



Barnes church of Christ
6001 Gardner Drive
Oklahoma City, OK 73150-9533
405 736-1001 www.okcsbs.com

LECTURESHIP

22nd Annual Oklahoma City School of Biblical Studies Lectures

Prayer and the Bible

*"Our Father which art in heaven,
Hallowed be thy name"*

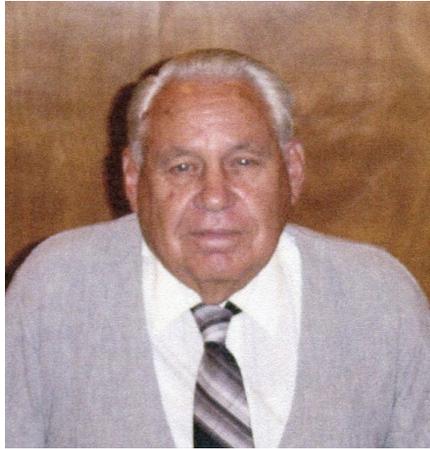
Matt. 6:9





Special Dedication

This year's Lectureship Book, "Prayer and the Bible" is lovingly dedicated to:



Luther Wyatt

August 26, 1926 – January 3, 2010

Luther was a faithful member of the Lord's church.

He served his Lord in the Barnes church of Christ for many years.

He served his country in World War II.

Luther was a faithful student and supporter of the

Oklahoma City School of Biblical Studies.



FOREWORD

Prayer is where the child of God, in honesty, opens his heart to him who knows all there is to know, and freely confesses what God already knows. Prayer is where the child expresses his deepest desires, reveals his greatest passions, and uncovers his hidden weaknesses, even those unknown to his closest “help meet.” Prayer is when the most unworthy kneels before the “I AM THAT I AM.” Prayer is where the created humbly speaks to the Creator; but also where the child opens his heart to his Father.

Little wonder that Jesus said: “when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and the Father which seeth in secret shall reward thee openly” (Matt. 6:6). Prayer is not the many words that are uttered, but the honest and humble spirit who speaks with understanding: “Our Father which art in heaven, Hallowed be thy name” (Matt. 6:9). The child of God may take great solace as the writer of Hebrews put it: “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:16). As a child of God, we speak to our Heavenly Father who knows all and we do so through our high priest who was tempted in all points as we. So the writer of Hebrews stated: “Let us therefore come boldly (with full assurance, frw) unto the throne of grace, that we may obtain mercy, and find to help in time of need” (verse 16). The child of God in humble honesty need not hesitate as he approaches his Heavenly Father through Christ!

Yet, the child of God must fully understand that his prayers are conditional. As Jesus taught on the subject of prayer, he said: “And forgive us our debts, as we forgive our debtors” (Matt. 6:12). It is needless to ask forgiveness of the Father while being unwilling to forgive those who have sinned against us. When Simon had sinned, the apostle Peter told him: “Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22). John, the apostle of love, gives more on the subject: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:8). For the child of God, the conditions are: being willing to forgive those who sin against him, to repent of personal sin(s) committed and confess them to God in prayer. Therefore, in this context, Peter wrote: “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil” (1 Pet. 3:12). Being unwilling to forgive one who may sin against us, and the unrepented and unconfessed sin is evil and God’s face is against all such!

As for the alien, the one who is not a child of God, this person does not have the privileges of prayer. The inspired word of God knows nothing of the so-called “sinner’s prayer!” Here it must be understood what the word “sinner” means. One is not a baker just because he baked a cake one time, are even once in a while; but one is a baker who bakes as a manner of life. So it is with a sinner; he is one whose manner of life is that of sin! The child of God, while living to please God, is one who sins from time to time but sin is not his manner of life. Even here, the above paragraphs must be kept in mind.

It is the hope of all those who have contributed to this book, that it is a worthwhile effort, as the reader studies the content of the outlines.

-- Frank R. Williams
Lectureship Director



Introduction to the Oklahoma City School of Biblical Studies

The Oklahoma City School of Biblical Studies (OKCSBS) began its work in 1991. Presently there are three men laboring in this work: Marion R. Fox, director; Frank R. Williams, dean of students; and Mike VonTungeln, instructor.

Classes have been conducted in various locations in Oklahoma. The work is centered in Oklahoma City with classes being conducted in congregations in the Oklahoma City area. The Barnes church, where the school is located, is an excellent location for this work. Classes have been conducted in Binger, Chandler, Hydro, Maysville, Piedmont, and Tuttle in the recent past. Other congregations have contacted us concerning our conducting classes in their building.

The Oklahoma City School of Biblical Studies is designed to prepare men to be leaders in the Lord's church (elders, preachers, deacons, teachers, etc.) and women to serve in the church (teachers, etc.). The curriculum is Bible-centered and is designed to prepare the student to become an independent student of the word of God. It is the intention of the faculty at Oklahoma City School of Biblical Studies that our students should not be taught "what to believe," but "how to learn from the Scriptures the will God."

The full-time curriculum consists of four years of classes, one night per week presently (subject to change to two nights). Students seeking advanced options may choose to attend extra courses in Greek and other subjects. Also, part-time or audit students may choose to just take one course per night at their convenience. By stretching the course-work out into a four-year format there is a greater maturation in the learning process than in a two-year program. In addition, students can take advantage of our night schedule by continuing in secular work without needing to raise support from the church. By offering a schedule that fits people's busy lives, we allow our students to immediately increase their usefulness in local congregations.

Mike VonTungeln, Frank R. Williams and Marion R. Fox have experience as preachers, elders, and as faculty members in other preacher training schools.

We believe in the inerrancy and absolute authority of the Scriptures. We invite anyone to check out our school by contacting us and attending our classes. We are available to make presentations about our school to any congregation.

For more information, contact:

Marion R. Fox, director
1001 Twisted Trail
Oklahoma City, OK 73150
marionfox@okcsbs.com



A Word from the Dean of Students

The Oklahoma City School of Biblical Studies is having a great year, like many other years! Thanks to our students! This school year, 2010-2011, is progressing in a very fine manner, as the teachers and students work together. This year, we have a few new students and we are always looking for more. It remains true that our students are the source for recruiting new students.

Over the last few years the number of students taking classes for credit has increased and it is true this year. So, what does taking classes for credit mean? It means the student must complete homework and tests. This is no easy chore when students are working full-time, taking care of family responsibilities and the home, as we have both men and women students. We are fulfilling our motto: "...the things that thou hast heard...the same commit thou to faithful men (the Greek, anthropos: male and female), who shall be able to teach others also" (2 Timothy 2:2). These men and women, of varying ages, are studying to learn the Word of God to be better informed themselves and to teach others the soul saving gospel of Christ. Some of our men students are preparing to be full-time preachers of the gospel. These men are now preaching by appointment. Some of these students come to class after having worked eight or more hours a day, showing their determination to learn!

The classes for this school year have been: 1) First and Second Peter, 2) The History of Churches of Christ in America, II, 3) Genesis, 4) Galatians, 5) Advanced Greek, 6) Special Topics, 7) Logic, 8) Philippians, 9) First and Second Thessalonians, and 10) Eschatology. Due to some bad weather, we will have to make up two weeks at the end of the year. This will take us to near the end of May, 2011. We are already preparing for next school year: 2011-2012. This year we had a change in faculty, as Benjamin J. Williams moved to work with the church in Glenpool. Mike VonTungeln is now a full time teacher.

As dean of students, I would like to commend our students! The quality of our students is of the highest order: Christian! This year, two of our students will be speaking on the lectureship and we look forward to having others next year. As we study and eat together it is pure joy to hear their prayers, thanking God for the school and to see their eagerness to learn. At times we talk, teach, right through the breaks between one class and the next. They have questions and are willing to give up the five minutes between classes just to hear the answer to a question, or to make a point themselves. These students come to us from a number of congregations in the Oklahoma City area. Some have to drive miles to reach the building. Their appreciation for the school is seen in their eagerness to talk to others about coming to "The Oklahoma City School of Biblical Studies."

May I encourage the reader of this year's lectureship book, to give consideration to joining us, as we study the Word of God. Start now and make plans for next year!

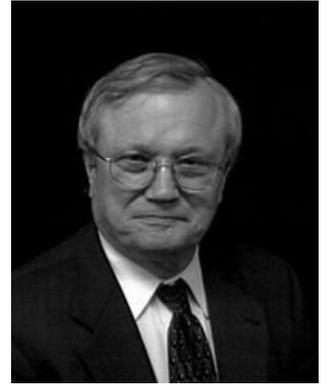
Frank R. Williams, dean of students



Our Faculty

Marion Fox, director

Marion is a graduate of the Elk City School of Preaching and has preached for over 40 years and now serves as one of the elders of the Barnes congregation. His college degrees include: an A.S. (1963) from Southwestern Oklahoma State University, a baccalaureate (1965) and doctorate (1991) from Oklahoma State University, and masters (1969) University of Illinois. He has completed upper division Greek courses at Oklahoma Christian College. He has been a college professor (engineering-science division) and a National Science Foundation fellow in engineering, physics, and semiconductor manufacturing. Marion has authored several books and has engaged in several debates on various subjects.



Marion has served as a teacher for the Elk City School of Preaching; Elk City, Oklahoma 1973-76; Westside School of Preaching; Duncan, Oklahoma 1976 (Fall); Oklahoma School of Bible/Preaching; McLoud, Oklahoma 1977-1981; Great Plains School of Bible/Preaching; Elmore City, Oklahoma 1989-91; Rocky Mountain Audio and Video Bible Institute; Selmer, TN: 1999- 2005; and Online Academy of Biblical Studies; Dyersburg, TN: 2000-2005. Marion has served as Director of the Oklahoma City School of Biblical Studies; Oklahoma City, Oklahoma 1991-present.

Marion has held gospel meetings and preached by appointment in fourteen other states. He preached and lectured at two state universities in Russia on scientific evidences for the existence of

God and lectured on the existence of God and the work of the Holy Spirit in England. Marion has authored six books.



Our Faculty

Frank R. Williams, dean of students and instructor

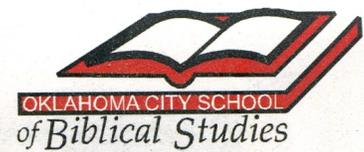
Frank works full-time with school and the Barnes church of Christ and now serves as one of the elders of the Barnes congregation. He adds more than forty years of preaching experience to our staff. He attended the Northside School of Preaching in Harrison, AR, graduating in 1972 with a Masters in Sacred Literature. In 1977, Frank made an evangelic trip to India where about 200 people obeyed the gospel. He served as local preacher for churches in Arkansas, Oklahoma, Wyoming, and Missouri and wrote weekly articles for four local newspapers. He has preached daily on three radio stations. He has preached in gospel meetings and lectureships in Arkansas, Oklahoma, Wyoming, Missouri, Georgia, Iowa and Tennessee and has preached at four congregation in California. He has had articles published in The One Heart Journal, Gospel Advocate, Firm Foundation, contending for the Faith, The Gospel Standard, The Gospel Journal, and edited The Spirit of Restoration for three years. He has written a weekly bulletin article for nines. Also in this experience is three years in the U.S Army where he served in the Army Security Agency. Frank has taught at the following schools: Northside School of Preaching (Harrison, AR.) 1971-1972 and 1975-1976, Wetumka School of Biblical Knowledge (Wetumka, OK.) 1992-1995, and Oklahoma City School of Biblical Studies (Oklahoma City, OK.) 1995 – Present.



Mike VonTungeln, instructor

Mike is now working with the school as a full-time instructor after serving part time for a few years. He brings to the school years of experience in working in the church and has served as an elder in the Ridgecrest church of Christ, Midwest City, OK for ten years. Mike attended Panhandle State University, Pepperdine University, Hawaii Pacific University and received the following degrees: BS in Chemistry, MA in Education, and an MS in Information Systems. Mike has also taken classes at the Oklahoma City School of Biblical Studies. Mike is not a full-time preacher, but he did shared the pulpit in Kailua, HI from 1996-2000.





*A Quarterly Journal
Produced by the
Oklahoma City School of
Biblical Studies*

Dear Reader:

The *One Heart* Journal was originally conceived of as a much needed avenue to spread the news about the Oklahoma City School of Biblical Studies. In the first issue, the eight page, black & white journal went out and was well received. Less than one hundred addresses were sent copies of the first issue.

Almost six years later, the Spring '11 issue of *One Heart* is mailing out to well over 400 addresses as well as bundles being to sent to congregations who set them out for the local members to take as desired. The original eight pages has been extended to twelve, and a beautiful color cover has been added. While this is still small compared to many brotherhood papers, we believe things are moving in the right direction.

It has never been our desire to add just one more paper to hundreds already produced by the churches of Christ. I have been told that the churches of Christ have more papers per member than any other religious group! This paper was intended for a specific purpose: to demonstrate the level of teaching and soundness of doctrine taught at OKCSBS. Inside each issue you will read articles by our faculty representing the kind of material that they present in class on a regular basis.

The Journal also allows us an opportunity to keep students, supporters, and area congregations informed about upcoming events and the class schedule for OKCSBS. We intend for the school to be a benefit to the church in central Oklahoma, and to do that we need more people to be aware of what we offer.

Just like the school, the *One Heart* Journal is made available at no cost to subscribers. Loving members of the Lord's church contribute to the work and make it possible to publish and mail the journal every quarter so that no subscription fee is ever necessary.

If you would be interested in receiving *One Heart* individually or for your congregation, please let us know so that an appropriate arrangement can be made. More people receiving *One Heart* means more people are learning about the school and potentially participating in its work and growth.

In His Cause,

Benjamin J. Williams

Editor, One Heart Magazine



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The Prayer of the Pharisee & the Publican

Michael VonTungeln



Michael VonTungeln, was born at Clark AFB, in the Philippine Islands. He is married to Connie and they have two children.

He attended Panhandle State University, Pepperdine University, Hawaii Pacific University and received the following degrees: BS in Chemistry, MA in Education, and an MS in Information Systems. Mike has also taken classes at the Oklahoma City School of Biblical Studies.

Mike is not a full time preacher, but he has shared the pulpit in Kailua, HI, from 1996-2000.

He is a member of the Ridgecrest church of Christ in Midwest City, OK, where he serves as an elder since October, 2001.

Mike is part of the teaching staff at the Oklahoma City School of Biblical Studies and has spoken the Oklahoma City Lectures a number of times.

Note of interest, Mike is always ready to help in teaching the word of God.

Luke 18:9-14

I. Introduction

- A. Jesus states the purpose of the parable in Luke 18:9. "And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:
- B. Who were the Pharisees? They were a religious party or school among the Jews at the time of Christ, so called from *perishin*, the Aramaic form of the Hebrew word *perushim*, "separated." The chief sects among the Jews were the Pharisees, the Sadducees and the Essenes, who may be described respectively as the Formalists, the Freethinkers and the Puritans. A knowledge of the opinions and practices of the Pharisees at the time of Christ is of great importance for entering deeply into the genius of the Christian religion. A cursory perusal of the Gospels is sufficient to show that Christ's teaching was in some respects thoroughly antagonistic to theirs. He denounced them in the bitterest language; see Mt 15:7,8; 23:5,13,14,15,23; Mr 7:6; Lu 11:42-44 and compare Mr 7:1-5; 11:29; 12:19,20; Lu 6:28,37-42 To understand the Pharisees is by contrast an aid toward understanding the spirit of uncorrupted Christianity.
 1. The fundamental principle all of the of the Pharisees, common to them with all orthodox modern Jews, is that by the side of the written law regarded as a summary of the principles and general laws of the Hebrew people there was an oral law to complete and

The Prayer of the Pharisee & the Publican - *Michael VonTungeln*

to explain the written law, given to Moses on Mount Sinai and transmitted by him by word of mouth. The first portion of the Talmud, called the Mishna or "second law," contains this oral law. It is a digest of the Jewish traditions and a compendium of the whole ritual law, and it came at length to be esteemed far above the sacred text.

