HOW TO PRAY:
AN INTRODUCTION TO BIBLICAL PRAYER

A 17-Week Course

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DISCLAIMER: A vast majority of the material presented in this study comes directly from the class on Prayer at The Master’s Seminary taught by Dr. Greg Harris
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LESSON 1:
THE AUTHORITY OF THE ONE WHO TEACHES US HOW TO PRAY;
AN INTRODUCTION TO THE DISCIPLES’ PRAYER, PART 1

Lesson Aims: -To present Jesus as God’s Christ/King with authority to teach on prayer

- To understand The Disciples’ Prayer (popularly known as The Lord’s Prayer) within its wider context of the book of Matthew.

- To explore how Jesus’ authority informs how we should pray.

A PRELIMINARY CONFESSION:

I must admit even before we begin that this will not be a “how to” class as much as it will be a “who is” class: Who is Jesus? The reason the class is set up this way is because of the necessary relationship between your theology and your practical life. If your theology (your understanding of God) is off base, the way you live can never be on target, but if your theology is on target, then it should powerfully inform the way you live.

When it comes to the issues of life, we need to wrap our lives around God, not try to wrap God around our lives, and nowhere should this reflect more than in our prayers. God’s agenda must always come first. The more we know of our Savior and His ways, the better we will pray.

This first lesson will focus primarily on Jesus’ royalty and authority as God’s promised Messiah (Christ, in Greek) as presented in the Gospel of Matthew in the Bible. It is this Jesus who will teach His disciples (and us!) how to pray in Matthew 6:9-13.

Matt. 3:1-3

Matt. 4:17
Matt. 4:23

Matt. 5-7

Matt. 5:2  Cf. Matt. 4:4
(5:21, 27, 31, 33, 38, 43).

Matt. 5:3, 10

Matt. 7:21-2

Matt. 14:32-3

Matt. 16:16

Matt. 16:27

Matt. 17
POINTS TO PONDER:

1. What have you learned today that you didn’t know before? What do you think you will take away from this lesson?
2. Does it surprise you that we’re starting our prayer class this way? Why or why not? What might you have expected?
3. How will what you’ve learned today about who Jesus is affect the way you pray?
4. What other questions does a study like this one raise in your mind?

HOMEWORK:

1. Slowly and carefully read Isaiah 2:1-4, 4:2-6, 11:1-12, and 24:21-3, writing down any observations you may have in light of our lesson today. Why must the people repent? What are events that will happen when the Kingdom of God comes? According to what Isaiah says about the Kingdom of God, has the Kingdom of God come yet? How do you think this homework assignment helps to prepare you for next week’s lesson?
2. Pray for at least half an hour every day this week, keeping in mind what you’ve learned from this lesson. Keep a log of the times you do this.
3. Team up with a prayer partner. This can be one person or two, but no more than two. Let your partner(s) know how you can be praying for each other, and we’ll be taking time out during our class sessions for you to meet up with your prayer partners to pray. Also, keep each other accountable to the homework each week.
LESSON 2:
THE GLORY OF THE ONE WHO TEACHES US HOW TO PRAY;
AN INTRODUCTION TO THE DISCIPLES’ PRAYER, PART 2

Lesson Aims:  
- To begin to understand the significance of the Transfiguration
- To gain a slightly better understanding of the glory of God
- To explore how the glory of God informs how we should pray

Picking up right where we left off last week:

**Matt. 17**  
Is the Transfiguration really that big of a deal? **YES, it’s a HUGE DEAL.**

**2 Pet. 1:16-8**

**Mark 8:38**

**Mark 9:1**

**Mark 9:2-9**

**Matt. 19:27-8**

**Mark 10:35-41**
Matt. 20:20-22

Mark 10:39

POINTS TO PONDER:

1. How about you? How much do you value the glory of God?

2. How much are you looking forward to seeing your Savior one day reigning from the throne of His glory?

3. Are you willing to follow in Jesus’ footsteps even if it involves drinking a cup of self-denial and being baptized in a baptism of suffering that is like His? A disciple must become like his Master to be called a disciple.

