

## **Biblical Principles of Prayer**

### **1A Definition & Introduction.**

#### **1B Definition.**

- 1C** Prayer is communication to God.
- 2C** Prayer is the expression of Bible truth resident in our souls.
- 3C** Prayer is a measure of spiritual growth. The spiritual adult prays succinctly and in concentration, and in line with the will of God.
- 4C** The primary characteristic of mature prayer is quality, not quantity.
- 5C** Prayer is an agent for change. You can't change God through prayer, but God can change you.

#### **2B The Purpose of Prayer.**

- 1C** Prayer displays God's greatness to believers through His wise and timely answers to their supplications. Jeremiah 33:3, "Call upon Me and I will show you great and mighty things which you have not discovered."
  - 1D** Life is full of situations in which the believer is totally helpless, totally dependent on God.
  - 2D** When we rely on God in these situations through prayer, he gets to see God's essence and capabilities and attributes in action.
  - 3D** We can only recognize God's activity in answered prayer if oriented to Bible Truth.
  - 4D** Believers who are ignorant of God's character will often misinterpret His answers, and come to erroneous conclusions about Him because of the answers they receive.
- 2C** Prayer is the proper mode for application. The believer has a chance in prayer to express the doctrine that he has learned to God.
  - 1D** Psalm 46:1-3, 1 To the Chief Musician. A Psalm of the Sons of Korah. A Song For Alamoth. God is our refuge and strength, A very present help in trouble. 2 Therefore we will not fear, Even though the earth be removed, And though the mountains be carried into the midst of the sea; 3 Though its waters roar and be troubled, Though the mountains shake with its swelling. Selah
  - 2D** Especially pertinent is the believer's expression of his reliance on the essence, capabilities, and attributes of God.
  - 3D** When you rely on Him in some way as a part of application, it is important to express that reliance. The Psalms remain a testimony to this very thing!
- 3C** Prayer is a responsibility for believers in remembering others in their time of need. Ephesians 1:17-19 "17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. 18 *I pray that* the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might."

- 1D Remembering others gives us an appreciation of those who remember us.
- 2D Remembering others reminds us that we ourselves rely on the grace of God. Seeing the neediness of others should always remind us of our essential helplessness.
- 4C All of these add up to the great purpose of bringing praise to the power and character of God.
- 2A Nine Principles of Prayer:
  - 1B The principle of grace.
    - 1C Hebrews 4:16, 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.
    - 2C Matthew 6:7-8, 7 And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words. 8 “Therefore do not be like them. For your Father knows the things you have need of before you ask Him.
    - 3C Grace is God’s accounting and provision for the shortcomings of man.
    - 4C If God has provided for us, then it is wrong for us to come to Him with our own provision for the same thing.
    - 5C It is tantamount to calling into question the efficacy of God’s provision.
    - 6C Prayer is not the means by which you con God, by cutting some blasphemous deal with Him.
    - 7C All too often, people try to cut bargains with God, giving Him unrealistic promises in order to gain a favorable reply in a desperate situations.
      - 1D Think about it: if prayer is founded on the principle of grace, then what can we provide so as to ensure answers from God?
      - 2D Truly there is no work, no service, no sacrifice that you can make which will make your prayers more effective.
    - 8C You do not use prayer to hire God to do what you want done.
    - 9C Prayer is not designed to manipulate God. God is not stupid or naive. He is not manipulated by guilt or clever arguments.
    - 10C Your prayers must have biblical integrity, and that is all.
    - 11C Prayer was never designed to fulfill your lusts and desires; prayer is not a Christmas list.
    - 12C Again, prayer does not depend on human good, or our own manufactured righteousness.
    - 13C Prayer is not based on human power, human merit, or human thinking.
    - 14C Instead, the effectiveness of your prayer life is directly related to your appropriation of God's grace provision in divine power, divine merit, and divine thinking.
    - 15C God does not answer prayer because the person is good of his own accord, sincere, religious, talented, good-looking, or possesses a pleasing personality.
    - 16C Answer to prayer is a divine decision, based on God's sovereignty and integrity.
  - 2B The principle of protocol.
    - 1C In order to be effective, prayer requires precisely correct procedure. An understanding of protocol brings confidence to the throne of grace.

