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A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

## Notes on Bible Words.

## No. XXII.—“INTERCESSION.”

THE primary meaning of ἐντυγχάνω is to *light upon, meet with, a person or a thing*. Secondly, to *go to, or meet a person for consultation or supplication*. Acts xxv. 24 : “about whom (περὶ οὗ) all the multitude have dealt with me” (ἐνέτυχόν μοι), R.V. : “made suit to me.”<sup>1</sup> Hence, to *entreat, pray* : ὑπέρ with gen. of pers., to *make intercession for anyone* ; the dat. of the pers. approached in prayer being omitted, as evident from the context (Grimm).

Rom. viii. 27 : “He maketh intercession for the saints” ; 34. “also maketh interc. for us.”

Heb. vii. 25 : “to make interc. for them,” εἰς τὸ ἐντ.<sup>2</sup>

Rom. xi. 2 : ἐντ. τῷ Θεῷ, “maketh intercession to God,” R.V., “pleadeth with God” “against Israel,” κατὰ ; accuse one to anyone. (Cf 1 Macc. viii. 32, etc.)

ὑπερεντυγχάνω, to *intercede for one*, is found in Rom. viii. 26.

(Six times in N.T. Not found in Sept.)

The noun ἐντευξις, an *interview* ; a *conference* ; a *supplication*. (Diod. xvi. 55, Jos. “Antiq.,” xv. 3, 8), is found in 1 Tim. iv. 5, “prayer,” and ii. 1, plur. “intercessions.”

In that delightful book, “The Ascension and Heavenly Priesthood of our Lord,” by Prof. Milligan, recently published (Macmillan and Co.), remarks on “Intercession” are suggestive. Thus, Dr. Milligan writes, p. 151 :

By examining it in its different contexts it will at once be seen that the verb does not mean simply to pray. It means to deal or transact with one person in reference to another, either making a statement “concerning” him upon which certain proceedings ought to follow, or asking something “for” him or “against” him. Petition is, indeed, the general result of such action, and hence the phrase passes easily into this meaning when there is anything in the connexion to give it that particular force. When, however, it stands alone, without anything to limit the interpretation, it ought to be understood in a much wider sense, as including the whole series of transactions in which one person may engage with another on behalf of a third. . . . It may be matter of regret that the English language seems to possess no better word than “intercession”<sup>3</sup> to express the action of our High Priest in heaven after He had presented His offering to the Father. For this, however, there is no help, and all that can be done is to impress upon the inquirer the fact that “Intercession” is a much wider word than prayer. We are to understand it of every act by which the Son, in dependence on the Father, in the Father’s name, and with the perfect concurrence of the Father, takes His own with Him into the Father’s presence, in order that whatever He Himself enjoys in the communications of His Father’s love may become also theirs.

Many who, like ourselves, cannot follow the learned Professor on every point, will enjoy and profit by this work.

<sup>1</sup> ἐνέτυχον τῷ κυρίῳ καὶ ἐδέθηθη λαοῦ, Sap. viii. 21 : ἐνέτυχον τῷ βασιλεῖ τὴν ἀπόδυσιν . . . αἰτούμενοι, 3 Macc. vi. 37.

<sup>2</sup> Clem. Rom., 1 Cor. 56, 1.

<sup>3</sup> Prof. Milligan says : “The gain would be great could we speak of ‘interacting and ‘interaction,’ but it is impossible to do so.”