



# Three Rivers Fellowship

## ***KINGDOM AND BODY DISTINCTIVES WITHIN THE DOCTRINE OF PRAYER***

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## 1. ABSTRACT

This very brief outline, designed for the saint not familiar with the original languages in no way comprises a complete analysis of the biblical doctrine of prayer, rather it is designed to spawn some critical thinking about the process and content of the Body saint's prayers. Contrasting the prayer life of the Kingdom's saint with that of the Body of Christ's a fairly large distinction is seen in both process and content, especially each other's hope. The kingdom saint's prayers are mediated through the angels, while the Body saint has no such angelic mediation, but sole mediation through Christ as the One Lord (cmp. Eph 4:5 & 1 Tim 2:5).

## 2. WORD USAGES

In this section we provide a sampling of how the Hebrew and Greek words for *prayer* and *praying* are used. The reader is expected to examine each occurrence suggested herein, especially those which are referenced but not specifically covered in the outline.

### 2.1. Hebrew Examples

In the Hebrew Scriptures there are two (2) words used: one for the noun "prayer" and one for the verb "praying".

PALAL (Verb) -- meaning "to judge" or by extension, "to intercede",<sup>1</sup> implies to the Jewish mind the "act of praying". The following list forms a representative sample of the usages of PALAL in the Old Testament (S.N. 6419):

Gen 20:17,17; Num 11:2; 21:7; Deut 9:20; I Sam 1:10; Neh 1:4; **Psm 5:2**; 32:6; Dan 6:10; 9:4,20.

Psm 5:2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

TEPHILAW (Noun) -- meaning "a prayer" and related to PALAL above. The underlying thought is "intercession". The following list is a representative set of usages for TEPHILAW in the Old Testament (S.N. 8605):

II Sam 7:27; II Chron 6:19,20,29,35,39,40; Neh 1:6,11(2); Psm 4:1; 5:3; 6:9; **Prov 15:8,29**.

Prov 15:8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

Prov 15:29 29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

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<sup>1</sup> The notion of "intercession" is important for us to keep in mind, especially later when we examine the angelic relationship to the Kingdom saint's prayer life within the Jewish salvation economy (dispensation).

## 2.2. Greek Examples

In the Greek Scriptures, there are two (2) words used for the noun for "a prayer" and the verb for the "act of praying":

PROSEUCHE (Noun) -- meaning "a prayer". The following are representative lists of usages of PROSEUCHE (S.N. 4335).

### Non-Pauline New Testament

Mat 17:21; 21:13,22; Lk 6:12; Acts 1:14; 2:42; **3:1**; 6:4; 10:4,31; 12:5; James 5:17;<sup>2</sup> I Pet 3:7; Rev 5:8; 8:3,4.

Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. (3:00p)

### Pauline New Testament

**Rom 1:9,10**; 12:12; 15:30; I Cor 7:5; Eph 1:16; 6:18; Philp 4:6; Col 4:2 I Thes 1:2; I Tim 2:1; 5:5.

Rom 1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers.

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

The preceding lists do not comprise a complete concordance of PROSEUCHE, but an examination of each list will provide the reader with an adequate understanding of its usage. The word occurs about 14 times in Paul and approximately 28 times outside of Paul, giving a total number of approximately 42 occurrences throughout the New Testament. Researching its usage in the LXX would also be advantageous.

PROSEUCHOMAI (Verb) -- meaning "I pray". The following lists are representative samples of this word (S.N. 4336).

### Non-Pauline New Testament

Mat 6:5(2),6(2),7,9; Mk 12:40; 13:48; Lk 1:10; **Acts 1:24**; 6:6; 10:9,30; 13:3; 14:23; 16:25; 21:5; 28:8; James 5:13,14,17,18; Jude 20.

Acts 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen.

### Pauline New Testament

Rom 8:26; I Cor 11:4,5,13; 14:13,14(2),15(2); Eph 6:18; **Philp 1:9**; Col 1:3,9; I Thes 5:17,25.

Philp 1:9 And this I pray, that your love may abound yet more and more in knowledge (epiginosis) and *in* all judgment.

The preceding lists do not form a complete concordance of the PROSEUCHOMAI, but an

<sup>2</sup> Note the Figure of Polyptoton! (Prayed prayerfully = agonizingly prayed)

examination of each list will provide the reader with an adequate understanding of its usage. The word occurs approximately 19 times in Paul and about 67 times outside of Paul giving a total number of about 86 occurrences. Researching its usage in the LXX would also be advantageous.

