

## THE DOCTRINE OF PRAYER

- I. **Introduction:** Prayer is an application often overlooked and neglected by many believers and its power often misunderstood or underestimated. Prayer is an application that is to be taught by the adjusted pastor-teacher (just as Jesus taught His disciples to pray) in order that the student of God's word may know how to tap into the powerful potential that this grace gift holds.

The purpose of this Doctrine is to equip the believer-priest with the necessary knowledge regarding the mechanics and content of effective prayer to include the types of prayer, their importance, how the believer is to conduct himself during prayer, what things the believer is to pray about and what God's promises are to the believer who takes his prayer life seriously and consistently goes "with confidence to the throne of grace" (Heb. 4:16).

- A. Prayer as a subject must be taught (Luke 11:1-13 cf. Matt. 6:5-15).
1. Jesus set an example in prayer that prompted the disciples to request a lesson on prayer (Luke 11:1).
  2. He answered their request (it is legitimate to ask for wisdom on any subject; Jam. 1:5, 6).
  3. John, the Baptist also taught his followers how to pray (Luke 11:1).
  4. The model prayer (Luke 4:2-4 cf. Matt. 6:9-13)
  5. The model prayer is given as a guide to content which includes (but obviously is not limited to)..
    - a. God, Father as the Person addressed (Luke 11:2 cf. Matt 6:9).
    - b. Praise of God (aor. pass. prt. of ἁγιάζω, means His name is '*holy, set apart, sanctified*' - Luke 11:2 cf. Matt. 6:9, 13; Rev. 4:8).
    - c. Prayer for the Second Advent/Millennial Kingdom to be established (Luke 11:2 cf. Matt. 6:10).
    - d. Prayer for one's living grace (Luke 11:3 cf. Matt. 6:11).
    - e. Rebound prayer which can be generic or specific (Luke 11:4 cf. Matt. 6:12).
    - f. Recognition that our failure to forgive others will result in our own sins not being forgiven (Luke 11:4 cf. Matt. 6:12).
    - g. Asking for help in resisting temptation from the world, flesh and devil thereby being delivered from evil (Matt. 6:13; Luke 11:4 cf. Luke 8:13; 11:22:40, 46).
  6. Having given His disciples the model prayer, Jesus follows it up with a parable that emphasizes *persistence* in prayer (Luke 11:5-8).
  7. The parable is followed by a prayer promise (Luke 11:9, 10).
  8. There follows an analogy between a father and his son which encourages the believer not to be shy in petitioning our Heavenly Father (Luke 11:11-13).
- B. True prayer is something that is very **personal** and **specific**.
1. Jesus taught His disciples to pray to God, the Father (Matt. 6:9, Luke 11:2).
  2. Believers are therefore to bring their requests to God as a son to his father. We as believers are adopted sons of God (Matt. 5:9; **John 1:12**; Rom. 8:14, 19; **Gal. 3:26**; I John 3:1, 2, 10; 5:2).
  3. This elicits a child-like trust on the part of the believer. Note the term "Abba, Father", the Aramaic and Greek words for a father, hence, "Father, Father". This

term is the term used by a child when he is under great distress (Rom. 8:15; Gal. 4:6 cf. Mark 14:36).

4. Think of God as a loving yet perfectly just parent of whom you would make some specific request.
- C. The believer's assurance that his/her prayers are heard are even stronger in the New Testament than in the Old: *"Therefore I say to you, all things for which you pray and ask, believe that you have already received it"* (Mark 11:24).
- D. True prayer has great power
  1. It overthrows nations (Matt. 21:21, 22).
  2. It prepares one for the day ahead (Mark 1:35-39).
  3. It will usher in the Lord's return (Luke 11:2, 3).
  4. Prayer helps us to overcome anxiety (Phil. 4:6, 7).
  5. It is necessary for all three adjustments to the Justice of God.
    - a. SAJG (John 3:16-18; I John 4:15; Rom. 10:8, 9).
    - b. R<sub>B</sub>AJG (I John 1:9 cf. Matt. 6:12; Luke 11:4).
    - c. MAJG (on behalf of self and others – James 1:4, 5 cf. II Cor. 13:9; Col. 4:12).
  6. It is necessary to surround all activities with prayer. Nothing is too small to put before God (Eph. 6:18, 19).
  7. It changes the weather (James 5:17, 18).
  8. God keeps a record of the prayers of the saints in the throne room (Rev. 5:8; 8:3, 4).