- 2C The addressee of all prayer is God the Father.
  - 1D Matthew 6:9, "This, then, is how you should pray: 'Our Father in heaven, hallowed be your name,'"
    - 2D Ephesians 3:14, "For this reason I kneel before the Father,"
    - 3D 1 Peter 1:17, "Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear."
- 3C The enabling power of all prayer comes from the omnipotence of the Spirit in the filling ministry.
  - 1D Ephesians 6:18, "And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints." Note: Prayer can only be in line with the will of God if it is done under the recall ministry of God the Holy Spirit."
  - 2D Romans 8:26, "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express."
- 4C The name in which we pray is Jesus Christ. John 14:13-14 "13 Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14 If you ask Me anything in My name, I will do *it*."
  - 1D In the time in which this was written, a person's name represented their very essence.
  - 2D So this is not an abracadabra, that automatically and magically gets you what you want. Rather, it is an exhortation to pray according to His nature. This means that you pray in character with Christ.
  - 3D This emphasizes substance over form.
- 5C We must pray according to His will, 1 John 5:14-15, "14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. 15 And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him."
  - 1D Scripture is the will of God, Romans 12:2, "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will."
  - 2D All prayer must have right content in order to be even taken into consideration by God.
    - 1E You must have the truth in your soul for God the Holy Spirit to use.
    - 2E This can only be done through the consistent faith perception of the truth.
- 3B The Principle of Purity
  - 1C Involvement in the cosmic system during prayer (exception: confession).
    - 1D Psalms 66:18, "If I regard iniquity in my heart, the Lord will not hear me."
    - 2D Job 35:12-13, "12 There they cry out, but He does not answer Because of the pride of evil men. 13 Surely God will not listen to an empty cry, Nor will the Almighty regard it."

- 2C Rejection of Bible truth as the final authority for thought, motive, decision, and action, 1 John 3:22, “Furthermore, whatever we have asked, we receive from Him, because we continue to execute His mandates, and we keep on doing what is pleasing in His sight.”
- 3C Example: Malfunction in marriage or lack of domestic tranquility (which is a sign of cosmic involvement). 1 Peter 3:7, “Likewise you husbands, live with your wives on the basis of knowledge as with a weaker vessel, since she is a woman, and show her respect as a fellow heir of the grace of life, so that your prayers may not be hindered.”
- 4C Prayer is not answered because of lust, criminality, jealousy, and false motivation, which neutralize prayer. James 4:2-3 is addressed to believers: “2 You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. 3 You ask and do not receive, because you ask with wrong motives, so that you may spend *it* on your pleasures.”
- 4B The Law of Legitimate Need.
  - 1C The Law of Legitimate Need says that petitional and intercessory Prayer is only in line with the will of God if the request is for a legitimate need.
  - 2C There are three categories of legitimate need in this life.
    - 1D Logistical, including food, air, water, clothing shelter, and possibly medical needs and transportation. Luke 11:3, “Give us each day our daily bread.”
    - 2D Spiritual, including the truth, the means to perceive and use the truth, and the life circumstances that are best conducive to spiritual growth and orientation to the truth.
      - 1E James 1:5, “If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.”
      - 2E Ephesians 1:18-19, “18 *I pray that* the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might.”
      - 3E Divine Guidance, including the means for divine guidance, which is Bible Truth, and an understanding of all the details pertinent to the situation.
  - 3C The law of legitimate need applies to many, many situations.
    - 1D Prayer for the sick.
    - 2D Prayer for national leadership.
    - 3D Prayer for unbelievers.
    - 4D Prayer for believers in the cosmic system.
  - 4C You pray for legitimate need, but you allow God full freedom to bless you as He sees fit. James 5:13, “Is any one of you in trouble? He should pray. Is anyone blessed? Let him sing songs of praise.”
  - 5C The law of legitimate need dictates what we cannot pray for.
    - 1D Blessing. James 4:3, “You ask and do not receive, because you ask with wrong

motives, so that you may spend it on your pleasures.”

