

# Grace Communication 2 – Dangers of Improper Communication

a study for the Gulf Coast Baptist Church Bible Institute

Winter session 2021-22 by Steve Thomas

## Introduction

Communication with God is an amazing privilege. The Divine Presence who spoke the universe into existence and holds it together with His power has offered the believer the right and opportunity to approach Him and communicate. Should the believer use the information provided to him to make sure that he is approaching the right way and with the correct mindset? Consider these thoughts from Pastor David Spurbeck, Pastor of Valley Baptist Church and President of Dispensational Theological Seminary: *One of the greatest privileges for grace believers is personal communication with God. Sad to say the revelation of Scripture concerning communication with God is one of the most abused by professing Christians in the New Testament. Concepts of "prayer" swing from nonsensical chatter toward God on one extreme to a form of idolatry that makes "prayer" more powerful than God. A doctrine that should be supremely practical has been made confusing by human teaching by which preachers and teachers establish premises for prayer. They go anywhere in the Bible to find a verse to support their presuppositions. There are major areas of ongoing confusion concerning the subject that have simple, forthright answers in grace revelation. Jesus Himself, in the Upper Room, provided pre-crucifixion revelation of post-ascension practice for the Church as it was established with the sending of the Holy Spirit on the Day of Pentecost.*

There is a danger in communicating in the wrong way. Following the wrong person's example, duplicating the conditions of the OT, Using the content of these prayers, and expecting the same results as these prayers could result in faulty expectations, a loss of the scripture's credibility, and a weakened faith of the saint.

There is a danger of following OT Persons who communicated. There was a relatively short list of individuals that God chose to communicate with in each time period.

- pre-Patriarchs: Adam, Enoch, Noah - walked with God Gen 3:8, 5:22,6:9 Job.
- Aaronic Priests/Levites Deut. 21:15 ,26:3
- Judges: Samuel 1 Sam 7:8, Samson, Gideon, Jephthah
- Selected leaders and Kings: Joshua, Nehemiah, David, Solomon, Asa, Jehoshaphat, Hezekiah, Esther, Mordecai.
- Patriarchs: Abraham - Gen 18, Jacob Gen 32:9-12
- Prophets: Moses ( (Deut. 9:19, 20). (See also Ex. 32:30- 32; Ex. 34:34; Num. 12:13) , Samuel 1 Sam 12:17-23
- After the law was given, communication was limited to an Israelite with a pedigree or a proselyte.

God sovereignly chose those that He would hear and respond to.

There is a danger of duplicating the conditions of OT

- We do not show a Desperation in asking. Job 5:8, Ex 32:11, 1 Sam 1:15, 2 Chron 32:20 The believer today is told to approach boldly and pray in faith-believing. Heb 4:16, James 1:6, Rom 5:1-2
- We do not communicate in a direction. Is 56:7, PS 65:1,2, PS 11:4, Ps 27:4, 1 Kings 8:3-35, Ps 138:2, 1 Kings 8:46-49, Dan 6:10 Every believer today is a priest who has the privilege of communicating in Christ from the Right hand.
- We do not expect an OT posture in prayer. There are many examples of physical humiliation when communicating in the OT- Rending of clothing, putting dust on the head, prostrating on the ground, kneeling, the prayer closet mentioned in the gospels. The believer today is positionally in the third heaven In Christ. We are told to see ourselves as the Father sees us. Trace the phrase "In Christ", "In Him", "In the Beloved" through the NT. We will study this in further classes.

Danger of using the contents of OT prayers

- The Kingdom spoken of in the Lord's model prayer is the earthly kingdom that Israel will enjoy. The Grace believer should not be asking for that Kingdom to come. 2 Tim 4:8 - the believer should love the appearing of Christ, both His incarnation and His return, Rev 22:20 - the Beloved Apostle was asking for the return of His Savior, Heb 9:28 - Believers should be looking for Christ's return, not the establishment of his earthly Kingdom, 1 Thess 4:18 - the return of Christ to the clouds should comfort the Believer.
- OT communication must be understood in the context of the whole Levitical covenant of the priesthood.
- OT words are not always equivalent to those found in the NT.