## II. Vocabulary:

### A. Hebrew

1. **חָלָה**; *chalah* (verb, only in the piel stem [intensive] when used with "the face of the Lord". It occurs like this 13 times): "to beseech or entreat the LORD". This term usually involves an intense request for mercy or help from the threat of danger (II Kings 13:4; Zec. 7:2, 8:21, 22).
2. **חָנַן**; *chanan* (in hithpael stem): "to seek or implore favor". This term is used 11xs of supplications to God (Deut. 3:23; I Kings 8:33, 47, 59; 9:3; II Chron. 6:24, 37; Job 8:5; Psa. 30:8; 142:2).
3. **תַּחֲנֹנָה**; *tachinnah* (noun, 25xs): "petition, supplication, prayer for mercy". On one occasion the word is simply used for 'mercy' and once for 'grace'. Half of all the occurrences appear in Solomon's prayer at the temple dedication (I Kings 8:30, 52; II Chron. 6:19).
4. **תַּחֲנוּן**; *tachanun* (noun, always occurs in the plural, used 18xs): "supplication". This word is similar to the preceding one but connotes the outpouring of a troubled soul (Dan. 9:18; Psa. 28:2, 6; 31:23; 86:6).
5. **פָּלַל**; *palal* (verb, used 84xs – 80 in the hithpael stem where it means 'to pray' and 4 in the piel where 'judgment, or 'intervening' are in view): "to intervene, intercede, pray". The most common Hebrew verb for prayer (I Sam. 1:12, 26; 12:23; Isa 16:12).
6. **תַּפִּלָּה**; *t<sup>o</sup>phillah* (cognate noun of the above verb; used 76xs): "prayer". This word occurs most frequently in the Psalms (Psa. 4:6; 6:10; 17:1; 35:13; 55:2; 72:20).
7. **שָׂאֵל**; *sha'al* (verb; occurs 176xs; almost always in the qal stem): "to ask, inquire". It is often used of asking favor of guidance from God (I Sam. 23:2; 30:8; II Sam. 2:1; I Chron 14:10).

8. שָׁאַל; sh<sup>e</sup>alah (noun; used 15xs): “request, petition”. It can be used of a request from God for something specific (Job 6:8; I Sam. 1:27; Psa. 106:15).
9. מִשְׁאַל; mish<sup>e</sup>alah (noun; used 2xs): “petition, desire” (Psa. 20:5; 37:4).
10. יָדָה; yadah (verb; used 126xs): “acknowledge, confess, give thanks”. This verb can be used in reference to the confession of sin (Lev. 5:5; Psa. 32:5; 38:18).
11. הָלַל; halal (verb; used 161xs): literally means “to shine”. It is translated “praise” 90xs in the NASB. It is often used of praise of God (Psa. 22:22, 23; 35:18).

