

1. Last week I completed an analysis of Dan 9:2. I then introduced Dan 9:3-6 and a categorical study of The Doctrine of Prayer.

2. Before we continue our study of The Doctrine of Prayer I want to give you an expanded translation of verses one and two.

Dan 9:1 It was now the first year of the reign of King Darius, about 538 B.C. Darius was the son of Ahasuerus the Mede; he became King of Babylon at the promulgation of Cyrus.  
 Dan 9:2 In the first year of Darius' reign (which would be 538 B.C.) I was pleased to read from the Scroll of Jeremiah where it clearly taught that our exile into Babylonia would last for only seventy years and with the desolation of Jerusalem occurring in stages beginning in 606 B.C., the time of our return was drawing near. It was equally clear to me that the King of Babylon had just been punished and since Jeremiah had said our return would not occur until after that punishment, I felt it appropriate to beseech the Lord to do what He promised and not to delay.

#### Doctrine of Prayer

1. Prayer is direct one-way communication with God.

1Pe 1:8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

Luk 18:13 But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, "God, have mercy on me, a sinner."

2. The phrase "God, have mercy on me, a sinner" is **Hilaskomai** parsed as a 2nd person singular, aorist passive imperative and is better "God I command that you look upon me as you look on the blood covered altar" or "Lord I command that you save me on the basis of Christ's efficacious work on the cross."

3. The concept of the believer's intercessory prayer can best be understood in the sense of artillery being fired to soften up the enemy for a coming advance.

4. Every believer is commanded to pray and to pray without ceasing. In the Greek of 1Th 5:17 we have **Adialeiptos** translated in the KJV "without ceasing."

4.1 It means to do something uninterruptedly, i.e., without omission on appropriate occasions. In the NIV it is translated "pray continually."

1Th 5:17 pray continually;

1Th 5:18 give thanks in all circumstances, for this is God's will for you in Christ Jesus.

Eph 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.

4.1.1 Pastors have a special responsibility to pray for their flocks just as the early prophets had the responsibility to pray for Israel.

1Sa 7:5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

1Sa 7:6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

1Sa 7:7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

1Sa 7:8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

1Sa 12:19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God that we die not: for we have added unto all our sins this evil, to ask us a king ...

1Sa 12:22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

1Sa 12:23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

Act 6:3 Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them

Act 6:4 and will give our attention to prayer and the ministry of the word.

4.2 Believers everywhere are to pray as though the rapture is just around the corner and from 1Pe 4:7 we can conclude we should pray for the rapture.

1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

5. Etymology and Background:

5.1 The terminology of prayer in the Bible is rich and varied.

5.2 The general Hebrew noun for prayer comes from the verb Palal; in the Greek the general word is **Proseuche**; the middle form is **Proseuchomai**.

5.3 Both words can be used comprehensively for any kind of petition, intercession, or thanksgiving.

5.4 A study of the Greek usage would seem to indicate the following:

5.4.1 **PROSEUCHE** means earnest communication with God the Father, a general word for prayer.

5.4.2 **DEESIS** means earnest communication with God the Father where you ask for something you lack i.e. a specific need.

5.4.3 **ENTEUXEIS** means communication with God the Father where you fall in line with someone else to plead the cause for and on behalf of someone else.

5.5 Prayer is early described as "calling upon the name of the Lord" from the days of Seth.

Gen 4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD (Yehovah).

5.6 In addition to the three Greek words mentioned above, the New Testament writers use the terms **DEOMAI** translated "beseech," and **AITEO** translated "request," and then there is the Greek **EROTAO** translated "ask."

5.7 These are not distinctively "religious" words but may denote petitions addressed to men as well as to God.

5.8 Old Testament Facts about Prayer:

5.8.1 There was no one physical posture required for the exercise of prayer.

5.8.2 Most often prayer was made standing.

1Sa 1:25 And they slew a bullock, and brought the child to Eli.

1Sa 1:26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

1Sa 1:27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

1Sa 1:28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

5.8.3 On occasion, however, one might pray kneeling with hands spread out (1Ki 8:54), or prostrate (1Ki 18:42), or with hands lifted up (Isa 1:15; 1Ti 2:8).

1Ki 8:54 When Solomon had finished all these prayers and supplications to the LORD, he rose from before the altar of the LORD, where he had been kneeling with his hands spread out toward heaven.

1Ki 18:40 Then Elijah commanded them, "Seize the prophets of Baal. Don't let anyone get away!" They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there.

1Ki 18:41 And Elijah said to Ahab, "Go, eat and drink, for there is the sound of a heavy rain."

1Ki 18:42 So Ahab went off to eat and drink, but Elijah climbed to the top of Carmel, bent down to the ground and put his face between his knees.

Isa 1:15 When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood;

Isa 1:16 wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong,

1Ti 2:8 I want men everywhere to lift up holy hands in prayer, without anger or disputing.

5.8.4 Those praying often faced the temple because it was the place where God had caused His name to dwell (1Ki 8:29-30).

1Ki 8:29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

1Ki 8:30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

5.8.5 When the temple was destroyed prayer was sometimes made toward Jerusalem (Dan 6:10).

Dan 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Dan 6:11 Then these men assembled, and found Daniel praying and making supplication before his God.

5.8.6 Nevertheless, Solomon had recognized at the beginning that "the highest heaven cannot contain Thee, how much less this house which I have built!" (1Ki 8:27).

1Ki 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

1Ki 8:28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today:

5.8.7 Not the posture nor the "geography" of prayer, but the prayer itself and the needs that called it forth, were the primary concern of the Old Testament writers.

5.9 Prayer in the Old Testament can be appropriately described in terms of the great men of Israel, who often appear as great intercessors standing before God on behalf of the people.

5.9.1 In this capacity they manifest remarkable boldness and persistence.

5.9.2 Abraham pleads with God for wicked Sodom, persistently negotiating down the minimum number of righteous for whose sake the city can be spared (Gen 18:23-33).

Gen 18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Gen 18:24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

Gen 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Gen 18:26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Gen 18:27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

Gen 18:28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

Gen 18:29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

Gen 18:30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

Gen 18:31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

Gen 18:32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

Gen 18:33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

5.9.3 Jacob wrestles with the angel, an experience interpreted within the Old Testament itself in terms of prayer. Gen 32:24-30

Gen 32:24 So Jacob was left alone, and a man wrestled with him till daybreak.

Gen 32:25 When the man saw that he could not overpower him, he touched the socket

3/4 of Jacob's hip so that his hip was wrenched as he wrestled with the man.

Gen 32:26 Then the man said, "Let me go, for it is daybreak." But Jacob replied, "I will not let you go unless you bless me."

Gen 32:27 The man asked him, "What is your name?" "Jacob," he answered.

Gen 32:28 Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome."

Gen 32:29 Jacob said, "Please tell me your name." But he replied, "Why do you ask my name?" Then he blessed him there.

Gen 32:30 So Jacob called the place Peniel, saying, "It is because I saw God face to face, and yet my life was spared."

5.9.4 Moses asks that his own name might be blotted out of the book of life if God would forgive those who worshiped the golden calf (Exo 32:31-32 compared with Num 14:13-19).

Exo 32:31 So Moses went back to the LORD and said, "Oh, what a great sin these people have committed! They have made themselves gods of gold.

Exo 32:32 But now, please forgive their sin-- but if not, then blot me out of the book you have written."

Num 14:13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)

Num 14:14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

Num 14:15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

Num 14:16 Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

Num 14:17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

Num 14:18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Num 14:19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

End Lesson Taught 8-4-2002