

MIQDASH BETHEL COVENANT INSTITUTION

508(c)(1)(a) Free Church • Sole Tanakh Authority
A Study for Judaism • Christianity • Islam

DOCUMENT 237

STANDING IN THE GAP: A COVENANT DEEP DIVE INTO THE POWER OF PRAYER AND THE BLESSING OF ASKING OTHERS TO PRAY FOR YOU

September 2026

Elder Kepha Arcemont, Founder
miqdashbethel.org • miqdashbethel@gmail.com
Texas and Louisiana

☆ JUDAISM	† CHRISTIANITY	☩ ISLAM
Intercessory prayer and the practice of asking a tzaddik or rabbi to pray on one's behalf (Mi Sheberach).	James 5:16 — confess and pray for one another, that you may be healed (comparative NT witness only).	Du'a for another in their absence, held in hadith tradition to be readily answered (comparative witness only).

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Devarim (Deuteronomy) 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Tehillim (Psalms) 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed

simultaneously and equally in every Miqdash Bethel document, because **Yahweh**’s covenant belongs to every nation that will receive it. The **Devarim (Deuteronomy) 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

Hebrew words appear in bold Hebrew script, immediately followed by their ***bold italic*** English transliteration and, in parentheses, the plain English meaning, then the Strong’s reference number in plain text. **Yahweh** and **Elohim** are bolded at every occurrence, as are scripture references, direct quotations, and the names of prophets. This document builds five witnesses under the **Devarim (Deuteronomy) 19:15** two-or-three-witness standard, then audits the same question across Judaism, Christianity, and Islam — with the New Testament and hadith material cited strictly as comparative witness, never as governing authority — and closes with seven covenant declarations.

TANAKH BOOKS CITED IN THIS DOCUMENT

BOOK	BOOK
Genesis (Bereishit)	Exodus (Shemot)
Numbers (Bemidbar)	Deuteronomy (Devarim)
1 Samuel (Shmuel Aleph)	1 Kings (Melachim Aleph)
Job (Iyov)	Jeremiah (Yirmeyahu)

I. THE VOCABULARY OF PRAYER: A WORD STUDY

Before any question about intercession can be answered, the covenant’s own vocabulary for prayer must be heard on its own terms. The Tanakh does not use one word for prayer — it uses several, and each carries a distinct shade of meaning that bears directly on the question of asking someone else to pray for you.

A. תְּפִלָּה (*tefillah*)

תְּפִלָּה *tefillah* (“*prayer*,” *formal petition*) H8605 is the standard noun for prayer in the Tanakh, built from the root פָּלַל *palal* (below). It denotes formal, structured petition — the kind offered in the Temple, at fixed hours, or on behalf of a specific need. It is the word Solomon uses seven times in his Temple dedication (**1 Kings 8:28-54**), where he specifically asks **Yahweh** to hear prayer offered by a foreigner, a traveler, or anyone toward that house — establishing early that *tefillah* is not restricted to the one praying for himself.

B. פָּלַל (palal)

פָּלַל *palal* (“*to intervene, to judge, to intercede*”) H6419 is the verb underlying *tefillah*, and its root sense is judicial — to arbitrate, to plead a case before a judge. This is significant: when Scripture says a man *hitpallel* (the reflexive/intensive form) for another, the picture is not private mysticism but a legal advocate standing in a courtroom, pleading a case on someone else’s behalf before the Judge of all the earth. It is the exact verb used of Abraham interceding for Abimelech (**Genesis 20:7**) and of Moses interceding for Israel (**Numbers 21:7**).

C. עָתַר (atar)

עָתַר *atar* (“*to entreat, to plead, to supplicate abundantly*”) H6279 carries the sense of pleading with intensity, of burning incense of petition. It is the word Isaac uses to entreat **Yahweh** on behalf of his barren wife Rebekah (**Genesis 25:21**), and it is the word used again and again when Pharaoh asks Moses to entreat **Yahweh** to remove a plague (**Exodus 8:8, 8:28, 9:28, 10:17**) — the clearest sustained example in the Tanakh of one man repeatedly asking another to pray for him, and repeatedly receiving a positive, measurable response.