- 2D Relief from undeserved suffering for blessing, 2 Corinthians 12:7-10, “7 Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me-- to keep me from exalting myself! 8 Concerning this I implored the Lord three times that it might leave me. 9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.”
- 5B The Principle of Relationship.
  - 1C All relationships depend on communication for their efficient function.
  - 2C Without communication, relationships die. Communication is the oxygen, the lifeblood of all relationships.
    - 1D Past experience is fine, but one can only dwell on the past for so long before it gets real boring.
    - 2D Communication is the lifeblood of present experience.
    - 3D Have you gone through something with God? That is what the principle of relationship is all about.
  - 3C When you became a believer in Jesus Christ, you began your relationship with God. From that moment forward, your relationship with Him has depended on communication. If there is no communication, there is no experience.
  - 4C The maintenance and growth of your relationship with God depends very much on your communication with Him.
  - 5C Prayer is communication with God. It is the maintenance of the relationship from our side.
  - 6C Through prayer, we communicate many things to God.
    - 1D Our appreciation of Him, through praise and worship.
    - 2D Our reliance on Him, in His essence, capabilities, and attributes.
    - 3D Our legitimate needs, both physical and spiritual.
    - 4D Our concern for the legitimate needs of others.
    - 5D Everything else that comes under His will.
  - 7C God communicates His sovereign will to us through His answers to our prayers. This all adds up to the Christian experience.
- 6B The Principle of Confirmation.
  - 1C John 14:8-14:
    - 1D Philip’s request, 8 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”
    - 2D Jesus’ Reply, vv.9-14:
      - 1E The principle of revelation of the Father in the Son, 9 Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has

- seen Me has seen the Father; so how can you say, 'Show us the Father'?
- 2E The principle of unity in the Father and the Son, 10a Do you not believe that I am in the Father, and the Father in Me?
  - 3E The authority and power of the words and works of Christ, 10b The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.
  - 4E Christ's appeal to believe in the principles, 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.
  - 5E Declaration of equivalent and greater works in believers, 12 "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.
  - 6E The key to the greater works, 13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. 14 If you ask anything in My name, I will do it.
- 2C Jeremiah 33:3, 3 'Call to Me, and I will answer you, and show you great and mighty things, which you do not know.'
  - 3C Answered prayer is a confirmation of the essence, capabilities, and attributes of God.
  - 4C Revelation during this dispensation occurs in one of five ways:
    - 1D Revelation through the Word of Truth, the completed canon of Scripture.
      - 1E Romans 1:17, "For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'"
      - 2E Romans 16:25-27, "25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith; 27 to the only wise God, through Jesus Christ, be the glory forever. Amen."
    - 2D Revelation through the transformation of our minds by means of Bible Truth. Galatians 1:16, "...to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,"
    - 3D Revelation through the five cycles of discipline, as they are administered to the nations of the world. Romans 1:18, "The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,"
    - 4D Revelation through the conscience of man, Romans 2:14-16, "14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 16 on the day when,

according to my gospel, God will judge the secrets of men through Christ Jesus.”

- 5D Revelation through nature, Romans 1:20, “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”
- 6D Revelation through answered prayer.
- 7B The Principle of Faith.
  - 1C The proper mental attitude in all prayer must be simple belief in God's ability to answer according to His will, Matthew 21:22, “If you believe, you will receive whatever you ask for in prayer.”
  - 2C Persistent faith, Luke 18:1-8.
    - 1D Introduction to the parable, “1 Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,
    - 2D The evil judge, 2 saying, ‘In a certain city there was a judge who did not fear God and did not respect man.
    - 3D The widow and her plea, 3 There was a widow in that city, and she kept coming to him, saying, ‘Give me legal protection from my opponent.’
    - 4D The final relentment of the judge, vv.4-5, 4 For a while he was unwilling; but afterward he said to himself, ‘Even though I do not fear God nor respect man, 5 yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.”
    - 5D The application to the righteous judge, God, vv.6-8, 6 And the Lord said, ‘Hear what the unrighteous judge said; 7 now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? 8 I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?’”
    - 6D The interpretation.
      - 1E The context which immediately precedes this is Christ’s telling His disciples of the second coming. He concentrates on the sudden nature of that event.
      - 2E This is apparently just a little bit before the triumphal entry which sets off the last week of Christ’s life.
      - 3E Although there is a chapter break here, chapter breaks are not a part of the original autograph of Scripture. There is a real connection between the two.
        - 1F The force of 17:22-37 is “Be ready: the second coming may occur at any time.”
        - 2F The force of our parable is “Do not lose heart in waiting.”
      - 4E Christ begins by stating the purpose of the parable: that at all times they ought to pray and not to lose heart.
        - 1F The word for “lose heart” is EGKAKEO. According to Liddell, this means “To behave remissively in a thing.” It comes from KAKEO, which means to ‘do evil.’
        - 2F Actually what He wants to illustrate is that when you stop waiting, you