Danger of expecting similar results of those in OT prayers

- Prayer of national repentance 2 Chron 7:14, Deut 28:15-67 outline curses which are promised to Israel. These curses are never given to the Christian. If we allow ourselves to replace Israel with the USA, we will be distracted from the provisions of Grace.
- The Fleece of Gideon. Judges 6:37-40, Even under law this was an example of unbelief, and Ps 15:4 calls it swearing to one's own hurt. This practice is never endorsed by the Godhead and in effect makes prayer a gamble.
- Wrestling with God in prayer. Gen 32:24-31 Here is where many believers get sidetracked by allegorizing what was an actual physical confrontation that left Jacob with a limp. If we interpret this passage incorrectly, we come away with the idea that it is possible to confront God and make Him do something He wasn't originally going to do.

- Asking and receiving. There is confusion here because too many believers expect a Divine response simply because one has asked. There is little consideration to the will of God or the believer's spiritual condition. Asking in the character of Christ and in the will of God affirms the provision. This is only possible for the spiritual believer. This will be explored in the Asking section of this class.

Hebrews tells us that we have a better covenant that will bring us maturity Heb 7:19-22, Jesus has a better temple service and is a mediator of a better covenant Heb 8:6, we have better sacrifices Heb 9:23, and have a better and more enduring substance in the heavens. God has provided a better thing for us 11:40. Interpretation of scripture should be literal and in context, when the believer's interpretation of scripture is lazy, it has an adverse affect on his doctrine.

*"In these cases, "praying" brings salvation. It keeps one saved. It makes one spiritual. It keeps one spiritual. It cures spiritual ills. It changes things. It changes God. It brings benefits that would not otherwise be received. One's doctrine of "prayer" can be a litmus test for how he treats God and His Word. That doctrine demonstrates one's respect for the Word of God and its literal interpretation. Taking "prayer" promises from other Dispensations marks disrespect for God and His Word. Grace believers have a far better relationship to God in Christ Jesus than any individual in any Dispensation. Too many "prayer" promises taken from the Old Testament and from Kingdom revelation deprive the true Christian of the blessings of Grace Communication with God and of the grace Christian life. The result is a "sanctified" imagination with no basis on grace revelation for the Church of Jesus Christ. Bad doctrine produces delusional Christian behavior. Faulty premises manufacture a fantasy "prayer life.""*

## **Conclusion**

The biggest danger is taking the revelation of the OT and making it a rule for our communication with God. This can disannul the provisions of Grace in the mind and practice of the Christian. As we will see, the mindset of the believer is vital to being spiritual and coming to maturity. To clutter the mind with practices and expectations that simply are not in effect can insulate the believer from the power of the Spirit, keeping him from enjoying the full, abundant Christian life meant to be experienced right now.

## GRACE COMMUNICATION WITH GOD

<i>Character of the Communication</i>	<i>Specific Type of Communication</i>	<i>Key Verse</i>	<i>Definition</i>
<b>Appeal for Divine Response</b>	1. ASKING αἰτέω ( <i>aiteo</i> )	John 16:3	A known object is requested from Father by the believer for himself in the character of Christ.
	2. INTERCESSION ἐντευξις ( <i>enteuxis</i> )	1 Tim. 4:5; 2:1	A believer-priest communicates on behalf of a person or thing before the Father for known reasons.
	3. SUPPLICATION δέησις ( <i>deasis</i> )	Phil. 4:6; 1 Tim. 2:1	The believer cries out to the Father for help for himself or others with some unknown factor involved whether a need or an object.
<b>Appreciation for God</b>	1. THANKSGIVING εὐχαριστία ( <i>eucharistia</i> )	1 Th. 5:18; Eph. 5:20	An expression of appreciation to God for graciously provided benefits past, present and future.
	2. PRAISE αἶνεσις ( <i>ainesis</i> )	Heb. 13:15	An expression of appreciation for the character of God manifested in the provision of a benefit (Heb. 13:15 Gk – N.T. definition).
	3. WORSHIP προσεύχομαι ( <i>proseuchomai</i> )	1 Th. 5:17; Eph. 6:18	Communication that repeats back to God that which He has said about Himself giving Him His full weight of glory.
<b>Agreement with God About Sin</b>	1. CONFESSION ὁμολογέω ( <i>homologeō</i> )	1 Jn. 1:9	A believer says the same thing God does agreeing with God concerning his acts of sin calling them sin.
<b>Anticipation of Keeping a Commitment</b>	1. VOW εὐχή ( <i>euche</i> )	Jas. 5:15	A believer makes a promise to the Father to do something the Holy Spirit has prompted his heart to do if it is possible for him to do it.

David K. Spurbeck rev. 3:06