

1. Earlier I completed an analysis of Dan 9:2. I then introduced Dan 9:3-6 and began a categorical study of The Doctrine of Prayer.
2. I want to review some of that learned last week and then we will begin new material at point nine where we were about to review the subject of imprecatory prayer.
3. Before we do however 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 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 Greek and Hebrew terminology for prayer 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 verb 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.

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 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 sware 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.

6. Mechanics of Prayer:

6.1 We must rebound first thereby acquiring the filling of the Spirit or else our prayers will not be heard.

Psa 66:18 If I regard iniquity in my heart, the Lord will not hear me:

6.2 We must love doctrine otherwise our prayers will be an abomination to God.

Pro 28:9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Jam 4:3 You ask and receive not because you ask amiss that you may consume it on your lust patterns.

6.3 We should pray to the Father.

Joh 11:41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

Eph 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Eph 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Mat 6:6 But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.

Mat 7:11 If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!

6.4 We should pray in the name and through Christ.

Eph 2:18 For through him we both have access by one Spirit unto the Father.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Joh 16:25 "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father.

Joh 16:26 In that day you will ask in my name. I am not saying that I will ask the Father on your behalf.

Joh 16:27 No, the Father himself loves you because you have loved me and have believed that I came from God.

Eph 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

6.5 We must pray in the power of the Spirit.

Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Eph 2:18 For through him we both have access by one Spirit unto the Father.

6.6 We must pray with an attitude of thanksgiving.

Phi 4:6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

1Th 5:18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

Eph 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

6.7 We must get right with our spouses before approaching prayer.

1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

6.7.1 The word for "hindered" is **EKKOPTO** meaning to sever or cut-off.

7. Instances of prayer--This should give us some idea about what we are to pray:

7.1 Imprecatory prayers are found mainly in the Psalms. In an imprecatory prayer the suffering righteous are seen identifying their interests with those of God; and accordingly they cry out for vindication.

7.1.1 This usually results in a prayer for the downfall of their enemies. Examples of such Psalms are 109, 137, and 140. The primary application of these imprecatory petitions is Israel asking for God's help against those who abuse them during the Tribulation--there is perhaps secondary application for the Church.

7.1.2 Such psalms are simply a special instance of the plaintive cries for deliverance that accompany the plight of those who suffer unjustly. In the light of Kingdom teachings and royal family honor code "straight out imprecatory prayers" are in my view inappropriate for our age.

7.1.3 I will read several of these Psalms in part:

Psa 137:1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

Psa 137:2 We hanged our harps upon the willows in the midst thereof.

Psa 137:3 For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion ...

Psa 137:8 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

Psa 137:9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

Psa 140:1 Deliver me, O LORD, from the evil man: preserve me from the violent man;

Psa 140:2 Which imagine mischiefs in their heart; continually are they gathered together for war.

Psa 140:3 They have sharpened their tongues like a serpent; adders' poison is under their lips ...

Psa 140:9 As for the head of those that compass me about, let the mischief of their own lips cover them.

Psa 140:10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

Psa 140:11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

Psa 140:12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.

Psa 140:13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Psa 109:5 And they have rewarded me evil for good, and hatred for my love.

Psa 109:6 Set thou a wicked man over him: and let Satan stand at his right hand.

Psa 109:7 When he shall be judged, let him be condemned: and let his prayer become sin.

Psa 109:8 Let his days be few; and let another take his office.

Psa 109:9 Let his children be fatherless, and his wife a widow.

Psa 109:10 Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

Psa 109:11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

Psa 109:12 Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children.

Psa 109:13 Let his posterity be cut off; and in the generation following let their name be blotted out.

8. When you are depressed or suffering mental anguish you are to pray.

Expanded Translation:

Jam 5:13 Is there one among you who is continually depressed and troubled? During his time of testing he should keep on praying. Is there anyone among you who is enjoying a period of happiness and prosperity? This one should sing or play songs in praise of God.

8.1 The word for afflicted in the Greek is: **KAKAPATHEO** meaning to undergo mental hardship and comes from **KAKOS** meaning evil and **PATHOS** meaning sadness.