enter into a state of sin.

- 3F So lose heart is kind of a weak translation. It is sinful and terrible when we give up on God.
- 4F Prayer is the lifeline of the one who waits on God. But the parable is about waiting for the second advent, and certainly not concerning the principle that bugging God pays off.
- 5F Notice the body of the parable:
  - 1G There is an evil judge. How can anyone equate God with an evil judge? Yet if this is about prayer, then the judge is the equivalent of God in the parable.
  - 2G The woman is under the authority of the evil judge, just as we are under the nominal authority Satan. This is the devil's world, and Adam gave over that authority when he sinned.
  - 3G The woman continues to bother the judge until he relents. God is not that judge! God cannot be worn out! He in fact has integrity, and integrity never tires.
  - 4G The woman was a righteous woman, who kept on waiting on an evil judge. And the evil judge relented because he did not have the capacity to deal with her case.
  - 5G But God is attentive, and knows what we ask for even before we ask it. So why would you lose faith?
- 6F The issue here is not about pestering God until He relents, but about keeping the faith until you get to the divinely appointed time.
- 7F The rapture and second advents are examples of that, but even answered prayer can fall under this category, if you know that you have prayed according to legitimate need.
- 8F Christ's final statement summarizes these issues quite well: "However, when the Son of Man comes, will He find faith on the earth?"
- 3C Malfunction of faith function means the malfunction of effective prayer.
  - 1D Mark 11:24, "I say to you, all things for which you ask and pray, believe that you shall receive them, and you shall be given them."
  - 2D James 5:15, "The prayer offered in faith will deliver the one who is sick, and the Lord will raise him up."
- 8B The Principle of Application.
  - 1C 1 Peter 5:6-7, 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, 7 casting all your care upon Him, for He cares for you.
  - 2C The veracity of God.
    - 1D God always keeps His word.
      - 1E 1 Kings 8:56, "Praise be to the LORD, who has given rest to his people Israel just as he promised. Not one word has failed of all the good promises he gave through his servant Moses."
      - 2E Isaiah 40:8, "The grass withers and the flowers fall, but the word of our God



stands forever.”

- 2D Whenever a believer expresses faith in His word, then God responds in veracity.
- 3D So, the mechanics are as follows.
  - 1E God communicates his message in the form of Bible Truth.
  - 2E Believers get the truth into their souls via faith perception.
  - 3E God the Spirit recalls the appropriate portion of truth at the time of need.
  - 4E Believers respond by applying the truth and expressing that application in the form of prayer.
  - 5E God responds by upholding His Word.
- 3C The two kinds of application:
  - 1D Application in reliance on God. Philippians 4:6-7 “6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.”
  - 2D Application in putting the attributes of God into action.
- 4C In the first type of application, it is absolutely necessary for you to express your application to God in prayer, so that He can respond in veracity.
- 5C In the second type, it is not necessary for you to express the application, but it is important to thank Him later for the test, and for the way of thinking that He has provided.
- 6C In both types, there is not always time for formal prayer.
- 7C Often application situations occur in a place where prayer is inappropriate, i.e., on the job, etc.
- 8C Often application situations occur at a time when your concentration must be on something else.
- 9C In these situations application remains an exercise in thinking, no matter what kind of application is required.
- 10C There are two types of application prayer:
  - 1D Preparatory prayer.
    - 1E Definition: Preparatory prayer is that category of prayer which believers pray in order to prepare themselves for an application situation which they are likely to encounter.
    - 2E The ongoing tests of spiritual adulthood are an example of these situations.
    - 3E There are several legitimate things to pray for in these situations.
      - 1F Prayer and thanksgiving for spiritual mechanics, such as the recall ministry of God the Holy Spirit.
      - 2F Prayer for the ability to concentrate on the right things in the midst of pressure.
      - 3F Pre-orientation to the essence, capabilities, and attributes of God.
    - 4E Preparatory prayer gets the believer into the right mindset going into a test.
    - 5E Preparatory prayer serves as a vehicle for inculcation before the test.
    - 6E Preparatory prayer gives the believer momentum going into the prayer.