D. שָׁאַל (sha'al)

שָׁאַל *sha'al* (“*to ask, to request, to inquire*”) H7592 is the ordinary word for asking, used both of asking **Yahweh** directly and of asking a person to act as intermediary. Hannah names her son **Samuel** (שְׁמוּאֵל), from the same root, “heard/asked of God”) precisely because she had *sha'al*-ed him of **Yahweh** (**1 Samuel 1:20, 27-28**).

E. חָנָן / תְּחִינָה (chanan / techinnah)

חָנָן *chanan* (“*to be gracious, to show favor*”) H2603 and its noun תְּחִינָה *techinnah* (“supplication, a plea for unmerited favor”) H8467 describe a petition that has no claim of merit behind it — it asks purely on the ground of **Yahweh**’s own graciousness. This is the register of every request that one sinner brings on behalf of another sinner: no one who asks another to pray for them, or who prays for another, has standing to demand an answer — the request rests entirely on **Yahweh**’s *chesed* (steadfast love), not on human merit.

F. פָּגַע (paga) — the sober counter-witness

פָּגַע *paga* (“*to encounter, to meet, to intercede*”) H6293 is used most strikingly in the negative: three times **Yahweh** tells **Jeremiah** not to *paga* (intercede) for the people, because judgment has been fixed (**Jeremiah 7:16; 11:14; 14:11**). This is the necessary corrective inside this same study: intercession is real and effective, but it is not automatic or unconditional — **Yahweh** remains sovereign over whether a given intercession will be received, and a nation or person under settled judgment for unrepented sin can reach a point where even a righteous intercessor’s prayer will not avert the outcome. The rule and its limit are both covenantal truth.

II. THE INTERCESSOR: PRAYING ON BEHALF OF OTHERS

Before turning to the specific pattern of asking someone else to pray for you, the Tanakh first establishes the wider principle that one person's prayer for another is heard and effective. The following episodes are the base layer beneath everything in Section III.

A. Abraham for Sodom (Genesis 18:22-33)

Abraham stands before **Yahweh** and negotiates — fifty righteous, then forty-five, then forty, then thirty, then twenty, then ten — asking **Yahweh** to spare Sodom for the sake of the righteous within it. **Yahweh** agrees at every step. The passage establishes, at the very opening of the covenant story, that intercessory prayer can genuinely move the outcome and that **Yahweh** invites the argument rather than silencing it.

B. Abraham for Abimelech (Genesis 20:7, 17)

Elohim tells **Abimelech** directly, “**Restore the man his wife; for he is a prophet, and he shall *bitpallel* (יִתְפַּלֵּל, “pray”) H6419 for you, and you shall live**” (Genesis 20:7). This is the first place in Scripture where **Elohim** himself instructs a man in crisis to seek out someone else's prayer as the appointed means of his deliverance — and the outcome, recorded two verses later, is unambiguous: **Abraham** prays, and **Elohim** heals Abimelech, his wife, and his female servants (Genesis 20:17).

C. Moses for Israel at the golden calf (Exodus 32:11-14)

Moses “entreated the face of **Yahweh** his **Elohim**” (Exodus 32:11) on behalf of a nation that had just built and worshiped a golden calf — and **Yahweh** “*relented of the evil which he thought to do unto his people*” (Exodus 32:14). One man's prayer stood between a covenant nation and its destruction.

D. Moses for the people against the serpents (Numbers 21:4-9)

This episode belongs to both sections: the people, bitten by fiery serpents, come to **Moses** and ask him to pray on their behalf (Section III below), and **Moses** “*bitpallel-ed for the people*” (Numbers 21:7). **Yahweh**'s answer — the bronze serpent — saved everyone who looked upon it, a healing that reached the whole camp because one man interceded.

E. Samuel — the sin of ceasing to pray (1 Samuel 12:19, 23)

The people beg **Samuel**, “**Pray for thy servants unto Yahweh thy Elohim, that we die not**” (1 Samuel 12:19). **Samuel**'s answer defines intercession as a covenant duty, not an optional kindness: “**God forbid that I should sin against Yahweh in ceasing to pray for you**” (1 Samuel 12:23). To stop interceding for others, once asked, is itself named a sin against **Yahweh**.