4. How has God used this study today to grow your faith?

5. How will what you have learned today affect the way that you pray?

6. Does any part of this lesson raise any other questions?

HOMEWORK:

1. Read the account of the rich, young man in Matthew 19:16-30 and answer the following questions:
   a. What did the young man want? Do you want what he wanted?
   b. Why do you think the disciples were so amazed when they heard what Jesus said about rich people? What does the disciples’ amazement tell us about how they viewed the rich man?
   c. What lessons can we learn from this, and how do those lessons inform how we pray?
2. Slowly and thoughtfully read the Disciples’ Prayer in Matthew 6:9-13 at least fourteen times through to prepare for next week, keeping in mind today’s lesson on Jesus’ glory, His cup, and His baptism as well as last week’s lesson on Jesus’ kingship and authority. Do your prayers sound like this model prayer that Jesus gives us? Do you ask for what Jesus asks for? Write down any observations on the prayer that come to mind and be ready to share those next week.

3. Pray for at least half an hour every day this week, keeping in mind what you’ve learned from this and the previous lesson.
LESSON 3:
“OUR FATHER IN HEAVEN”

Lesson Aims: -To gain a better understanding of the One we pray to.

-To grasp what Jesus means by this term “Father” in the context of His Sermon on the Mount

-To have what we learn about our Heavenly Father impact the way that we pray to Him

A PRELIMINARY QUESTION:
Why call Matthew 6:9-13 The Disciples’ Prayer rather than The Lord’s Prayer?

The reason I’m calling this prayer The Disciples’ Prayer rather than the more popular name of The Lord’s Prayer is because it helps to clarify that this prayer is a prayer that Jesus instructs His disciples to pray, not necessarily for Himself to pray. For instance, Jesus is sinless so He need not pray, “Forgive me My debts,” when He has no debt for God to forgive. Instead, “Forgive us our debts” is something He commands His disciples to pray because we have many debts of sin against God. Therefore, it could be misleading to call this prayer The Lord’s Prayer, since Jesus was instructing us in prayer for our benefit rather than praying for His own benefit here. The real Lord’s Prayer can be found in John 17.

SO LET’S GET STARTED:

We need to know the One we pray to. Let’s look at Jesus’ famous Sermon on the Mount in Matthew 6, 7, and 8 to discover what we can learn about the “Father” Jesus instructs us to pray to in the Disciples’ Prayer.

1. The F__________ of God is enriched by the context of the Sermon on the Mount
   a. He r____________________ all power, provision, and perfection:
      i. 5:45 – Our heavenly Father is g___________ and m___________ to all.
      ii. 5:48 – Our heavenly Father is ____________________.
      iii. 6:32 – Our heavenly Father k____________________.
      iv. 7:11 – Our heavenly Father g____________________ to those who ask.
b. He r________ everything beforehand:
   i. 6:8 – Our heavenly Father knows what we need before we ask Him.
      1. Do you really pray to your Father who knows everything about you and what
         you need, the Father who could give it before you ask it?

      2. So if He knows what we need even before we pray, why does He still want us
         to pray? He wants the relationship. It’s about the relationship. We seek God
         more than answers.

      3. In prayer, we do not change God but our attitude about our relationship with
         God.

c. He r________ in secret:
   i. 6:14-15 – Our heavenly Father will f________ us with the same measure
         that we f________ others.

   ii. 6:33 – Our heavenly Father will m____________ as we seek first His
        kingdom and righteousness.

   iii. 7:21 – Our heavenly Father lets into heaven only those who do His will.

d. He r________ in secret those who serve Him when no one else is looking:
   i. 6:1 – Live for our heavenly Father’s r________, not man’s.

   ii. 6:4 – Give so that only our heavenly Father n____________.

   iii. 6:6 – Pray so that only our heavenly Father h____________.

   iv. 6:17-18 – Fast so that only our heavenly Father s____________.

   v. 7:11 – Ask so that our heavenly Father will g____________.
2. The F__________ on heaven, God’s kingdom
   a. Heaven is God’s d_________________.
      i. Matthew 7:21 – Heaven is a *kingdom* ruled by our heavenly Father. God rules and governs it.
      
         ii. Ecclesiastes 5:2. God is in heaven and you are on earth.
   
   b. Heaven is our d_________________.
      i. Hebrews 11:13-16. As sons of God, we seek the heavenly country.
      
         ii. Philippians 3:20. As sons of God, we are citizens of heaven.
      
         iii. Colossians 3:1-4. As sons of God, we set our minds on heaven.