- 2D Reflective prayer.
  - 1E Definition: This is the category of Prayer that believers pray after a test.
  - 2E Whenever any test is encountered where formal prayer is not appropriate, reflective prayer is necessary to express the appropriate doctrines to God.
  - 3E Whenever a test is failed, reflective prayer helps to put the pieces back together.
  - 4E Whenever a test is passed, reflective prayer should go into the thanksgiving mode, worshipping God for His faithfulness.
- 9B The Principle of Privacy:
  - 1C Matthew 6:5-6, 5 “And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. 6 But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.
  - 2C Although the Bible has many examples of public prayer, the proper place of prayer for the individual is in private life. Your prayer life is not for others, but for yourself.
- 3A Characteristics of answered prayer.
  - 1B The capabilities of God are all intimately involved in prayer.
    - 1C Omnipresence, which means that God understands all of the complexities of each of our requests.
    - 2C Omniscience, which means that God knows the right answer, and when to provide it.
    - 3C Omnipotence, which means that God has the power to answer any prayer that is within His will, no matter the difficulty.
  - 2B The character of God is intimately involved in prayer.
    - 1C God's will is righteous, and therefore He wants justice. God's answers are always just.
    - 2C God's will is loving, and therefore He desires mercy. God's answers are always merciful.
    - 3C God's will is gracious, and He desires flexible proficiency. God's answers are always the best.
    - 4C God's will is orderly, and He desires organization and right timing. God's answers always come at the best time.
    - 5C God's will is self-controlled, and He wants the same. His answers always reflect His ability to get the job done.
    - 6C God's will is immutable, and therefore He desires faithfulness. God's answers are always faithful.
    - 7C God's will is Truth, and He desires integrity. He always keeps His word.
  - 3B To sum it up, God's answers are always an expression of His perfect and eternal will.
  - 4B So, when you pray according to His will, and He answers that prayer according to His will, then you see graphic evidence of His existence, and of His character.
  - 5B This is dramatic! This is fantastic! This is one of the greatest parts of the Christian life.

This is one of the most amazing aspects of eternal life.