F. Job for his friends (Job 42:7-10)

Yahweh instructs Job's three friends to offer a sacrifice and says of Job, "**my servant Job shall pray for you: for him will I accept**" (Job 42:8). The text then records the result with striking directness: "the **Yahweh** turned the captivity of Job, when he prayed for his friends" (Job 42:10). Job's own restoration is bound, in the text's own grammar, to the moment he prayed on behalf of the men who had wronged him.

III. ASKING ANOTHER TO PRAY FOR YOU: THE DIRECT COVENANT PATTERN

The question this Institute raised is narrower and more personal than general intercession: does asking someone else to pray for you — or for another person — carry its own positive effect from **Yahweh**? Tanakh answers with a repeated, documented pattern, not a single proof-text.

A. Pharaoh and Moses — entreated four times (Exodus 8:8, 8:28, 9:28, 10:17)

This is the most sustained example in Tanakh. Four separate times, **Pharaoh** — a man with no covenant standing of his own — says to **Moses**, in essence, "**atar (entreat)** H6279 **Yahweh for me**," and asks him to pray for the removal of a plague: the frogs (**Exodus 8:8**), the flies (**Exodus 8:28**), the hail (**Exodus 9:28**), and the locusts (**Exodus 10:17**). Each time, the text records that **Moses** prayed and **Yahweh removed the plague** — not partially, not eventually, but as recorded fact each time (**Exodus 8:13, 8:31, 9:33, 10:19**). The pattern holds even though the one asking was not himself righteous and would go on to harden his heart again — demonstrating that the effect of the requested prayer did not depend on the requester's own standing, but on the prayer itself being offered.

B. Israel and Moses — the fiery serpents (Numbers 21:7)

"Therefore the people came to Moses, and said, **We have sinned, for we have spoken against Yahweh, and against thee; hitpallel (pray)** H6419 **unto Yahweh, that he take away the serpents from us. And Moses prayed for the people**" (**Numbers 21:7**). The request is explicit — the people know their own prayer is not enough, or that **Moses's** intercession carries covenant weight theirs alone does not — and **Yahweh** answers with the bronze serpent that saves everyone who looks upon it.

C. Jeroboam and the man of God — the withered hand (1 Kings 13:4-6)

King **Jeroboam's** hand withers the instant he stretches it out against a prophet. His response is immediate: "**Entreat now the face of Yahweh thy Elohim, and pray for me, that my hand may be restored to me again**" (**1 Kings 13:6**). The unnamed man of God prays, and "the king's hand was restored again, and became as it was before" (same verse). A hostile king, mid-act of aggression against a true prophet, is healed the moment another man prays at his request — a striking witness that the requested prayer's effect rests on Yahweh's mercy, not on the worthiness of the one asking.

D. Abimelech's household and Abraham (Genesis 20:17)

Building on Section II-B: **Elohim** himself directed **Abimelech** to seek **Abraham's** prayer as the specific remedy for the affliction in his household (**Genesis 20:7**), and the healing followed exactly as instructed (**Genesis 20:17**). This is not merely a man choosing to ask for prayer — it is **Elohim** himself prescribing the asking of another's prayer as the appointed path to deliverance.

E. Israel and Samuel (1 Samuel 12:19)

Already cited in Section II-E, the request itself belongs here: the people ask **Samuel** by name to pray for them so that they will not die for the sin of demanding a king. **Samuel** both grants the request and, in the same breath, promises to “**teach you the good and the right way**” (**1 Samuel 12:23**), so that the asked-for prayer is paired with ongoing instruction — the requested intercession and personal instruction in covenant walking are not presented as substitutes for one another.

IV. FIVE WITNESSES

Per the **Devarim (Deuteronomy) 19:15** two-or-three-witness standard, this study rests on five independent textual witnesses, spanning Torah, the Former Prophets, and the Writings, so that the pattern cannot be dismissed as a single isolated episode.