2. While it was the aim of Jesus to call men to the law of God itself as the supreme guide of life, the Pharisees, upon the pretence of maintaining it intact, multiplied minute precepts and distinctions to such an extent that the whole life of the Israelite was hemmed in and burdened on every side by instructions so numerous and trifling that the law was almost if not wholly lost sight of. These "traditions" as they were called, had long been gradually accumulating. Of the trifling character of these regulations innumerable instances are to be found in the Mishna. Such were their washings before they could eat bread, and the special minuteness with which the forms of this washing were prescribed; their bathing when they returned from the market; their washing of cups, pots, brazen vessels, etc.; their fastings twice in the week, Lu 18:12 were their tithing; Mt 23:23 and such, finally, were those minute and vexatious extensions of the law of the Sabbath, which must have converted God's gracious ordinance of the Sabbath's rest into a burden and a pain. Mt 12:1-13; Mr 3:1-6; Lu 18:10-17
3. It was a leading aim of the Redeemer to teach men that true piety consisted not in forms, but in substance, not in outward observances, but in an inward spirit. The whole system of Pharisaic piety led to exactly opposite conclusions. The lowliness of piety was, according to the teaching of Jesus, an inseparable concomitant of its reality; but the Pharisees sought mainly to attract the attention and to excite the admiration of men. Mt 6:2,6,16; 23:5,6; Lu 14:7 Indeed the whole spirit of their religion was summed up not in confession of sin and in humility, but in a proud self righteousness at variance with any true conception of man's relation to either God or his fellow creatures.
4. With all their pretences to piety they were in reality avaricious, sensual and dissolute. Mt 23:25; Joh 13:7 They looked with contempt upon every nation but their own. Lu 10:29 Finally, instead of endeavoring to fulfill the great end of the dispensation whose truths they professed to teach, and thus bringing men to the

The Prayer of the Pharisee & the Publican - Michael VonTungeln

Hope of Israel, they devoted their energies to making converts to their own narrow views, who with all the zeal of proselytes were more exclusive and more bitterly opposed to the truth than they were themselves. Mt 22:15

5. The Pharisees at an early day secured the popular favor and thereby acquired considerable political influence. This influence was greatly increased by the extension of the Pharisees over the whole land and the majority which they obtained in the Sanhedrin. Their number reached more than six thousand under the Herods. Many of them must have suffered death for political agitation. In the time of Christ they were divided doctrinally into several schools, among which those of Hillel and Shammai were most noted. --McClintock and Strong.
 6. One of the fundamental doctrines of the Pharisees was a belief in a future state. They appear to have believed in a resurrection of the dead, very much in the same sense: as the early Christians. They also believed in "a divine Providence acting side by side with the free will of man." --Schaff.
 7. It is proper to add that it would be a great mistake to suppose that the Pharisees were wealthy and luxurious much more than they had degenerated into the vices which were imputed to some of the Roman popes and cardinals during the two hundred years preceding the Reformation. Josephus compared the Pharisees to the sect of the Stoics. He says that they lived frugally, in no respect giving in to luxury. We are not to suppose that there were not many individuals among them who were upright and pure, for there were such men as Nicodemus, Gamaliel, Joseph of Arimathea and Paul.¹
- C. Who were the publicans? The class designated by this word in the New Testament were employed as collectors of the Roman revenue. The Roman senate farmed the *vectigalia* (direct taxes) and the *portoria* (customs) to capitalists who undertook to pay a given sum into the treasury (*in publicum*), and so received the name of *publicani*. Contracts of this kind fell naturally into the hands of the *equites*, as the richest class of Romans. They appointed managers, under whom were the *portitores*, the actual custom-house officers, who examined each bale of goods, exported or imported, assessed its value more or less arbitrarily, wrote out the ticket, and enforced payment. The latter were commonly natives of the province in which they were stationed as being brought daily into contact with all

The Prayer of the Pharisee & the Publican - *Michael VonTungeln*

classes of the population. The name *publicani* was used popularly, and in the New Testament exclusively, of the *portitores*. The system was essentially a vicious one. The *portitores* were encouraged in the most vexatious or fraudulent exactions and a remedy was all but impossible. They overcharged whenever they had an opportunity, Lu 3:13; they brought false charges of smuggling in the hope of extorting hush-money, Lu 19:8; they detained and opened letters on mere suspicion. It was the basest of all livelihoods. All this was enough to bring the class into ill favor everywhere. In Judea and Galilee there were special circumstances of aggravation. The employment brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all made matters worse. The scribes who discussed the question, Mt 22:15 for the most part answered it in the negative. In addition to their other faults, accordingly, the publicans of the New Testament were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, willing tools of the oppressor. The class thus, practically excommunicated furnished some of the as a "chief among the publicans," Lu 19:2 implies a gradation of some kind among the persons thus employed.²

- II. What the Pharisee prayed
 - A. "I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican." The Pharisee had fallen into a trap that we often fall into, designating in our minds which sins are the "bad" ones.
 - B. "I fast twice in the week." This man believed that he was earning God's favor because he fasted twice weekly.
 - C. "I give tithes of all I get." Again, the Pharisee believed that because he was performing one of the works of merit, he was earning God's favor.
- III. What the Pharisee meant: God, I'm so good, you are really fortunate to have me.
- IV. What the publican prayed: God, be thou merciful to me a sinner.
- V. The Lord's comment

The Prayer of the Pharisee & the Publican - *Michael VonTungeln*

- A. This man went down to his house justified rather than the other.
- B. For every one that exalteth himself shall be humbled, but he that humbleth himself shall be exalted.

VI. Lessons for us

- A. Members of the Lord's church are always in danger of falling into the same trap the Pharisee had fallen into. Since we sincerely try to worship according to the New Testament pattern, we are tempted to look down on those who do not. The list of scriptures below will help us maintain the proper attitude.
 - 1. Psalms 51:17 "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise."
 - 2. Romans 3:23 "for all have sinned and fall short of the glory of God,"
 - 3. Romans 12:3 "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to each man a measure of faith."
 - 4. 1 Corinthians 6:20 "you were bought at a price. Therefore honor God with your body."
- B. God judges us according to how we really are, not how we appear to be.

End Notes

- 1. Smith's Bible Dictionary (<http://www.bible-history.com/smiths/P/Pharisees/>)
- 2. Smith's Bible Dictionary (<http://www.bible-history.com/smiths/P/Publican/>)

The Prayer of the Pharisee & the Publican - *Michael VonTungeln*

JESUS' MODEL PRAYER

Steve Chisholm



Steve Chisholm was born in Shreveport, LA. He and Sharon were married on May 12, 1972 and they have three children.

He attended Southern Arkansas University, Harding University and University of Tennessee, earning the following degrees: BSE, M.ED. BA. He has worked with churches of Christ in Tennessee, Oklahoma and Arkansas and has preached for thirty-eight years. Steve served on Bible faculty at Oklahoma Christian University for ten years. He wrote articles that appeared in the local newspaper in Maryville, TN.

He has worked with Ridgecrest church of Christ in Midwest City, OK. for the last sixteen years. This is his first year to appear on the "Oklahoma City Lectures."

Matthew 6:9-13

“This, then, is how you should pray: “ ‘Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we have also forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.’

*Illustration: The Church and the Brewery

*Does prayer really matter?

I. “This, then is HOW you should pray.”

A. Luke 11:1 “Lord, teach us to pray...”

B. Not “what to pray” but “how to pray”

C. Reasons we are not to use this prayer as a ritual prayer:

1. Recorded twice but not identical

2. Jesus teaches against vain repetitions.

3. Of all the other prayers recorded no mention of the early church praying this prayer.

II. “Our Father in heaven”

A. Jewish concept of God

B. Mark 14:36 “Abba, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”

JESUS' MODEL PRAYER - *Steve Chisholm*

- C. Romans 8:15 “For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, ‘Abba, Father.’”
- D. THE END OF FEAR
- E. THE ASSURANCE OF HOPE
- F. THE MATTER OF RESOURCES
- G. A COMMITMENT TO OBEDIENCE
- H. THE MATTER OF WISDOM
- I. John 1:12 “Yet to all who received him, to those who believed in his name, he gave the right to become children of God.”

III. “Hallowed be your name”

- A. The dearth of the sacred
- B. The name of God
- C. The Jewish misunderstanding and abuse of God’s name
- D. Romans 2:24 “As it is written, ‘God’s name is blasphemed among the Gentiles because of you.’”
- E. The concept of “Name”
- F. What does it mean to “Hallow” God’s name?
- G. I Corinthians 10:31 “So whether you eat or drink or whatever you do, do it all for the glory of God.”
- H. Important questions we need to ask ourselves
 - 1) Is there some area of my life I have not surrendered to God’s control?
 - 2) Is there some sin I have not confessed and renounced?
 - 3) Have I in some way shown a lack of trust in God’s provision?
 - 4) Am I ever ashamed to let others know I am a Christian?
 - 5) Do I honor and praise and give God the glory?

IV. “Your kingdom come, your will be done on earth as it is in heaven.”

- A. The “Will of God”
- B. Negative perspective
- C. What are we actually praying when we say, “Your kingdom come, your will be done on earth as it is in heaven.”?

V. “Give us today our daily bread”

- A. Does this apply to us?

B. THE SUBSTANCE

C. THE SOURCE

D. THE SUPPLICATION

E. How God answers

1) He blesses our work. Genesis 3:19 "By the sweat of your brow you will eat your food."

2) Through the generosity of others. I John 3:17 "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?"

F. THE SCHEDULE

VI. "Forgive us our debts, as we have also forgiven our debtors."

A. THE PROBLEM

B. THE SOLUTION

C. THE PLEA

D. THE PREREQUISITE

1) Matthew 6:12 "Forgive us our debts, as we also have forgiven our debtors."

2) Matthew 6:14-15 "For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins."

VII. "And lead us not into temptation, but deliver us from the evil one."

A. Does God really lead us into temptation?

B. James 1:13 "When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone."

C. The meaning of temptation

D. Genesis 50:20 "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives."

E. Peter fails the test

F. Matthew 4:1 "Then Jesus was led by the Spirit into the desert to be tempted by the devil."

G. James 1:2-3 "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance."

H. Protection

I. Promise

J. I Corinthians 10:13 "No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it."

JESUS' MODEL PRAYER - *Steve Chisholm*

PRAYER .. AS IT RELATES TO OUR KNOWING GOD

Bennie Hensen



Bennie Hensen was born in Okemah, OK; he and Mary have been married for fifty years. They have three children: Rick of Yukon, OK., Becky of Amarillo, TX., and Tim of Oklahoma City, OK.

He has attended Cameron college, Oklahoma Christian College, Bethel College (North Newton, Kansas) and the Elk City School of Preaching. He earned the following degrees: B.A. in Bible and Religion from Bethel College and graduated from the Elk City School of Preaching. Bennie also "attended" via cassette tapes, the weekly preacher's class conducted by Franklin Camp in East Gadsden, AL.

He began preaching in 1966 while attending the 8th and Lee Church in Lawton, OK. He has done local work with churches of Christ in Kansas and Oklahoma. He has taught in two schools of preaching. While working with the church in Stafford, Kansas, spoke on a weekly radio program. Bennie developed Bible class materials for all ages for one quarter while working with the church in 1st and Columbus church in Newton, Kansas.

Bennie retired as Comanche County Director of Children and Family Services after eighteen years. He has worked with the Midway church of Christ, East of Lawton, since 1987.

This is Bennie's second year to speak on the "Oklahoma City Lectures."

1. KNOWING GOD -- His wisdom and the power should encourage us to pray

Consider in your heart how the Bible opens with the inspired record of all God did "In the beginning.."

That is where we are starting, that is the center, the beginning, the end of all creation, all affairs. If we are not real clear on this point, we are bound to return to darkness and chaos. "The highest science, the loftiest speculation, the mightiest philosophy, which can ever engage our attention is the name, the nature, the person, the work, the doings, and the existence of the one true great God."

- (1) Gen. 1:3
- (2) Gen. 1:26-27
- (3) Gen. 18:13-14
- (4) Deut. 1:17
- (5) Psalm 33:6-9
- (6) Jer. 32:17-18
- (7) Eph. 3:20-21

THEREFORE KNOWING GOD BY THESE TRUTHS COMPELS OUR HEARTS TO

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

2. KNOWING GOD -- HE KNOWS every aspect of our lives when we pray.

Meditate upon God's OMNISCIENCE.

His eye is continually upon us; he has a window open into the conscience; our thoughts are unveiled before him. He can tell the words we speak "in our bedchamber," 2 Kings 2:12. He knows every step we take, "You number my steps," Job 14:16. The Hebrew word signifies to take an exact account. God is said to number our steps, when he makes a precise and critical observation of our actions; God sets down every step of our lives, and keeps as it were, a day book of all we do, and enters it down into the book. Meditate much on this omniscience.

Meditation and prayer on God's omniscience can affect our lives each day, every day.

It would be as an obedient loving heart to check and restrain us from sin. How will we live when we have a constant awareness of a loving heavenly Father's presence? Meditation and prayer on God's omniscience would be a good means to make the heart sincere. God has set a window in every man's breast, "does not he see all my ways?" Job 31:4. If I harbor proud, malicious thoughts, if I look at my own interest more than Christ's, if I am lax in my repentance—the God of heaven takes notice! Meditation and prayer on his omniscience, would make a Christian sincere, both in his actions and aims. Only a fool would dare to be a hypocrite before God!

- (1) Gen. 6:5-6
- (2) Gen. 18:19 .. God KNEW Abraham, just as He knows you and I; do we KNOW God and the blessings of daily prayer?
- (3) Deut. 8:2-3
- (4) I Kings 8:38-39
- (5) I Chron. 28:9
- (6) Job 13:23
- (7) Psalm 44:20-21
- (8) Psalm 69:5
- (9) Psalm 139:1-12; 23-24 .. Prayer helps us seek to have an honest heart, we speak our prayer to Him who knows all hearts.
- (10) Prov. 2:10-11
- (11) Prov 10:32
- (12) Prov. 22:20-21
- (13) Jer. 17:9-10
- (14) Jer. 29:11-13

3. KNOWING GOD -- and truly understanding the extent of God's love helps us have a love that compels us to pray that our lives please God and glorify the name of Jesus.

“The Lord hath appeared unto me of old saying, “Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.” (Jer. 31:3). When these words were first spoken by the prophet, God was laying many and heavy chastisements on His people for their sins. But lest their spirits should fail under their afflictions, and lest they should be tempted to think that the Lord had forgotten to be gracious, He sends them a reassuring word of unspeakable consolation. It was not a word spoken to them only, but is meant for all the people of God in every age. We naturally seek nearness to those whom we love. In prayer we seek nearness to our Heavenly Father.

- (1) Psalm 11:7
- (2) Psalm 33:4-5
- (3) Psalm 146:8
- (4) Prov. 3:11-12
- (5) Prov. 8:13-17
- (6) Prov. 15:9
- (7) Jer. 31:3
- (8) Hosea 11:1-8
- (9) Zeph. 3:17
- (10) Luke 11:42
- (11) John 3:16....how sad that -people read this and forget verses 5, 22-23
- (13) John 14:21-23
- (14) John 16:27
- (15) Rom. 5:8-9

4. KNOWING GOD -- by God's Word, gives us exact and precise truth as to the when and how of His saving grace; security and assurance brings humble prayer.

There is a general kind of praying which fails for lack of precision. It is as if a regiment of soldiers should all fire off their guns anywhere. Possibly somebody would be killed, but the majority of the enemy would be missed.

There is something exceedingly beneficial to the mind which can contemplate the Divine. It is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity. . . . No subject will tend more to humble the mind, than thoughts of God. . . . But while the subject humbles the mind, it also expands it. . . . nothing will so

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enlarge the intellect, nothing so magnify the whole soul of man, as a devout, earnest, continued investigation of the great subject of Deity, as it is revealed in the inspired Word.