- 6B Answered prayer becomes a great basis for worship and thanksgiving, although thanksgiving should be given on the basis of what we know from Scripture apart from answered prayer.
- 7B Principles of Revelation:
  - 1C The will of God is His desires expressed through His character.
  - 2C The effectiveness of prayer depends on its orientation to the will of God.
  - 3C The more you know about the will of God, the more effective your prayers will be.
  - 4C The more effective your prayers are, the more answers you will receive.
  - 5C The answers to prayer are always in line with the will of God.
  - 6C The more you know about the will of God, the better you will be able to recognize His answers to your prayers.
- 4A The Disciples' Prayer, Matthew 6:9-13, "9 Therefore *you* pray like this: 'Our Father who is in heaven; let your name be sanctified; 10 Let Your kingdom come; let Your will become, as in heaven so upon earth; 11 Give to us today our logistical bread, 12 and forgive us our debts as we ourselves also forgave our debtors; 13 and do *not* bring us into testing, but save us from the evil.'"
- 1B The first part of the agenda is the address. "Our Father who is in heaven..."
  - 1C The person addressed is God the Father, and this is certainly a dispensational constant. You should always pray to the first person of the godhead.
  - 2C Christ locates the Father in heaven. This is an intriguing addition, for it describes Him as entirely apart from us with regard to space. It also functions to distinguish Him from our earthly fathers.
  - 3C So here is the perfect example of the principle of protocol. You must put the correct address on your prayers.
- 2B The second part of the agenda is spiritual growth. "Let your name be sanctified..."
  - 1C This part of the agenda may include all aspects of the grace portfolio related to spiritual growth.
  - 2C You may pray this prayer for yourself, or you may pray it for another. It is equally effective, and guaranteed to work.
  - 3C We can never order God to sanctify His name apart from the volitional decisions of those involved; we may pray for everything else.
  - 4C This is the greatest and most important prayer that you can pray for yourself or anyone else. Spiritual growth is your number one priority.
- 3B The third part of the model prayer is related to the kingdom of God. "Let your kingdom come..."
  - 1C This is a polite command regarding the kingdom of God and its arrival.
  - 2C This refers to the second advent of Christ - the millennial kingdom.
  - 3C You should know that the arrival of the kingdom of God is not contingent on our prayers. God alone knows the day and the hour, and that time is set. We cannot change the unchangeable decree.
  - 4C Yet, the time is hidden from us, as it was from them. Christ charged His disciples with

- the content of this prayer, even though they would not see His kingdom in their lifetimes.
- 5C But Christ did not and does not know the day nor the hour. It is not a cruelty to include this prayer.
  - 6C Some prayers orient the believer to the will of God, and place them in the right frame of mind to wait for Him. We have seen this, and this is also the case here.
  - 7C The phrase 'let Your kingdom come' is like saying 'when You see fit.'
  - 8C Now we play the waiting game during our lives in the same way. We do not know the time of the rapture, for the day and the hour are hidden from us.
  - 9C But we too can orient to the sovereign wisdom of God; we too can humbly place ourselves at the mercy of His perfect timing. This one applies just as well to us as to the disciples.
- 4B Next is a contingency: "Let Your will become as in heaven so upon earth."
- 1C The will of God is the expression of His sovereign and perfect volition.
    - 1D But God has chosen for the freedom of creature volition, and therefore His will is not always done.
    - 2D Created beings often do not choose for the right, which makes this prayer valid.
  - 2C Added to this is the phrase, 'as in heaven so upon earth.' This calls for a mirroring. In heaven God rules supreme. The creatures who live there, angels and saved men, are completely submissive to His will.
  - 3C Now this also is a legitimate prayer for us in this dispensation. We desire for God's will to be done in the lives of His creatures.
  - 4C This is the companion with the first part of the agenda: "Let Your name be sanctified."
    - 5C Those who sanctify God's name do His will. This too may become a prayer about the availability of grace assets, but is mostly a reminder of responsibility.
- 5B The ensuing part of the agenda has to do with logistics.
- 1C The aorist active imperative verb DOS is this time a direct command. There is no polite entreaty here.
  - 2C The adjective EPIOUSION gives further description to ARTON, bread. It defines the exact type of bread.
    - 1D The adjective is a compound of the preposition EPI and OUSIA, which denotes physical property or existence.
    - 2D The result of this compound is 'for existence.' And so this is a matter of physical existence.
  - 3C You have a right to demand of God the basic necessities for existence. Because you are a creature, He is responsible for those things.
  - 4C You must of course be willing to work for the access of these necessities, but God is responsible for the work, so that you can access those necessities.
  - 5C This does not have to do with above and beyond logistics. Rather, just the physical necessities. Since the fall of man, these things must be worked for in some manner, but they are nonetheless available.