#### B. Greek

1. αἰτέω; *aitéo* (verb; used 70xs): “to ask, request”. It can be used of a request made to God (Matt. 6:8; Eph. 3:20; James 4:2).
2. αἶτημα; *aitema* (noun; 3xs): “a request”. (Phil. 4:6; I John 5:15).
3. δέομαι; *deomai* (verb; used 22 xs): “to ask, plead, request, beseech, pray”. This term is often used of asking of or praying to God (Matt. 9:38; Acts 4:1; 8:22; Rom. 1:10).
4. δέσις; *déesis* (noun; used 18xs): “entreaty, prayer, supplication, petition” (Luke 1:13; 2:37; Rom 10:1; James 5:6).
5. ἐντεῦξις; *enteuxis* (noun; used twice): “petition” (I Tim. 2:1; 4:5).
6. ἱκετηρία; *hiketería* (noun; hapax): “supplication” (Heb. 5:7).
7. προσεύχομαι; *proseuchomai* (verb; used 87xs): “to pray” (Matt. 5:44; Acts 6:6; Rom. 8:26; James 5:13, 14, 17, 18).
8. προσέυχη; *proseuche* (noun; used 37 times): “prayer” (Matt. 21:13; Act 1:14; Rom. 15:30; I Pet. 3:7).
9. εὐχομαι; *euchomai* (verb; used 7xs): “to wish, pray”. The term can be used in the context of simply wishing or desiring something or be used as a wish or desire that is prayed about (II Cor. 13:7, 9; James 5:16; III John 1:2).
10. εὐχή; *euche* (noun; used three time): “prayer, vow”. This term is used for a prayer in James 5:15. It is used in the book of Acts for a vow (Act. 18:18; 21:23).
11. ἐρωτάω; *erotáo* (verb; used 64xs): “to ask, question, implore”. This term can be used to ask of a person or of God in prayer. It tends to be more intimate when used of a request (John 14:16; 16:26; 17:9, 15, 20; I John 5:16).
12. ἐντυγχάνω; *entangano* (verb; used 5xs): “to entreat, make a request, intercede”. This term is used three times where prayer is in view (Rom. 8:27, 34; 11:2; Heb. 7:25).
13. ὑπερεντυγχάνω; *huperentungáno* (verb; hapax): “to intercede” (Rom 8:26).
14. ὁμολογέω; *homologéo* (used 26xs): “to name or cite”. This term is used once for naming or citing one’s sins to God during Rebound (I John 1:9).
15. εὐχαριστέω; *eucharistéo* (verb; used 38xs): “to be thankful”. This word is usually used in Paul’s exhortations to thanksgiving (Matt. 15:36; Acts 27:35; Rom. 1:8; Eph. 1:16; Col. 1:3).
16. εὐχαριστία; *eucharistía* (noun; used 15xs): “quality of being grateful, thankfulness, gratitude, giving of thanks” (II Cor. 4:15; 9:11; Eph. 5:4; Col. 4:2).
17. εὐχάριστος; *eucháristos* (adjective; hapax): “thankful” (Col. 3:15).

### III. Prayer in the Old Testament

#### A. It was taught through the ritual of the Tabernacle (Exo. 30:1ff).

1. Each element of the tabernacle represented a part of God’s plan typologically

- a. Gold: Deity (Job 22:25; 37:22).
  - b. Bronze: Judgment (Lev. 26:19).
  - c. Wood: Humanity (Ezek. 31:3; Matt. 3:10; 7:17-19).
  - d. Oil: Holy Spirit (Acts 10:38; I John 2:20, 27).
  - e. Light: Truth (I John 1:5-7 cf. James 1:17).
  - f. White Linen: Righteousness (Isa. 1:18 cf. Rev. 7:9; **19:14**).
  - g. Incense: Prayer (Rev. 5:8; 8:3, 4).
2. The Altar of Incense
- a. The altar of incense was placed in front of the veil that was near the ark of testimony (Exo. 30:6).
  - b. It was located in the Holy Place which speaks of Ph2 indicating that prayer is an essential part of our ph2 existence.
  - c. It was made up of wood (humanity) overlaid with gold (deity). Hence this piece of furniture spoke of the God man, Jesus Christ. Without Christ, we would have no access to the Father (Exo. 30:1-3).
  - d. Between the Holy Place (where the altar of incense was) and the Most Holy Place (where the ark was and where God dwelled) was a veil/curtain (Exo. 26:31 cf. 36:35).
  - e. The veil also speaks of Christ Jesus and indicates that prayer is to be offered through Christ to the throne room of God in third heaven which is what the Most Holy place represented (John 14:13; Heb. 4:16).
  - f. Incense was to be burned every day and perpetually, indicating that we are to pray daily and throughout the day (Exo. 30:8).
  - g. It was taught that all prayer is to be offered through Christ (the wood overlaid with gold of the altar represented the God-Man – as did the curtain – Exo. 30:1-11).
3. The Bronze Altar
- a. Before coming to altar of incense, the priest had to pass the Bronze Altar where sacrifices were habitually being conducted.
  - b. These sacrifices spoke of Christ's perfect sacrifice and God judging Christ for our sins (bronze = judgment; the sacrifices spoke of Jesus' work on the cross as our Sacrificial Lamb).
  - c. The placement of the Bronze Altar indicated that a person had to be a believer in order to enter God's plan and pray to God, the Father in the first place.
4. The Bronze Laver
- a. After one passed the Bronze altar, the next piece of furniture one passed was the Bronze laver, which represented judgment of self (Rebound).
  - b. Each time the priest passed it, he had to stop and wash his hands and feet indicating that the believer must be in fellowship for his prayer to be heard (cf. James 4:8; John 13:5ff).
  - c. If a priest didn't stop to wash his hands and feet as they went by it, **God killed him!!!** This taught temporal death via the occurrence of physical death.
5. Inside the Holy Place, next to The Altar of Incense stood the Golden Lamp Stand. The priest needed the light of the Golden Lamp Stand to offer incense. This indicates that a person needs the light of the Word of God to pray effectively.
6. The incense itself that was offered up on the altar was a specific combination of aromatic substances, representing correct prayer content (Exo. 30:34-36).

