

THE LOVE-MIRROR: THE KEY TO INTERCESSION

This was written with the desire that the readers of this paper are dedicated believers in Jesus and God's salvation message through Him, who are familiar with repentance, confession of sins, deliverance, and praying for others. This concept presented is moving on to maturity and is a blessing to anyone who has received this understanding. If you are not familiar with these principles, read this anyway, and ask the Holy Spirit to add these gifts to you.

There are many titles that this paper could be named. Here are some. Maybe you can come up with a better title.

1. "A Royal Priesthood, a Holy Nation"
2. "Judge Yourselfs So That You Will Not Be Judged"
3. "The Love-Mirror That Triumphs Over Judgement"
4. "The Brotherly Love that brings the Perfect Law of Liberty"
5. "The Judge-yourself-first-mirror of James 1-2"
6. "The Love Of Having A Mirror"
7. "The 1st Corinthians 13 Love Mirror"
8. "If You Have Not Love, You Have Not Mirror"
9. "The More-excellent-way Mirror"
10. "The Love Of Interceding For Others"
11. "Nothing Comes Against You Except What's In You"
12. "How To Come Against, 'Always Being A Victim'"

You can see why it was difficult to choose one title. They all speak to the subject of this paper. The one I used seemed most appropriate.

The subject of having a mirror starts in the Old Testament. The Lord was telling His people, who He had brought out of Egypt, about his desire for them. He said:

"Now therefore, if you will indeed obey My Voice and keep My covenant, then you shall be a special treasure to Me above all people; for the earth is Mine.

**And you shall be to Me a kingdom of priests,
And a holy nation...." Ex 19:5-6**

And again, in the New Testament He said through Peter:

“you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, through Jesus Christ.” 1Peter 2:5

“but you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light: 1Peter 2:9

These Scriptures establish the “priesthood” that God wanted for us. This is important because of what the priest was required to do at the laver before entering the Sanctuary or approaching the altar. (The laver is a washing bowl). The Old Testament symbols of the tabernacle are still valid today, and after all, they are symbolic of the temple made without hands, the Christian himself.

“He made the laver of bronze and its base of bronze, from the bronze mirrors of the serving women who assembled at the door of the Tabernacle of meeting”. Ex 38:8

“He set the laver (the washing bowl) between the tabernacle of meeting and the altar, and put water there for washing: and Moses, Arron, and his sons (the priests) washed their hands and their feet with water from it when they went into the tabernacle of meeting, and when they came near the altar. They washed as the Lord had commanded Moses.” Ex 40:30-32

Because of the symbolism, it is important to notice what the laver was made from. The bronze mirrors of the women were melted down and used to make the laver, the same laver that the priests were to wash their hands and feet in, before coming near the altar or going into the tabernacle.

Besides the water which symbolizes the “Word” which is used in spiritual washing, there are three additional symbols here:

- 1. Priests**
- 2. Mirrors**
- 3. And washing with the water**

The priests are the ones who ministered to God and made sacrifices to God for the sins of the people. They prayed for the people before God.

The mirrors that the laver was made from are a symbol of the priest first examining himself in a mirror for sin before going before God. Just as today, we take care of any sin and iniquity we have seen in ourselves before approaching the throne of God. If we see an area of sin, we take it to Jesus.

The symbol of washing is to teach us that we must get our known sins washed by confession, repentance, and deliverance, made possible through the blood of the perfect sacrifice, Jesus

Christ, Who is also known as the “Word” of God, which is to be used in “washing with the water of the Word”. We get our sins washed before we approach God in prayer, and before we pray for others. This sequence of events is also symbolic of another Scripture we have read in the New Testament:

“and why do you look at the speck in your brother’s eye, but you do not consider the plank in your own eye?

Or how can you say to your brother, “let me remove the speck out of your eye,” and look, a plank is in your own eye.

....first remove the plank from your own eye, and then you will see clearly to remove the speck out of your brother’s eye.” Matt 7:3-5

You may be asking, “Well, how does this apply to the priest Scriptures?” The answer is that we are all called into the priesthood. We are to pray for one another that we may be healed.

“Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. James 5:16

It is not in God’s order that we pray for others if we are still unforgiven, unclean, and unwashed for the same sin. That’s called “being a hypocrite.” So, we examine ourselves in a mirror first, take the beam out of our own eye (we get washed), then we approach the altar or go into the Sanctuary to intercede and pray for others.

God made us to be dependent upon each other for prayer and confession. We confess our sins to each other and we pray for others who have the same problem so that we may be healed. This is after we get forgiveness from Jesus for the sin.

It doesn’t go far enough to simply seek forgiveness from Jesus for my sin. Forgiveness is wonderful, but I would rather be forgiven and healed on an area so that the temptation does not cause me to sin a second time. I must pray for others to be healed.

“confess your trespasses to one another and pray for one another, that you may be healed.” James 5:16a

Even righteous Job had to pray for the others who were with him in his trials, right after he repented to God for being self-righteous. Job 42:6-8

Job 42:4 Listen, please, and let me speak; You said, ‘I will question you, and you shall answer Me.’ 5 “I have heard of You by the hearing of the ear, But now my eye sees You. 6 Therefore I abhor myself, and repent in dust and ashes.”

Strong’s says abhor means: cast away (off), contemn, despise, disdain, (become) loathe(some), melt away, refuse, reject, reprobate, utterly, vile person.

Job saw that his heart was wicked before God and repented of his self-righteousness. He was humbled before God. Jesus said, “Only God is good.” Job removed the beam.

And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, “My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has. Job 42:7

“Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as My servant Job has.” Job 42:8

His friends had not repented for the beam in their own eyes. God honors a man who has humbled himself and repented for the wickedness of his heart.

Within our spiritual body or family, we are to be praying for our sins and for the sins of others. Then, the body is healthy and well. One of the ways we know what to pray for in ourselves and others, is to take up the mirror (it's like taking up the Cross of Jesus) and examine ourselves by observing others in the body. God will show us areas to pray for, and when we pray for others, because we ourselves were looking in the mirror, this will absolutely kill any judgement against the one we are praying for. When you learn to say “God, that's me I'm seeing, isn't it?”, then the judgement against others will melt away and you will have compassion and understanding for the other person.

God does not frivolously show you another person's sins so that you can judge them. He is showing you an area in your own life or He is showing you an iniquity, by holding up a mirror for you to see yourself.

“therefore you are inexcusable, o man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things” *(or else it would not have been shown to you)*

Romans 2:1

If you've already seen the area shown to you in someone else, either you did not pray on that area, or you did not pray thoroughly enough, and He wants you to go deeper, or He is assigning you the task of praying for someone else who needs prayer, perhaps that you may be healed.

What if you see someone doing something you never did? If you don't think so, ask the Lord. He will show you so you can repent, or He will show you that you inherited an iniquity and someone in your family did it, and you can then repent for their iniquity you have in you as a flaw,..... then pray for the other person.

James - the perfect law of liberty

The book of James follows the book of Hebrews. In Hebrews, we learn about the making of a priest who stands before God, a priest that prays for others. It was fitting then, that the book of James should follow the book of Hebrews, because it is a continuation of learning priestly duties.

James exhorts us to be doers of the Word, and then immediately leads into the subject of having a mirror:

“but be doers of the Word, and not hearers only, deceiving yourselves.

For if anyone is a hearer of the Word and not a doer, he is like a man observing his natural face in a mirror:

For he observes himself, goes away, and immediately forgets what kind of man he was (*shown to be*)."

James 1:22-24

James is talking about seeing ourselves in the mirror by looking at someone else's behavior. It's easy to judge the other person as wrong, and not realize that God is showing us ourselves. James then tells us how to avoid this pitfall. He even calls "looking into the mirror" as looking into the "perfect law of liberty".