POINTS TO PONDER:

1. Your relationship with God should rule your circumstances; your circumstances should not rule your relationship with God. Your prayer life is an indicator of the extent that your relationship with God rules over your circumstances.

2. How does what you’ve learned about God from this lesson today impact your prayer life?

3. What are you thankful for from this lesson?

HOMEWORK:

1. Pray for at least half an hour every day this week, keeping in mind what you’ve learned today and from previous lessons.

2. Start a prayer journal, writing down prayers, praises, requests, answers to prayer, or anything else related to prayer. This will not be shared in class but is just between you and God. There is no required length or limit to what you write in your prayer journal, but I would encourage you to write at least a couple entries per week on different days.
LES SSON 4:
“HALLOWED BE YOUR NAME”

Lesson Aims:
- To understand what it means to pray, “Hallowed be Your name”
- To grasp what Jesus means by the “name” of God
- To incorporate what we learn from this lesson into our prayers

The Greek word translated “hallowed” is the verb hagiazo, which means “to sanctify,” “to consecrate,” or “to make holy.”

Let’s look at a few verses where this same term appears to get a better idea of what hagiazo means:

**John 17:17**  “Sanctify them in the truth” – Jesus prays here for God to make His disciples holy by means of the truth. In other words, the truth sets His disciples apart, sanctifies them, and consecrates them to God for His service.

**John 17:19**  The word hagiazo appears twice here. “I sanctify Myself,” Jesus says, “that they also may be sanctified in truth.” Jesus makes Himself the Forerunner and Enabler of our sanctification, since He embodies the full revelation of God’s truth.

**1 Peter 3:15**  “Sanctify Christ as Lord in your hearts.” In other words, reverence Christ as holy and set apart in your heart as your Master. Surrender to Christ the entirety of your heart, everything that you are. This is how God is glorified in our lives. Here Peter commands us to have God make Christ holy in our hearts.

But if God is to make holy His name, are you willing to submit to what He will do no matter what? Are you willing to know yourself as accountable to God?

When we pray, “God make Your name holy, sanctify Your name,” we do mean that in an all-encompassing, general sense. But this request includes a very personal sense as well. When we say to God, “Make your name holy,” it’s the same as saying, “Do with me as You see fit and so that You get glory.” Are you really willing to let God have His way with you as He sees fit so that, whatever the cost to you, He will get the glory?
IT’S VERY IMPORTANT

to notice that Jesus is teaching us here that praying begins with our concern for God, not our concern for ourselves. Praying begins with adoration for God, not a request for ourselves.

AND WHAT’S IN A NAME?

In the ancient world, the concept of one’s name carried more significance than in the world today. Rather than just a designation to address a person, the concept of “name” in ancient times encompassed the whole person. One’s name had to do with one’s capacity, attributes, activities. So in the same way, God’s “name” refers to the capacity, attributes, and activities of God. And, moreover, His name includes the fame and renown that He receives when He acts on behalf of His name.

Consequently, when we pray “Hallowed by Your name.” We mean, “God, may You be reverenced and set apart and treated as sacred by all Your creation today and especially in me.” This is an intense thing to pray, not something to take lightly. Because God takes His name seriously:

Exodus 20:7 Holy treatment of God’s name is part of the 10 Commandments.

Psalm 148:13 God’s name stands alone.

Ezekiel 36:21-23 God acts solely on behalf of His name. He stands up for Himself.

So let us know what we are praying when we pray, “God, hallowed be Your name.” We mean, “Do whatever it takes, God, so that Your name, all that You are and all that You do, will be feared and reverenced and held in high esteem and regarded as sacred both in my heart and in the whole of Your entire creation.”

POINTS TO PONDER:

1. What have you learned about God, His name, and prayer today that you didn’t know before?
2. How does what you’ve learned today impact the way that you pray?
3. Does this lesson raise any other questions in your mind?
HOMEWORK:

1. Pray for at least half an hour every day this week, keeping in mind what you’ve learned in this lesson and in previous lessons.

2. Continue keeping your prayer journal (and for the rest of this series of lessons and even for the rest of your life!), specifically noting requests and possibly God’s answer to your requests.