- 6C With the use of EPIOUSION, this concentrates on physical logistics alone. The rest we have covered. Again, this applies to church age believers equally.
- 6B Following the necessary logistics is the prayer for forgiveness: “and forgive us our debts, as we also forgave our debtors.”
- 1C The first part is easy enough: the aorist active imperative APHES is a direct command of God.
- 1D The indirect object of the verb is ‘us.’ We are the benefactors of God’s forgiveness.
- 2D The direct object is ‘our debts.’ Although it is literally ‘debts,’ it is the debt of sin which is the subject of the prayer. Christ simply uses ‘debt’ as a metaphor for sin. In Luke’s parallel passage, Luke 11, it is certainly HAMARTIA, and so that clears up the issue once and for all.
- 3D You may boldly expect forgiveness from God, since your debts have been paid by the death of Christ on the cross.
- 4D You don’t have to beg and plead; it is not necessary to do penance. The debt is completely paid in full, and forgiveness is promised to those who confess their sins.
- 2C But there is even more here.
- 1D The forgiveness of this verse is contingent on whether we forgive others.
- 2D It can be rightfully translated, ‘since we forgave others.’
- 3D The most important part of this is the aorist tense of the verb APHIEMI. Its form here is APHEKAMEN, and it is a kappa aorist MI verb.
- 4D The aorist tense in the indicative mood portrays *past* action, so it is definitely dependent on our past forgiveness of others.
- 5D Now this is the picture. We may demand forgiveness from God if we have forgiven others.
- 6D But if we have not forgiven others, then we remain out of fellowship from Him, and so there is no effective forgiveness.
- 7D Holding a grudge perpetuates sin indefinitely. You may confess that sin, but if you continue to hold the grudge you are right back out of fellowship again.
- 7B The Final Element, “and do *not* bring us into testing, but save us from the evil.”
- 1C God does not tempt anyone toward evil, James 1:13-14, 13 Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed.
- 2C He does test in order to mature and to demonstrate maturity, Genesis 22:1-2, 1 Now it came to pass after these things that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.” 2 Then He said, “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”
- 3C As far as temptation to sin, God provides, 1 Corinthians 10:13, 13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not

allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

- 4C These trials are an opportunity to demonstrate your love for Him.
- 5C The temptation to sin is entirely separate from the trial. The trial of the believer is adversity within the setting of the angelic conflict; the temptation to sin comes from the sin nature, and is an impulse against God.
- 6C Satan is the author of sin; he is responsible for the sin nature.
- 7C God tests people; their sin nature tempts them to sin.
- 8C When God tests you or allows you to be tested, He is looking for good within you, and giving you the opportunity to show your love for Him.
- 9C During this time you may be tempted by the sin nature, but He always provides a way out of the temptation.
- 10C So when Christ prays this forceful prayer, you should understand that He is concentrating not on the test or the trial, but on the temptation to sin.
- 11C This prayer is 100% compatible with the verses that we have studied. God does not lead us into temptation; Satan and his minions do.
- 12C This prayer does not negate our desire to undergo testing as an opportunity to display the truth in our souls back to God.
- 13C The second half of the verse is the flip side.
  - 1D It begins with the strong adversative conjunction ALLA. This represents a very strong way to contradict what has preceded. So, instead of leading us into temptation...
  - 2D The aorist middle imperative verb RUSAI communicates a direct command toward God. The command is for deliverance.
  - 3D This is not an eternal salvation word per se. Rather, it conveys a deliverance from physical or moral danger.
  - 4D The preposition APO plus the genitive here indicates separation, and is translated 'from.'
  - 5D The definite article really is quite significant. It gives exact identity to a noun. The word it modifies is PONEROU, and this is normally an adjective. The problem here is that the genitive case form is identical in both the neuter and the masculine, so it is impossible to tell whether this is 'the evil thing' or 'the evil one.'
  - 6D However, there is a way around this. Satan is the head of the cosmic system. If it says 'the evil thing,' then we could conclude that this was the cosmic system and its destructive influences.
  - 7D If on the other hand it says 'the evil one,' it hardly matters, because it stands for Satan and all He represents.
  - 8D Both 'lead us not into temptation' and 'but deliver us from the evil' say much the same thing. Temptation leads to the cosmic system.
  - 9D 1 John 5:18, 18 We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

