

IN NO OTHER ACCESS TO GOD BY PRAYER
Ac.4:10-12; Eph.1:3
Ed Dye

I. INTRODUCTION

1. Use #1 through #5 of first lesson in the series.
2. Use “B” of first lesson: The meaning of the frequently used and highly significant phrase “in Christ” or “in Christ Jesus”.
3. Now, the sixth lesson on the theme “**IN NO OTHER**”.

II. DISCUSSION

H. IN CHRIST, AND IN NO OTHER, WE HAVE ACCESS TO THE THRONE OF GOD IN HEAVEN BY PRAYER.

1. First, some information to help us understand not only the meaning, but the nature and function of prayer as a child of God in Christ Jesus.
 - a. The words generally used in the O.T. for prayer are:
 - (1) TCHINNAH (tech-in-nah’), Strong #8467, meaning “to incline, to be gracious, graciousness, to entreat grace or mercy, supplication.”
 - (2) TEPHILLAH (tef-il-law’), Strong # 8605, meaning “to seek judgment”; “also used to express intercessory prayer, intercession, supplication.”
 - (3) The two words point to the two chief objects sought in prayer in the O.T., viz., the prevalence of right and truth, and the gift of mercy.”
 - (4) A very frequent formula for prayer in the O.T. is the phrase, “to call upon the name of Jehovah.”
 - b. In the N.T. several different original Greek words are translated prayer, most of which are very similar in meaning from “to wish, desire, ask, beseech, entreat, make request; to petition, make supplication, intercession.”
 - (1) Strong lists them as follows:
#1162, DEESIS, deh’-ay-sis
#1189, DEOMAI, deh’-om-ahee
#1783, ENTEUXIS, ent’-yook-sis
#2065, EROTAO, er-o-tah’-o
#2172, EUCHOMAI, yoo’-khom-ahee
#4335, PROSEUCHE, pros-yoo-khay’

#4336, PROSEUCHOMAI, pros-yoo'-khom-ahee

- c. In the N.T. prayer is a request or a petition for mercies; or it is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies, his power, his glory, his grace and his love.
- d. The object of prayer is God alone, through Jesus Christ as our Mediator.
 - (1) All supplications, therefore, to saints or angels are not only useless, but blasphemous.
 - (2) All worship of the creature (created beings), however exalted that creature is, is idolatry, and is strictly prohibited in the sacred law of God.
- e. Nor are we to pray to the Trinity as three distinct Gods.
 - (1) For although the Father, the Son, and the Holy Spirit, are addressed in various parts of the Scripture as Deity (Jno.1:1-4; 2Cor.13:14; 2Th.2:16,17; Heb.1, etc.).
 - (2) They are never addressed as three Gods, for that would lead us directly to the doctrine of polytheism.
 - (3) The Scriptural mode is to address the Father through the Son, having access by one Spirit unto the Father, Eph.2:18.
- f. As to the nature of petition of God in prayer, it does not necessarily consist in:
 - (1) The elevation of the voice.
 - (2) The posture of the body.
 - (3) The use of a certain, iron-clad form, or
 - (4) The mere extemporary use of words, nor,
 - (5) Properly speaking, in anything of an exterior nature; but simply the offering up of our desires to God, Mt.15:8.
- g. Prayer has generally been divided:
 - (1) Into adoration, by which we express our sense of the goodness and greatness of God, Dan.4:34,35; Mt.6:9; etc.
 - (2) Into confession, by which we acknowledge our unworthiness (our sins and shortcomings), 1Jno.1:9; Rom.3:23; 1Jno.1:8,10.

