Prayer, Intercession, Praying in the Spirit, Worship, Faith, and Double Mindedness

A study in the Sixth Day Watchman series — approved as-is by the Author, 2026-11-06; a living document, to be built upon as more is discovered and seen fit. Built from the prep register; settled doctrine throughout; foreseen opposition answered inside, with grace.

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Upfront and Candid: Who "We" Are

This study — and every study in this series — is the agreed work of two minds, and we say so at the door rather than anywhere else. **The Author** is a man who withholds his real name by choice: the work is to stand on its Scripture, not on a name. **Aperture** is his Muse personal Advanced Intelligence assistant — his everyday research partner, who gathers, verifies, weighs, and builds at his direction. Where these studies say **"we,"** the word means the two together: the Author, who receives, judges, corrects, and seals the material as his own

conviction, and his assistant, whose findings and additions the Author has weighed and adopted before anything is released. Nothing in these studies is released that the Author has not reviewed and approved, and nothing carries his name, because he does not want it shown. The Sixth Day Watchman is the post, not the man.

The Door: What Prayer Is Not

Praying without true faith is only whining to God, and it has to frustrate Him greatly.

Strip the faith out of prayer and what remains is not prayer at all — it is a complaint moving upward, only noise unto God. God and His Word are clear in how to please Him and in how to pray to Him, and the two clearings meet in one verse: "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb 11:6). Israel filled the wilderness with the other sound — "when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled" (Num 11:1) — and heaven has had a name for faithless religious noise ever since.

This study takes prayer apart into its members — prayer itself, intercession, praying in the Spirit, worship, faith, and the double mindedness that sabotages them all — and sets each one back in its own office.

I. Prayer: The Seeking

Prayer is the seeking of God. The power is not in the prayer; the power is in the testimony and in the faith. Prayer is where the request is carried — for answers, peace, wisdom, understanding, forgiveness, thankfulness, direction, teaching, reproof, and growth — but faith is the doing that lays hold of what is sought. A man may pray much and believe nothing, and he has whined, not prayed.

The Lord's own teaching fences the practice on every side. Prayer is not performance: the hypocrites pray standing in the synagogues and on the street corners "that they may be seen of men," and the verdict is exact — "they have their reward" (Matt 6:5). Being seen is all performance-prayer ever receives; it is praise-and-worship production reduced to one man and a corner. Prayer is also

not volume: "when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking… for your Father knoweth what things ye have need of, before ye ask him" (Matt 6:7–8). Prayer is, instead, the secret room: "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" (Matt 6:6). This was the Pattern's own habit — rising "a great while before day," Jesus withdrew to a solitary place and prayed (Mark 1:35), before the crowds, never as their entertainment.

The pattern He gave orders the seeking: the Father hallowed first; the kingdom come and the will done — surrender before a single request is named; then daily bread; then forgiveness; then deliverance (Matt 6:9–13). And the conditions of reception are stated as plainly as the pattern: "if I regard iniquity in my heart, the Lord will not hear me" (Ps 66:18); "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps 51:17); "whatsoever we ask of him" is heard when it is asked "according to his will" (1 John 5:14); and held unforgiveness closes the door from our side — "if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt 6:15). God is not a granter of wishes mistaken for prayers: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

Yet within those fences, persistence is commanded, not tolerated. The friend at midnight rises for no other reason than the knocking that will not stop (Luke 11:5–8), and the Lord binds asking, seeking, and knocking in verbs of unbroken action — ask and keep on asking (Luke 11:9–10). Matthew 6:7 and Luke 11 guard each other: persistence is boldness toward a Father, never repetition toward a stranger. Hannah prayed the inward form of it — lips moving, voice unheard, in bitterness of soul — and "the LORD remembered her" (1 Sam 1:13, 19). Nehemiah prayed it in a single breath before a king: "So I prayed to the God of heaven" (Neh 2:4). Solomon asked for an understanding heart and "the speech pleased the Lord" (1 Kings 3:10). Form differs; the seeking is one.