When God saw in the hearts of men a wickedness so great “that every imagination of the thoughts of his heart was only evil continually” it repented Him that He had made man and grieved Him at His heart; so much God said He would destroy man....”But Noah found grace in the eyes of the LORD.” (Gen 6:5-9) Then note Genesis 6:13-22; a simple example of the HOW and WHEN of God’s grace! (Heb 11:7) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

- (1) Deut. 4:2; 32:4
- (2) 2 Sam. 22:31-33
- (3) Isaiah 53 (Mark 14:34-36; Luke 22:41-44)
- (4) John 16:13
- (5) John 17:14, 17, 20-23
- (6) John 19:31-35
- (7) Romans 1:1-7
- (8) Romans 3:24-26; Rom. 4:3-5, 12 .. “walk” .. Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Rom. 4:16
- (9) Romans 4:19 – 5:1-2
- (10) Romans 6:1-18 (called “the operation of God” in Col. 2:12)
- (11) Romans 16:25-27
- (12) I Cor. 15:10
- (13) 2 Cor. 5:20-6:1; 12:8-10
- (14) I John 5:13-15

First, I inquire what the promise is. I turn to my Bible and I seek to find the promise whereby the thing which I desire to seek is certified to me as being a thing which God is willing to give. Having inquired so far as that, I take that promise and with submissive humbleness I inquire of God whether He will fulfill His own promise. Thus, I take to Him my prayer as His child by His own Word of Covenant.

5. If we KNOW God well, it is only by the truth of His word; and by that truth we not only learn the benefit of prayer, but come to know the constant awareness of the purpose of His mighty

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power, the blessed truth of what our lives truly are as we know He sees us, the immense love He has for us declared unto us in the death of His Son, and the explicit truth of every aspect of His saving grace in the obedience of faith.

- (1) Psa. 65:16-17
- (2) Psa. 66:16-20
- (3) Psa. 69:13
- (4) Psa. 143:1

In Prayer

In prayer I launch far out into Thy eternal world, and on that vast ocean, my soul triumphs over all evils on the shores of mortality. And time, with its many amusements and cruel disappointments, is drowned in the power of Thy righteous presence.

In prayer, without Thee, I see myself as nothing; I find my heart going after Thee with intensity, and long with vehement thirst to live for Thee with the meekness of Christ and the security of the blessed promises of Thy word.

In prayer all things tempting here below vanish, and nothing seems as important as holiness of heart and the salvation of others.

In prayer all my worldly cares, fears, and anxieties disappear, and are of as little significance as a puff of wind.

In prayer my soul inwardly is filled with lively thoughts at what Thou art doing for Thy church, and I long that Thy holy name shall ever be hallowed by all who seek and serve Thee.

In prayer I am lifted above the frowns and flatteries of life, and taste heavenly joys; entering into the eternal world I can give myself to Thee with all my heart, to be Thine forever.

In prayer I can place all my concerns in Thy hands, to be entirely at Thy disposal, seeking to make Thy will my own.

In prayer I can seek Thy blessings for my friends, ministers, sinners, Thy kingdom the church, with the greatest of freedom and ardent hopes; as a child to a father, with love for Thee above all else and all others.

Help me to be always prayerful and never to cease praying, that in my prayers, I will know Thee in the fullness of the truth of Thy holy word.

With thankfulness and humbleness I bring my prayer before Thee in the Name of Christ, Thy blessed Son and my loving Savior.....Amen

SIMON, REPENTANCE AND PRAYER

Dan Fredman



Dan Fredman was born in Oklahoma City, OK. and married Pam in May, 1968. They have three children: Johnie, Christie, and Lacy.

He graduated from Harding University's Christian Communication Program (Now School of Biblical Studies) and received a Bachelor Degree from Oklahoma Christian in Bible.

Dan has done local work for churches of Christ in Texas and Oklahoma and has preached for forty-five years. He is now in his twelfth years with church of Christ in Broken Bow, OK.

He writes: "For the last year and a half, I have been privileged to teach a monthly Area-Wide Preacher's Class for any and all who want to learn to do devotionals and preach sermons. We average twelve men in attendance from a three-state area."

Introduction

- A. It is rather obvious that the primary focus of the lectureship this year is on prayer.
 1. I am afraid that, for many, prayer has just become a rote process we go through in the Lord's church.
 - a. The process by which we begin or end worship services.
 - b. The process by which we begin a meal.
 - c. The process by which we begin a Bible class and on and on.
 2. The truth is, prayer is intended to be an integral part of a Christian's life.

- B. There can be no relationship without communication.
 1. It doesn't matter whether one is talking about a business, community organization, marriage or the church.
 - a. If a business is to succeed, there must be communication between those operating it and those it serves.
 - b. If a marriage is to succeed, there must be true communication between the husband and wife, not just talk at each other but TO each other – means as much listening as talking.
 2. If we want to succeed as Christians, as children in the family of God, there must be communication between us and our God.
 - a. God communicates with us through His Word.
 - b. We communicate with Him through prayer.
 3. Now, in a good relationship, what do those involved in the relationship communicate about? Just the problems, just one's wants or desires?
 4. In a good relationship, those involved communicate about everything – the good and the bad, what one wants as well as what one likes or is thankful for.
 5. The same must be true of our relationship with God. We must communicate with Him about everything.

- C. This brings us to our topic for this lesson – Simon, repentance and prayer. We will need to look at these three in the order given.

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I. Simon.

A. We have the story of Simon given to us in Acts 8:9-24.

1. Most, if not all, of us are very familiar with this story of a sorcerer or magician, which ever you want to call him, being converted to Christ.
2. Acts 8 begins by describing the terrible persecution by Saul and others of the church in Jerusalem.
3. Vs. 4 tells us that those Christians who were driven out of Jerusalem went every where preaching the word.
4. Among these dedicated Christian people was one particular man named Philip who went to Samaria and began preaching the gospel there.
5. Great things are happening, Philip is performing great miracles and healings and many are being brought to Christ as a result of his work.

B. Here is where we are introduced to Simon.

1. **Acts 8:9**, "Now there was a certain man named Simon, who formerly was practicing magic in the city, and astonishing the people of Samaria, claiming to be someone great;"
2. Apparently, Simon was claiming to be either a god or of God or somehow, associating what he was doing with godly powers.
 - a. This was not unusual at all, most of the sorcerers did this.
 - b. It was a very prominent tactic used by these fakers.
3. BUT, when Philip shows up and the people see what he is doing by the power of Christ – there is no comparison, when Philip's accomplishments are put side by side with Simon's – the difference is obvious.
4. As a result, the people turn to God and are baptized into Christ.

C. What about Simon?

1. This is where we look to vs. 13.
2. **Acts 8:13**, "And even Simon himself believed; and after being baptized, he continued on with Philip; and as he observed signs and great miracles taking place, he was constantly amazed."
3. As Simon follows along with Philip he is seeing the true difference between what he was doing and what Philip is doing.
4. Then, in vs. 14-17, the apostles in Jerusalem learn of the new converts in Samaria and send Peter and John there, and they are sent for a specific purpose.
 - a. That purpose is made clear in these vs.
 - b. While Philip obviously had the miraculous power of the Holy Spirit, he also, obviously, did not have the ability to give that power to others.
 - c. Here, we learn that the apostles were the only men who had the power to give the miraculous indwelling of the Holy Spirit.

D. This brings us to Simon's mistake.

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1. **Acts 8:18-19**, "Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money, 18 saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit."
 2. Simon tries to buy the gift of God with money and Peter makes it very clear that he has really messed up in vs. 20-21 telling him his heart is not right with God.
 3. It said earlier that Simon was amazed, let me tell you, when I began researching this event in detail, I was amazed at the mass confusion, misunderstandings, misapplications and misuses of this vs. of scripture.
 4. The majority of scholars are in agreement that Simon was not saved, that his baptism was a sham and it was all for show. They say Simon's sin proves he was not saved to start with.
 5. There are two things, here in this account, that testify to the sincerity of Simon's conversion.
 - a. The first is the simple statement Luke writes by inspiration of the Holy Spirit – Simon believed and was baptized.
 - b. Only God can read hearts and God says, by means of the Holy Spirit through Luke, that Simon believed and obeyed.
 - c. Therefore, I will take God's word for it that Simon was truly converted to Christ.
 - d. The second testimony to his sincerity in his conversion is what Peter says he must do to be right with God.
- E. The remedy for Simon's sin.
1. In vs. 22 Peter tells Simon what he must do to get right with God and be forgiven of his sin.
 2. **Acts 8:22**, "Therefore repent of this wickedness of yours, and pray the Lord that if possible, the intention of your heart may be forgiven you."
 3. Brethren, if Simon's conversion was not sincere to begin with, all the repentance and prayer in the world would not save him, he would need to be baptized into Christ in the right way for the right reasons to have his sins forgiven.
 4. But, Peter tells him – REPENT and PRAY.
 5. Simon was a Christian but, he was also a babe in Christ and still subject to the temptations and desires he had just left.
- F. What we see given to Simon here is what we refer to as God's second law of pardon.
1. The first law of pardon is for the alien sinner. He must hear God's word, believe that Jesus is the Christ, repent of his sins and be baptized into Christ for remission of his sins.
 - a. This brings total and complete forgiveness of any and all sins committed by this person.
 - b. But, it does not make them immune to sin in the future, it is not once saved, always saved.
 2. The second law of pardon is for those who are Christians and give in to temptations and desires in violation of God's will.
 - a. John, writing to Christians, says in **1 Jn. 1:8**, "If we say we have no sin, we are deceiving ourselves, and the truth is not in us."

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- b. Peter tells Simon what a Christian must do to be forgiven of his sin – repent and pray – vs. 22.

II. That brings us to the second topic of our lesson – Repentance.

- A. Peter told Simon to repent, what does that mean? What is repentance?
 1. The Greek word for repent is "metanoeo" meaning to change one's mind or purpose.
 - a. According to Vines Expository Dictionary of New Testament Words it always involves a change for the better (pg. 961-62).
 - b. To repent means to turn around, to go a new or different direction.
 2. A lot of people today seem to believe that to repent just means to feel sorrow for the wrong one has done.
 3. While sorrow is a part of repentance, it is not the total of repentance.
 5. **2 Corinthians 7:10**, "For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death."
- B. We have two wonderful examples of both kinds of sorrow (worldly and of God) in the scriptures.
 1. The first we find demonstrated in Judas and his betrayal of our Lord Jesus Christ.
 - a. Judas sold out the Lord for money obviously not believing he would be condemned to death.
 - b. In Matt. 27:3-5 we are told that when he saw Jesus was condemned he felt "remorse" that is, he felt sorrow.
 - c. He felt sorrow to the point he literally threw the money back at the men who paid him.
 - d. But, instead of repenting, he went out and hanged himself (Matt. 27:5).
 - e. Could Judas have been forgiven if he had let his sorrow move him to repentance? Absolutely!
 2. The second we see in Peter who denied His Lord publicly.
 - a. Again, we all know this story. Jesus warned Peter that he would do this but Peter did not believe Him.
 - b. In Luke's account – 22:61-62 – the cock crows, the Lord turns and looks at Peter and it says Peter remembered His words.
 - c. Vs. 62 says, "And he went out and wept bitterly."
 - d. Was Peter just overcome with sorrow or did he repent? Do we see a changed man after this? Look at the Peter we see on Pentecost, standing before that huge Jewish crowd – compare him to the man that just denied his Lord here.
 - e. Compare this Peter to the Peter that suffers imprisonment rather than deny His Lord – Acts 4 or suffers a beating rather than stop preaching Christ in Acts 5.
- C. Repentance is essential to a Christian being forgiven of his/her sins.

III. Prayer

- A. Now to the primary subject our lectureship this year – Prayer.

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1. What part does prayer play in all of the above?
 2. What does prayer have to do with Simon or repentance?
- B. I remind you of what Peter told Simon he must do to be right with God.
1. **Acts 8:22**, "Therefore repent of this wickedness of yours, and pray the Lord that if possible, the intention of your heart may be forgiven you."
 2. Simon was told to not just repent but to repent and pray the Lord.
 3. What does prayer have to do with it? Does not God see our hearts and know when we truly repent or not?
 4. We must remember what John says about having our sins forgiven in 1 Jn. 1:9.
 5. **1 John 1:9**, "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."
 - a. If "WE," John is specifically speaking of Christians here.
 - b. If "we" do what? If we confess our sins! To confess or to acknowledge means speaking or communicating that we have sinned.
 - c. If I am communicating or speaking to God, what am I doing? I am praying!
 6. If I want my sins forgiven by God, I must do two things.
 - a. Repent of the sin – turn away from it, change directions, stop doing it, get it out of my life.
 - b. Confess it, acknowledge it to God. This means figuratively falling on one's face before God and confessing the sin and asking God to forgive it.
 7. BUT, this prayer must be a prayer of the heart and not one for show – God sees our hearts and he knows when we are sincere and when we are not.
 8. **Luke 16:15**, "And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.""

Conclusion

- A. Simon, repentance and prayer.
1. With Simon we see a new Christian that gave into some old temptations and sinned against God.
 - a. We see what he was told to do to make things right with God.
 - b. We see Simon asking Peter to pray for him but nothing is said about whether or not he fully repented or remained faithful.
 - c. The interesting thing is, many of the ancient writers wrote specifically about Simon, called Simon Magnus – Justin Martyr, Jerome, Irenaeus and Origen for a few.
 - d. Not one of them had anything good to say about Simon. Apparently he did not repent and did return to his old way of life.
 - e. I hope this is just fable and that he did remain faithful and will be saved eternally at the end of time.
 2. Repentance, as we have seen, is absolutely essential for forgiveness of sins.
 - a. It doesn't matter whether one is referring to an alien sinner or a Christian who has sinned against God – either or both must repent before their sins can be forgiven.

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- b. And, as we saw in 2 Cor. 7:10, it involves far more than just being sorry for the sin, it means turning one's back on that sin, turning away from that sin totally.
 3. Prayer – one cannot communicate with God without prayer – prayer is our communication with our God.
 - a. One cannot confess to God without prayer.
 - b. Sins must be confessed to be forgiven.
- B. I earnestly entreat that all of us, as Christians, seriously consider our relationship with our God and the possibility of sin in our lives.
 1. Is it possible that we have not truly repented of some sin?
 2. Is it possible that we have not truly acknowledged or confessed some sin to our God?
 3. This evening, is your relationship with God, not just all you wanted to be, but all that it should be?
 4. I pray that you will keep this concept of Simon, repentance and prayer alive within your own lives.

The Lord's Prayer: John 17

John Bellah



John is a native of Oklahoma City and a graduate from Choctaw High School, Choctaw, OK and has continued his education at Oklahoma Christian and the Oklahoma City School of Biblical Studies. John and his wife, Rhonda, were married in 2003 and have one child Callie. They are now expecting their second child. John and Rhonda are members of the Barnes church of Christ, Oklahoma City, OK.

He has written an article which has appeared in "One Heart," which is part of the "Oklahoma City School of Biblical Studies and a work of the Barnes church of Christ. John has helped with themes for the "Oklahoma City Lectures" for a number of years. In fact, this year's theme is John idea. John is an avid Bible collector and knowledgeable about various versions.

Introduction:

Of all of the prayers that are recorded in the Bible, Jesus' prayer in John 17 is perhaps the most important prayer ever spoken, yet it is often the most ignored by the "religious" world as a whole. This prayer shows Christ's deity and his relationship with the Father. It shows Jesus' concern for his apostles and their upcoming mission. He prays for believers that had not yet believed that they have unity. Finally, he prayed that everyone have a love and knowledge of the Father. This prayer also teaches us about great Bible doctrines such as unity, sanctification, and love. It is with these things in mind that we study further the subject of "The Lord's Prayer".

I. Glorifying God: Father and Son (vss. 1-5)

A. "Father, the hour is come"(vs 1)

1. It is only but a short while before Jesus is to be seized and handed over to his accusers.
2. Can you imagine knowing when and how your life will end?

