

## ***Session 19: Sonship Prayer – The Effect of Christ in Us***

*(Note: Mike refers to this under the old system as Establishment, Part 10, Session 19)*

So when we think about how to pray, what we should pray for, the first thing to do is to pray out of what we know about either our being in Christ or him being in us. If what we are asking is not a product of our being in him or him being in us, then we are not praying correctly, we are not praying according to the will of God, and we still do not know what to pray for as we ought.

While we have yet to talk about this in more detail, for now let me give you a couple of examples.

Let us say that lately you are sure that God is not pleased with your recent behavior, with something you said, with the way you have been thinking, or whatever else you might fill in the blank with. Naturally, you feel guilty. Now, let us couple that guilt with some bad circumstances. If you did not know better, those circumstances might serve to reinforce the idea that God is angry with you. You might even think God is now punishing you.

As you think about this, think about it in connection with your being in Christ. What is it about you being in Christ that would help you with your guilt, with your thinking that God is angry and punishing you? What do you know about you being in Christ that will correct all of that wrong thinking?

Well, think of everything that is now true for you because you have been placed in Christ. In order for God to punish you, he would have to punish Christ. In order for God to be angry with you, he would have to be angry with Christ. In order for God to no longer have fellowship with you, he would have to break fellowship with Christ. You know none of those things are ever going to happen.

Here is another example.

You are going through some kind of adversity. Let us suppose that you have gone to the doctor only to find out that you have some dread disease. The news seems to be overwhelming and threatening to send you into a depression.

This kind of issue is only dealt with by Christ being in you. In other words, when we respond to the appropriate forms of doctrine (like the one in Philippians 4) in faith, then the word of Christ effectually works in our hearts to give us the peace of God in the midst of such terrible news. As we live out of the doctrine which we understand, Christ is dwelling in our hearts by faith and we are able to do that which otherwise we could never do: something such as “we glory in our infirmities” and we “take pleasure in our infirmities.”

*2 Corinthians 12:10 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.*

**Space for personal reflection and notes**

## ***Session 20: Sonship Prayer – Dispensational Prayer***

*(Note: Mike refers to this under the old system as Establishment, Part 10, Session 20)*

**2 Corinthians 12:9** *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.*

**2 Thessalonians 1:4** *So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:*

Paul can say this because he knows 2 Corinthians 4:17.

**2 Corinthians 4:17** *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;*

He knows that these sufferings are producing an exceeding and eternal weight of glory which the sufferings are not worthy to be compared.

**2 Corinthians 12:10** *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.*

Paul can say this because he knows the exceeding greatness of God's power to those who believe (by faith) to produce a patient endurance which redounds to the glory of God.

**Ephesians 1:19** *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

Christ in us is not just his life in us; it is the grace life in us. His life in us is the showcase for the power of God's grace, as it demonstrates the power of his grace, as it demonstrates what grace can produce in the life of him who believes.

Now, before we get any further into the details, let us look at the last of the reasons we know not what we should pray for.

- Because we are superstitious Gentiles and we pray accordingly.
- Because erroneous religious traditions govern our prayer lives.
- Because our flesh influences our prayers toward the temporal.
- Because prayer is a dispensational issue. Prayer is not the same in every age therefore prayer necessitates right division.

For example, if we were to pray the same prayer Daniel prayed over in Daniel 9, our prayer would be a prayer of complete unbelief today. Because God is doing different things at different

times, the prayer of faith responds to the things God is doing at that particular time. Claiming prayer promises that were for another time (thy kingdom come) is a waste of time.

Let us define our terms for prayer:

- Prayer is simply talking to God.
- Prayer done properly is a constant communication with God.
- Intelligent prayer is talking with God based upon an understanding of what God is doing.
- Sonship prayer is a constant communication with God which is based upon an understanding of what God is seeking to accomplish with and by his sons and daughters in this dispensation of Gentile grace.

Now we are going to look at a cornucopia of prayers all through the ages and all through the Bible.

First, some preliminary issues:

1. Saints (believers) in every dispensation pray.
2. Though they all prayed, the content of their prayers was not same.
3. Even though they prayed to the same God, their prayers were not the same.

To begin, let us look at some of David's prayers. David understood God's purpose for the nation of Israel.

We are going to look at 2 Samuel 7. This is where we find the Davidic covenant. No, we do not find all of the details or the mandates in this chapter, but this chapter presents the broad concepts of the covenant.

The context of 2 Samuel 7 was David's concern that God dwells in a tent. David wants to build God a house.

*2 Samuel 7:1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; <sup>2</sup> That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.*

But God reveals to Nathan that he does not want David to build him a house (2 Samuel 7: 4-10).

In verse 11, God says something to David that goes something like this: instead of you (David) building me (God) a house, instead, I (God) will make you (David) a house. As you will see, God is not talking about a physical house of cedar or any such thing.

*2 Samuel 7:11* And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

Verse 12 contains the explanation of what kind of “house” God is talking about.

*2 Samuel 7:12* And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. <sup>13</sup> He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

That was talking about Solomon: David’s son. The “house” that God would make of David concerned a ‘seed, a throne, and an eternal kingdom.’