Together: The Prayer of Agreement

The secret room was never the whole of it. The Lord who shut the door on performance set His own charter over gathered asking: "if two of you shall

agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt 18:19–20). Agreement is not addition; it is multiplication — one shall chase a thousand, but "two put ten thousand to flight" (Deut 32:30), and "a threefold cord is not quickly broken" (Eccl 4:12). Even the pattern prayer He gave is corporate in its grammar: prayed by one man in a secret room, it still says "OUR Father" and "give US" (Matt 6:9–11).

But the charter carries a condition hidden in plain sight: "gathered together in my name" (Matt 18:20) is not the mere calling of the name of Jesus. The sons of Sceva, Jewish men of a chief priest's house, took it upon themselves to invoke the name over a possessed man — "Jesus whom Paul preacheth" — and the evil spirit answered with the most humiliating audit in Scripture: "Jesus I know, and Paul I know; but who are ye?" (Acts 19:15). The man in whom the spirit was leaped on them, and they fled naked and wounded. Invocation without knowing, and without walking in the name invoked, is a formula hell does not honor. The Lord pronounced the same audit from the other side: many will present prophesying, exorcisms, and wonderful works all done "in thy name," and hear, "I never knew you: depart from me, ye that work iniquity" (Matt 7:22–23). The seal has two faces and they are one seal: "The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim 2:19).

To be in the name is to be in the Person — those who intimately and continually seek Him and are following His pattern in their lifestyle, running into the name as into a strong tower (Prov 18:10), doing "whatsoever ye do in word or deed… in the name of the Lord Jesus" (Col 3:17). When two or more of THESE come together, something happens that does not happen when formulas gather: their faith becomes greater in the joining — "comforted together with you by the mutual faith both of you and me" (Rom 1:12) — and because their agreement and their testimony are true to the Person of Jesus Christ, there is power in their prayer and agreement: the operation of joined faith, at full strength, with Christ in the midst because He is in the members.

The old covenant shows the assemblies: Daniel desiring mercies of the God of heaven together with his three companions, and the secret revealed to the

praying four (Dan 2:17–18); a whole people's fast gathered behind Esther (Esth 4:16); Judah standing as one — men, wives, and little ones — behind Jehoshaphat's cry (2 Chron 20:13); and God's own covenant form of the summons, "if my people, which are called by my name, shall humble themselves, and pray" (2 Chron 7:14). At Ezra's blessing, the whole congregation answered "Amen, Amen" (Neh 8:6) — the Amen is agreement ratified aloud.

The Acts of the Apostles runs on this engine. The hundred and twenty "continued with one accord in prayer" (Acts 1:14) — and the Spirit fell on an agreement kept. The threatened church "lifted up their voice to God with one accord" (Acts 4:24), and "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). For Peter in prison, "prayer was made without ceasing of the church unto God for him" (Acts 12:5), and a houseful was still at it when the delivered apostle knocked at their door (Acts 12:12). At Antioch the gathered prophets and teachers, ministering and fasting, heard the Spirit and sent out Barnabas and Saul with prayer and laying on of hands (Acts 13:2–3) — corporate prayer is the church's sending organ. And two men agreed in the impossible place: Paul and Silas at midnight, praying and singing in a prison, until the foundations shook (Acts 16:25).

Paul states the economy of it without embarrassment: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (2 Cor 1:11). Many persons, one deliverance, thanks by many. Intercession has a private chamber and a public square, and heaven keeps both doors open — indeed, heaven's own altar receives "the prayers of all saints" together (Rev 8:3–4), the whole company's incense rising as one.

II. Faith: The Doing

Faith is the substance of things hoped for, the evidence of things not seen (Heb 11:1) — naturally real, not yet in manifestation. Faith is deeper than its works; but faith's action — its proof — is the good works, and it will always manifest as good works. "Faith, if it hath not works, is dead, being alone" (James 2:17); "by works was faith made perfect" (James 2:22) — the works do not create the faith;

they perfect its showing, as the fruit proves the tree. What God prepared beforehand is not our wishes but our walk: "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph 2:10). It is "faith which worketh by love" (Gal 5:6); it comes "by hearing, and hearing by the word of God" (Rom 10:17); and by it the just live (Rom 1:17).