B. "Glorify thy son, that the son may glorify thee"

1. Only deity can demand glory from deity.
2. Jesus is affirming his own deity, yet showing honor and submission to the Father

C. "even as thou gavest him authority over all flesh"

1. Jesus appeals to his authority as being over "all flesh"
2. He shows that his authority was given to him by the Father, he did not usurp the Father's authority but took what was given to him.(Matthew 28:18)

D. "that to all whom thou hast given him he should give eternal life"

1. Jesus used his authority to save souls.
 - a. He sent out his Apostles (Matt. 28:19-20)
 - b. He did not use his authority to establish an earthly kingdom (John 18:36)
 - c. Jesus wanted souls not possessions

The Lord's Prayer: John 17 - *John Bellah*

2. All those who will obey him will be “given him”(Hebrews 5:9)
 - E. “And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ.”
 1. Jesus expresses his desire for mankind to know the Father and the Son
 2. He will elaborate on this subject a little later in his prayer.
 - F. “I glorified thee on the earth, having accomplished the work which thou hast given me to do”
 1. Jesus held the Father in high esteem while on earth.
 2. He did so both by his behavior and his speech.
 3. This is often a difficult task for mankind to accomplish.
 4. Jesus had accomplished all that he had been sent to do up to that point and was only hours away from completing his redemption of mankind
 - G. “And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”
 1. Jesus again desires the glory of the Father
 2. He once again affirms his deity and confirms that he is the “I AM” having been in existence before the creation. (John 8:58)
- II. Jesus prays for his Apostles (vss. 6-19)
- A. “I manifested thy name unto the men whom thou gavest me out of the world:”
 1. Jesus was a teacher and he made the Father known to his apostles.
 - a. He showed these men a side of God they had not known under their current religious leadership.
 - b. They had in Jesus the highest ruling power in the universe, at their side.
 2. The Father provided Jesus with followers.
 - a. They were whose character was no doubt shaped by God’s law, the law of Moses.
 - b. These men were said to be “out of the world”. They had no ties to the current religious circle of the time.
 - B. “ They have kept thy word”
 1. As stated before these are men of good character, imperfect men, but men who are obedient to the word of the Lord
 2. It would be a wonderful testament if it could be said of us “they have kept thy word”.
 - C. “Now they know that all things whatsoever thou hast given me are from thee:”
 1. Jesus taught his disciples of God’s providence
 - a. provides food
 - b. shelter
 - c. “what they shall speak”

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- d. and notably, Jesus' authority is from the Father
 - 2. Shortly before Jesus promised to provide the "Comforter" to his apostles, that they might have "all things".
- D. Jesus continues his prayer for the apostles for their protection and joy
- 1. He prays for their protection because they are left on earth to proclaim the word of God.
 - a. They would be guarded from false teaching because they would be inspired
 - b. Jesus being the master teacher kept them from perishing while he was with them.
 - 2. He prays that they have joy because they will face persecution, hardship, and heartache.
 - a. he wants them to have His joy and that it be made full.
 - b. No matter what the world would do to them, if they were faithful, they would have a home in Heaven.
 - c. This is a joy we all should have.
- E. They were hated by the world because they are not of the world
- 1. These men did not conform to the standards of the world
 - 2. They were no doubt different from the world, just as we should be today.
 - 3. This did not mean they did not participate in human things, but that they were not ruled by sin.
 - a. Many religious groups have taken this to mean no modern conveniences or modern dress.
 - b. modern is not equal to worldly or appropriate.
- F. "Sanctify them in the truth, thy word is truth"
- 1. To be sanctified is to be set apart.
 - a. Sets us apart from sin
 - b. Sets us apart from the world
 - c. Sets us apart from denominationalism
 - d. Sanctification is neither mysterious or miraculous
 - 2. The word of God sanctifies!
 - a. God's word is the agent by which sanctification takes place.
 - b. It is not produced by personal indwelling or a direct operation of the Holy Spirit.
 - c. When we do what God tells us to do we are separated from sin, the world, and religious error.
 - 3. Following doctrines of men does not sanctify us
 - a. trying to act like the world will make us worldly
 - b. trying to imitate denominations makes us a denomination
- G. Jesus would not ask his Apostles to do anything he did not do himself
- 1. vs 18 As thou didst send me into the world, even so sent I them into the world.
 - 2. vs :19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth

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- III. Jesus prays for the unity of all believers (vss 20-23)
- A. "Neither for these only do I pray, but for them also that believe on me through their word;"
 - 1. Jesus prays for you and I.
 - 2. It is through his apostles and inspired writers that we have our faith (Rom. 10:17)
 - B. "That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."
 - 1. Jesus prays for unity of his Church
 - 2. This is a unity that can only be accomplished through the word.
 - 3. When our purpose is God's purpose we have unity
 - 4. Unity cannot be accomplished by simply agreeing or agreeing to disagree
 - C. "And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;"
 - 1. Jesus passes down his glory
 - 2. For the purpose that we be one.
 - D. "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."
 - 1. "perfected into one"
 - a. Jesus leaves room for growth
 - b. He still sets a high standard
 - c. We should be striving for Biblical unity with every opportunity we have, that one day we might achieve it.
 - 2. "that the world may know"
 - a. What does the world think of us when we do not have unity?
 - b. A united front portrays strength that cannot be moved
 - c. division shows weakness and confusion
- IV. Jesus prays for the love and knowledge of the Father (vss. 24-26)
- A. Jesus desires that his followers be in Heaven
 - 1. This reiterates his mission to "seek and save that which is lost."(Luke 19:10)
 - 2. He wants them to see who he is
 - a. a humble servant
 - b. a victorious king
 - 3. He wants them to see the Father's love for him
 - B. Jesus knows the Father
 - 1. From the beginning (John 1:1-3)
 - 2. The world does not know the Father
 - C. Jesus made the Father known to mankind
 - 1. That we may come to know the Father

2. That we may have the love of the Father

Conclusion

In conclusion, after studying this prayer we should ask ourselves if we are living up to the prayer that Jesus prayed as individuals and as a church. Do we give glory to God by our lives the way Christ did? We should honor Christ by looking at things the way he would look at them and by doing things the way Christ would do them. Could it be said of us "they have kept thy word"? God's word should be the instruction manual for our life. We should study it and obey it and truly "keep the word". Are we hated by the world because we are not of the world or do we fit in? Our conduct, our speech, and our worship should never be of the world. Do we set ourselves apart each day by our obedience to the word? Are we unified as God's people? We must do what is necessary to live up to that standard of unity. Of all the prayers that Jesus must have prayed, this prayer is recorded for us. It should be very comforting to each one of us to know that in his last moments he had a strong desire for the lives of "those who believe on me through their word". He prayed for himself, he prayed for his apostles, he prayed for you and for me.

The Lord's Prayer: John 17 - *John Bellah*

The Apostles' Prayer

Jim Foster



James (Jim) E. Foster was born in Lawton, OK. He and Jo Ann have four children. He is a graduate of the Elk City School of Preaching, Elk City, OK.

Jim has preached for more than forty years; all in the state of Oklahoma and is now serving the church of Christ in Willow, OK. He has worked with this congregation for almost sixteen years.

He has written articles appearing in both Cleveland and Mangum, OK. newspapers.

Jim has been a speakers on the "Oklahoma City Lectures" for a number of years.

Acts 4:23-31

INTRODUCTION:

- A. I appreciate the invitation and the opportunity to speak on this 22nd Biblical Studies Lectureship.
- B. A very important theme has once again been selected.
 1. "Prayer and the Bible"
- C. The topic (subject) that has been assigned to me to speak on this year is
 1. The Apostles' Prayer (Acts 4: 23-31)
- D. This prayer meeting was preceded by the first recorded persecution against the church after its establishment which is recorded for us in Acts chapter 2.
 1. We will need to study some of the things that took place in this persecution in order to get a good understanding of the prayer.
 2. As the Christian religion began to grow and spread, so did the persecution of its followers.
 3. The Lord Jesus Himself, "the Author and Perfecter of our faith," (Heb. 12:2) was rejected of men and crucified.
 4. After His glorious resurrection and ascension, they preached the gospel with great power and the Lord was confirming their words with miracles.
 - a. (Mark 16:15-20) And He said unto them, "Go ye into all the world and preach the gospel to every creature.
(Vs 16) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
(Vs 17) "And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues;
(Vs 18) they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
(Vs 19) So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.

(Vs 20) And they went forth and preached everywhere, THE LORD WORKING WITH THEM – (emphasis mine) – and confirming the word with signs following.”

- b. The preaching grew in boldness and power. Example: Acts 3:1-10. This miracle and the preaching of Peter which followed it were the cause of the events of Acts chapter 4.
- c. The disciples grew in number and in faith. From about three thousand on Pentecost in Acts 2, up to about five thousand, in Acts 4. This happened over a very short period of time – probably only a matter of weeks.
- d. As the preaching spread and the number of disciples grew, persecution began.
(Vs 4) “However, many of those who heard the word believed; and the number of the men came to be about five thousand.” Then shortly thereafter, the powers of evil stretched out its hand to arrest this progress and to silence the preachers by threats, imprisonments, beatings, and even death.

I. The Persecution:

- A. The preaching of the apostles had aroused opposition from the religious leaders.
 1. Vs 1) “And as they spoke unto the people, the priests, the captain of the temple, and the Sadducees came upon them, (Vs 2) being grieved that they taught the people and preached through Jesus the resurrection from the dead.”
 2. The fierce hostility toward Peter and John was because of the doctrine preached by them, that is, the resurrection from the dead. (Vs 2)
- B. The persecution was brought on by the sect of the Sadducees.
 1. They were the materialists of the day. Their creed was:
 - a. No angels, no spirits, no resurrection from the dead, no life to come. When one of them died, it was like a funeral for an atheist, all dressed up and no place to go.

II. The Trial:

(Vss. 5-7) “And it came to pass on the next day, that their rulers, elders, and scribes, (Vs 6) as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.
(Vs 7) And when they had set them in the midst, they asked, “By what power or by what name have you done this?”

- A. The apostles had been arrested without any formal charges being brought against them.
 1. They could not deny the miracle so they merely asked the question.
 2. The question really specified nothing, but it gave Peter a great opportunity- not only to answer with the truth, but to preach another sermon.
- B. Peter's Defense:
(Vss. 8-12) “Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders of Israel:
(Vs 9) “If we this day are judged for a good deed *done* to a helpless man, by what means he has been made well,
(Vs 10) “let it be known to you all, and to all the people of Israel, that by the name of Jesus

Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.

(Vs 11) “This is the *‘stone which was rejected by you builders, which has become the chief cornerstone.’*”

(Vs 12) “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

1. This statement needed no further proof, for the Sanhedrin could not deny it with the man standing before them.
2. To try to deny that it was by divine power would have been absurd in the estimation of all the people.
3. Yet to reject Peter’s explanation would have been even more ridiculous.

C. The heart of Peter’s defense:

1. Realizing the advantage which he had gained Peter continued, “This is the, *‘stone which was despised by you builders, which has become the chief cornerstone.’* “Nor is there salvation in any other...”
2. Peter has now placed this proud court in the ridiculous position of searching vainly for a stone to fit the corner of the foundation – while rejecting the real one – and thus rejecting their salvation.
3. Instead of answering evasively or timidly as they had probably expected Peter to do, he spoke powerfully, wielding the sword of the spirit with great skill.
 - a. (Vs 13) “Now when they saw the boldness of Peter and John...they marveled...”
 - b. This was a bold and scathing accusation made against this assembly.
 - c. Peter had earlier denied his Lord three times through fear. But now, facing opposing forces, he has courage. Jesus had later asked him three times, “...do you love me?”
 - d. Peter now proves – “Perfect love casts out fear”
 - e. Jesus had said, (Matt. 10:18-20) “And ye shall be bought before governors and kings for my sake; but take no thought how or what ye shall speak for it is not ye that speaketh, but the spirit of your Father that speaketh in you.”
 - f. Not a man in the Sanhedrin could open his mouth in reply to Peter’s answer to the question. Not one of them dared to contradict his words or to rebuke him for what he said.

D. Response from the Sanhedrin

1. (Vss. 17 – 18) “But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.”

(Vs 18) And they called them and commanded them not to speak at all nor teach in the name of Jesus.

 - a. They could not bear to hear salvation preached through Him whom they had crucified.

E. Another Response from the Apostles

1. (Vss. 19-20) But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than to God judge ye.
(Vs 20) For we cannot but speak the things which we have seen and heard."
 - a. What bravery, courage, and faithfulness these disciples had.
 - b. It is truly important to be faithful to God (even unto death).
 - c. When He speaks, we dare not be silent.

III. The Prayer (Vss. 23 – 31)

- A. Peter and John had been tried before the Jewish court and had been triumphant in their defense.
- B. They reported all to the church which now numbered several thousand.
- C. The apostles did not flinch, but were bold to preach the truth regardless of whether it meant imprisonment or even death.
- D. They did not try to avenge themselves, but committed their cause to God in prayer.
 1. They came together to exhort and comfort one another. Instead of being dismayed, they were strengthened and encouraged.
 2. Their faith had increased in the furnace of affliction.
- E. Notice the unity:
(Vs 24) "So when they heard that, they raised their voice to God with one accord ..."
 1. There was a common unity among the early disciples. Jesus had prayed for this in John 17.
 2. There was a spirit of faith; of willingness to sacrifice; of fellowship; and of wanting to serve.
 - a. "They raised their voice to God with one accord..."
(Vs 24), was the outward manifestation of their inward unity. "Now the multitude of those who believed was of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common." (Vs 32)
This is the root of all true strength and prosperity for God's people, being a multitude yet one.
 - b. From the very beginning, the church was a praying church.
(Acts 2:42) "And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in PRAYERS."
- F. They were united in their prayer. They addressed God
(Vs 24) as the One who had made heaven and earth and sea...
 1. They addressed Him as Lord (not Kurios), but as (Despotes – master or sovereign Lord).
"Thou art God, the sovereign Lord."
- G. The Prayer Took the Form of Psalm 2

1. It was a rejoicing on account of Divine deliverance, much like Miriam's song at the Red Sea. (Exodus 15:20-21)
2. It impresses on us the duty of recognizing and acknowledging God's hand in our lives and the importance of praising Him for His "merciful kindness."
3. The prayer made request for precisely the things needed at the moment. The courage and strength to preach and teach the word, and that the Lord would stretch forth His hand to heal, and that signs and wonders may be done in the name of Jesus to confirm their words.
4. This is an example of directness in prayer. Not just a general prayer, like "Lord bless all for whom it is our duty to pray." These were the things they needed at the moment – strength, courage, and boldness.
 - a. Like the prayer of Bud Robinson: "O God, give me a back bone as big as a saw log and ribs like the sleepers under this church. Put iron shoes on my feet and galvanized britches. Hang a wagon load of determination on the gable end of my soul and help me to sign a contract to fight the devil as long as I've got a fist and bite him as long as I've got a tooth and after that gum him till I die for Jesus' sake. Amen."

H. David had spoken by the inspiration of God.

The Psalm relates to Jesus Christ and refers to the vain attempts that would be made by the Jewish and heathen powers to overthrow the plan of God.

1. Both Jews and gentiles "raged" against Christ.
2. Kings of earth, rulers and governors.
3. All the forces had gathered together against the Lord and His "ANOINTED."
4. They did not pray for safety or deliverance from their enemies, but for courage and strength to continue the work.

IV. The Prayer was Heard and Answered:

A. There were external signs that their prayer was heard and answered (Vs 31).

1. This was to show them that all earthly powers were in God's hands.

B. The apostles were strengthened. They rose above the fear of persecution and with boldness continued to preach and teach.

C. A great lesson for us today. When under trying circumstances, pray for strength and courage to continue (Phil.4:13).

D. This earthquake (or shaking) was evidence of the presence of God and a most direct answer to their prayer. (They had asked for signs and wonders).

1. It proclaimed the outstretched arm of God to all and clearly warned that resistance to His will would come to naught as well as assurance that their prayer was heard and that His will would be done on earth as it is in heaven.

V. Lessons Learned from this Prayer:

- A. The early church believed in the power of prayer.
 - 1. No matter how much good a person does; no matter how diligently he may study God's word; no matter how energetic and intelligent one may be in the pursuit of physical necessities of life, he still stands continually in need of the Father's providential care (Matt. 6:33).

- B. This prayer shows the weakness of man when trying to overthrow the purpose of God (Vss. 25-28).

- C. It also shows God's ability and willingness.
 - 1. The fact of God's ability and willingness to hear man's worthy prayers is affirmed. "Draw nigh to God and He will draw nigh to you." (James 4:8)
 - 2. Prayer is not an individual act, nor is it a futile utterance to an unheeding God. Not only is He willing to hear – He CAN hear – even a silent prayer. If He could not, it would not matter if you climbed Mt. Everest and yelled at Him through a gigantic megaphone. How far would the sound of our voices carry? We truly worship and serve an ALL powerful God! Prayer is a wonderful avenue that man is privileged to jointly engage in with God. It is a reciprocal relationship in which neither is passive. Both seek to establish communion with the other. "For the eyes of the Lord are upon the righteous, and His ears are open to their prayers."(1 Pet.3:12).

