

INTERCESSORS GATHERING

Taught by Wanda Alger, wandaalger.me

To be “apostolic” = spiritual fathers and mothers; establishing God’s kingdom here and now; implementing the principles of righteous rule.

APOSTOLIC PRAYERS ARE GOD-CENTERED

- A. All the prayers in the New Testament are **God-centered prayers**; each one is addressed to God. Not one apostolic prayer is addressed to the devil. It is the model the early church used in resisting and dislodging demonic forces and cultural strongholds (Eph. 6:12; 2 Cor. 10:3-5).
- B. All the prayers of Jesus that are recorded in the Bible were **directed to the Father** (Jn. 14:16; 17:5, 11, 15, 25). Jesus taught His disciples to direct their prayers to the Father (Mt. 18:19; Lk. 11:2, 13). The apostles’ prayers also teach us to address the Father when we pray. In the “**warfare epistle**” Paul wrote to the Ephesians, he addressed all his prayers to the Father (Eph. 1:16–17; 3:14, 16, 20).

APOSTOLIC PRAYERS ARE POSITIVE

- A. The apostolic prayers are positive prayers asking God **for the *impartation of positive things*** instead of the *removal of negative things*.
 - a. Paul prayed for love to abound instead of asking for the removal of hatred (Phil. 1:9).
 - b. He prayed for the impartation of unity instead of praying against division (Rom. 15:5).
 - c. He asked for peace to increase instead of fear to be removed (Rom. 15:13).
 - d. He did not pray against sin but asked for an increase of holiness, purity, and love (1 Thess. 3:12-13).
 - e. Even Paul’s requests to be delivered from evil men are positive in focusing on the deliverance of God’s people rather than on exposing or bringing down the evil men persecuting them (2 Thess. 3:2).
- B. God established “positive prayers” as the norm in the New Testament is to **enhance unity and love in the church**. Some pray “negative prayers” that focus on sin in the church or its leadership; often such prayers feel judgmental and angry. Others in the prayer meeting do not agree with the view or tone that was expressed in the negative prayer, so the prayer results in creating an unnecessary division among some of the people at that prayer meeting.

- C. The Lord knew that praying for the impartation of positive virtues, instead of focusing on removing negative characteristics, would unify intercessors and heal some of the negative emotions against the church in the very people praying for the Church.
- D. The positive focus that comes from using the apostolic prayers can also help us to operate in faith. **Positive apostolic prayers facilitate unity, impact our emotions, and build our faith.**

APOSTOLIC PRAYERS ARE USUALLY FOR THE CHURCH

- A. The vast majority of the apostolic prayers are **focused on strengthening of the church**, not on the lost or the transformation of society. (The only prayer in the New Testament that is focused on the salvation of the lost is Romans 10:1 where Paul prayed for Israel that they might be saved.)
- B. **God's primary plan to reach the lost or to impact a city is by anointing His church with power and love.** When we pray for the whole church in a city to be revived in love and power, the answer to these prayers will have an immense impact on the lost.
- C. We see this principle at work in the **city of Ephesus**. The preaching of the Word of God was so powerfully anointed that its influence "grew mightily and prevailed" across Ephesus (Acts 19:20). God's strategy was to raise up a large, anointed church with congregations across the whole city that would win a great harvest in all Asia. What happened in Ephesus was so powerful that everyone who lived in Asia "heard the word of the Lord" from Paul and others in this church.
- D. We do well to labor in prayer for an increase of the measure of the Spirit's anointing on the church, knowing that a harvest will surely result. No power can prevent the lost from coming to Jesus in great numbers **when the church is revived and operating together in the anointing of the Spirit.**
- E. **We are to pray for the whole church in our area**, not just for our ministry or congregation. Thus we ask the Lord to visit a thousand congregations with His power in our particular region.
- F. We will **love those for whom we pray consistently**. God knows that we will love the church more as we pray for it regularly. His divine strategy is for the hearts of

the intercessors to connect and grow in love towards the church in the city for which they consistently pray.