Elijah stands as the New Testament's own chosen example that this is within the reach of ordinary flesh: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months" (James 5:17). On Carmel his whole prayer was two verses long (1 Kings 18:36–37) — because the doing was not in the length of the words but in the standing of the man. And James leaves the confirming nuance that keeps this study honest: "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Power attaches to the righteous man — the man whose faith is doing — not to praying as a technique.

Hebrews 11 stands as the crown witness to all of this, and it should be noticed what kind of chapter it is: after the definition (11:1) and the pleasing (11:6), it is a roll of ACTION. Abel offered; Noah prepared; Abraham obeyed, went out, and offered; Moses refused, chose affliction with the people of God, forsook Egypt, and endured; and the catalogue runs on — "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions" (Heb 11:33). There is almost no asking in the whole chapter. Faith's hall of fame is a hall of deeds, because faith is the doing. And its last word binds the generations together: the ancients "received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb 11:39–40). Perfection itself is corporate — the faithful of every age are completed together, or not at all.

III. Intercession: Standing in the Breach

Intercession is truly standing in the gap — in the breach, at the opening — as guard, and even taking the place of, and for the deficiency of, the one for whom the intercession is made.

Scripture names the act outright, once, in a summary of its greatest example: Israel would have been destroyed "had not Moses his chosen stood before him

in the breach, to turn away his wrath, lest he should destroy them" (Ps 106:23). A breach is the broken place in the wall where the enemy enters; the intercessor's own body is set into the opening. God condemns the false prophets for the empty breach: "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD" (Ezek 13:5). And He testifies of His own search: "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek 22:30).

Nor is the standing merely positional. Moses, having turned the wrath, offered his own place in exchange: "if not, blot me, I pray thee, out of thy book which thou hast written" (Exod 32:32). Paul, centuries later, stands in the same posture: "I could wish that myself were accursed from Christ for my brethren" (Rom 9:3). And in the Servant the two halves of the office fuse into one verse: "he hath borne the sin of many, and made intercession for the transgressors" (Isa 53:12). The true Intercessor does not only occupy the breach; He takes the blow that was aimed through it.

But the story of the empty breach does not end with none found. Twice Isaiah hears the wonder of God over it: "he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him" (Isa 59:16); "I wondered that there was none to uphold: therefore mine own arm brought salvation unto me" (Isa 63:5). God did not leave the gap empty — He became His own intercessor, and the office now stands filled forever: Christ "ever liveth to make intercession" for those who come to God by Him (Heb 7:25), and the same Christ who died and rose "also maketh intercession for us" at the Father's right hand (Rom 8:34).

The believers' call is therefore enlistment into an occupied post, not invention of a new one: "supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Tim 2:1) — kings and authorities included — with supplication made "for all saints" in the Spirit (Eph 6:18) and prayer offered "one for another" (James 5:16). Job's captivity turned "when he prayed for his friends" (Job 42:10): the intercessor standing in another's breach found his own breach closed in the standing.

IV. Praying in the Spirit: The Change

Between the servants of the old covenant and the believers of Jesus Christ, prayer itself has changed — not in its Almighty hearer, but in its equipment. The Holy Spirit is now given freely and generously: "how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13); God "giveth to all men liberally, and upbraideth not" (James 1:5); the promise of the gift stands open "to all that are afar off" (Acts 2:38–39); and the rivers of living water spoken of the Spirit (John 7:38–39) now flow from within the believer, not merely toward him.

Access has changed with it. The veil that fenced the holiest place was rent at the Lord's death (Matt 27:51), and the summons is now to "come boldly unto the throne of grace" (Heb 4:16), entering "into the holiest by the blood of Jesus, by a new and living way" (Heb 10:19–20), asking in His name (John 14:13–14; 16:23–24). And the standing of the asker has changed most of all: the servants prayed as servants and friends; the believers of Jesus pray as sons, for "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal 4:6; cf. Rom 8:15).

