

# “The Essentials Of Our Faith ”

## Session XLVI

October 2, 2011

### “Prayer”

#### Part Two: The Believer As A “Believer-Priest”!

##### Review:

Prayer is the “privilege” of being able to talk with God based upon knowing Him in a personal relationship through Jesus Christ.

--Mankind lost this privilege as a result of personal rebellion against God, Gen. 3:1-24.

--God restored this privilege on the basis of the work of His Son, Gen. 3:15.

--This privilege has differed within the progression of the dispensations.

*“Prayer is not the same throughout all the ages . . . it is adapted to the various dispensations, and prayer in the present age is no exception.” --L.S. Chafer*

##### I. “Prayer” in the O.T. under the “Old Covenant”:

A. The provision of “Blood Sacrifice”—a type of Christ, Gen. 4:3-7.

B. The provision of the “Abrahamic Covenant”—a chosen people, Gen.12:1-3.

C. The provision of the “Mosaic Law”—sacrificial atonement for sin, Lev. 16:16-17.

##### II. “Prayer” in the N.T. under the “New Covenant”:

A. “Access” in prayer is the privilege of every Believer.

--Based on our “Position” of being “in Christ,” II Cor. 5:17, Eph. 2:18; 3:11-12.

B. “Intercession” by the Holy Spirit is experienced by every Believer.

--He “speaks” for us to the Father based upon the will of God, Rom. 8:26-27.

C. “Intercession” for others is a ministry of “\_\_\_\_\_” by the Believer as a “Believer-priest”.

##### 1. I Peter 2:5.

*“You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”*

##### 2. I Peter 2:9.

*“But you are A CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR GOD’S OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.”*

## The “Priesthood” Of The Believer

### → The N.T. Believer holds an appointed “\_\_\_\_\_” before God!

*“A Christian is, from the moment of his salvation, constituted **a royal priest** unto God. The meaning and scope of his position may be better understood by referring to the Aaronic priesthood under the Law (of Moses), for the Old Testament priesthood is evidently a **type**, or a foreshadowing in some particulars, of the **royal priesthood** under ‘grace’. . . . the priesthood is seen as composed of the members of the Body of Christ, which is His Church. A ‘chosen generation’ speaks of their position by the new birth; a ‘royal priesthood’ and ‘kings and priests’ of their office; a ‘holy nation’ and a ‘holy priesthood’ of their necessary cleansing; and a ‘peculiar people’ of their essential heavenly character, as distinguished from the people of the world. So again, ‘lively stones’ speaks of their individual responsibility and service; ‘offer spiritual sacrifices’ and the ‘intercession by the Spirit’ speak of their ministry; while the words ‘acceptable to God by Jesus Christ’ speak of the rent veil, their access to God, and of their ‘boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh’, Heb. 10:19-20.”*

--Lewis Sperry Chafer

*“The New Testament priesthood is an office. This is in marked contrast to the Believer’s gifts for service. The contrast is seen in the fact that those things which constitute the ministry of the priest are the privilege and duty of all Believers alike; while the gifts for service are bestowed by the Spirit ‘as He wills’, Rom. 12:3-8; I Cor. 12:4-11. Not all Believers have the same gift for service; but all are privileged to minister in the priestly office. Not all have the gift of teaching . . . but all have access in prayer.”* --L.S. Chafer

### → The N.T. Believer-priest is a special “\_\_\_\_\_” with God!

*“It is revealed that prayer has now been divinely constituted an office, or trust. When Christ can say of prayer, ‘Whatsoever ye shall ask . . . that will I do,’ He has elevated its importance to a point where, to a large degree, God has conditioned His own action on the faithful prayer of the Believer. . . . This responsibility in **partnership** has been established. . . . in the ministry of prayer, the child of God is brought into vital **partnership** in the work of God in a manner in which he could not otherwise partake. . . . This responsibility in **partnership** is not extended to the Believer as a special concession; it is the normal function of one for whom the sacrificial blood has been shed (Heb. 10:19-20), and who has been vitally joined to Christ in the New Creation. It is not unreasonable that one who is a living part of Christ (Eph. 5:30) should share both in His service and His glory.”*

--Lewis Sperry Chafer

*“It should be noted that it is in connection with this announcement of the new office of prayer as a ‘co-partnership’ in achievement that Christ stated, ‘Greater works than*

*these shall he (the Believer) do,' John 14:12, which word is immediately followed by the assurance that **He alone** undertakes to do in response to this ministry of prayer. So vital is this blending of endeavor between prayer and that which is divinely wrought in its answer that the Believer is said by Christ to be the **doer** of the 'greater works'."*