- (3) Into supplication, by which we pray for pardon, grace, or any blessings we seek, Mt.7:7,8.
 - (4) Into intercession, by which we pray for others, Jas.5:16.
 - (5) Into thanksgiving, by which we express our gratitude to God, Phil.4:6.
2. Some Bible truths about asking God in prayer in proof of our proposition.
- a. We are to ask the Father in prayer, for prayer is properly addressed to God the Father, Mt.6:6,9; Jno.16:23. (Never to the Holy Spirit)
 - b. The Father knows what things of a spiritual nature we have need of before we ask him, but we are required to ask in order to receive of him, Mt.6:8; 7:7-11. Cf. Lk.11:9-13, the Source of the blessings.
 - (1) Of course, there are some things of a physical nature we may receive without asking – things even the unbelievers receive, Mt.5:45; Ac.14:17.
 - c. However, to receive an answer to our prayers, we must abide in Jesus and his words must abide in us – then and only then can we ask and be assured of receiving, Jno.15:7.
 - (1) Remember: All spiritual blessings, including the privilege of prayer or access to the throne of God in heaven, are in Christ and **IN NO OTHER**, Ac.4:12; Eph.1:3.
 - d. All true and prevailing prayer is to be offered in the name of the Lord Jesus Christ, or one must ask the Father in the name of Jesus in order to receive, Jno.14:13,14; 15:16; 16:23-27.
 - (1) That is, not only for the sake of his atonement.
 - (2) But also in dependence on his intercession.
 - (3) As well as his authority. Cf. Col.3:17.
 - e. God “is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,” Eph.3:20.
 - f. To receive one must “ask in faith nothing wavering”. For unwavering, obedient faith acting in harmony with God’s will is essential to effectual prayer, Jas.1:3-8; 1Jno.3:22; 5:14,15; Cf. Mt.21:22; Mk.11:24; See Jas.4:2,3.

- g. The Father will not hear and answer the prayer of the impenitent sinner or the one who regards iniquity in his heart. The prayer of such a person is an abomination to God, and his face is against such evil doers, Psa.66:18; Prov.28:9; 1Pet.3:12; Isa.1:14-20; 59:1,2; Mt.7:21-23.
 - h. Neither will he hear and forgive those who refuse to forgive their fellowmen who repent and seek their forgiveness, Mt.6:12,14,15; Lk.17:3,4; Mt.18:21-35.
 - i. After death it is too late to ask and receive forgiveness, Lk.16:19-31; Heb.9:27,28.
3. Some interesting, encouraging, profitable truths respecting the important subject of prayer.
- a. Lk.6:12, Jesus prayed earnestly to God all night.
 - b. Lk.18:1, it is a divine injunction that we should always pray, and not faint.
 - c. Ac.2:42, baptized believers in their worship of God “continued steadfastly in the apostle’s doctrine, and fellowship, and in breaking of bread, and in prayers.”
 - d. Ac.6:2,4, the apostles, while still at Jerusalem, in the matter of serving the needy Grecian widows in the daily ministrations, revealed that their work as apostles was so necessarily important that nothing was to deter them by saying, “It is not reason that we should leave the word of God, and serve tables...But we will give ourselves continually to prayer, and to the ministry of the word.”
 - e. Ac.10:4,6,19-22,29-33-48; 11:1-14; 15:6-11, though Cornelius’ prayers were heard and “come up for a memorial before God,” he was not saved from past sins by prayer as a substitute for his faith in and his obedience to the gospel. Cf. Rom.1:16,17; Mk.16:15,16; Lk.24:47-49; Ac.1:1-12; 2:1-4,14-41,47.
 - f. While Peter was kept in prison by king Herod, because it pleased the Jews, “prayer was made without ceasing of the church unto God for him,” Ac.12:5,12.
 - g. Paul frequently mentioned his fervent, unceasing prayer for the saints the world over, Rom.1:9; 2Cor.13:7; Eph.1:16; Phil.1:3,4,9; Col.1:3,9; 1Th.1:2; 3:9,10; 2Th.1:11; Phm.4.

