of course; in the way of being participants, we are not limited to, our human-sized-space intercessions. Sometimes, we are not limited to the resources of mankind; for, our human space might be "invaded" by an intercession that comes from an outside our recognized space in reality. How can that happen? To answer the above question, let us go to a much Higher Level. Oh, let us just go to the top level of earth-directed intercession.

The Highest Level of intercession involves the appearance in our life space of the Father. The Father's appearance was the first of God's interactions with the space in reality that God ordained as being the container for the human space. This was an intercession with the void, as follows . . .

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the

darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

(Genesis 1:1-5)

In the Beginning, the Only Something from Nothing condensed the understanding of His Self into a picture that has the title, Creator. From this condensation, God, the Creator, also sent out the mode of intercession that is known as, the Father. To say that, is to open up a source of discord. The discord is this: the Father is fully able to interact as God, but the Father is not the sum total of God. The Father is the appearance of God that we need to have, so that we may communicate with God. A prophet of old gives us some insight into this communication relationship.

Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways:

behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

(Isaiah 64:1-9)

We will have some more to say about this appearance of God, later; however, before that, we need to introduce you to the appearance of a--forgive me for sharing this, Dad--High Level Nanny. I refer to it as being a Nanny because; first, we needed a means to develop an interface with God that would speak for us during the hard times, in a fashion as a nanny does for a distempered infant. Moreover, as is done by a nanny; we needed to have a source of nurturing motivation, to help us adhere to the Family Values of God. So, God sent us a High Level Nanny, to which we had a brief introduction, here.

And it was so, that when he had turned his back to go from Samuel, God gave him

another heart: and all those signs came to pass that day.

And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

(1 Samuel 10:9-12)

As we said, the Father is at a level that requires another intermediary; but, even so, the other intermediary is of the Father: we call it, the Holy Ghost. An apostle of God described how the interface appears in our reality.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

(Romans 8:22-27)

The Holy Ghost is not like other intercessory intermediaries; in that, it is an intermediary that does not have its own room in the house of our existence. The Holy Ghost does not need its own room. The Holy Ghost lives in the room with the child, us--each one--if we do not push it out. How do we push it out? We must admit that we do not know how to do that; or whether such a thing is even possible. So, rather than telling you how to do that; I, in association with a friend, say this to you: "Don't do that!"

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit.

(1 Thessalonians 5:18-19)

Rather than quenching the Spirit, we need to be ready to share it. But, instead of sharing by pushing the Spirit out toward others, as a stream of water from a broken pipe; we need to be vigilant for the LORD'S prompting to share it with others. In a certain day, the Father showed Moses that he could share the portion that he had received; or more precisely, that He, the Father, could share it, as from Moses.

And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

(Numbers 11:16-17)

In a later time, we were given a regulated measure of controlled ability to share the Spirit, as being possible only when we had permission from Above. The first use of that controlled permission in the New Age is at this time:

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

(John 20:19-23)

After a time, the controlled permission was activated in others, in the fashion that was declared here.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,

which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

(Acts 1:1-5)

Here is an example of that extension of controlled permission to share the Holy Ghost, which Jesus announced that the disciples would express in their intercession for the sake of others. In this case, the intercession was between the needs of the person, and the custodian of the broad storehouse of blessings of the Father. In this case, it operated to secure the release of a potential

for remediation of various insufficiencies, as primed by the faith of the recipient, to be, of the blessing that is the deliverance from the weight of restriction.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed?

And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized?

And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

(Acts 19:1-7)

As always, we needed a generalization to store in our soul, in the compartment that is called, the mind. Through the intercession of the Father, as with select men of service, the method of sharing was broadcast to the public that wanted to know. (Please note that this is not the only method: direct intercession of Christ--*breathed on them*--may still come from Above.)

These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine.

Neglect not the gift that is in thee,

which was given thee by prophecy, with the laying on of the hands of the presbytery.

(1 Timothy 4:11-14)

Again, we say that the interaction of the Spirit is by faith: so, too, the continual working of the Spirit in the life is by faith, and by diligence to . . .

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

(1 Timothy 4:15-16)

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So, now we have a sharable method that allows us to see service in action. This, though, is not enough. We need to step out, and do something. This will be our next search, as we watch for an appearance of an association between circumstance and destiny. Actually, we need to see a connection between conditions on earth, and the evident association of these things with the

Power of Something from nothing as pertains to earthly opportunity. For now, this is an image of where we are, presently, as the world tries to retain control of the intercessions in our life, as for abundant living.

*And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?*

*And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.*

*And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.*

*And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.*

(Exodus 14:5-14)

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