Instead of looking out-the-window at someone else's bad behavior, He calls us to see ourselves in the mirror, and to realize that God is showing us our own sin nature. God does this because he loves us and wants us to do something about it, so that our sin nature will not separate us from Him. James continues with:

"but he who looks into the "perfect law of Liberty" (*the mirror*) and continues in it, (*will see themselves*) and is not a forgetful hearer, but is a doer of the work (*who will pray and Repent for Himself and others*) this one will be blessed in what he does."

James 1:25

James uses the word "liberty" here to indicate the freedom we experience after we pray, repent, get delivered, and are set free from the bondage that God is showing us through the mirror. Since judgement of others is not an option when we see ourselves in others, this liberty includes freedom from judgement of others. James continues to explain this liberty:

"if you really fulfill the royal law according to the Scriptures, "You shall love your neighbor as yourself," you do well.

but if you show partiality, you commit sin (*that of judging others*) and are convicted by the law as transgressors.

James 2:8-9

It is easy to see fault in someone else and say to yourself, "I'm glad I'm not like that person", or, "Look at what that person is doing over there. I'd better pray for them!", or something similar. We must remember that God is in control of the lives of believers and shows each of us areas we need improvement in.

In verse 2:9, James begins bringing us into awareness of "fulfilling the royal law." He uses the word "royal" because we are supposed to be a royal priesthood. A priest will wash himself before going into the Sanctuary to pray for the people. James continues:

"so speak and do as those who will be judged by the law of liberty, for judgement is without Mercy for the one who has shown no mercy. Mercy triumphs over judgement."

James 2:12-13

We have mercy on others by not judging them and by doing for them what Jesus did for us on the cross. All the sins of the world (yours and mine) were placed upon Him, and He, being

beaten and wounded for our transgressions, did an amazing thing. He interceded for us until He obtained mercy and forgiveness from God on our behalf.

There are two Scriptures that illustrate this intercession and repentance for us. In Psalm 22 is the prayer of repentance that Jesus made in our stead. He took our sins upon Himself and repented for those sins just as if He had committed every sin Himself. And God could not fellowship with Him because of the sin. He starts his prayer with:

“My God, my God, why have you forsaken Me?”

Psalm 22:1, Mark 15:34

Then He prays for forgiveness for all the sins that had been placed upon Him on our behalf. He became sin for us. Then in verse 21, He cries out for God to save Him, and then comes His answer:

“You have answered Me.”

Psalm 22:21b

On the cross, He said:

“It is finished.”

John 19:30

In Hebrews, it speaks of Jesus the High Priest:

“you are a priest forever according to the Order of Melchizedek;

Who in the days of his flesh, when he had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of his Godly fear.”

Hebrews 5:6-7

The Bible says that Jesus was without sin, so why then, did He as the high Priest, have to cry out vehemently to God for salvation?

He had to cry out to God for salvation because, at the cross, He took all my sins and the sins of the world upon Himself, so He then had to have forgiveness for all those sins. When He was forgiven, this opened the door for our salvation, because we are saved through his sacrifice and His intercession for us. He ever lives to intercede for us.

He repented to God for our sins, and when He got forgiveness from God, the door was opened for the rest of us, because our sins were then forgiven through Him. (we still need to confess our sins to Him).

In the story of His crucifixion on the cross, there is a simple statement where He said:

“Father, forgive them, for they know not what they do.”

Luke 23:34

This statement encapsulates into one small sentence what He was going through for us. The rest of the story is in Psalms 22. One could assume that Jesus was talking to the Father about those who had hung Him on the cross. However, He, under very brutal conditions, had made intercession for us and for our sins.

When Psalms 22 and Hebrews 5 are read, they begin to put a lot more meaning into the above verse. It's a short verse for a lot of intercession on our behalf.

What could this mean?

Jesus has called us to follow Him into the priesthood. Many times He says to "Follow Me." He was a High Priest who made intercession for our sins. And we, once we behold ourselves in the mirror, and get the beam out of our own eye, then we can go to our brother (in prayer) and pray for the speck in his eye. Jesus said to his apostles, and to those he calls as intercessors:

"if you remit (forgive) the sins of any, they are remitted them; if you retain the sins of any, they are retained."