G. It is easier to love the lost in a city or nation because we do not know most of them. HOW DO YOU TALK ABOUT THE CHURCH? He wants us to love both the church and the lost.

H. God is a brilliant strategist! He directs us to pray for the harvest by asking Him to visit the whole church—the local churches—in our area with His great power. It is no coincidence that **most of the New Testament prayers are for the church!**

THE FOCUS OF OUR INTERCESSION

A. Two of the primary requests Jesus exhorted us to make of the Father when we intercede are for the release of a **greater measure of the Holy Spirit** and the release of a greater measure of justice.

“...how much more will your heavenly Father give the Holy Spirit to those who ask Him!” (Lk. 11:13)

B. As believers, we received the indwelling Spirit at our new birth (Jn. 3:3-5; Rom. 8:9-11). **Thus, we do not pray for the Lord to “give us” the Holy Spirit** in the sense of the indwelling Spirit; rather, we ask Him to release a **greater measure** of the ministry of the Spirit in and through us.

C. Scripture refers to a greater measure of the Spirit on the church as a **“greater measure of grace.”** This is not a “free pass” card that allows compromise. Rather, it is a MEASURABLE RELEASE of God’s activity in our lives.

- a. In Scripture this increase is referred to as *“a greater grace”* (Jas. 4:6); *“great grace”* (Acts 4:33)
- b. *“grace . . . abundant”* (1 Tim. 1:14); *“full of grace”* (Acts 6:8, NAS);
- c. *“growing in grace”* (2 Pet. 3:18); and *“grace . . . multiplied”* (2 Pet. 1:2).
- d. *“But He gives a greater grace.”* (Jas. 4:6, NAS)
- e. *“...with great power the apostles gave witness...and great grace was upon them all.”* (Acts 4:33)

D. We pray for the **release of a greater measure of justice**. Justice can be defined as God making wrong things right. There are two sides to justice: salvation and judgment. We see the salvation side of justice when God’s people are healed and

delivered. We see the judgment side of justice when the wicked—those who rebel against God’s righteous ways—are stopped, removed, and even punished.

THREE MAIN PRAYER THEMES:

The GIFTS of the Spirit, the FRUIT of the Spirit, and the WISDOM of the Spirit.

- A. **The gifts of the Spirit:** Praying for the *release of God’s power*, including His supernatural favor, provision, and protection. We ask for a greater measure of God’s power to be manifest in our lives and in the people or places we pray for.
- a. *“The manifestation of the Spirit is given to each one ... for to one is given the word of wisdom..., to another gifts of healings..., to another the working of miracles...” (1 Cor. 12:7-10)*
- B. **The fruit of the Spirit:** Asking for *God’s character to be formed* in the lives of others. We ask that the fullness of the fruit of the Spirit in *Galatians 5:22-23 (God’s love, joy, peace, patience, etc.)* be established in those we pray for.
- a. Ask the Lord to release a *spirit of conviction and a spirit of wisdom and revelation* of God to him.
 - i. *“He [the Spirit] will convict the world of sin, and of righteousness, and of judgment” (Jn. 16:8).*
 - ii. *“...may give to you the spirit of wisdom and revelation in the knowledge of Him” (Eph. 1:17).*
 - b. *“Lord, release a greater reality of the conviction of the Spirit and the revelation of the beauty of Jesus – a FEAR OF THE LORD.”*
 - i. *You do not want to be in a prayer meeting praying for a family member or a friend, praying their negative character traits, “Lord, we take authority over lust and bitterness; they are so angry.”*
- C. **The wisdom of the Spirit:** We are asking for an *increase of understanding and insight into God’s plans, will, and Word for others* (Col. 1:9-10). Praying for wisdom includes asking the Spirit for dreams and visions that give insight into His will for our lives as well as insight into His plans for a city, nation, business, church, etc. (Acts 2:17-19).