- D. This prayer also shows God's readiness:
 - 1. Prayer not only assumes the power of God to help us, but also His willingness and readiness.
 - 2. God wants to answer our prayers because He loves us.
 - 3. He earnestly desires to bestow on us what we need.
 - 4. He is not a selfish tyrant. It is not His pleasure to torment men first with a desire to seek His help in prayer and then fail to answer.
 - 5. God is wise, loving and beneficent. That is why we can pray to Him in confidence knowing that our prayers are not in vain.
 - 6. Like Abraham and Paul, "I am persuaded that He is able..."

CONCLUSION:

- A. They were all filled with the Holy Spirit and they spoke the word of God with boldness.
 - 1. A right prayer will always have a right and ready answer.

Paul's Prayers

Palmer Smith



Palmer Smith was born in Wewoka, OK. He and Judy Arlene were married on October 28, 1965 and lives in Prague, OK. They have three children.

He has attended Preston Road School of Preaching, Dallas, TX and graduated in December 1975. He also attended the Oklahoma City School of Biblical Studies for three, 1993-1994.

Palmer has done all his local preaching in Oklahoma. He has preached for twenty-four years. and is now working with the church of Christ in Seminole, OK, as Seniors' minister. He has had three manuscripts published in the Central Oklahoma Lectures, at the McLoud, OK: one on The Jihad of Fundamental Islam, one on The Oldest Institution on Earth, and one on Adventism.

Presently, Palmer is mission's director for the church of Christ in Seminole, OK. From October 2007, he has traveled ten times to Yucatan for the elders at Seminole, preaching and seeing to the holistic needs of the poor saints in that area. He also is now working with the church of Christ in Seminole, OK, as Seniors' minister.

Of interest to the reader: In June 1994, he, Judy and their oldest son were part of the first organized campaign to the Ukraine soon after the doors of religious freedom were opened by the Russian Parliament. A group of two hundred prepared Christians, lead by Eddie Cloer – Director of Harding University School of Religion, campaigned for two weeks baptizing fifteen hundred souls and establishing ten congregations.

Introduction

1. Many Christians sometimes find it difficult to pray in an effective way. An effective prayer is one that pleases God and benefits them. Children of God have many lessons to learn from God's Word especially in reference to prayer. This is especially true when it involves praying in a way that is acceptable to God. But, how is this done? How does one pray an effective biblical prayer? The answer to this question will be the subject of this study.
 - (1) Earnest prayer and Bible study are two of the most essential qualities in having a proper relationship with God. For prayers to be effective, they must be in step with God's Word which portrays what Christian prayer is all about. The only meaningful prayer that one may pray is "Not as I will, but as thou wilt."(Matt. 26:39)
 - (2) If Christians are to make any headway in reforming their personal and corporate praying, they will have to begin by listening intently to the prayers of the Bible and seeking God's help in understanding how to apply Scripture to their prayer life. When one prays, he must pray according to God's Will, and in line with His Will. Our prayers must be in conformity with His purposes, values, and desires. This means that when one prays, he must tie his prayer requests and petitions to Scriptures (James 4:3). One of the most important elements in intercession is to think through, in light of the Scripture, what it is God wants us to ask. We know what and what not to ask God in our prayers. James 4:2-3 suggests that it is possible to "...ask amiss..." which informs us, through the argument of silence, that if we know how to ask "amiss", then it is possible to ask aright.
2. The task of tying as many offers of praise, thanksgivings, and petitions as possible to

Scripture is challenging. How one prays reveals the relationship he has with God. Therefore, children of God must come to understand that effective prayer is the fruit of a proper relationship with God, not a technique for acquiring blessings.

3. The aim in this study is to work through some of Paul's prayers in such a way that Christians hear God speak to them through the Scriptures to find direction improving their prayer life, both for God's glory and for personal good.
 - (1) In most of the letters he wrote, Paul included a prayer for his readers. Paul's prayers are an important part of his letters. When examined, one readily notices they are tender, compassionate, moving, and loving. But, more importantly, they serve as a guide to his recipients in their journey of obedient faith. Paul's heart was fixed on the essential things, things which are true and important and indispensable. Paul's prayers, then, become a mirror in which true follower's of Christ can examine their own prayers.
 - (2) In studying Paul's prayers, it is wise to keep in mind that his prayers were written while under the inspiration of the Holy Spirit. Therefore, the things mentioned in his prayers were not just Paul's desire for his readers, but the desire of God for all of His children as well! (II Tim. 3:16-17) The concerns expressed in these prayers are just as applicable to Christians today as they were to the recipients to whom Paul addressed in his epistles.

4. If the true child of God is not informed by the Bible, his prayers tend to be consumed on his own personal peace, safety, health, prosperity, and personal gain—and not on the larger interests of the kingdom of God (Matt.6:33). There is so much misunderstanding concerning the nature of prayer as described in the Bible.
 - (1) Some have placed confidence in quoting the Lord's Prayer believing this is all there is to praying to God.
 - (2) Some say a set formula of words in a repetitive manner day after day thinking this is acceptable prayer.
 - (3) Some view prayer as a magical process similar to rubbing the genie's lantern and being granted three wishes.
 - (4) We have begged God, bargained with Him with if/then pleas. We have asked Him to send the rains, heal our sicknesses, give us jobs, and win athletic events. We have asked God for fame, pleasure, prosperity, and material things. This is not to say a Christian is not to petition God for all things we truly need in this life. As one reads the prayers of the Bible, he sees, however, that his focus sharpens his understanding of what Jesus taught in the prayer he gave the disciples and the prayer He taught in the great Sermon on the Mount (Luke 11:1-4; Matt. 6:7-15).
 - (5) Prayer is much more than praying to God, it is an expression and reflection of a person's heart. One's prayers reflect what he truly values (Matt.6:21) religiously, socially, economically, politically, and intellectually. Therefore, it is of utmost importance that one structures his prayers according to Scripture.

5. A wonderful way to learn how God wants the church to pray is to study the prayers of Paul

as recorded in his letters. Paul does not so much teach on prayer in his letters as he prays and urges his readers to pray. Thus he motivates and models effective prayer for all Christians by his prayers.

6. There are many prayers of Paul recorded in Scripture. Space will not allow this writer to address each one nor to make adequate arguments for each verse. For the most part, the author of this work will paint with a broad brush, addressing the great truths contained in these prayers.
7. The format of this study will be to focus on three main features of Paul's prayer life and with God's mercy, develop these in such a way that will be practical to all who would desire pleasing God in the way they pray. These points are as follow: Why Study the Prayers of Paul?, The Character of Paul's Prayers, and The Content of Paul's Prayers. Please note: all Scriptural quotes are from the American Standard Version of 1901 unless otherwise noted.
8. Let us notice the first point of this study that is to be developed.

1. WHY STUDY THE PRAYERS OF PAUL?

- (1) In addition to what has already been mentioned in the introduction, studying the prayers of Paul are important first, because II Tim. 3:16-17 teaches us that: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness. That the man of God may be complete, furnished completely unto every good work."
 - A. Within this divine statement is the principle that says "...Every scripture inspired of God is also profitable..."
 - B. Since Paul's prayers were recorded within the framework of God's inspired Word, then there is a spiritual profit in studying them, and making application to one's life.
- (2) Secondly, Paul in the same breath of speaking the above passage said in II Tim. 2:15, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."
 - A. "Handling aright the word of truth" requires study.
 - B. Thus, to understand Paul's Prayers and obey this mandate, a Christian must give himself to the study of God's Word.

2. THE CHARACTER OF PAUL'S PRAYERS

- (1) **Paul had a ceaseless prayer life.**
 - A. Paul devoted Himself to Prayer and expected the same from all Christians. Clearly, when one reads Paul's prayers he can readily see Paul's mandate to maintain a constant spirit of prayer and that prayer should be ceaseless.
 - (A) Eph. 1:16 Phil. 1:4, 4:6; Col. 1:3, 4:2; 1 Thess. 1:2, 2:13, 3:9-10; 5:17; II Thess.1:11; 2 Tim 1:3; Phil.1:4.

(B) The command to “pray without ceasing” in I Thess. 5:17 does not demand that a child of God spend every minute of every day in prayer. The phrase “without ceasing” is one word in the original, (ἀδιαλείπτως, adialeiptos) and literally means to “pray without intermission” or without allowing prayerless gaps to intervene between the times of prayer. It means to habitually pray on every and any occasion.

(C) Here again, as mentioned in the introduction above, a proper prayer life is vital to having a proper relationship with God. As one is “trying to walk in the steps of Jesus...” his walk is upward looking. He is to constantly be “...looking unto Jesus...” (Heb. 2:1-2) during his earthly pilgrimage. His soul must constantly be focused on God. In order to do this his prayers must be constant.

(2) Paul demonstrated Praise to God in his prayers.

A. Rom. 15:13; 16: 20, 25; II Cor. 1:3, 2:14; Eph. 3:14-15; Phil. 4:20; I Thess. 5:23; II Thess. 3:16.

B. In Rom. 15:13, Paul opened his prayer praising God as “...the God of hope...”. Hope is a central term in Paul's expression of faith. By praising God with this description, Paul is demonstrating his faith in God which grants the obedient believer hope in a world of despair. Here the follower of Jesus has a divine example to emulate. Cultivating such a term in praising God will keep his mind focused during the storms of this life. Also, see I Thess. 5:23 and II Thess. 3:16.

C. In Rom. 16:20, Paul address God as the “...the God of peace...”

(A) Paul is here acknowledging God as the source of true peace in this life.

(B) The peace here is not the peace of reconciliation that God provides in the overall scheme of redemption. The Greek construction here is a genitive of origin. Therefore the little preposition “of” is better translated “from”. This is what the Greek structure is expressing.

(C) This peace is not referencing an attribute of the mind, but rather a free moral activity that one must develop as a Christian. Christians are to interact with one another so that the cause of Christ will have free reign.

(D) Some within the church at Corinth were creating dissensions and difficulties which was disrupting the peace and harmony of the church (I Cor. 1:10-17).

(E) God describes within the pages of His Word how Christ's follower's must interact with one another which would promote this peace of God. This term of praise should be a part of their prayer as well when they approach God in the avenue of prayer.

D. In Romans 16:25, Paul praised God as the source of strength.

(A) When one cries to God in prayer to deliver him from some seemingly unbearable circumstance with which he is struggling, he should never do so with the expectation

that God will deliver him from each and every adverse situation he faces in life. No where in the Bible does God make such a promise. However, Scripture does teach that God will give strength to endure any and all problems in this life (Ps. 46:1). Whether it be public calamities, national disasters, family problems, church problems, or personal problems, it is a comforting thought that God gives us the strength of endurance to face any problem of this life. He has promised to both hear and answer our prayers (1 Peter 5:7; Phil. 4:6,7; Eph. 6:11,13,18).

- (B) One of the most comforting thoughts in all the Bible in reference to receiving strength from God during difficult times is Is.40:1.
 - (C) Paul also praises God in this passage as being the God of All comfort which is another quality for which one should praise God.
- E. In II cor. 1:3, Paul addresses God as "...the Father of mercies..."
- (A) Mercy is the act of God by which He withholds what every person deserves. All are sinners (Rom. 6:23) and therefore deserve the "wages of sin" which is spiritual death (Rom.6:23) and all are condemned already if they do not obediently believe in the authority of Christ who is their only savior.
 - (B) This passage portrays an example to follow Paul in addressing God in prayer as the God of mercies.
- F. II Cor. 2:14 is part of another prayer that Paul prayed in which he praised God. Notice what he said, "...who always leadeth us in triumph in Christ..." The words, "leadeth us in triumph" are from one Greek word (θριαμβεύοντι, thriambeuo) and is found only here and in Col. 2:15. The original meaning suggests victorious generals who lead triumphal processions after a great victory. Thus Paul in using this term to suggest the success of the Gospel at each conversion of lost souls. The comparison of each victory of winning a soul to Christ with triumphant processions is an expression of praise to God. Paul vividly demonstrates this to his recipients so they as well may cultivate the same in their praise to God. Certainly, if the true follower's heart has its priorities right, then his heart will leap with joy at the conversion of any soul that is brought to Christ.
- G. In Eph. 3:14-15, Paul stresses the fact that God is the only Father (source of off-spring) of this universe. Considering the greatness of this universe, one cannot but be amazed and wonder struck with the magnitude and complexity of which it is composed, and to think that God is the Father it all should cause every Christian to praise God in their prayers as did Paul. What an awesome God is he!
- H. In Phil. 4:20, Paul states that God should receive glory. Paul qualifies this glory by stating that glorifying God is to be done "...for ever and ever..." the phrase is literally translated "to the ages of the ages" This is how long one should praise God 's glory. One's praise must be constant and perpetual; it must be glory "for ever and ever"

(3) Paul Expressed Thanksgiving in his Prayers.

- A. Romans 1:8; 1 Corinthians 1:4; Ephesians 1:16; Philippians 1:3-5, 4:6; Colossians: 1:3-4, 4:2; 1 Thessalonians 1:2, 2:13, 3:9-10, 5:18; 2 Thessalonians 1:3; 1 Timothy 1:12; Philemon 4-5.
- B. Giving thanks to God reminds one that all the goodness in their life comes as a gift of God and not because a person deserves it. Therefore, it is a mind conditioning activity, a discipline to constantly remind one from whom all blessings flow (Eph. 1:3).
- C. Giving thanks stimulates one's faith as he considers all that God has already done for him. Having a thankful heart and expressing this to God in his prayers keeps his mind focused daily on the greatness and goodness of God. When one incorporates true thankfulness in his prayer life, he is building deeper assurance that God will continue to do good for him. What a tremendous mindset to hold!
- D. Therefore, giving thanks should always be a part of approaching God in prayer.

(4) Paul's Prayers Primarily Focused On Others Rather Than Himself.

- A. Romans 10:12; Corinthians 12:7-9a; 1 Timothy 2:1-4; Ephesians 1:15-23; 6:18-20; Philippians 1:9-11; Colossians 1:9-10; Colossians 4:3-4; 1 Thessalonians 3:11-13; 2 Thessalonians 1:11-12; 2 Thessalonians 2:16-17; 2 Thessalonians 3:1.
- B. One of the remarkable characteristics of Paul's prayers is the large proportion of space devoted to praying for others.
 - (A) While love for God and love for the brotherhood must not be equated, there is a sense in which the former is tested by the latter (I John 4:20-21). It is in this sense that Christians must be constantly asking what is best for the people of God.
 - (B) What does this have to do with Paul's prayers? Paul's prayers are outstanding in that they primarily consist of intercession for others and thanksgiving for others.
- C. As is evident in these passages, Paul's prayers were consumed with God's glory being displayed in the lives of others.
- D. Note the absence in Paul's prayers of requests for healing and for money (which he treats with indifference when it comes to his personal comfort (Philippians 4:12)).
- E. This is not to deny the legitimacy of prayer for truly needful material things, nor is it to say that Paul did not pray for these things, which is an argument from silence.
 - (A) Jesus healed many in his ministry, and the Spirit gave gifts of miraculous healing during the infancy of the church (1 Cor. 12:9).
 - (B) Elders were to pray for the sick (James 5:14).
 - (C) Requests for legitimate material needs is the extension of praying for daily bread, but

in the grand scheme of redemption, these do not seem to be what the Bible records as top priorities.

- F. Learn to pray for others
- (A) Focus on praying for other people—people you know personally, and people you do not know but are aware of their need as demonstrated in the above passages.
 - (B) Pray for God's people to grow in knowledge and faith in God and to grow in love for each other.
 - (C) Pray for Christians who are experiencing temptation and trial.
 - (D) Pray for unbelievers you know and the mission of evangelism in the church. Use these passages to inform and motivate your prayer. List the people you pray for—both unbelievers who need to hear the gospel and Christians who share the gospel with others.
 - (E) Pray for the church, both universally and locally.
 - a. Pray for individual relationships.
 - b. Pray for your care groups.
 - c. Pray for the preaching and teaching of God's Word, and for spiritual growth in faith and love among all Christians.
 - d. List those you pray for and attach your prayers to these passages from Scripture.
 - e. Pray for elders, deacons, ministers, Bible class teachers and all those serving in an effort to carry-out the work of the church of edification, benevolence, and evangelism.
 - (F) Pray for government officials.
 - a. “When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn” (Proverbs 29:2).
 - b. “I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior;...” (I Tim. 2:1-3).
 - c. Pray for our enemies (Mt. 5:44).
 - d. Pray for the lost (I Tim. 2:3-4).
 - (G) Paul Asks Prayers for Himself.
 - a. Romans 15:30-31a; 2 Corinthians 12:7-9a; 2 Thessalonians 2:16-17; 2 Thessalonians 3:2-3
 - b. When Paul asks prayer for himself, it is so he can serve God by serving others.
 - c. Praying for Christians who are experiencing temptation and trial is a vital part of one's prayer life. Notice also in Paul's prayers that he often told people he was praying for them. We should follow this example as well.
- (5) **Another part of the framework of Paul's Prayer is Petition.**
- A. If one structures his prayers after Paul's prayers, then he must ask what kind of petitions he should present to God.