Witness One — Genesis 20:7, 17

Elohim instructs Abimelech to seek Abraham's requested prayer; the healing follows exactly as prescribed.

Witness Two — Exodus 8:8-13; 8:28-31; 9:28-33; 10:17-19

Pharaoh asks Moses to entreat Yahweh four separate times; each requested prayer is answered.

Witness Three — Numbers 21:7-9

Israel explicitly asks Moses to pray on their behalf; Yahweh's provided remedy saves all who obey.

Witness Four — 1 Kings 13:6

Jeroboam asks the man of God to pray for his withered hand; the hand is restored at the word of the requested prayer.

Witness Five — Job 42:8-10

Yahweh directs Job's friends to seek Job's prayer on their behalf; Job's own restoration follows his praying for them.

V. REACHING JUDAISM, CHRISTIANITY, AND ISLAM

The Tanakh witness above stands complete and sufficient on its own authority. The following comparative material from later tradition is offered strictly as historical reference and comparative witness, per the Doctrinal Authority standing rule — never as governing doctrine.

✧ JUDAISM	† CHRISTIANITY	☪ ISLAM
Intercessory prayer and the practice of asking a tzaddik or rabbi to pray on one's behalf (Mi Sheberach).	James 5:16 — confess and pray for one another, that you may be healed (comparative NT witness only).	Du'a for another in their absence, held in hadith tradition to be readily answered (comparative witness only).

Within Judaism, the practice of requesting prayer from another — particularly a tzaddik (righteous person) or rabbi, and the communal Mi Sheberach prayer for the sick — stands in continuity with the Genesis 20 and 1 Kings 13 pattern above; it is post-biblical rabbinic custom built on the Tanakh precedent, not a departure from it.

Within Christianity, **James 5:16** (“**confess your faults one to another, and pray one for another, that ye may be healed**”) is cited here only as comparative witness — it echoes, but does not establish, the Tanakh pattern already demonstrated independently in Sections II through IV.

Within Islamic tradition, hadith literature holds that du'a (supplication) offered by one Muslim for another in that person's absence is received without hindrance — again cited only as comparative witness to a widely attested human religious instinct that the Tanakh itself already grounds in covenant fact centuries earlier.

VI. SEVEN COVENANT DECLARATIONS

1. The Pattern Is Established.

Five independent Tanakh witnesses — Torah, the Former Prophets, and the Writings — confirm that asking another person to pray for you, or for someone else, is a documented, repeatedly effective covenant practice.

2. The Effect Does Not Depend on the Requester's Worthiness.

Pharaoh and Jeroboam were not righteous men, yet the prayer they requested was answered — the effect rests on Yahweh's mercy and on the intercessor's standing, not on the merit of the one who asks.

3. Elohim Himself Prescribes the Practice.

In Genesis 20:7, Yahweh does not merely permit Abimelech to seek Abraham's prayer — he commands it as the appointed remedy.

4. Intercession Is a Covenant Duty, Not an Optional Kindness.

Samuel calls the refusal to pray for others, once asked, a sin against Yahweh (1 Samuel 12:23).

5. Intercession Has a Sober Limit.

Yahweh forbade Jeremiah to intercede for a nation under settled judgment (Jeremiah 7:16) — the practice is real and effective, but never automatic or unconditional upon Yahweh's own sovereign will.

6. Praying for Others Can Be Bound to One's Own Restoration.

Job's own captivity turned when he prayed for the friends who had wronged him (Job 42:10) — asking for and offering intercessory prayer both carry weight in the covenant relationship.

7. Later Tradition Echoes, but Does Not Establish, This Pattern.

The Tanakh's own witness stands complete; Judaism's Mi Sheberach, Christianity's James 5:16, and Islam's du'a for the absent brother are received only as comparative confirmation of a truth already fixed in the written covenant.

“I have sinned against Yahweh in ceasing to pray for you.” — 1 Samuel 12:23

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 237

ELDER KEPHA ARCEMONT, FOUNDER — TEXAS AND LOUISIANA

MIQDASHBETHEL@GMAIL.COM · MIQDASHBETHEL.ORG