As an important Biblical and theological point, both Greek words are only used within the context of "praying" to God.

### 3. PRAYER AND THE KINGDOM SAINT

**Psalm 5 (David's Prayer).** In examining this prayer, it is important to note a few items that are worthy of discussion. These are addressed below.

Psalm 5:1 <To the chief Musician upon Nehiloth, A Psalm of David.> Give ear to my words, O LORD, consider my meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness because of my enemies; make thy way straight before my face.

9 For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

In his prayer, David,

- 1) Addresses the Nature & Character of God.
- 2) Prays within the Revealed Will of God.
- 3) Prays for Perseverance (==>> Sanctification ==>> Epiginosis of one's (David's == Israel's) Hope.

Notice that the context is within Israel's hope and the taking of her possession(s) [Land, Throne, Kingdom, etc.].

**Matthew 6:9-13 (The Kingdom Saint's Prayer).** This set of passages form a "stand-alone" reference in considering the nature and character of the doctrine of prayer as it relates to the earthly kingdom saint's prayer life.

Mat 6:5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Several things are contained in this "prayer model":

- 1) The Honoring of God and His Character.
- 2) Addressing the Worthiness of God.
- 3) The Honoring of His Will (thelema).
- 4) Acknowledging of Daily Sustenance (strictly Jewish).
- 5) Personal experience of Forgiveness from sin as demonstrated by forgiving others of their sins.<sup>3</sup>
- 6) Acknowledging the desire to be free from the bondage of sin and temptation.
- 7) Acknowledging the ultimate glorification of God and of saints (kingdom).

These prayers give us some detail as to the content and the "how to" aspects of prayer. The unifying elements that thread through these prayers seem to be at least partially represented in the following:

- 1) That God's Sovereignty is clearly acknowledged.
- 2) That one's eternal hope, ordained of God is clearly assumed.
- 3) That one's revealed responsibilities on the earth are honored.
- 4) That one will persevere unto the end, hence that one will manifest himself as a saint (Perseverance).

Thus, for a Jewish or Kingdom believer, both God's Generic Sovereignty and His Specific Sovereignty are important elements of one's prayers. The kingdom saint clearly prays and acknowledges God's Power, Might, and General Will, along with and by no means less important, God's Eternal Ordination of the individual's part in eternity.

Furthermore, the prayers are all within the Revealed Will of God. That is to say, if a saint is praying for his own progress in doctrine, faith, and practice, he can be assured that his prayer will be answered; that he can demand (wrestle) this from God, because he knows (through the scriptures) that this is the Will of God. However, when praying for something not necessarily within the Revealed Will of God, then the saint must be on careful ground, by confessing his/her heart's desire.

### 3.1. Efficacy of Prayers

**II Chron 7:14**; Psm 145:18; Prov 15:8; Jer 26:19; James 5:16.

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<sup>3</sup> The doctrine of confession of sin and the experience of forgiveness is briefly dealt with below under, [Prayer and Confession of Sin](#).

2 Chron 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

### 3.2. Prayers Not Answered

1) Balaam: **Deut 23:5**; Josh 24:10 cp. Num 22.

Deut 23:5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

2) See also Job 21:15 (unbelief); 30:20; 42:10.

### 3.3. Prayers Delayed

Psm 40:1(see 39:12); Jer 42:2-7; **Hab 1:1-2**; Dan 9:1-21; 10:2,3,11-14.

Habakkuk 1:1 The burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

See I Pet 3:9 for a related scripture to both of the last two (2) categories.

### 3.4. Prayer and the Angels

Dan 9:1-21; **10:2,3,11-14**, Acts 10:1-6 (Cornelius); 11; 12 (Peter); Rev 5:8; **8:3,4**.

Dan 10:2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled...

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11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

Rev 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

Compare these scriptures with Acts 7:53 and Gal 3:19.

Acts 7:53 Who have received the law by the disposition of angels and have not kept *it*.

Gal 3:19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should

come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

It is quite clear from a study of these scriptures that for the kingdom saint the angels are in charge of their "prayer life". The angels act as the "intercessors" for the kingdom saints and present the prayers of the kingdom saints to the altar of God, whereby the demonic angels attempt to prevent such intercessory activity. Thus, the holy angels are the "buffer" between the kingdom saints and God. They are in charge of the earthly kingdom program. Rev 8: provides a remarkable example of angelic role within the prayer life of the kingdom saints.