- (A) A Petition for Effective Faith
- a. In Philemon 6, Paul prayed, "...that the fellowship of thy faith may become effectual..."
 - b. Here, Paul prayed that the sharing of Philemon's faith might be effective.
 - (a) Philemon's faith was an active faith.
 - (b) Philemon's faith manifested itself in sympathy and charity.
 - (c) The followers of Christ should pray that their good works of faith will be effective in the building up of the saints and bringing others to Christ.
 - c. II Thess. 1:11-12
- B. A Petition for discernment
- (A) Paul appeals to God on behalf of the Philippians The Petition is that they have a discernment (moral perception) based on their knowledge (Phil.1:9-11).
 - (B) This is what the author of Hebrews referenced in Heb. 5:14.
 - (C) Patterning one's prays after this petition on the behalf of others and self is one of the more desperate needs in the church today. Therefore, making this petition a part of one's prayer life is highly important.
- C. A Petition for hope
- (A) Romans 15:3
 - (B) In Scripture, according to the Hebrew and Greek words translated by the word "hope" and according to the biblical usage, hope is an indication of certainty. "Hope" in Scripture means "a strong and confident expectation." Though archaic today in modern terms, hope is akin to trust and a confident expectation.
 - (C) Hope may refer to the activity of hoping, or to the object hoped for—the content of one's hope. By its very nature, hope stresses two things: (a) futurity, and (b) invisibility. It deals with things we can't see or haven't received or both.
 - (D) Romans 8:24-25 says: "For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees? 25 But if we hope for what we do not see, with perseverance we wait eagerly for it."
 - (E) A Christian without hope will soon spiritually wither and die. Therefore, this must be a part of a Christians prayer life both for self and others.
- D. A Petition for Patience
- (A) II Thess 3:5
 - (B) Paul's prayer for the Thessalonians is that their hearts may be directed to love God and to exhibit the patience of Christ.
 - (C) Patience is not easily obtained. It is attained only through experiencing difficulties and hardships. So, when Christians pray for patience on the behalf of others, he is asking God to bring hard lessons into the brethren's life. But, it is a valid petition that we must ask God.
 - (D) Without patience, some may possibly give up their struggle as a Christian. They may

even change the Gospel form of worship, plan of salvation, or church government in order to make these things more appealing or convenient. But, the Christian life is not an easy life. God never promised a rose garden tour in this pilgrimage on earth. Convenience is the “mother of apostasy.” It is the path that has made both men and rivers crooked. There is no such thing as a convenient Christianity. It is a way of life that demands that we make many sacrifices. David, that great man of God portrayed in the Old Testament, once said: “...Neither will I offer burnt-offerings unto Jehovah my God which cost me nothing...” (II Sam. 24”24).

(E) Therefore, it is of vital importance that the child of God incorporate this petition to God into his prayers for others.

E. A Petition for Peace

(A) II Thess 3:16

(B) The church in Thessalonica had passed through stormy waters. The apostle prays that God may now give them peace in the harbor of His care.

(C) This peace is not a far-off peace, but a peace now.

(D) It is not referring to peace of mind, but an attitude of peace in dwelling among the brethren.

(E) Peace can only be attained from studying God's Word. This is a part of prayer that must be offered to God. The prayer should be that Christians know how to peacefully dwell together according to the Gospel.

F. A Petition for a spirit of Wisdom and Revelation

(A) Eph. 1:15-23

(B) That his readers would know God more deeply is the main theme of Paul's prayer (vss.15-23).

(C) In verse 17, Paul's petition is for God to give the Ephesians a spirit of wisdom and revelation.

- a. Verse 17 involves a complex exegetical problem revolving around the Greek term πνεῦμα (pneuma). Some take it to mean “the Holy Spirit,” others “a spirit,” and still others “spiritual.” There's a figure of speech used in the Bible called “Metonymy of the cause” which means that the cause is stated while the effect is intended (Hermeneutics, D.R. Dungan, page 271). If “the Holy Spirit” is meant in vs. 17, the idea must be a metonymy of cause for effect. But, the author had just indicated in vss. 13-14 that the Spirit was already given. Therefore, there is no need for him to pray that He be given again. Clearly, the effect of the Spirit is wisdom and revelation and not the Holy Spirit himself. To take the genitives following πνεῦμα as attributed genitives, in which the head noun (“spirit”) functions semantically like an adjective (“spiritual”) is both grammatically probable and exegetically consistent. If this reasoning is correct, the meaning should be translated “spiritual wisdom and revelation.” The opposite of spiritual wisdom and knowledge is “worldly wisdom and knowledge” (Eccl.1:18).

- b. Where does an informed Christian get such? The answer is found in passages such as James 1:5-(wisdom) and II Timothy 3:16-17-(Godly knowledge).
- c. Therefore, the spirit in view refers to an function of the mind that is to be cultivated and developed rather than to the Holy Spirit, wisdom and revelation being the description of "a spirit" (cf. I Cor. 4:21). They had already received the Holy Spirit. Therefore, to pray asking God to give something He had already given would be senseless.
- (D) Truly, a Christians prayers must include such a crucial petition in behalf of others. Not only because of the great confusion that exist today regarding the doctrine of the Holy Spirit, but also for the great need of spiritual wisdom and knowledge that comes only from studying God's word.

G. Other Petitions of Paul

- (A) A Petition for Right Priorities – Col. 1:9-12
- (B) A Petition for Spiritual Strength – Eph. 3:14-21
- (C) A Petition for Steadfastness in the Truth – II Thess. 2:16-17
- (D) A Petition for Sanctification – I Thess. 5:23-24
- (E) A Petition for Unity – Rom. 15:5-6

H. Paul Asks Prayers for Himself.

- (A) Romans 15:30-31a; 2 Corinthians 12:7-9a; 2 Thessalonians 2:16-17; 2 Thessalonians 3:2-3.
- (B) This is a unique petition in that it is not directly to God but to his fellow Christians.
- (C) Note that when Paul asks prayer for himself, it is so he can serve God by serving others.
- (D) Praying for Christians who are experiencing temptation and trial is a vital part of one's prayer life.
- (E) Christians should ask others to pray for them at times as did Paul. If Paul needed the prayers of the church, then so do the faithful.

(6) Benedictions

The final point in the structure of Paul's Prayers is that of benediction. Following is the common phrase he uses almost exclusively in his benedictions: "Grace be with you" - Phil. 4:23; Gal. 4:18; I Thess 5:28; II Thess 3:18; I Tim 6:21; II Tim. 4:22; Phile. 25.

3. THE CONTENT OF PAUL'S PRAYERS

(1) To Know God

- A. Ephesians 1:15-23; Philippians 1:9-11; Colossians 1:9; Philemon 6.
- B. This point drives Christians back to how important it is to know God in Scripture. If one accurately knows God, he will pray according to His will and so his prayers will be effective. So, God's Word and prayer must work hand in hand.

- (2) For Endurance in, or Deliverance from, Affliction or Persecution
- A. Romans 15:30-31a; 2 Corinthians 12:7-9a; 2 Thessalonians 2:16-17; 2 Thessalonians 3:2-3
 - B. To walk with God is a win-win situation: He will either deliver the struggling child from his trial, or he will give him the strength to endure—reserving final deliverance to the time when one meets with Him face-to-face. Never will He allow the obedient to be overwhelmed by temptation (Matt. 6:13; 1 Cor. 10:13). Either way Christians get the help and God gets the glory!
- (3) To Extend the Gospel Message
- A. Romans 10:1; Ephesians 6:18-20; Colossians 4:3-4; 2 Thessalonians 3:1.
 - B. Paul realized that one of the reasons God tolerated evil and delayed his return was so that every lost soul will come to an obedient saving faith (II Pet.3:9).
- (4) To Demonstrate God's Glory in the Church
- A. Christians glorify God by demonstrating a spirit of unity (Romans 15:5-6, 30-33).
 - B. Christians glorify God by demonstrating (*ἀγάπη*) love (Philippians 1:9-11; I Thess. 3:11-13).
 - C. Christians glorify God by increasing in knowledge of God's Will (Colossians 1:9-10).
 - (A) Biblical knowledge within itself is a means to an end and not the end itself.
 - (B) It is possible to use one's knowledge in the wrong way as he could misuse a knife. If used properly, it becomes a useful tool. But, it can also be used to murder, maim and cripple a person for life. One can destroy people with his knowledge of the Bible or he can humbly use it to bring them to Christ. The Bible is powerful, therefore, one must use it wisely (Hebrews 4:12).
 - (C) One can become puffed up with pride because of his Biblical education (I Cor. 2:21; 4:19). Some want to know all the right answers so they can win all their arguments and debates both publicly and privately. If this is the main reasons for our much learning, then instead of glorifying God, a person can bring reproach upon His cause. It has been rightly spoken: "People care less of what we know until they know how much we care."
 - D. The true child of God brings glory to God when he demonstrates a sanctified life and remain blameless until Christ returns (1 Thessalonians 5:23-24; 2 Thessalonians 1:11-12).
 - (A) The synonymous adjectives "wholly" (*ὀλοτελεις*) and "entire" (*ὀλόκληρον*) are conjoined together in the original by a compound coordinate conjunction. Which means that the truths stated in both clauses are of equal force. Therefore, to be preserved blameless is equally as important as being sanctified.
 - (B) "wholly" appears at the end of its clause and "entire" appears at the beginning of its clause for the sake of emphasis. Emphasizing the fact that God sanctifies each child totally. God is to penetrate one's whole life – spirit, soul, and body. There is no such

thing as partial Christianity. Some like to categorize their life giving equal time to such things as the Lions Club, sports, travel, etc.

- (C) The aorist optative of wish *ἀγιάσαι* - “sanctify” is constative. This sanctification does not occur all at one time when one is baptized. It is progressively developed (II Pet. 3:18; Eph. 4:15). The word “entire” is another constative optative of wish meaning one's spirit, soul, and body remain preserved as long as he allows God to sanctify him.
- (D) II Thess. 1:11-12 complements the previous addressed passage in that one is counted worthy of the calling of God if he remains sanctified through his faithful obedience. God has set His children apart from the world (Rom. 12:2). He has set them apart to do His work (Matt. 28:18-20). And when they obey Him, they bring glory to His name.
- E. This is why Christians exist—to shine brightly in a world darkened by sin thus bringing glory to God by their lives. So they must pray to this end.

Conclusion

- (1) John 15:7 says, “If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Notice the condition of acceptable prayer our Lord stresses.
 - A. If one allows Jesus' Words, i.e. Scripture (which includes the prayers of Paul), to dwell in them, it will shape their prayers.
 - B. If they pray according to Scripture, they can be assured that what they ask will be granted—they have it on the authority of Jesus. Scripture is about God and God's intentions for His creation.
 - C. Pray according to God's will, that mountains of opposition to his kingdom be removed.
 - D. Once one allows Scripture to define God's will, they can pray with total confidence. So whatever passage of Scripture one reads, if they study it to determine God's will for humanity—as prefigured in the Old Testament and fulfilled in Jesus in the New, they have a basis for prayer.
- (2) Few prayers sound much like Paul's - prayers that are concerned with the same issues. All too often hearts are fixed upon worldly things. These things can be distracting from the main issues of life (Eccl. 12:13-14), but not so with Paul. What more important thing is there in this earthly existence than to struggle day after day to live a life pleasing to God and during this struggle, cry out to Him for the strength to believe and obey His Will. In order to do this, one needs God's providential help that only comes through acceptable, Scriptural prayer. But, how can we pray in such a way to accomplish this purpose? Paul got it right. May we pattern our prays after this great man of faith.

Ask, Seek, & Knock

Benjamin J. Williams



Benjamin was born in Morrilton, AR, graduated from Seminole High School, Seminole, OK; attended “The Oklahoma City School of Biblical Studies” and received a Bachelor Degree in Astrophysics from the University of Oklahoma. He is the son of Frank and Martha Williams.

He and Selene were married in 2003, and they one child, Lucas.

Benjamin preached his first sermon at the age fifteen. Benjamin did his first local work for the Barnes church of Christ, where he served for a number of years and has spoken on the annual lectureship. He is now working with the Glenpool church of Christ. He has written articles appearing in Gospel Journal and One Heart.

Benjamin now helps prepare the One Heart journal for publishing and is Director of Frog Road Bible Camp during the session sponsored by the Barnes church of Christ and with help from the Glenpool church of Christ. He is also on the Board of Directors of the “Frog Road Christian Camp.”

INTRODUCTION

- I. Our title comes from the texts of Matthew 7:7-11 and from Luke 11:9-13.
- II. The difficult questions we seek to answer include:
 - a. How can these statements be accepted as true when we sometimes ask and do not receive?
 - b. Is this a special promise to only some Christians?
 - c. How does a Christian ask, seek, and knock?
- I. To Whom Was This Command & Promise Given?
 - A. Specific Statements: Who Is “You”?
 - i. Luke’s account indicates that this discussion was with the disciples of Christ (Luke 11:1-2, 5, 8). The “you” (v. 8) was same group as “them” (v. 5), who are clearly identified as the disciples (v. 1-2).
 - ii. It is always difficult to decide who the “disciples” are in a given passage. Some passages will refer to the disciples generally (“make disciples of all nations”, ESV, Matthew 28:19) or specifically to the twelve who would be sent out as Apostles of Christ (Matthew 10:1).
 - iii. In this local context, the most recent reference to any specific group comes from the previous chapter wherein the “seventy others” besides the Apostles are mentioned that would go out to the various cities (Luke 10:1). They return before the chapter concludes and could easily have been included in this group of disciples (Luke 10:17).
 - iv. While this particular point is unclear, we can conclude that the change from “you” to “them” is at least worth noting in the context. Apparently, some part of this statement had a specific meaning to those present, while other portions of the context are treated with a broader application.

- B. "Shall Your Heavenly Father Give the Holy Spirit?"
- i. Luke's account also includes a specific reference to the Father giving "the Holy Spirit."
 - ii. It is not unreasonable to believe that this is the same promise repeated by Luke in his accounts of the Great Commission:
 - a) "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49)
 - b) "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)
 - c) "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 1:26-2:4)
 - iii. These passages make clear that at least some portion of our text is uniquely applicable to the Apostles and their reception of the baptism of the Holy Spirit, including all miraculous power that came with it.
- C. General Statements: "Every One"
- i. The same logic that points us to conclude that part of this text is specifically for the Apostles would point us to a more general application to other parts of the text. It is hard to get more general than "every one" or "if a son", etc. These terms compel us to believe that this passage also has a broad application to everyone.
 - ii. Every person who may call God their "Father" has something to learn from this passage.
- D. Dual Application
- i. Is it reasonable to conclude that some Bible passages contain both a specific and general application in the same context? Consider Mark 16:15-20.
 - a) Clearly the miraculous powers in v. 17-18 apply to the audience Jesus was addressing (v. 14-15).
 - b) However, equally clear is the fact that part of the passage is stated as a universal truth (v. 16). Furthermore, the spirit of the passage is

prevalent in the work of the entire church as seen in the rest of the New Testament.

- c) Christ commonly teaches a universal truth while addressing a specific issue or problem.
- ii. Matthew's account, as included in the Sermon on the Mount, makes this point clear.
 - a) The sermon was an example of Christ teaching his disciples (Matthew 5:1-2). Compare Matthew 6:9-13 to Luke 11:1-4 and you will see that this is the case.
 - b) However, the sermon has broader applications than just for the twelve (Matthew 7:28). The sermon concludes with a statement about "... whosoever heareth these sayings of mine, and doeth them ..." (Matthew 7:24-27). What could be more general in application than this?