8.2 A distressed or depressed person is here commanded to pray. Confession and thanksgiving for the distress will set the stage for a mental attitude of faith rest.

8.2.1 In effect such action reminds the sufferer "sure it seems bad but by thanking God for the problem I put the entire matter into proper perspective."

8.3 When we need wisdom we are commanded to ask God.

Jam 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

8.4 Pray for your infirmities:

2Co 12:8 For this thing I besought the Lord thrice, that it might depart from me.

8.4.1 Paul asked three times and three times he received a negative answer. He was told "my grace is sufficient for you and by means of your suffering I am glorified."

2Co 12:9 But He said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

2Co 12:10 That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

8.4.2 Keep in mind this is an interim age passage written in A.D. 56 some 40 years before the Canon of Scripture was completed. Do not think this verse teaches God is going to speak to you nor should you take this verse to mean you only get three shots at asking for what you want.

8.4.3. It is expected of us to pray with importunity using the doctrine we have between our ears to ask properly using the mechanics set forth in the Word in our approach to the Father; but knowing if we are off-base, the Holy Spirit will intercede.

9. Along these lines, prayer for the Lord's work is encouraged although we must use doctrine to discern what is the Lord's work? Rom 15:30-32

Rom 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.

Rom 15:31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

Rom 15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.

9.1 There is a definite problem with Paul's prayer request.

9.2 It was not God's will that he go to Jerusalem.

9.3 He will set out for the big city anyway and the Lord will let him go but only because it is best for him to go, see his error and get his discipline. As a result Paul can grow in grace while in prison for four years.

9.4 God recall had seen Paul on the time line and knew exactly what He needed. God's permissive will had Paul especially in mind and aren't you glad He did; from all of this came the four prison Epistles; Ephesians, Colossians, Philippians and Philemon.

10. We are to pray for the rulers of the land.

1Ti 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

1Ti 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

11. We are to pray for other believers with problems such as Peter when he was in prison.

Acts 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

12. We are to pray for our pastor-teachers.

Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

13. There is a special set of passages related to prayer and healing in the book of James. This passage needs special treatment due to its specialized application.

13.1 It is often misinterpreted to apply to all kinds of sickness. It is not to be indiscriminately applied.

13.2 We are however to pray for the sick. There is precious little Scripture to document this age old and trusted principle. But when all Scripture is analyzed in total, such authorization exists.

13.2.1 Doubtless we are better off healthy, so why would we not pray for the health of our friends and family. Notice what John says in his greeting in the third Johanian Epistle.

3Jo 1:2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

13.2.2 Keep in mind there are those occasions when it is God's will for us to be sick. We just noted a passage where God said He, God, is made strong in Paul's weakness which no doubt included his sickly nature and poor vision. 2Co 12:7-9

14. Prayer must be done regularly and diligently. Prayer is a natural exhale of doctrine previously cycled. It is a natural and proper function of the Body of Christ. Col 4:2-4

Col 4:2 Continue in prayer, and watch in the same with thanksgiving;

Col 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

Col 4:4 That I may make it manifest, as I ought to speak.

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

Act 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Act 6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

15. In a series of verses where practical thoughts and actions for the believers at Rome are set forth, prayer is early exhorted: Rom 12:12-13:1

Rom 12:12 Be joyful in hope, patient in affliction, faithful in prayer.

Rom 12:13 Share with God's people who are in need. Practice hospitality.

Rom 12:14 Bless those who persecute you; bless and do not curse.

Rom 12:15 Rejoice with those who rejoice; mourn with those who mourn.

Rom 12:16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Rom 12:17 Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody.

Rom 12:18 If it is possible, as far as it depends on you, live at peace with everyone.

Rom 12:19 Do not take revenge, my friends, but leave room for God's wrath, for it is written (Deu 32:35) Vengeance is mine; I will repay, saith the Lord.

Rom 12:20 On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."

Rom 12:21 Do not be overcome by evil, but overcome evil with good.

16. We are to pray for believers to mature.

1Co 1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

1Co 1:5 That in everything ye are enriched by him, in all utterance, and in all knowledge;

Col 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

2Th 3:1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

End Lesson Taught 8-18-2002