7. There were three substances; stacte, onycha and galbanum (“...*spices with pure frankincense, there shall be an equal part of each*”). They correspond to the three types of prayer that are to be offered (Rebound, Praise/Thanksgiving and Intercessory).
8. There was to be an equal portion of each substance indicating the immense importance of each of the three elements of prayer. Not one is to be neglected.
9. To alter the formula was to be excommunicated from Israel. This speaks of God’s attitude toward those who offer up “strange incense” (Exo. 30:9 cf. 37, 38).
10. Each of the three items were precious substances indicating that prayer is precious and not to be overlooked.
11. Only fire taken from the Bronze Altar could be used to burn incense which once again demonstrates that only those who are believers in Jesus Christ can participate.
12. Lev. 10:1ff teaches by negative example that God does not hear the prayers of people who reject Christ.
13. The example of King Uzziah teaches us that only qualified individuals can effectively pray (II Chron. 26:1ff cf. Num. 16:35-40).
14. The heathen offer up incense to their gods, indicating yet another one of Satan’s cheap rip-offs (II Chron. 34:25).
15. David recognized his prayers to be analogous to incense (Psa. 141:2).
16. In the Church Age, we (Royal Priests) have an altar (BD in our souls) on which to offer up incense (prayer) to God (Heb. 13:10-15).
- B. Then, as now, only the prayers of those acclimated to the Word of God were heard (Prov. 15:8, 29 cf. 28:9).
- C. God always heard the prayer of the adjusted believer in Old Testament times just He does today (Psa. 32:6; 66:19, 20; 102:16, 17).
- D. David stands as one of the great prayer warriors of all time (Psa. 3:1-8; 5:1ff; 23:4-6; 26:1ff; 138:1-5; 144:1-15).
- E. The temple was called “a house of prayer” (Isa. 56:7; Mark 11:15-17).
- F. It was there that Jews (as well as converted Gentiles) could come and pray as Bible Doctrine dictated (Luke 1:5-16; 18:9-14).

#### IV. Classification of Prayer

- A. Confession/Rebound
  1. Specific (I John 1:9)
  2. Generic (Psa. 19:12; Matt. 6:12; Luke 11:4)
  3. National (Jonah 3:1-10; **Dan. 9:1-21**).
- B. Praise and Thanksgiving
  1. Thanking God for general and specific blessings (Psa. 28:6, 7; 31:21, 22; Eph. 1:3).
    - a. Some general blessings: Bible Doctrine, Living Grace, Royal Priesthood, Spiritual Assets, RM/RW.
    - b. Examples of specific blessings: Specific instances in which God provided temporal salvation, a particular Bible class that helped you figure things out or really encouraged you, being healed of a wound or sickness, specific conversation you were able to have with a person, specific applications made toward you by Royal Family, etc.
  2. Praising God’s divine essence and what He has done for us (Psa. 30:4, 5; 89:5-14; Acts 16:25; Rom. 15:11).
- C. Intercessory Prayer