II. As It Applies to the Apostles

A. Ask & Receive

- i. Asking as associated with miracles, Matthew 21:19-22
 - a) The disciples (here, possibly the Apostles again) are impressed by the miraculous sign that Jesus worked. Jesus promises in turn that they could do much more than this small sign that He had worked.
 - b) To receive such a sign, the disciple is told to do two things:
 - "Ask in prayer"
 - Be "believing", "have faith, and doubt not"
 - c) In a similar context, failure to believe is named as the source of failure when the disciples attempted to cast out a devil and could not (Matthew 17:14-20). It is fair to conclude that the failure of the sons of Sceva to cast out a devil, though they asked and even repeated the precise words of Paul (Acts 19:13-17).
- ii. Were miracles by the disciples always preceded by a "typical" prayer?
 - a) Considering that the Lord spoke directly with His Apostles and Prophets, it seems reasonable that their "asking" might have always taken the form of a traditional "folded hands" prayer as would be led in a worship assembly.
 - b) Probably there is not a satisfactory answer to this minor question, but it can be shown that asking, or even specifically praying is often done before a miracle in the Scriptures.
 - Samuel spoke with God, and apparently the entire conversation occurs within him without any words being spoken aloud (1 Samuel 16:6-12).
 - Elisha prayed before miracles (2 Kings 6:17-18).

B. Seek & Find

- i. What did the Apostle's seek?
 - a) They sought true worshippers, even as does the Father (John 4:24).
 - b) They sought the salvation of others, even above their own personal profit (1 Corinthians 10:33).
 - c) They sought to please God, not men (Galatians 1:10).
- ii. What did the Apostle's find?
 - a) They found both Jews and Gentiles who were ready to become true worshippers of the true God (Acts 2:41-47; 17:22-34).
 - b) They found many who wished to be saved (Acts 2:41, 47; 16:13-15).
 - c) They found opportunities to serve God greatly (Acts 5:28-33).

C. Knock & It Shall Be Opened

- i. This concept of a "door" is a common symbol of God opening up an opportunity. The act of knocking can be understood as approaching God through obedience so that He might open a door.
- ii. It was through preaching that Paul "knocked" among the Gentiles. God responded by working with Him in that effort (Acts 14:27; 1 Corinthians 16:7-9).
- iii. Paul recognized that the correct response to an opened door was to tirelessly labor to run through it (2 Corinthians 2:12-14).
- iv. Paul saw prison as simply another place to look for opportunities for preaching the Gospel (Colossians 4:3-4). As a result, he was able to preach and convert even some among Caesar's household (Philippians 4:22).

III. As It Applies Today

A. Christ makes some generally applicable statements in this text that can rightfully be applied today, both to the subject of prayer and to other topics.

B. Asking Appropriately

- i. The qualifying statement, James 4:2-3
 - a) Some simply do not ask, and so they do not receive. Blessings from God are given, not taken.
 - b) Though Christ states that all those that ask will receive, James qualifies that statement by stating that some fail to receive because they ask "amiss" (literally, "wrongly"). Asking to fulfill a personal desire is not an appropriate prayer as Christ has shown us (Luke 22:42).
- ii. Christians should not ask for things contrary to God's stated will.
 - a) We should not ask God to lie (Titus 1:2).
 - b) We should not ask for God to work a miracle (1 Corinthians 13:8-10).

- c) We should not ask for God to conquer death before the day of final judgment (1 Corinthians 15:25-26; Hebrews 9:27).
- iii. Christians should acknowledge in prayer that God's will holds ultimate sway over the future (James 4:13-15).

C. Seeking Appropriately

- i. The Gentile pagans did not find God because they were groping in the dark (Acts 17:27). Clarke says of this passage: "Feel after him ... That they might grope after him, as a person does his way who is blind or blindfolded."
- ii. Likewise, the Jews strayed from God, having a zeal that was not according to knowledge (Romans 10:1-3).
- iii. We must seek after the "invisible things" of God with a pure heart, or we will not find them (Romans 1:20-21).
- iv. Rather than groping in the dark, the seeker of God's will must use God's lamp: "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)

D. Knocking Appropriately

- i. The person who wishes to be blessed must act accordingly.
 - a) A person who desires daily bread must both pray (Matthew 6:11) and work (2 Thessalonians 3:10).
 - b) A person who desires wisdom must both pray (James 1:5) and show diligence to God's Word (2 Timothy 2:15).
 - c) A person who desires that his sins be forgiven must both pray (1 John 1:9) and repent (Luke 13:3).
 - d) A person who desires for the lost to be saved must both pray (Matthew 9:38) and be willing to labor himself for their salvation (James 5:20).
- ii. If we seek opportunities, we must (1) acknowledge God as the source of these blessings and (2) run through whatever door He opens.
- iii. How do I know if an opportunity is God opening a door?
 - a) While I have no special knowledge of God's will, I can know that every opportunity to do God's will is an example of God opening a door.
 - b) The life of Esther is a grand study in this concept (Esther 4:14).
 - c) We need to know that God holds us accountable for missing those open doors: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17)

CONCLUSION

- I. While this passage had special application to the Apostles, every person can learn much from the universal principles contained in these simple statements.
- II. “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.” (James 1:6-7)

THE FOUR KINDS OF PRAYER

Marion Fox



Marion R. Fox was born in Sayre, OK, and graduated from Sweetwater High School. He continued his education at the Elk City School of Preaching (receiving a certificate), and Oklahoma Christian College (studying Greek). He has earned the following degrees: Associate of Science, Bachelor of Science, Master of Science, and a Doctorate of Education.

He and Cynthia were married in and they have three children. All of Marion's local work has been in Oklahoma. He has preached over forty years and served the Barnes church of Christ for over thirty years, where he is now serving as an elder. He is the Director of "The Oklahoma City School of Biblical Studies" and has served in this for eighteen years. He has had articles appear in the following papers: Gospel Standard, Firm Foundation, Contending for the Faith, One Heart, Gospel Preceptor, and Think.

He has written the following books: A Study of the Biblical Flood, The Work of the Holy Spirit, Vol. I, The Work of the Holy Spirit, Vol. II, The Role of Women, Vol. I, The Role of Women, Vol. II, and The Great Commission. He has also written many outline books for OKCSKBS, including: Fundamentals of the Faith, A Study of Angels, Satan, and Demons, and Logic and Debate.

As a note of interest, Marion has engaged in five oral debates and two written debates. Plans have been made for his sixth oral debate.

Introduction:

The New Testament classifies prayer into four different categories. These categories will be considered in this lesson. We can learn things by looking at biblical prayers in these categories.

Text: 1 Tim. 2:1 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; 2 for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

I Definitions of the four Greek words and applications of these definitions.

A Definitions of the Greek words.

1- δεησις (pronounced *deesis*) (“δεομαι); **1. need, indigence, ... 2. a seeking, asking, entreating, entreaty** ... is petitionary; ... it may be used of a request addressed to man as well as to God ... gives prominence to the expression of personal need.” [Thayer p. 126]
The verb for is: δεομαι “... **1. to want, lack:...** **2. to desire, long for ... 3. to ask, beg**” [Thayer, p. 129] “the asking of need.” [Thayer, p. 18]

a- This word is found 19 times in the Greek text and is translated *supplication* in every instance in the ASV.

b- The verb form is found 22 times in the New Testament.

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- 2- εντευξις “*a falling in with, meeting with ... a coming together, to visit, converse, or for any other cause ...*” [Thayer, p. 218] “... childlike confidence, by representing prayer as the heart’s converse with God.” [Thayer, p. 126] The verb form is: εντυγχανω “**1. to light upon a person or a thing, fall in with, hit upon, a person or a thing; ... 2. to go to or meet a person, esp. for the purpose of conversation, consultation, or supplication**” [Thayer, p. 219] “... which expresses confiding access to God; ... to that of childlike confidence, by representing prayer as the heart’s converse with God.” [Thayer p. 126]
- a- This word is found 2 times (1 Tim. 2:1 and 4:5), in the New Testament, translated intercession and prayer.
- b- The verb form of this word is found five times in the New Testament.
- 3- ευχαριστια “**1. thankfulness ... 2. the giving of thanks**” [Thayer p. 264] The verb form of this word is: ευχαριστεω “**1. to be grateful, feel thankful; ... 2. to give thanks.**” [Thayer, p. 263]
- a- This word is found 15 times in the New Testament.
- b- The verb form of this word is found 39 times in the New Testament.
- 4- προσευχη “*prayer addressed to God ...*” [Thayer, p. 545] “... unrestricted as respect to contents, ... being limited to prayer to God.” [Thayer, p. 126] The verb form of this word is: προσευχομαι “*depon. mid.; ... Sept. for התפלל; to offer prayers, to pray, [everywhere of prayers to the gods, or to God ...]*” [Thayer, p. 545]
- a- This word is found 37 times in the New Testament. It is always translated: “prayer(s).”
- b- This is the generic word for prayer, it could entail supplications, intercessions, and/or thanksgivings.
- 5- Three of these four kinds of prayer compared: “... in combination, δεησις gives prominence to the expression of a personal need, προσευχη to the element of devotion, εντευξις to that of a childlike confidence, by representing prayer as the heart’s converse with God.” (Thayer, p. 126)

B Prayers of supplication in the Scriptures.

- 1- Paul made supplication for Israel (Rom. 10:1).
- a- Remember that a supplication is a prayer for a personal need. Since Paul was part of

THE FOUR KINDS OF PRAYER - *Marion Fox*

the nation of Israel, he was praying for them and himself with his supplication.

b- We should have a family love for our relatives that would cause us to try to convert them.

2- Jesus made supplication for his personal needs (Heb. 5:7).

a- Jesus was both deity and human, and His human side did not want to go through the agony of the death that He knew was coming.

b- Note that even though He prayed for relief, He obeyed God (Heb. 5:8-9).

3- The Lord hears the supplications of a righteous man (Jas. 5:16).

a- Note that the first word is “supplication” (vs. 16) and that he changes to the generic word for prayer (verses 17-18).

b- Elijah made supplication for his needs. Elijah needed to have his extended family (Israel) to be brought to repentance. (We must be like Elijah and think of the better good – the salvation of souls.)

C Prayers of intercession in the Scriptures.

1- This is used for our food (1 Tim. 4:5).

2- Elijah made intercession against Israel (Rom. 11:2).

D Prayers of thanksgiving in the Scriptures.

1- We are to abound with thanksgiving (Col. 2:7).

2- Jesus gave thanks at the last supper (1 Cor. 11:24).

E Generic prayers in the Scriptures.

1- Jesus prayed all night (Lk. 6:12).

2- The church continued in prayer (Acts 2:42).

II Using the distinctions between these four words to see meaning in the Scriptures that we have missed.

A Using the definitions to shed light on several passages with supplications in them.

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- 1- In spite of the fact that the Jews had persecuted Paul severely, he still felt a closeness to them and prayed a supplication prayer for them (Rom. 10:1).
 - a- We are to love our enemies (Mt. 5:43-45).
 - b- Our love will “suffer long” (1 Cor. 13:4).
 - c- God gave us a pattern for this kind of love (Jn. 15:13 and Rom. 5:6-8).
 - α- Human love will not sacrifice for one’s enemies, only for one’s friends.
 - β- The love of God went far beyond what man’s love will do (Christ died for His enemies).
 - κ- Jesus displayed this love in Lk. 23:34.
 - ϒ- Stephen displayed this love in Acts 7:59-60.
 - 2- Paul was so close to the Philippian church that he prayed a supplication prayer for them (Phil. 1:4).
 - a- The Philippians were so close to Paul that they prayed a supplication prayer for him (Phil. 1:19). b-Clearly, Paul and the Philippians were functioning as “one body” (cf. 1 Cor. 12:12-ff.).
 - 3- When we reach the stage that we love our fellow-man so much that we will be praying supplication prayers for their salvation rather than intercession prayers; we have probably developed a mature love for our fellow-man.
- B When we come to a generic prayer, we should look carefully at the context to determine what other kinds of prayer are entailed in the prayer.
- 1- A generic prayer may be merely thanksgiving (Eph. 1:16, 1 Thess. 1:2, etc.).
 - 2- A generic prayer may be merely a prayer of supplication (Lk. 22:45).
 - 3- A generic prayer may be merely an intercession prayer (Acts 12:5 [This might be a supplication prayer, but it seems to be a intercession prayer]).

Hannah

Richie Martin



Richie Martin was born in River Rouge, MI. and married Lorine on December 30, 1975. They have three children.

He received an "Associate in Science" from Vincennes University. He is presently a student at the "Oklahoma School of Biblical Studies at the Barnes church of Christ in Oklahoma City, OK.

Richie is now serving at assistant minister at the Pauls Valley church of Christ, Pauls Valley, OK

He is retired from the military after twenty-four years.

This is his first time to speak on the "Oklahoma City Lectures."

INTRODUCTION

- A. I appreciate the invitation and the opportunity to speak at this annual Oklahoma City School of biblical Studies Lectureship this year.
- B. This is a interesting selection Hannah's Prayer sometimes prayer is all too often over looked in life, but is the connection we need to link us to God. We need prayer each and every day .
 1. Who was she?
 2. When did she live?
 3. Where did she live?
 4. What was her name?
 5. What was her marital status?
- C. Hannah was the wife of Elkanah who was childless. She earnestly prayed to God in the temple at Shiloh.
 1. She lived in the last part of the period of the Judges about 1050 B.C. her son, Samuel, was the last Judge followed by Saul, King of Israel.
 2. Hannah lived in the hill country of Ephraim in Ramah, about five miles north of Jerusalem.
 3. Her name was Hannah meaning, gracious or favor.
 4. Hannah's marriage, she was one of two wives married to Elkanah, an Ephraimite.
- D. God's ideal marital arrangement was monogamy Genesis 2:24 ,Matthew 19:4-8.
 1. Genesis 2:24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.
 2. Matthew 19:4-8 And He answered and said to them, Have you not read that He who made them at the beginning made them male and female, and said, For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So then, they are no longer two but one flesh. Therefore what God has joined together, let no man separate. They said to Him, Why then did Moses command to give a certificate of divorce, and to put her away? He said to them, Moses, because of the

hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

- E. Polygamy was allowed for a man if his wife was childless Deuteronomy 25:5-19.
- F. In this account Hannah's name comes before Peninnah's and polygamy could only occur legally when the first wife was barren, so the conclusion to be drawn from the facts is that Hannah and Elkanah were married first. When they did not have children he took on a second wife, Peninnah. He did not profit from the Scriptures about Isaac and Rebekah, if he had prayed about his wife's infertility and waited for His answer he could have saved Hannah a lot of heartache.
- G. Genesis 25:21 Isaac prayed to the LORD on behalf of his wife, because she was barren. The LORD answered his prayer, and his wife Rebekah became pregnant.

BODY

- I Hannah was rivaled by Peninnah, The other wife 1 Samuel 1:6
 - A. Hannah was provoked by Elkanah's second wife, Peninnah, because she was not able to bear children and Peninnah had sons and daughters 1 Samuel 1:4-7. This is similar to the troubles Sarah and Rachel had in Genesis 16:3-5.
 - B. Now the LORD had closed her womb, her rival kept provoking her in order to irritate her. This went on year after year. Whenever Hannah went up to the house of the LORD, her rival provoked her till she wept and would not eat
 - 1. She was provoked –vexed or to provoke to anger
 - 2. She was irritated .
 - C. She wept – to weep continually.
 - 1. Ecclesiastes 3:4 A time to weep, And a time to laugh, A time to mourn,
 - D. It was considered to be a disgrace to be barren.
 - 1. Luke 23:29 For indeed the days are coming in which they will say, Blessed are the barren, wombs that never bore, and breasts which never nursed.
 - 2. Luke 1:25 says Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people.
 - 3. Hannah saw her barrenness as a misery or something to howl, or wail about 1 Samuel 1:11 says Then she made a vow and said, O Lord of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget, Your maidservant a male child, then I will give him to the Lord all the days of his life, and no razor shall come upon his head.
 - 4. And she made a vow, saying, O Lord Almighty, if you will only look upon your servant's

misery.