Condensed notes on Apostolic Intercession from Mike Bickle – 11/14/2014

http://www.mikebickle.org.edgesuite.net/MikeBickleVOD/2014/20141114_The_Value_of_Using_Biblical_Prayers_GIP08_study_notes.pdf

PRAYING WITH PROPER AND POWERFUL SPIRITUAL AUTHORITY

Notes by Wanda Alger, wandaalger.me

1 John 2:12-13 - I write to you, dear **children**, because your sins have been forgiven on account of his name. I write to you, **fathers**, because you have known him who is from **the beginning**. I write to you, **young men**, because you have overcome the evil one. NIV

James 5:16 - Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a **righteous man** is powerful and effective.

- “Righteous” = innocent, faultless, guiltless
- Our horizontal relationships are just as important as vertical!
- Comes as the result of ALIGNMENT with God and others

The LEGAL IMPLICATIONS Spiritual Authority –

Robert Henderson – We approach GOD as a Father for our NEEDS, as a FRIEND for the NEEDS OF OTHERS, and as a JUDGE when dealing with an ADVERSARY.
(Adversary = one who brings a lawsuit – denying what is lawfully yours).

Revelation 12:10-12 – They overcame him by the blood of the Lamb and the word of their TESTIMONY and they loved not their lives unto the death.

(3 weapons: the blood, our testimony, laying down our lives)

- God is our JUDGE in the courtroom of heaven.
- Our Adversary, the devil, is a PROSECUTOR; he looks at the evidence and brings a charge against us.
- Our MEDIATOR (Jesus) speaks on our behalf (the BLOOD), but we must present our case and answer to any charges that have been brought against us.
- Holy Spirit is our COUNSELOR.

DO I HAVE A CASE?! Scriptures dealing with COURT CASES:

Isa 43:25-44:1 - I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more. Review the past for me, let us argue the matter together; **state the case for your innocence**. Your first father sinned; your spokesmen rebelled against me. So, I will disgrace the dignitaries of your temple and I will consign Jacob to destruction and Israel to scorn.

*Job 40:1-7 - The LORD said to Job: "Will the one who contends with the Almighty correct him? Let him who accuses God answer him!" Then Job answered the LORD: "I am unworthy — how can I reply to you? I put my hand over my mouth. I spoke once, but I have no answer — twice, but I will say no more." Then the LORD spoke to Job out of the storm: "**Brace yourself like a man; I will question you, and you shall answer me.** (God is appealing to Job – State your case! I know you're innocent – DO YOU!!!!???)*

James 5:9 - Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!

**If we are to be overcomers, we must be in alignment with heaven.
We must know how to answer our Accuser – must know our authority.**

1. **GRANTED** **To every believer** (Through the blood) For victory over sin/death

Ephesians 1:7 - In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.

Luke 9:1-3 - When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick.

- To defeat the works of the devil in our own lives and those we come into contact with (family, friends, neighbors) **to SET PEOPLE FREE**
- **Ground-level authority** to set people free and make disciples.

2. **GIVEN** (Dependent on the TESTIMONY of our life and practice)

- **By the anointing on a spiritual GIFT (1 Corinthians – “manifestation”)**

EXAMPLES where spiritual gifts bring increased authority and impact:

Acts 3 – Peter and John healed the lame man (gift of healing) and many believed in Jesus as a result.

John 4:18 - Jesus – Woman at the Well – (word of knowledge) - her husbands

Gifts bring authority of heaven – (true) word of prophecy has weight

- **By recognized spiritual authorities**

Ephesians 6:2-3 - Honor your father and mother"-which is the first commandment with a promise, "that it may go well with you and that you may enjoy long life on the earth."

Romans 13:1-2 - Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.

- Principle of HONOR to God's established ORDER.

Numbers 27:18-20 – So the LORD said to Moses, "Take **Joshua** son of Nun, a man in whom is the spirit, and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him.