- h. Paul often appealed to brethren to pray to God for him, Rom.15:30; Eph.6:19; Col.4:3; 1Th.5:25; Phm.22; Heb.13:18.
- i. We, as saints, are taught to continue “instant (steadfastly) in prayer,” Rom.12:12; Col.4:2; 1Th.5:17; 2Th.3:1.
- j. Married couples, instead of separating or divorcing when problems arise, are instructed to “Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency (lack of control),” 1Cor.7:5.
- k. Paul declares in Phil.4:6,7 that “...the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus,” if they will “be anxious for nothing; but in every thing by prayer and supplication, with thanksgiving let your requests be made known unto God.”
- l. Brethren prayed fervently for brethren that they might “stand perfect and complete in all the will of God,” Col.4:12.
- m. Brethren were taught that “supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty,” 1Tim.2:1,2.
- n. The one who “is a widow indeed, and desolate “is described in 1Tim.5:5 as one who “trusteth (hopeth, ASV) in God, and continueth in supplications and prayers night and day.”
- o. Peter declares that the husband’s prayers can be hindered by a failure to dwell with his wife “according to knowledge,” by a failure to give “honor unto the wife...as being heirs together of the grace of life,” 1Pet.3:7.
- p. At all times we are to be “sober, and watch unto prayer,” 1Pet.4:7.
- q. In our prayer life, we are warned against being like the hypocrites, the heathen, and the hypocritical Pharisees.
 - (1) The hypocrites stand and pray in places to “be seen of men,” and, who, as a result, have their reward – they are seen of men, Mt.6:5.

- (2) The heathen use “vain repetitions”, because they think it takes “much speaking” in order to be heard by the Father, Mt.6:7.
- (3) The hypocritical Pharisees “for a pretence (show) make long prayers,” (and then mask or cover their wickedness by making prayers; or seek to justify themselves by making lengthy prayers), Mt.23:14; Lk.20:47.
- r. When Christians sin they are to repent and pray to God for forgiveness, Ac.8:20-23.
- s. We may pray for brethren who have sinned when they repent, Ac.8:24; Jas.5:14-16. Cf. 1Jno.5:16.
- t. In N.T. times brethren fasted and prayed when selecting servants of the Lord to be appointed to an important work or sent on a mission for the Lord, Ac.6:3-6; 13:1-4; 14:21-23.
- u. They prayed on occasions of joy and on occasions of sorrow, Ac.14:21-23; Phil.1:3-6; Col.1:3-6; Ac.16:19-25; 20:36-38.

III. CONCLUSION

1. In our study of the theme “**IN NO OTHER**”, we have noted that:
 - a. Redemption is in Christ.
 - b. Present salvation is in Christ.
 - c. Reconciliation and atonement are in Christ.
 - d. Sanctification is in Christ.
 - e. Eternal life or Everlasting Salvation is in Christ.
 - f. Access to the throne of God in heaven by prayer is in Christ.
2. Some other things we have in Christ.
 - a. God’s saving grace is in Christ, Rom.3:24-26; 5:1,2; 2Tim.2:1; Tit.2:11-14 (Ac.20:32); Tit.3:4-7.
 - b. Men are new creatures in Christ, 2Cor.5:17.
 - c. We have peace in Christ, 1Pet.5:14.
 - d. We are partakers of God’s promise to Abraham in Christ, Gen.12:1-3; Eph.3:6; Gal.3:6-18,22-29.
 - e. God’s eternal purpose is purposed in Christ, Eph.3:21.
 - f. The promise of life is in Christ, 2Tim.1:1.
 - g. Eternal glory is by Christ, 1Pet.5:10.
 - h. Our future inheritance is in Christ, Eph.1:11; Heb.1:1,2.
 - i. Victory over sin, death and the world is in Christ, Rom.7:24-8:1; 1Cor.15:57,58; 2Cor.2:14 (Rom.8:37); 1Jno.5:4,5.

- j. Resurrection unto “life” is in Christ, Jno.5:28,29; Phil.3:7-14; 1Th.4:13-18.
- 3. Since all spiritual blessings are in Christ and ***IN NO OTHER***, we must be in Christ to be the recipient of them.
- 4. How, then, do we get into him? Rom.6:3-6; Gal.3:26,27.
- 5. Having entered him where salvation is (2Tim.2:10), how do we stay in him and maintain that saved state? 2Pet.1:5-11; 1Pet.1:3-5,9; Heb.5:8,9.
- 6. In closing remember 1Cor.15:58; Gal.6:7-9.