1. For self (Matt. 26:39; Mark 14:38; II Cor. 12:7-10; James 5:13-15)
2. For others (Phil 1:3, 4; I Thess. 5:25).

V. Prayer's Protocol as it Relates to The Trinity

- A. The believer is to direct his prayers to God, the Father (Matt. 6:6, 9; Eph. 3:14; 5:20).
- B. We are to pray in the name of Jesus Christ (John 14:13; 15:16; Eph. 5:20).
- C. The believer is to pray in the power of the Holy Spirit as He intercedes on our behalf and delivers our prayers to the Father (Rom. 8:26, 27; Eph. 6:18; Jude 1:20). Hence the Holy Spirit...
  1. Takes up the slack where we lack all the facts pertinent to a given situation.
  2. Perfects the prayer and brings a complete and accurate petition before the throne of grace.
  3. Takes even our most intense groaning and translates it into perfect prayer.
  4. Searches the heart of the believer and is able to read our intentions.
  5. Polishes every true prayer and presents it to God, the Father.

VI. The Disciplines of a Healthy Prayer Life (John 15:7).

- A. First and foremost, the believer must be filled with God, the Holy Spirit: *"If you abide in Me..."* (John 15:7a).
- B. The prayer must be in line with Bible Doctrine: *"...and My words abide in you..."* (John 15:7a).
  1. Any prayer that violates Doctrine will not be heard. The *"...whatever you wish"* of John 15:7b must be in line with the will of God: *"This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us"* (I John 5:14).
  2. For example, if a person were to ask God to act in a way that would violate His perfect essence such as not allowing a person to use their freedom of volition on a matter, the prayer would obviously not be answered (i.e. you can't pray a person to repentance).
- C. Prayer is to be done in private (though exceptions do exist with regard to public prayer – Matt. 6:5, 6).
- D. You must have faith and believe that God will answer the prayer (Mark 11:24 cf. James 1:6-8).
- E. Pray continuously and consistently (pres. mid. imper. of προσεύχουμαι - I Thess. 5:17, 18).
- F. Pray with persistence (Luke 11:5-10; 18:1-8).
- G. Pray with Inclusiveness: *"...in everything by prayer and supplication with thanksgiving let your requests be made to God"* (Phil 4:6).
- H. Pray with confidence that you will be heard and that God is willing and able to answer the prayer (Matt. 21:22; Heb. 4:16).
- I. While fasting is never commanded in either the Old or New Testament, the apostles fasted while devoting themselves to prayer. If you have a very significant issue before you, you would most assuredly not be out of line to fast. However this is completely a matter of your own personal priesthood (Acts 13:2; 14:23 cf. Matt. 6:16-18).

VII. Prayer's Objects: Some Things We Are to Pray For:

- A. Your enemies, those who persecute you so that they will come their senses (Matt. 5:44-48; Luke 6:28)
- B. Living Grace (Matt. 6:11 cf. vv. 25-34).

- C. The Lord's return; this prayer is associated with watching for His return (Matt. 6:10 cf. I Cor. 16:22).
- D. Deliverance from temptation (Matt. 6:10; 26:41 cf. I Cor. 10:13; II Pet. 2:4-9).
- E. That you will be able to finish your course, stand before Christ at the Bema and not shrink away (Luke 21:34-36).
- F. Your pastor-teacher; his safety, studying and teaching (that God will help him to teach the pure gold and protect him from unearthing false doctrine), shepherding, etc. (Ro. 15:30; II Thess. 3:1, 2; **Eph. 6:19, 20**).
- G. Our congregation here at NTBC: Pray for our intake and application of Bible Doctrine and protection from false brethren and false teaching. Pray that God will bless and protect our positive volition and do what is necessary so we can grow spiritually and finish our courses (Eph. 1:18; 6:18; Col. 1:3-6, 9; I Thess. 3:9, 10; II Thess. 1:11, 12).
- H. Other adjusted ministries (II Thess. 3:1).
- I. The Establishment Chain of Command (I Tim. 2:1-4 cf. Rom. 13:1-7).
- J. All of one's cares (I Pet. 5:7 cf. Phil 4:6, 7).
- K. Divine viewpoint wisdom on all matters and MAJG (James 1:4, 5).
- L. Those who are sick (James 5:14-16).
- M. Believers under testing (III John 1:2).