5. Ecclesiastes 5:4-5 says When you make a vow to God, do not delay to pay it; For He has no pleasure in fools. Pay what you have vowed, Better not to vow than to vow and not pay.

E. She would not eat and had no appetite because she was so grieved.

1. This must have been a bitter life for Hannah to have endured; every year when the family went up to the house of the LORD in Shiloh, when she should have been free to worship and rejoice in GOD, she would be worried about being barren and could not have a child of her own, having that never ending all year long .
2. Isaiah 54:6 For the LORD has called you Like a woman forsaken and grieved in spirit, Like a youthful wife when you were refused. Says your God.

F. Hannah was loved by her husband.

1. Hannah's husband would give her a double portion of his offerings, for he loved her.
2. He would try to comfort her when she was distressed but he either did not understand her grief or was unable relieve her suffering.
3. Hannah and her husband shared a common faith and worshiped together (1 Sam 1:3-7).
4. He allowed Hannah to keep her vow to God, which he had the power to cancel.
5. Numbers 30:8 But if her husband overrules her on the day that he hears it, he shall make void her vow which she took and what she uttered with her lips, by which she bound herself, and the Lord will release her.

II. What did Hannah do?

A. She humbly asked God to give her a son.

1. Psalms 10:17 Lord, You have heard the desire of the humble; You will prepare their heart; You will cause Your ear to hear.
2. Psalms 147:6 The Lord lifts up the humble; He casts the wicked down to the ground.
3. James 4:6 But He gives more grace . Therefore He says: God resists the proud, But gives grace to the humble.

B. Hannah, Prayed: She had the right relationship with God.

1. Hebrews 11:6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.
2. Matthew 6:6 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.
3. Acts 6:4 but we will give ourselves continually to prayer and to the ministry of the word.
4. Philippians 4:6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.
5. Hannah fervently prayed and wept.
6. She poured out her heart before God.
7. She continued praying .

8. Hannah made a vow.

C. Why did Hannah make a vow?

1. Hannah may have made this vow on her own because God touched her heart to do it so that He might have a godly man in the Tabernacle to serve Him.
2. What is a Vow? It's a prayer of binding obligation towards God, a transaction between man and God in which man dedicates himself or his service or something valuable to God.
3. Psalms 76:11 Make vows to the Lord your God, and pay them; Let all who are around Him bring presents to Him who ought to be feared.
4. Psalms 56:12 Vows made to You are binding upon me, O, God; I will render praises to You.

D. The Scriptures have others that made vows.

1. Genesis 28:20-22 Then Jacob made a vow, saying, If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, so that I come back to my father's house in peace, then the Lord shall be my God. And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You.
2. Judges 11:30-31 And Jephthah made a vow to the Lord, and said, If You will indeed deliver the people of Ammon into my hands, then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the Lord's, and I will offer it up as a burnt offering.

E. What was Hannah's vow.

1. Hannah said if God would give her a son he would be devoted to lifelong service to Him.
2. She said if God would give her a son he would become a lifelong Nazirite. Two other Nazirites were Samson and John the Baptist.
3. A Nazirite was to devote himself to the special service of God.
4. He was to make himself available for God's use.
5. He was to discharge the prescribed sacrificial worship.
6. A Nazirite was forbidden to :
7. Touch a dead body.
8. Drink wine.
9. Shave or cut his hair.
10. A Nazirite vow could be followed for an entire lifetime or only for a short period of time, depending on the reason for separating himself to the Lord.

III. Vows were real and binding.

A. Deuteronomy 23:23 That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the Lord your God what you have promised with your mouth.

1. Proverbs 20:25 It is a snare for a man to devote rashly something as holy. And afterward to reconsider his vows.

B. Hannah rested in the Lord.

1. Psalms 37:7 Rest in the Lord, and wait patiently for Him; Do not fret because of the man who brings wicked schemes to pass.
2. Matthew 11:28 Come to Me, all you who labor and are heavy laden, and I will give you rest.
3. Hebrews 4:9 There remains therefore a rest for the people of God.
4. Hannah left the Tabernacle because she had made her petition to God and believed God would answer her.
5. Hannah's appetite came back because she was at peace with herself.
6. She no longer had pain on her face all that was gone now.

C. Hannah Worshiped

1. John 4:23 But the hour is coming, and now is when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.
2. Revelation 14:7 saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment has come ; and worship Him who made heaven and earth, the sea and springs of water.

D. Hannah was rewarded.

1. Her faith was strong.
2. God granted her request for her son.
3. Matthew 5:12 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they, persecuted the prophets who were before you.
4. 2 John 8 Look to yourselves that we do not lose those things we worked for, but that we may receive a full reward.

E. Hannah's family

1. Three sons.
2. Two daughters.

IV. Hannah sacrificially gave.

A. She loved her family and was devoted to them.

1. She faithfully cared for her son until he could serve God.
2. Ephesians 5:2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet smelling aroma.
3. Psalm 119:34 Give me understanding, and I shall keep Your Law; Indeed, I shall observe it with my whole heart.
4. Romans 8:32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.
5. Hannah would not leave him while he lived with her.
6. Hannah had to train her son the few years she had with him, during that time she taught him about spiritual things . The love of God and serving Him, a life time with the

Hannah - Richie Martin

almighty. When the time came to wean the child it was time to celebrate or have a feast.

7. Genesis 21:8 So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned.

B. Hannah gave Samuel to the Lord

1. She fulfilled her vow
2. In Hannah's mind it was only right to keep her vow to the Lord. She saw no other way in pleasing the Lord, no higher calling, no better future, no greater honor than to be permitted to serve the LORD, so she brought Samuel to Shiloh with joy.

C. She brought an offering for him.

1. She brought three bulls and one ephah of flour, and a skin of wine.
2. Then they slaughtered a bull, and brought the child to Eli.
3. This was probably a thank you offerings to God.
4. Leviticus 7:16 But if the sacrifice of his offering is a vow or a voluntary offering ,it shall be eaten the same day that he offers his sacrifice ; but on the next day the remainder of it also may be eaten;
5. Psalms 66:13-15 I will go into Your house with burnt offerings; I will pay You my vows, Which my lips have uttered And my mouth has spoken when I was in trouble. I will offer You burnt sacrifice of fat animals, with the sweet aroma of rams; I will offer bulls with goats.
6. Psalms 116:17-18 I will offer to You the sacrifice of thanksgiving, And will call upon the name of the LORD. I will pay my vows to the LORD Now in the presence of all His people.

D. Hannah continued to care for Samuel

1. Hannah made him a little robe every year like a priest would wear.
2. Exodus 28:31-34 You shall make the robe of the ephod all of blue. There shall be an opening for his head in the middle of it; It shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear. And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around: a golden bell and pomegranate, upon the hem of the robe all around.
3. Hannah visited him when the family came to offer the yearly sacrifice.

E. Hannah devoted to God.

1. She dedicated her only son to God.
2. Psalm 119:38 Establish Your word to Your servant, Who I devoted to fearing You.
3. Leviticus 27:28 Nevertheless no devoted offering that a man may devote to the Lord of all that he has, both man and beast, or the field of his possession, shall be sold or redeemed; every devoted offering is most holy to the Lord.
4. Samuel was like Isaac, an offering completely given to God with nothing held back.
5. Genesis 22:2 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.

- F. Hannah exalted in the LORD
1. She testified about her answered prayer.
 2. She prayed and praised the LORD.
 3. For His deliverance.
 4. For His holiness.
 5. For His knowledge.
 6. For His power.
 7. For His love.
 8. For His judgment.

V. WHAT CAN WE LEARN FROM HANNAH.

- A. It is not wrong to ask for something in prayer many times until an answer is given.
1. Read the parable of the unrighteous judge Luke 18:2-8.
 2. Read when Jesus was in the garden of Gethsemane Matthew 26; Mark 14; Luke 22.
 3. 2 Corinthians 12:9 And He said to me, My grace is sufficient for you, for My strength is made perfect in weakness. Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.
 4. We should give our best to the LORD.
 5. We should pray about infertility because God is sovereign over the womb.
 - a.) He opens it.
 1. Gen 29:31 When the Lord saw that Leah was unloved, He open her womb; but Rachel was barren.
 2. Gen 30:22 Then God remembered Rachel, and God listened to her and opened her womb.
 - b.) He closes it.
 1. Gen 30:32 And Jacob's anger was aroused against Rachel, and he said, Am I in the place of God, who has withheld from you the fruit of the womb.
 2. 1 Sam 1:5 But to Hannah he gave a double portion because he loved her, and the Lord had closed her womb.
 3. 2 Sam 6:23 Therefore Michal the daughter of Saul had no children to the day of her death.
 4. God loves a cheerful giver.
 5. 2 Corinthians 9:7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.
 6. God has a perfect time table for the events of our lives.
 7. Eccl 3:1 To everything there is a season, A time for every purpose under heaven:

VI. What fruits of the Spirit can we see in Hannah

- A. Love

- B. Patience
- C. Faithfulness
- D. Self-control
- E. 2 Corinthians 8:2-3 that in a great trial of affliction the abundance of joy and their deep poverty abounded in the riches of their liberality. For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing.

CONCLUSION

Prayer accomplishes much in this life.

1 Thessalonians 5:17 Pray without ceasing,

1 Peter 4:7 But the end of all things is at hand; therefore be serious and watchful in your prayers.

Proverbs 15:8 The sacrifice of the wicked is an abomination to the Lord, But the prayer of the upright is His delight.

PRAYER

D. Norman Easter



D. Norman Easter was born in St. Louis, MO, and is married to Lois E. (Emily) Easter. Their children are Mrs. Chrys Watson (Leedey, OK), Mrs. Kim Mardis (Oklahoma City, OK), and Mr. D. Norman Easter II (Edmond, OK).

He attended Tulsa University and Cameron University, where he received training in religion, philosophy, speech and counseling.

Norman began preaching in May, 1950, in Sullivan, MO. He preached his first Gospel Meeting at age fifteen and has continued in meetings (in numerous states, Russia and the Ukraine) and local work from that time. He has done local work in Missouri, Oklahoma, and Kansas. He retired from

local work in 2006 and now holds gospel meetings, speaks on lectureships, and does fill-in preaching. Norman has spoken on the Oklahoma City Lectureship a number of years.

As a note of interest, Norman is "Listed in 'Who's Who' of Outstanding Men of Oklahoma." Norman owns and operates a clock repair shop at 3937 College Street, Bethany, OK. He resides at 7908 N.W. 5th Street, Oklahoma City, OK, 73127.

Prayer is a grand privilege bought by the blood of Christ for Christians. It is by the blood of Christ our High Priest that we may enter the majestic throne room of God. It is here that we may come with our deepest feelings, our greatest needs and our hearts longings. When sin enters the life of a repentant Christian. When the agony of sin causes him to wallow his tear soaked pillow through a sleepless night. When sin and sorrow have torn his heart in two. When the burdens and grief have weighted him down. When grief seems unbearable. When his night is dark and his sun is a burdening heat; When he can cry the wail of Job, and the despair of Elijah. When he feels that he is alone, and he alone is left; he has but to repent and confess his sins; he has but to bow down in spirit and let his spirit look up in faith and know his prayers, pleadings and earnest supplications are heard. No, no, no, he is not alone! With the seven churches he can hear, "I know." "I will never leave thee nor forsake thee!" "He careth for you." "Come unto me I will give you rest." Come "find grace to help in the time of need."

It is also true that when his heart is overjoyed and his heart is bursting with joy; when the realization of the joy his salvation fills his soul. When blessings are rained down. When the understanding of the innumerable blessing surround him. When he knows the immeasurability of the vastness of the grace, mercy and love of God is extended through the unspeakable gift God's Son, when he knows that his prayers are answered, let his lips offer the sacrifice of praise in song, prayer and giving.

One of the easiest commands for the child of God should be, "Pray without ceasing" "be constant in prayer." "In all things give thanks."

Let the Christian pour out his heart, not borrowing clichés, or pop words and phrases such as "guide guard and direct" or "Lord we just" (merely). Let the child of God pray with stammering lips and stumbling phrases, with the feelings of inadequacy to express his heart of the ability to say what he wants to say, but he prays with sincerity though by stumbling phrases, yes, let him come expressing

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the genuineness of his heart, with a dedicated faith, the love of God and the souls of men. Let all the church say, "Amen!"

Oh, how we desire to grow in addressing our God! Oh, how we wish to praise him, to show Him our love, as a wooing suitor woos the love of his life.

I. Let us consider:

A. Prayer:

1. To whom: To the Father. Col.3:17
2. Through whom. 1Tim.1:5
3. By whom: The Christian male. (Or, Christian woman where no Christian male is present.

1 Tim.2:8; 1Cor. 11:1—16)

4. Why? Heb.4:14-16; Heb.13:15;1:17-2:2; Rom.3:10,23; (Luther's saddle)

B. Public prayer:

1. What it is not:
 - a.) A weather report to God.
 - b.) A report on current events around the world.
 - c.) A political statement or agenda. Paul admonished prayer for kings and those in authority when Nero was emperor, but not to inform God of Nero's latest escapades.
 - d.) A memorized routine. Cowboy, "Lord. Them thar is my sentiments. Amen"
 - e.) A sermon – a time to quote Scripture to God.
 - f.) A prayer to man. "The most eloquent prayer uttered to a Bostonian audience."
 - g.) Meaningless clichés or efforts at pseudo intellectualism. To be seen or heard of men.
 - h.) False intonations or gestures. Lk.18:10-14
2. The "sinners prayer".
3. "Endless genealogies," of the sick, missionaries etc. (A brother in Texas loved preachers and prayed for them all by name. On one occasion, while praying through the roster, he mentioned "and for Bro.... at.... No, he moved to.... no, he moved to Oh, Lord, you know where he went...."
4. To be inappropriate to the occasion: a prayer designed for a funeral would be inappropriate for a wedding. A prayer at the beginning of a service is to be different from the closing prayer or the Lord's Supper.

C. When Not To Pray:

1. When you should obey. Ac.22:16; Ac.1:11
2. When you should repent. Josh.7:6-13; 1Pet.3:13; Ps. 66:18; Pro.28:9
3. When you should be reconciled. Mt.5:23,24

II. The Model Prayer

PRAYER - D. Norman Easter

- A. The first three petitions have to do exclusively with God:
1. “*Thy* name be hallowed” -
 2. “*Thy* kingdom come” -
 3. “*Thy* will be done.”
- B. And they occur in a *descending* scale - from Himself down to the manifestation of Himself in His kingdom; and from His kingdom to the entire subjection of its subjects, or the complete doing of His will.
- C. The remaining four petitions have to do with Ourselves:
4. “Give *us* our daily bread” -
 5. “Forgive *us* our debts” -
 6. “Lead *us* not into temptation” -
 7. “Deliver *us* from evil.”
- D. But these latter petitions occur in an *ascending* scale - from the bodily wants of every day up to our final deliverance from all evil.
- E. Mat 6:9 After this manner therefore pray ye:
Our Father which art in heaven, Hallowed be thy name. We are addressing Deity, not some good ole buddy. Song leader in Houston, “Hey, Daddy”.
Psa 106:47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.
Psa 99:5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.
Isa 5:16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.
Php. 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- F. Mat 6:10 Thy kingdom come. Col.1:18
Thy will be done in earth, as it is in heaven.
1Jn.5:14, 15 Sometimes we are greatly mistaken about what we think we need.
- G. Mat 6:11 - Give us this day our daily bread. Mt.6:33; 1Pet.5:7; Phil.4:19
- H. Mat 6:12 - And forgive us our debts, as we forgive our debtors.
Mk.12:25 Matt 6:14 - For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- I. Mat 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 1Cor.10:13; Rom.5:6-10,17

III. The Power of prevailing prayer: Js.5:2, 4, 16; Lk.11:1-3; Mat.7:7-11;

A. Prayer assumes providence.

1. The Intensity in asking – the fervency,

Phip.4:6. “We stopped praying and started begging!”

Ac.1:14; 2:42; Easy to say prayers, but to be fervent is a different matter.

B. The Integrity of the asker:

C. “a righteous man” Prov.15:29; Jn.9:31; 1Jn.3:21, 22

1. The Immensity of the answer. – “availeth much.” The “much more” of Romans 5;
Eph.3:20

2. “I believe in the “power of prayer”! No, I believe in the power of the God in prayer!”