John 20:23

If we forgive someone for their sin against us, they are free of the sin they committed against us. That sin is remitted. They no longer are in debt. The meaning of remitted is: sent away, yielded up, expired, omitted, debt is given up or paid, kept no longer, laid aside, or let alone, left behind.

How does this work? It would **not** seem right to tell people that their sins are forgiven without the works of faith that Jesus showed us to do by his example. It appears that the way the Lord provided for us to remit the sins of others was through intercession and prayer: the same way that Jesus interceded for us. Jesus told the apostles in John:

"most assuredly, I say that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned to joy.

A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world."

John 16:20-21

Seems like He saying to his apostles: "first, take the beam out of your own eye, then take the speck out of the other persons eye. As Jesus brought forth life for us on the cross, so are we to bring forth life for others through our prayers.

"if anyone sees a brother sinning a sin which does not lead to death, he will ask (pray for him), And He will give life for those who sin"

1 John 5:16

The prayers of a "just" man avails much. The apostles were just men. They got their hearts right before God, and then they prayed for others.

There is a story in Luke about an unjust steward. The Lord grants me repentance in the area of praying for others when I am the guilty one He was trying to reach with conviction of my sins. I have been given a mirror, but I could only see the sins of others, and not my own. I was just like the unjust steward, when he was called to account for his unfaithfulness, He could not repent. He said:

"What shall I do? My master is taking my Stewardship away from me. I cannot dig: I am ashamed to beg."

Luke 16:3

Symbolically translated, he could have been saying:

“What shall I do? My master, (Jesus) has shown me an area in my life that is wrong with Him. I Can’t dig (I don’t want to look at that area in my heart and dig it out) and I am too ashamed to beg (I don’t want to humble myself before Him, tell Him how wrong I am, and ask for forgiveness)”

When the Lord opened this up to me, I knew that I was the unjust steward, and I could really see myself in this parable. Whenever God showed me an area by letting me see the same problem in someone else, my first thoughts were that I needed to pray for that other individual. I could not see myself in the mirror that God was holding up in front of me. And so I said in my heart:

“I’ve got to pray for those people who God is showing me. I’m sure He has put these people in front of me so that I can pray for them. I’ll intercede for them because they need help, and I’ll be a blessing to them. They really need prayer.”

I was just like the unjust steward. And yet, the Scripture says that he was able to reduce the debts of others to his master. And Jesus commended Him on his shrewdness. I believe this is used for an example of prayer for others. I had prayed for others and apparently reduced their debt, but I refused to pray for my own sins because I did not want to see them. I would not take the beam out of my own eye. I refused to look in the mirror. I was an unjust (unrighteous) steward.

I had a time and a space to repent, and fortunately, the Lord was patient with me, and allowed me to see and repent before I lost my stewardship. I know that if the unjust steward of today will act quickly and repent, the Lord, our master, will surely bless that repentance and bless their stewardship.

The Lord says in James 5:16, that the effective and fervent prayers of a righteous (‘just’) man avails much. In the John 22:23 Scripture about remitting the sins of others, It appears that Jesus is saying that the prayers of his apostles, who are “just” and righteous men, would remit the sins (debts) of others entirely. If indeed, these Scriptures are about praying for others, then the prayers we pray out of love and concern for others are very important, and do make a difference! In intercession, the greater blessing for others comes when we ourselves are prayed-up in the area in which we are praying for them.

1 Corinthians 13 Mirror:

This chapter is one of the most quoted chapters in the bible. It’s called the “love” chapter, but it could have been called the “mirror” chapter, because Paul talks about the mirror in our lives.