Rev 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. (Rev. 8:3-5 KJV)

### 3.5. Prayer and Confession of Sin

Psm 51:1-17; Mat 6:12,14; Lk 18:3; I Jn 1:9.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

In light of these passages it can be said that "confession of sin" is intrinsically linked with the "experience" of forgiveness from sin. Thus, regeneration drives the *regenerated kingdom believer* to confess his/her sin in light of I Jn 1:9 and that part of this confession is in keeping with the ceremonial law.

### 3.6. Prayer and *Pneuma Hagion*

**Jude 20.**

Jude 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Sadly, the KJV has mis-translated this verse as if the *Person* of the Holy Spirit is directly intended here. The Greek phrase for "praying in the Holy Spirit is":

ἐν πνεύματι ἁγίῳ προσευχόμενοι,  
en pneumati hagio proseuchomai

Note, that there are no definite articles modifying the phrase "holy spirit" or rather "πνεύματι ἁγίῳ" (pneumati hagio). This construction occurs 52 times in the New Testament and never refers to the *Person* of the Holy Spirit, but rather to *divine power*.

### 3.7. False Prayers

Mat 6:5,7; Mk 12:38-40; Lk 20:45-47; **Lk 18:1-14** (Notice the Prophetic Context, specifically Israel's Hope).



Luke 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you; this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Here we see the result of an unregenerate “clean” sinner and a repentant heart of a member of the Elect of God.

But the Pharisee who through his education and stature in life thought himself to be above other men, especially this crass publican near him. Even his behavior was upright and clean before all men. But his heart (soul) was as corrupt as a gangrenous cancer.

The Publican was declared righteous before God due to the shed blood of Messiah and manifested that justification through his prayer (both private and public), but the Pharisee was rotting in his sinful flesh as one who denies the ways of God (indeed, as part of the religious order Israel’s 2<sup>nd</sup> Generation).

### 3.8. The True Lord's Prayer

#### John 17:1-26.

John 17 is the real “Lord’s Prayer” in that it is the Savior’s prayer just prior to going to Calvary being the Lamb led to the slaughter, to take upon Himself the sin of every single person ordained to believe on His Name (Acts 13:48).

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them* and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

The following observations can be made:

- 1) Christ strictly prays within God's Revealed Will.
- 2) Christ acknowledges the Nature of God and the Son's relationship with the Father (see Prov 8:22-30).
- 3) Christ prays for the Elect of God the Father; those for whom Christ Died. This speaks of Particular Redemption.
- 4) Christ prays for the Elects' Sanctification. Thus, Christ has in mind the Perseverance of His saints.
- 5) Christ prays for the Unity of Jewish Elect.
- 6) Christ prays for Glorification.

## 4. PRAYER AND THE BODY OF CHRIST

As we will see the prayer life of the Body saint has similarities to, but also differs from the kingdom saint's prayer life in very practical ways. The prayer life of both the Kingdom saint and the Body saint in fact reflect their relationship to Christ. For the Kingdom saint, their prayer life reflects their relationship to Christ as He is their Messiah (in the case of Israel), whereas the prayer life of the Body saint reflects their relationship to Christ as Head.

### 4.1. Prayers of Paul

#### 4.1.1. Prayers for Other Body Saints

**Eph 1:16-19; 3:14-21; Philp 1:9-11; Col 1:9-11.**

Eph 1:16 Cease not to give thanks for you, making mention of you in my prayers.

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

The following can be observed:

- 1) Addresses the Nature, Character, Relationship of Godhead.
- 2) Prays for the Revealed Wisdom in Epiginosis (Detailed/Full/Precise Knowledge).
- 3) Prays for the understanding of the Body's Hope.
- 4) Prays for the riches of the Glory of His Inheritance.
- 5) Acknowledges God's Power.

#### 4.1.2. Paul's Prayers for Self

##### 2 Cor 12:1-10

2 Cor 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

**8 For this thing I besought the Lord thrice, that it might depart from me.**

**9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Note that the context of Paul's prayer here is with regard to the absolute glorious vision he saw in heaven, regarding the hope of the Body of Christ.

Not only is this our hope, but unlike us, Paul was able to see a mere glimpse of it during his lifetime. This privilege of course is both glorious and a source of boasting for Paul. Thus, the Lord gave him "something to remember" who he was "a sinner saved by grace". The result of this prayer going unanswered in the way that our beloved Paul would have preferred was obedience and joy.

#### 4.2. Body Prayers and the Angels

**Rom 8:26,27; I Cor 8:4-6; 12:4-11,13; Eph 4:4,5 (cmp. I Cor 8:4,5); I Tim 2:5.**

Rom 8:26 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.