*2 Samuel 7:16* And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

There were three major issues that were set forth in chapter seven.

1. God promised to make the “house” of David out into the future.

I say it that way because David already had a “house” in the sense of a lineage: ancestors and descendants. But what God was doing was establishing the house of David for the forever future.

2. God promised an eternal kingdom.
3. God promised a throne that will be established forever.

**Space for personal reflection and notes**



## ***Session 21: Sonship Prayer – The Dispensational Prayers of David and Solomon***

*(Note: Mike refers to this under the old system as Establishment, Part 10, Session 21)*

**2 Samuel 7:16** *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*

When David hears this, take a look at what David says.

**2 Samuel 7:18** *Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto? <sup>19</sup> And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD? <sup>20</sup> And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. <sup>21</sup> For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. <sup>22</sup> Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. <sup>23</sup> And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? <sup>24</sup> For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God. <sup>25</sup> And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. <sup>26</sup> And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee. <sup>27</sup> For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. <sup>28</sup> And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: <sup>29</sup> Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.*

What were the elements of David's prayer?

1. David's humility: 'who am I and what is my house' that God would promise these things.
2. David extols God's greatness and actions in his purpose for Israel (verses 22-24).
3. David prayed for all of what God promised to come to pass (verses 25-29).

What we are after here is that David was praying with an understanding of some essential issues: that David was not worthy of what God had promised him; that God had created and dealt with Israel according to a purpose; and that the house of David, the throne of David, and the Davidic kingdom were integral to God's purpose for the nation.

David did not just understand there were three issues; he understood those issues to be part of the accomplishment of God's eternal purpose for the nation.

Now let us look at a prayer from Solomon.

1 Kings 3 is the chapter that introduces the reign of Solomon, after David has died.

*1 Kings 3:5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.*

Look at what Solomon asks for.

*1 Kings 3:6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.*

What was in Solomon's prayer so far? Solomon acknowledged the fact that he (Solomon) was seen on the throne of David as the fulfillment of the promised "kindness" that God showed to his father David. In other words, Solomon acknowledged God's faithfulness to his word. That also showed us that Solomon was well aware of what God had promised to David.

*1 Kings 3:7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.*

What was in that part of his prayer?

That was Solomon's humility as he expressed his inability, on his own, to properly fill the position as king.

*1 Kings 3:8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.*

Solomon showed that he understood something God was doing with the nation and how God viewed the nation of Israel.

*1 Kings 3:9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?*

Now what did you see in that part of his prayer? In view of Solomon knowing that Israel had been “chosen” by God for a purpose, he realized he needed help from God to rule over the nation in accordance with God’s purpose. Therefore, Solomon prayed for understanding.

Again, what I am after here is to demonstrate that Solomon was not acting like he had no idea what God was doing or what was going on or what part he had in all of that; instead, Solomon was praying with an understanding of what God was doing.

Look at another prayer by Solomon in 1 Kings 8.

The context is the completion of the temple construction.

*1 Kings 8:12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.<sup>13</sup> I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.*

Solomon understood God was going to set up his residence on this earth and dwell in the mist of his creation from Jerusalem in Israel.

*1 Kings 8:15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,<sup>16</sup> Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel*

The fact that Solomon mentioned that God’s name “might be therein” demonstrated that he had an understanding of what God was doing; what God wanted to accomplish when he first made the covenant with David.

*1 Kings 8:19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.<sup>20</sup> And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.*

Again, Solomon said that God had performed that which he promised. And he knew what that “house” was about.

*1 Kings 8:22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven.<sup>23</sup> And he said, LORD*

*God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: <sup>24</sup> Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. <sup>25</sup> Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. <sup>26</sup> And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. <sup>27</sup> But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*

Solomon understood the Davidic covenant and he understood something about God! The heavens could not contain him: how much less that “house?”

Now Solomon is going to pray a series of events, all of which will point to his understanding that God is going to put his name in this place in Jerusalem.

**1 Kings 8:28** *Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: <sup>29</sup> That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. <sup>30</sup> And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.*

Now here is the series of possible circumstances.

**1 Kings 8:31** *If any man trespass against his neighbor...*

**1 Kings 8:33** *When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:*

**1 Kings 8:35** *When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:*

**1 Kings 8:44** *If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:*

*1 Kings 8:46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; <sup>47</sup> Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; <sup>48</sup> And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: <sup>49</sup> Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, <sup>50</sup> And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: <sup>51</sup> For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: <sup>52</sup> That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. <sup>53</sup> For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.*

All we have to do is read through his prayer to realize that Solomon knows what God is going to do with this temple (put his name there), where that temple is and why it is there (in Israel, in Jerusalem because God ‘chose them’ just like he did Israel), why God brought Israel out of Egypt, why God separated Israel from all the other people of the earth and that Israel is to be God’s inheritance.

The point here again was that Solomon’s prayer demonstrated an understanding of what God had done, what God was doing and what God wants to do in the future with Israel.

**Space for personal reflection and note**

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