- We need GIVEN AUTHORITY when dealing in fields outside our homes.
- Authority and anointing increases when we come under authority.
- Cannot be manipulated or self-appointed.
- BUILT THROUGH COVENANT RELATIONSHIPS – Oneness of spirit
 - If praying for the city, being in alignment with pastor is critical
 - Honor the Pastor(s) – serve their vision
 - Find the Gate Keepers – come into agreement and serve
 - Necessity of being under authority when praying for NATION

God's Order Commands a blessing:

Psalm 133 - Behold, how good and how pleasant it is for brethren to dwell together in unity! ... For there the Lord commanded the blessing— Life forevermore.

- **By others recognizing the anointing**

Mark 1:22-28 - The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law. (He then cast out a demon...) The people were all so amazed that they asked each other, "What is this? A new teaching — and with authority! He even gives orders to evil spirits and they obey him." News about him spread quickly over the whole region of Galilee.

- Don't have to PROVE our authority. It will be seen.
- I put myself to the test – IS FRUIT FOLLOWING ME?

3. **GAINED** By **OVERCOMING** personal issues (Our dying to self)

-Luke 4:1-2 - Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil. (v.14) Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside.

- What are the “issues of life” you want to be victorious in? Others in? What is your “testimony” in that area? Are you willing to die to self?

- Revelation 2:26 – To him who overcomes and does my will to the end, I will give authority over the nations.

Ways in which he will try to ABORT your authority –

Question our identity:

Tempt you to TAKE authority (when Father is not authorizing it):

Luke 4:9-12 - The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here. For it is written: "'He will command his angels concerning you to guard you carefully...' " Jesus answered, "It says: 'Do not put the Lord your God to the test.'" NIV

Test your FAITH in persecution: (Sometimes the greatest authority goes LOW)

Matt 16:21-23 - From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things ... and that he must be killed. Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!" Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men." NIV

- Peter thought Jesus was ABOVE suffering, ABOVE persecution.
- Sometimes the greatest demonstration of true authority is to DIE.
- **HUMILITY is Key.** (Phil. 2)

A Biblical Framework for Dealing with Principalities and Spiritual Rulers

By Wanda Alger, wandaalger.me

This short paper is written to aid intercessors in knowing how to effectively pray for their cities. Since “praying against territorial spirits” or “rebuking principalities” is a common practice, we need some foundational truths from the Scripture to correct and adjust our mindsets and our prayers in order to be effective. This is not intended to be an exhaustive study, but rather a biblical framework from which to grow and mature in wisdom and insight.

Following Pentecost, the disciples continually confronted opposition from the spiritual rulers of cities. These High Priests, Pharisees, and other spiritual rulers personify the demonic spiritual authorities over their cities. Their examples illustrate principles of engagement with territorial spirits and our proper response as believers.

1. **Acts 4:27-29** Peter and John went before the council, were threatened, but they continued to teach and preach the truth, followed by signs and wonders. They responded by asking the Lord for greater boldness to speak His Word – not fight or attack the spiritual rulers of the city.

2. **Acts 5:17-21** – When the spiritual rulers rose up to arrest the disciples, an angel released them from jail and told them to stand in the temple and speak the words of life (not pray “against” something).

3. **Acts 5:33-35** – The spiritual rulers of the city were *enraged* at the testimony of the disciples. But Gamaliel stood up and invoked *peace*, knowing that the rulers would do something harsh.

4. **Acts 5:40-42** – After they were beaten for testifying of Jesus, the disciples rejoiced and did not cease teaching and preaching the good news of Jesus.

5. **Acts 6:8-15** – When Stephen was brought before the council, “...they could not withstand the wisdom and the Spirit with which he was speaking.” They “stirred up the people” yet he simply testified to the works of God.

6. **Acts 6:51-53** - At the end of his speech, Stephen prophetically exposed their sin. He did not pronounce final judgment (tell them to leave, be cast away, be silent, etc.) Rather, under the unction of the Holy Spirit, he revealed their sin from God’s perspective.