27 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*.

1 Tim 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus.

It is clear that totally unlike the kingdom program, the prayers of the body of Christ are taken by the 3rd Person of the Trinity to the throne of God. And Christ as our singular Mediator “mediates” our prayers. There is NO angelic intercession for the body and thus no ceremonialism. Compare with Dan 10:12-14; Rev 8:3,4

### 4.3. Prayer and Confession of Sin

#### Rom 10:9-13.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

It would seem from the above passage, as well as from the nature of the body of Christ not being subject to ceremonialism and the angelic ministry that the body of Christ "experiences" forgiveness from sin "outside" of confession. This does not mean that we do not have the desire to confess our sin to God, but rather that the emotion of forgiveness lies outside of confession of sin.

### 4.4. Group Prayer

#### Acts 20:36-38.

Acts 20:36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

### 4.5. General Comments for the Body Saint

#### Position While Praying

Is there is a proper or preferred “position” in which a Body saint ought to pray?

No!

An examination of the various prayers of Scripture shows that prayers have been spoken while sitting, standing, lying prostrate, and sadly while crucified on Calvary’s torture stake. Indeed, to require a prayer position onto the Body saint would be imposing a prescription on the act of praying and that would be a contradiction to Gal 4 and Col 2, where such prescriptions are *verboden* and contrary to the nature of the Body of Christ!

#### Intercessory Prayers / Praying

Is it necessary for Body saints to pray for each other.

Yes!

Does this mean that these prayers are “intercessory” prayers?

No!

The action of intercessory praying is when the individual requires someone else to pray *for* them. We each as members of the Body of Christ have direct access to the throne due to Christ’s finished work as it relates to the appropriation of the Body’s hope and position.

Rom 5:1 Therefore being justified by faith; we have peace with God through our Lord Jesus Christ:  
2 By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.

Whereas Israel, as part of their hope, participates in intercessory prayer on behalf of those who do not have access to God’s throne, the Body has no such intercessory ministry. Whereas Israel as the priestly nation intercedes on behalf of the Gentile nations, the Body of Christ has no intercessory prayers for the world or each other. We do not pray for each other because we have an intercessory prayer ministry, but rather we pray for each other as an expression of our hearts desire for each other, especially as one’s circumstances benefit the Body of Christ. Sally prays for Joe to get better so that Joe can continue in his walk and help the Body of Christ in some way or even the more mundane things of our earthly responsibilities.

### Praying for the Salvation of the Lost

It seems “reasonable” to the “old man” (Rom 6) that we ought to pray for the salvation of the lost of the world or those in our close acquaintance. After all, who wants to see their loved ones or friends spend eternity in hellfire?

Remember, the prayers of David, both Christ Himself, and Paul NEVER prayed outside of the revealed will of God.<sup>4</sup> We do not know who God’s elect are, so if I am praying for someone to “get saved”, I may be praying outside of the will of God. At first, this seems *off putting*, however we can pray to God expressing our hearts desire for Sally or John to “get saved”, but nevertheless “not my will Lord, but thy will be done”.

To burn this very practical consequence in our hearts and minds consider the following.

You are living in 29AD and are one of the disciples of the Lord and you happen to be particularly good friends with Judas Iscariot. If you prayed for the salvation of Judas, would you not be *praying a prayer* that is in direct conflict with the expressed will of God?

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Thus, we should always pray within the revealed will of God, and when unsure always acknowledge that it is God’s will that is to be done. Expressing your heart’s desire is precisely what God wants and is a major part of every saint’s pray life. But everything we desire, no matter how righteous and

<sup>4</sup> Recall that the Savior Himself did not pray for the world, rather He prayed only for those whom the Father had given Him (John 17).

Biblical it may seem may not be in God's plans.

## 5. SUMMARY

The Doctrine of Prayer is far more complex and intricate than we discussed here. A more complete work might include the contrasting of individual Kingdom prayers with Body prayers (specifically the prayers of Paul).

As part of the Kingdom Program the angels are in charge of presenting the saint's prayers to the throne of God, whereas the Body saint's prayers are immediately in the ears of God through Christ our Mediator (the One Lord) and the One Spirit.

The angels intercede on behalf of Israel and Israel intercedes on behalf of the Gentile nations as the chief priestly nation and channel of blessing to the Gentiles.

Whereas the Kingdom program includes "special" times for praying (Acts 3:1) there are no special times of prayer for the Body saint (this is what it means when Paul says "pray without ceasing").