#### VIII. Some Prayer Promises

- A. God answers prayers which follow the correct protocol (Psa. 37:4, 5).
- B. You will be blessed at the appropriate time, so faith-rest it (I Pet. 5:6, 7).
- C. Every thing you ask, believing, you will receive so long as it is in the will of God for your life (Matt. 21:22; John 15:16; I John 3:22; 5:14, 15).
- D. You must ask for something with the right motive in order to receive it (Matt. 7:7; James 4:3, 4).
- E. The more adjusted believers who are praying about something, the more God is bound to answer the prayer. So if there is a big issue in your life, **MAKE A PRAYER REQUEST** (Matt. 18:19, 20)!!!

#### IX. Hindrances to Effective Prayer

- A. Lack of compassion (Prov. 21:13).
- B. Wrong content or rampant OSN activity (Prov. 28:9).
- C. Lack of forgiveness (Mark 11:25, 26).
- D. Unbelief (Mark 11:24; James 1:5-8).
- E. Being out of fellowship (Rom. 8:26, 27).
- F. Simply not asking (James 4:2).
- G. Wrong intention due to a person praying from his lust grid (James 4:3).
- H. Lack of domestic harmony (I Pet. 3:7).

#### X. Human viewpoint that people have about prayer

- A. **Lingo:** Using Shakespearian/Elizabethan English found in the KJV (1608) does not allow for a person's prayers to be heard any louder: "thee", "thy", "thou", "taketh", "wanteth", etc. Nor does changing the tone of one's voice in public prayer.
- B. **Vain repetitions:** This is how the heathen pray; stating the same words over and over. The use of prayer beads such as a rosary is pagan and specifically outlawed in Scripture (Matt. 6:7, 8).

- C. **Posture:** Kneeling does not give you an edge over standing or sitting per say. God reads the heart. Though it is perfectly acceptable for one to kneel (Eph. 3:14).
- D. **Long drawn out prayers:** *Public prayer* should be short, to the point, and accomplish the specific issue being dealt with (i.e. don't let the food get cold, just thank God and ask Him to bless it!). However, *private prayer* can be as long as it needs to be. This is a matter of your own priesthood (Luke 6:12).

#### XI. Concluding Remarks and Exhortations

- A. The communicator of Bible Doctrine is to be devoted to prayer as part of his daily work (Acts. 6:1-6).
- B. The communicator of Doctrine is to prayer for the spiritual excellence of his congregation (Rom. 1:9-12; Eph. 1:15-19).
- C. Prayer is a Royal Family Imperative which we are to be devoted to (Rom. 12:10-12; Col. 4:2 – pres. act. imp. of προσκαρτερέω, '*keep on being devoted to prayer*').
- D. Certain individuals in the local body have a niche which permits large amounts of time to be devoted to intercessory prayer (I Tim. 5:5).
- E. Exhortations on Thanksgiving: some things we should thank God for in our prayer lives.
  - \***I Thess. 5:18:** "*in everything give thanks; for this is God's will for you in Christ Jesus.*"
  - \***Col. 3:15:** "*Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.*"
  - 1. Living Grace: food, water, etc. (John 6:11, 23; I Tim. 4:4, 5).
  - 2. Response of believers to the pure gold of BD and the resulting encouragement (Rom. 1:8; Eph. 1:15, 16).
  - 3. Believers who serve the plan of God "above and beyond" (Rom. 16:3, 4).
  - 4. The Grace of God to include saving grace, living grace, surpassing grace, the greater grace, RM/RW, etc. (I Cor. 1:4; II Cor. 4:15).
  - 5. Saving Grace and Christ's perfect work on the cross (I Cor. 15:54-57).
  - 6. Grace giving (II Cor. 9:11, 12).
  - 7. Surpassing Grace in Phase III (SG3 – Col. 1:12).
  - 8. Bible Doctrine and what it provides (Col. 2:6, 7).
  - 9. Establishment Chain of Command and the tranquility their work provides us (I Tim. 2:1, 2).

*"As for me, I shall call upon God, And the LORD will save me"* (Psa. 55:16).

*"And all things you ask in prayer, believing, you will receive"* (Matt. 21:22).

*"Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need"* (Heb. 4:16).

*"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus"* (Phil. 4:6, 7).

*"Pray without ceasing;"* (I Thess. 5:17).