In chapter 12, of 1 Corinthians, Paul is talking about obtaining spiritual gifts. He explains the gifts, and explains about the ministering to others with those gifts, and that the power behind the gifts is the Holy Spirit. He talks about how the gifts fit into the body of Christ. And then, he exhorts us to earnestly seek and desire the best gifts. Then, suddenly, in the last verse of chapter 12, He says an amazing thing:

“and yet I will show you a more excellent way”

1 Cor 12:31b

Then He begins chapter 13, the “love chapter”. He starts off by telling us that we could have all the gifts mentioned in chapter 12. We could have prophesy, understand all mysteries and all knowledge, we could have all faith so that we could move mountains! Then He said:

**We could have all these gifts, but if we have not
Love, we are nothing.**

1 Cor 13:2

And then he lists the things that describe “love”:

**“love suffers long and is kind,
Love does not envy,
Love does not parade itself, is not puffed up,
Love is not rude,
Love does not seek it’s own,
Love is not provoked,
Love thinks no evil,
Love does not rejoice in iniquity, but rejoices in truth:
Love bears all things,
Love believes all things,
Love hopes all things,
Love endures all things,
Love never fails.”**

1 Cor 13:4-8

Love, love, love – it never fails. But prophecies, tongues, and knowledge will all cease or fail. So what’s the lesson? It seems like Paul had said all this to get down to what he really thinks is important: and that’s “how to get love”. The Scriptures, when explaining a gift, a concept, a way of life, will almost always tell us how to get the gift, the concept, or the way of life. I believe that Paul is telling us how to get love. This love is the “praying-for-other- because-you-love-them-as-you-love-yourself” kind of brotherly love.

“for we know in part and we prophesy in part. (verse 9)

**“when I was a child I spoke as a child, I understood
as a child, I thought as a child; but when I became a
man, I put away childish things. (verse 11)**

**“but when that which is perfect is come, (that perfect law
of liberty, the mirror) then that which is in part will be
done away. (verse 10)**

**“for now we see in a mirror dimly (before that which is
perfect is come), but then, (after that perfect-law-of- liberty
is come), we shall see (ourselves) face to face,
and we shall know (ourselves) just as we are also
known (by God and others). (verse 12)**

So how can we get this kind of love, the kind of love that bears all things, believes all things, (believes he is seeing himself in the mirror), and the kind of love that never fails, the kind that prays for others. Again, so how can we get this kind of love, the kind of love that bears all things, believes all things, and the kind of love that never fails?

Isn’t this the kind of love that God showed us when Jesus interceded for us on the cross, that we should love God enough to pray on the areas in our life, and then to love our brother enough to pray for the speck in his eye? I think this may help explain the love that Paul was describing in 1Corinthians 13. This is loving your neighbor as you love yourself!

It seems like Paul is saying that if we want the love that never fails, then we must get ourselves a mirror, and that we are to look at others with our mirror and understand, believe, accept, and be thankful that the person we are observing is a reflection of ourselves. Implied in this mirror-principle is that we also be a doer of the word and do something about getting rid of the sin that we see, and then pray for the other person. This = "LOVE."

The mirror principle kills judgement

Iniquity has reached it's maturity (fullness), and we cannot help but see our own sin or iniquity in others. If we accept this principle of God, that when we see others, we see ourselves, and we can have the faith and honesty to say, "Lord, that's me, isn't it!", then we have taken a big step in going on to maturity. We can then do away with the judgement of others (which God hates), and we can proceed to judge sin and not people.

I believe that this is one reason that James said that:

"...mercy triumphs over judgement."

James 2:13b

We have mercy on others and pray for them just like Jesus did for us. And if we have been blessed with the knowledge and understanding of repentance, deliverance, and intercession for others, we can begin to have the love that Paul is talking about. In fact, I don't believe God will show you the principle of the mirror unless he has equipped you with the prayers to do something about what you see, and you have begun to use these gifts for his service.

He doesn't give you more than you can handle. If you have mastered the talents he gave you in the first, then he will give you more. The mirror principle is simply another talent that he will give to those who have a willing heart to fast, pray for the sins and iniquities in themselves, and then to pray for others.

Remember the story of the talents. Those who use their talents were given more talents, but those who buried their talents did not receive additional talents (like wisdom, knowledge, understanding, etc.)