7. **Acts 6:54** – The spiritual rulers (principalities) were *enraged* and “...ground their teeth at him” (demonic stronghold). He died a martyr’s death and it caused a greater persecution of the Church because the rulers had been stirred up. However, God used it to spread the gospel.

8. **Acts 8** – Simon the Magician impacted the entire city with his witchcraft. Peter preached the good news with signs and wonders following. This resulted in Simon coming to Christ, disempowering the power over the people. The enemy was disarmed because Simon got saved (not because Peter came against him).

9. **Acts 9:23-25** – When Saul was under a death threat, the disciples didn’t fight the system – they escaped. They knew better than to draw attention – and an unnecessary fight.

10. **Acts 9:28-31** – When the Hellenists of Damascus sought to kill Barnabas, the disciples came and took him away to keep the peace (until the city was ready for deliverance). It said the church was being build up, learning to walk in the fear of the Lord.

11. **Acts 9:36-43** – It was the practice of the disciples to win entire cities to the Lord through healings, signs, and wonders. This was their method of “deliverance” from the unbelieving mindsets and systems of the day.

12. **Acts 12:4-19** – Peter was supernaturally released from prison after Herod planned to kill him. The saints who prayed for him didn't fight or stand up to the rulers, demanding his release. He was released by an angel and then quietly left the city.

13. **Acts 13:4-12** – Paul confronted the magician, Elymas (accompanying the unbelieving proconsul of the city). Under the unction of the Holy Spirit, Paul prophetically exposed the sin of Elymas. He didn't command him to stop – he appealed to him (“...will you not stop making crooked the straight paths of the Lord?”). His hope was to win Elymas over! He prophesied a sign (blindness) in order to get Elymas to believe. As a result, the proconsul did believe at the “teaching of the Lord.”

14. **Acts 13:48-52** – Paul and the disciples were seeing many conversions to Christ in Antioch. But the Jews incited the “...devout women of high standing and the leading men of the city” (spiritual authorities) and stirred up persecution, driving Paul and Barnabas out of the city. They “shook off the dust from their feet” and left for Iconium, filled with joy and with the Holy Spirit. No fight. No war. Simply rejoicing at all the salvations.

15. **Acts 14:1-7** – The spiritual rulers at Iconium stirred up trouble for Paul and Barnabas, seeking to stone them. But, the disciples performed signs and wonders and brought many people to the Lord. When they learned of the plots against them, they left. If the apostles refused to fight the spiritual rulers, why are we? They focused, instead, on winning souls and changing belief systems!

16. **Acts 14:19-23** – Paul and Barnabas returned to Iconium and Antioch, encouraging and building up the churches there, knowing that it would be a process to see the spiritual authorities of the city diminish in power and control. They appointed elders with prayer and fasting and dedicated them to the Lord. This was a priority in order to *displace* the ungodly spiritual rulership of the city. They knew it was true godly authority that had to be established in order to be delivered from the demonic strongholds that were governing. Until godly government was established, they did not attempt deliverance (spiritual warfare).

17. **Acts 16:6-10** – The Holy Spirit forbade Paul to go into Macedonia. Then the Spirit of Jesus would not allow him to go into Bithynia. This demonstrates the importance of timing and not making everything about spiritual authority and power.

18. **Acts 16:11-24** – When Paul and Silas entered Philippi, their first appointment was with Lydia who got saved, along with her entire household. They didn't go directly to the city square to preach. They looked for who was influential in the city, first. Then Paul had to rebuke a slave girl who manifested a demonic spirit (he was trying to avoid the confrontation because of the attention it would draw). As a result, it did draw the attention of the spiritual rulers who brought Paula and Silas before the court, beating them and putting them in prison (where they were supernaturally saved by an earthquake).

19. **Acts 17** - The confrontation in Thessalonica demonstrated, again, that the disciples were not looking to pick a fight. Their goal was to establish proper spiritual authority through the church and proclaim the kingdom of God. This was a repeated pattern of the disciples – when strife was stirred up, they would leave the city so as not to stir up any more trouble (until the proper time to displace the authorities).