Praying in the Spirit is this equipment at work. The armor passage ends not with a weapon but with it: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph 6:18). Jude pairs it with faith's very building: "building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude 20). Its deepest chamber is Romans 8:26–27: "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... because he maketh intercession for the saints according to the will of God." Where our knowledge of what to ask runs out, the intercession does not — the Spirit supplies our very deficiency in prayer, and always inside the will of God. Paul's own balance governs the practice: "I will pray with the spirit, and I will pray with the understanding also" (1 Cor 14:15) — spirit and understanding together, neither despised. Cornelius, a God-fearer standing outside the covenant, shows the bridge in one life: his prayers came up "for a memorial before God" (Acts 10:4), and the answer arrived as the gospel preached and the Spirit poured out.

V. Worship: The Life That Makes Praise Pleasing

A correction must be taught plainly: what the modern service calls "praise and worship" is all praise, and it is not worship. Praise is the fruit of the lips — "the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb 13:15) — song and thanksgiving, true and good in its own office. Worship is so much more: it is tied, entangled, with the total lifestyle, and never with the words of the mouth alone. Its first mention in Scripture contains no singing at all — Abraham on the road to Moriah tells his servants, "I and the lad will go yonder and worship" (Gen 22:5), and what follows is wood, an altar, and obedience. Its apostolic definition is a life, not a set: "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom 12:1). Its seekers are sought by the Father Himself, and the qualification is not talent: "true worshippers shall worship the Father in spirit and in truth" (John 4:23).

From this single distinction the whole reception law follows. Without worship — without the rendered life — all praise given is but a bunch of noise, and offensive to God, and, as Ecclesiastes says, all vanity. God said it before any of us: "I hate, I despise your feast days... Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols" (Amos 5:21, 23). "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight" (Prov 15:8). A production performance — singing staged as a talent show, emotions generated and covered by religion and false piety — is a flesh show, and it is not recognized as one from within; but it is recognized from above, and what is recognized is noise.

The lifestyle makes praise acceptable, beautiful, and as a pleasing aroma to God. The aroma in Scripture attaches to lives before it ever attaches to songs: Noah, after a life of obedience through judgment, offers, "and the LORD smelled a sweet savour" (Gen 8:21); Christ's self-given life is "an offering and a sacrifice to God for a sweetsmelling savour" (Eph 5:2); and of believers themselves Paul writes, "we are unto God a sweet savour of Christ" (2 Cor 2:15) — the lives are the aroma, and the praise simply carries the scent of whatever life produced it. Singing in fellowship and thanksgiving, the congregation's own voices, was never the enemy; the show is. Worship is the walk; praise is its fragrance when the walk is real, and its noise when it is not.

Hebrews 12 then carries the whole doctrine home, for it is the lifestyle chapter that faith's chapter demands. The witnesses of chapter 11 surround a race that we run — "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb 12:1) — under a Father's discipline, with hands lifted that hang down (12:12), through a shaking ordained to remove everything shakable so that what cannot be shaken remains (12:26–27). And it ends at the altar: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb 12:28–29). The word rendered "serve" is latreuō — the worship-service word, the very root of the "reasonable service" of Romans 12:1, where the presented body-life is called our worship. In the Greek they are not two things: the pleasing service and the acceptable worship are one act, the life rendered to God; and the consuming fire of verse 29 is the fire that falls on offerings. A kingdom that cannot be shaken is received by a people whose worship cannot be shaken out of their lives into a weekly performance — because it was never a performance. It is the walk itself, offered.

VI. Double Mindedness: The Saboteur

Against all of this stands one saboteur with a name: the double minded man. "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways" (James 1:6–8). The Greek names the condition exactly — dipsychos, two-souled — and James returns to it as a cleansing matter: "purify your hearts, ye double minded" (James 4:8). Elijah put the same condition to a nation: "How long halt ye between two opinions?" (1 Kings 18:21).

Double mindedness is not the believer's ordinary war between the flesh and the spirit man, which every sealed one fights (Gal 5:17). It is the soul undecided between two trusts — faith carrying a fear-hedge inside itself. Job is the worked example: a righteous man whose continual sacrifices ran on a just-in-case anxiety (Job 1:5), until in his stripping he confessed the seam himself — "the thing which I greatly feared is come upon me" (Job 3:25). The fear inside the belief was the very thing the trial came to purge; and Job came through refined

— hearing turned to seeing (Job 42:5) — and doubled, when he prayed for his friends.