- 8B Conclusion:
  - 1C The general force of the prayer.
    - 1D This prayer contains imperatives of entreaty and imperatives of command.
    - 2D This prayer shows remarkable force and boldness considering that God reigns sovereign over us.
    - 3D Christ encourages His disciples to pray with force and boldness, even to the sovereign God.
    - 4D We can pray like this because God has given His word.
    - 5D Therefore, get in the habit of praying forcefully when you are confident that the matter is within His will.
  - 2C The agenda given by Christ.
    - 1D The address is to the Father.
    - 2D Spiritual growth issues for yourself and for others.
      - 1E The operation of grace assets.
      - 2E The function of undeserved suffering.
    - 3D Praise and worship - the expression of your desire to see Him face to face and many more such expressions of praise.
    - 4D Evangelism.
      - 1E This includes grace assets, like common grace.
      - 2E This includes divine intervention through circumstances and discipline.
      - 3E This includes human instrumentality for the gospel.
    - 5D Physical logistics.
      - 1E You have a right to a living from God.
      - 2E He reserves what kind of right that might be.
    - 6D Forgiveness, which comes through confession.
    - 7D Preservation from temptation, but not from testing.
- 5A An agenda for private prayer.
  - 1B Confession if necessary.
  - 2B Worship and thanksgiving
    - 1C Philippians 4:6, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God."
    - 2C 1 Thessalonians 5:18, "...give thanks in all circumstances, for this is God's will for you in Christ Jesus."
      - 1D This means worshipping the essence, capabilities, and attributes of God.
      - 2D This means relating answered prayers to His essence, capabilities, and attributes.
      - 3D This means coming to Him with a thankful and grace-oriented attitude.
  - 3B Reliance on the Essence, Capabilities, and Attributes of God.
  - 4B Preparatory and reflective application.
    - 1C These categories should also be related to His essence, capabilities, and attributes.
    - 2C In this case, application becomes worship.
  - 5B Supplication and petition.
- 6A There are special prayers.

- 1B The sanctification of food or saying 'grace' before meals, 1 Timothy 4:4-5, "4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer."
- 2B There is prayer for those in authority over us. As citizens of a client nation to God, this is a very important function for believers. 1 Timothy 2:1-2 "1 First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men, <sup>2</sup>for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity."
- 3B There is prayer for the sick, James 5:15.
- 4B There is prayer for the unsaved, Romans 10:1.
- 1C In this verse, Paul prayed for the salvation of unbelieving Jews.
- 2C Although you cannot pray that their volition will be coerced, you can pray that they will be exposed to the Gospel and have the opportunity to believe in Jesus Christ.
- 5B There is prayer for your enemies. Matthew 5:44, "But I say to you, virtue-love your enemies, and pray for those who persecute you."
- 1C Your enemy may become your ally through becoming a Christian and getting into the plan of God.
- 2C By praying for your enemy, you give him a chance at the greatest thing anyone could ever have: a relationship with God.
- 6B There is prayer for spiritual adulthood.
- 1C Philippians 1:9, "And this I pray, that your virtue-love may abound still more and more in knowledge and all discernment."
- 2C Colossians 1:9, "For this reason, we also [Timothy, Titus, Luke, and Paul], from the day we heard [the Epaphras report--pastor at Colossi], we have not ceased to pray for you, and to ask that you might be filled with all metabolized doctrine of His will in all wisdom and spiritual understanding."
- 7B There is prayer for the communication and communicators of Bible Truth; for pastor-teachers, missionaries, evangelists,
- 1C 2 Thessalonians 3:1, "Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you."
- 2C Hebrews 13:18, "Pray for us. We are sure that we have a clear conscience and desire to live honorably in every way."
- 3C Colossians 4:2-4, "2 Devote yourselves to prayer, keeping alert in it with *an attitude of thanksgiving*; 3 praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; 4 that I may make it clear in the way I ought to speak."
- 8B There is the prayer of widows, that is, ladies who become single either by the death, divorce, or abandonment of their husbands. 1 Timothy 5:5, "Now she who is a widow and has been left alone, and has fixed her confidence on God, she also continues in petitions and prayers [intercession] night and day."
- 7A Psamples from the Psalms:
- 1B