20. **Acts 17:16** – Paul was provoked at the idolatry in the city (a city-wide stronghold). He reasoned in the synagogue against the mindsets that had given room to the idolatry. (Same thing in Acts 18:4).

21. **Jesus commanded Paul** *“Do not be afraid, but go on speaking and do not be silent, for I am with you and no one will attack you to harm you, for I have many in this city who are my people” (Acts 18:10)*. Jesus indicated the importance of a corporate presence in a city in order to bring ultimate freedom from demonic strongholds. His focus was on speaking His word and not giving in to fear.

22. **Acts 19:8-10** – Paul spoke for months in the synagogue teaching about the kingdom of God. When rebels started to stir up dissension, he left and focused on those who were ready to hear the Word. This continued for two years so that “all the residents of Asia” heard the word of the Lord. The disciples looked for good ground – those who were spiritually hungry – not necessarily the crowds.

23. **Acts 19:11-17** – The sons of Sceva used the name of Jesus but had no authority. It says the priests invoked the evil spirits (plural), but the evil spirit (singular) spoke back. This could indicate a regional principality that was controlling the demonized men. When confronted by improper spiritual authority, the sons of Sceva were destroyed (regardless of their invoking of the name of Jesus).

24. **Acts 19:28-41** – The people of the city became *enraged* and the city was filled with *confusion* when news spread of the disciples teaching (against the idolatry in the city). It was Demetrius, a county clerk, who quieted the spirit of confusion through reason (vs.39-41). After the uproar ceased, Paul left. The community-wide “attack” was silenced through appealing to people’s thoughts and attitudes.

25. **Acts 22** – Paul in Jerusalem stirred up the anger of the Jews when their sins became evident through his preaching. However, when the authorities of the city tried to bind him and flog him, they realized he was a Roman citizen (had authority in the land). They had to release him because he was in his own “field”. Paul knew the field he was assigned to and where he had proper authority. Do we?

26. **Acts 23** – Paul was brought before the Council and prophesied to them and they became divided among themselves, causing great commotion. He was removed to safety. Jesus commended him for testifying to “the facts” about him.

27. **Acts 23:12** – The Jews made a vow (binding themselves by an ungodly oath which is a form of witchcraft) to kill Paul. He was rescued by a Roman centurion, having learned he was a Roman citizen (again, due to his authority on the land).

Principles Learned:

1. There is no indication of “spiritual warfare” in “coming against” demonic strongholds of a city or region.
2. The priority was always preaching the kingdom of God and changing mindsets of the people.
3. The disciples focused on winning souls to Jesus, knowing that their changed allegiance would disempower the principalities over their city.
4. Long-term history of the cities show that as the churches grew and godly leadership matured, the atmosphere of the city changed and more people came to salvation as a result. (Notice the eventual shift of cities as the apostles matured believers and placed godly authorities in the church).
5. Spiritual authority has its boundaries. Even the disciples were not “allowed” to go into certain regions (without even knowing why) at times.
6. Paul appealed to the spiritual rulers of cities and regions. His ultimate goal was to win them over by the truths of the Kingdom – not to engage in a confrontation of power.
7. When there were times of spiritual confrontation, the disciples down-played them or avoided them, seeking first to save the person afflicted with the demon.

Take-Aways:

1. "Taking down" or "confronting" community strongholds is biblically inaccurate and ineffective, bordering on dangerous.
2. Focus should be on what it's going to take to guard, keep and occupy a city before even attempting to address community strongholds.
3. Personal strongholds are to be demolished by submitting them to Christ and renewing our minds – not simply by "rebuking" them.

Conclusion: The Charismatic church, and many well-meaning believers, have focused too much on taking down the enemy and not enough time building up the Church. If we spent more time teaching and preaching the gospel of the kingdom and bringing people to salvation, we would see greater measure of transformation, both personal and corporate.