Its subtlest form is expectation: concluding in the mind, ahead of God, how He will respond to any matter, and planning upon the conclusion. Jonah's theology of God's character was perfect — "I knew that thou art a gracious God, and merciful, slow to anger" (Jonah 4:2) — and it was spoken as a complaint, because God had refused to follow the response Jonah had concluded for Him. The soul that pre-writes God's answer will call God's actual answer "unheard." Paul was answered over his thorn — three times asked — and the answer was "My grace is sufficient for thee" (2 Cor 12:9). The Son was heard in Gethsemane (Heb 5:7), and the cup did not pass; He was strengthened for it (Luke 22:43). Heard is not the same as granted-as-phrased, for God is not a granter of wishes. The single-minded soul receives the answer given; the divided soul keeps the score of the answer it invented, and calls God silent.

VII. The Call That Is Always Heard

If the divided soul is the saboteur, the broken and repentant soul is the key that has never failed to turn. God seems tuned deeply to the prayers that come from the broken hearted and from intense suffering souls that call on Him — and it is the same call as the repentant soul that has recognized its own condition. "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps 34:18). The high and lofty One who inhabits eternity declares His second address: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa 57:15). "He will regard the prayer of the destitute, and not despise their prayer" (Ps 102:17).

Jesus set the type in a parable of two prayers. The Pharisee's was polished, public, and empty. The publican would not lift his eyes, smote his breast, and said seven words: "God be merciful to me a sinner." "I tell you, this man went down to his house justified rather than the other" (Luke 18:13–14). Jeremiah, calling out of the low dungeon, testifies to the response: "Thou drewest near in the day that I called upon thee: thou saidst, Fear not" (Lam 3:57).

And the power of repentance stands exhibited at the scale of a city. Nineveh had no covenant, no altar, no promises, and no one to plead for it — only a

prophet's eight words of warning. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them" (Jonah 3:5); they turned every one from his evil way; "and God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3:10). A judgment announced by God Himself was set aside by turning alone. The Lord keeps their receipt on file against every unbelieving generation: "The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas" (Matt 12:41).

These servants were left as our examples — "these things happened unto them for ensamples: and they are written for our admonition" (1 Cor 10:11); "written for our learning" (Rom 15:4). The pattern they form is the pattern of Jesus Christ, in whom the offices unite: the Seeker who prayed in secret and through the night; the Intercessor who ever lives to pray for His own; the Worshipper whose whole life was the offering; and the Man of one mind, whose prayer at its hardest point was "not my will, but thine, be done" (Luke 22:42).

Stand back now and see the whole arc. The esteemed host of witnesses in Hebrews 11 achieved rightstanding — righteousness accounted to them — by a faith that was real but imperfect: its object had not yet been revealed, nor the way released. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal 3:23); they "died in faith, not having received the promises, but having seen them afar off" (Heb 11:13). Then Christ filled the breach and the gap for ALL humanity — the intercession of Section III standing forever — to give salvation, and with it the gift now freely given in the seal and the receiving of the Holy Spirit, to those She is calling who have asked for Her guidance and teaching, that they might worship God with their hearts and their lives. And so faith itself is perfected: the perfect faith springs from the full revelation of the Person and work of Jesus Christ, lived by following and walking in the Holy Spirit — Her gifts, and Her fruit of love, that very eternal power which perfects all faith in Jesus Christ: "faith which worketh by love" (Gal 5:6), and love is "the bond of perfectness" (Col 3:14). Amen.

So: pray in secret, and let the seeking be real. Believe, and let the faith do. Stand in the breach for those who cannot stand — the post is occupied by Christ and the Spirit, and the guard duty is distributed to the saints. Pray in the

Spirit, who was given freely and generously so that your deficiency in prayer is itself supplied. Render the life, and let praise rise as its aroma rather than its substitute. And keep one soul: conclude nothing ahead of God — neither His answer, nor His servants, nor your own tomorrow.

The trumpet does not sound a performance. It wakes a people who pray.

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