*--Lewis Sperry Chafer*

### → The N.T. Believer-priest performs a vital “\_\_\_\_\_” for God!

*“**Service** is any work performed for the benefit of another. When tracing this theme through the Bible a series of similarities and contrasts between the Old and New Testament orders will be observed. . . . Service which God appoints, whether of the Old or New Testament order, is committed only to a divinely fitted priesthood. In the O.T. order the priesthood was a hierarchy over the nation and in their service they were under the authority of the High Priest. In the N.T. order every Believer is a priest unto God (I Pet. 2:5-9; Rev. 1:6) and the whole company of N.T. priests is under the authority of Christ who is the true High Priest, of whom all other High Priests were but ‘types’. Therefore, according to the N.T. order, **service** is committed to **all Believers** alike and on the ground of their priestly relation to God.”*

*--Lewis Sperry Chafer*

*“All true **service** for God is the ministry of the Spirit through the Believer (Rom. 12:3-8; I Cor. 12:4-31), and it is therefore vain to form hard and fast rules by which we intend to do this service. God will direct a yielded life in service which He has appointed in His sovereign power and grace.*

*--**Compassion** for lost souls will be created in the heart by the Spirit, and this will find expression and relief in the **Spirit-inspired prayer of intercession.***

*--The Spirit will then **answer** this prayer by going forth through some ministry of the Word with **convicting** and **converting power** to the glory of Christ.”*

*--L.S. Chafer*

*“The burden of the heart that can find no peace because of the lost condition of some individuals is the highest form of human suffering, and is several times referred to in the Scriptures. There this burden for the lost is seen, not only to form a part of human suffering, but to be the normal experience in the life of every saved person. That it is not a common experience among Christians today can be explained only by the fact that there are abnormal conditions in many Christian lives.”*

*--Lewis Sperry Chafer*

### → The N.T. Believer-priest shares the intimacy of “\_\_\_\_\_” with Christ!

*“The dominant motive that prompted the sufferings of Christ was revealed in one of His prayers at the cross. Had his suffering been physical alone, His prayer might have been, ‘Father, they are causing Me physical pain’; or had His suffering been His personal sacrifice alone, He might have prayed, ‘Father, they are taking My life from Me’: in reality He prayed, ‘Father, forgive them, for they know not what they do.’ And*

while the sufferings of His body and the sacrifice of His life constituted an offering for sin, 'once for all', these were prompted by the divine vision of human need and His yearning compassion for lost and ruined men; for He prayed not for Himself, but for them. In that mysterious suffering for the sin of the world no human can suffer with Christ. That suffering was final and complete. It can only be believed in and appropriated by the one who come to realize his own share in it. When a soul has received the redemption which is in Christ and is saved, that one is then privileged to suffer with Christ in a compassion for the lost; being prompted, in some measure, by the same divine vision and love, through the presence and power of the indwelling Holy Spirit."

"This is illustrated by the testimony of the Apostle Paul in Rom. 9:1-3: 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.' . . . This attitude of agonizing suffering for the salvation of his brethren was not an element of the human nature of Saul, who found his delight in the condemnation and execution of his brethren when they were found to be followers of Jesus; nor is this divine touch found in any unregenerate life. It is the love of God shed abroad in our hearts by the Holy Spirit which is given unto us, or in reality, the very love of God reaching out for the lost through the Believer. This experience of Paul's is possible to others. By the Indwelling One, the Believer may come both to appreciate the lost estate of men and to experience a divine compassion for them." --Lewis Sperry Chafer

"**Suffering with Christ, then, in its deepest meaning is to come to experience by the Spirit an unutterable agony for men out of Christ, and from that vision and love to be willing to offer personal sacrifice or endure physical pain, if need be, that they may be saved. This is as near to 'a cross' as the Christian can come in experience; for he can make no atonement, nor is human atonement needed. As his eyes are opened and his heart is made sensitive to the indescribable need of any soul out of Christ, he has, to that extent, experienced the divine compassion 'shed abroad in his heart.'** **Such suffering with Christ is the heritage of every regenerate soul.**" --Lewis Sperry Chafer

## **Application**

"It will be observed that this divine burden for the lost is a very uncommon experience among Believers today; and the solution of this problem is found in the last step that marks the movements of the 'power of God unto salvation.' The difficulty lies in the defilement of the Believers who are priests before God and who do not and cannot because of their own unfitness, experience the love of God for others, or prevail with God in the holy place."

--Lewis Sperry Chafer

- Understanding this truth can give special meaning to a Believer's \_\_\_\_\_ years!
- Understanding this truth brings special \_\_\_\_\_ with Jesus Christ!