3. Go online to a good Bible website (such as www.biblegateway.com or something like it) or use a Bible concordance (most Study Bibles have concordances in the back) to do a word study on the word “sanctify,” “name,” or both those words, writing down your observations about how the verses you find employ the word. (If you choose to do your study on “name,” then restrict the verses you find only to those that refer to God.) Be ready to share your findings with the group next week. And think about how a word study like this can affect the way you pray!
LESSON 5:
“YOUR KINGDOM COME”

Lesson Aims: -To explore the tip of the iceberg of God’s coming Kingdom
- To gain a unique perspective on prayer, our purpose, and God’s kingdom
  by observing the way Jesus prayed in John 17
- To rest in and marvel at the sovereign purposes of God
- To have what we learn today impact the way that we pray

“Thy Kingdom Come… Thine Is the Kingdom.” Notice that Jesus makes reference to God’s kingdom twice in the prayer that He teaches us to pray.

LET’S BEGIN WITH THE END:

Romans 8:18-39  The glory of God. The end of the curse. Glorification!

Romans 8:26  We don’t know how to pray as we should, yet we are to pray without ceasing. This is a very encouraging verse, reminding us that our Father who sees and knows all has got a good idea what glorifying His name means. He grows us in the reality that He’s in charge. If it’s His will, you’re not going to miss it. Aren’t you glad for the Spirit? Hebrews: Jesus intercedes for us as well. We have no idea what our prayers affect; we’ll find out later.

Romans 8:28  Something we’ll have to accept by faith. God knows how to work this out, not us. We don’t know how to pray as we should, but Jesus does absolutely know how to pray as He should.

JESUS KNOWS EVERYTHING, ESPECIALLY HOW TO PRAY:

John 13:1  Jesus knew His hour had come.
John 13:31  The ones who’d been at the Transfiguration would have had their hearts leap.

John 13:36  They can’t go where He will go.

THE REAL LORD’S PRAYER: JOHN 17
The Greek word *hina* means “that” or more specifically, “in order that” and occurs 19 times in John 17, introducing a purpose clause. We can’t pray knowing the purpose sometimes, but Jesus knows exactly what express purpose to pray for here. What does Jesus pray for when He prays? He understands fully the purpose of God.

I. Jesus prays for His own glorification (17:1-5)  ηννα used 4 times.
Jesus won’t just pray for a specific item, but He’ll pray toward the purpose He knows to seek behind the item. He’ll keep pushing forward to “the purpose is…” He prays with those express purposes in mind.

v. 1  “Glorify Your Son ηννα (in order that, for the express purpose that) the Son may glorify You. Even the Son’s glorification has the Father’s glorification in ultimate view.

v. 2  ηννα to give to all You’ve allotted to Me eternal life. Our salvation hinges on God answering this request by Christ in the positive.

v. 3  ηννα they may know You. The express purpose of eternal life is not just a rescue from Hell, but to know God. We get to know God!

v. 4  ηννα I may do what You gave me to do. Jesus completes all the work God has given Him to do.

v. 5  God-honoring, really good prayer.
II. Jesus prays for the immediate disciples (17:6-19) ἕνα used 6 times

v. 11 ἕνα the disciples may be one even as God and Jesus are one. An inter-Trinitarian request to bring someone else in. It’s hard to compare us and the Trinity, so Jesus asks something mind-blowing here.

v. 12 ἕνα the Scripture may be fulfilled. Jesus had a very high view of Scripture.

v. 13 ἕνα the disciples may have joy. Part of the purpose of Jesus’ prayer is that the disciples would have the same joy He has with God. A pretty significant joy, don’t you think? We see now only in a mirror dimly.

v. 15 Two ἕνα clauses: I do not ask hina. You take them out of the world but hina You keep them from the evil one. This is a prayer to have the disciples kept from Satan. Remember from the Disciples’ Prayer, “Deliver us from the evil one.”

v. 19 ἕνα (with express purpose, remember) the disciples would be sanctified in truth.

III. Jesus prays for the future disciples (us!) (17:20-26) ἑνα is used 9 times!

(Never ever assure people that they’re saved just because they happen to be there at church. Don’t assume anything. Jesus prays for us with a very specific purpose.)

v. 20 We are in a long succession/train of the Gospel’s spread.

v. 21 hina we may all be one, just as the Trinitarian unity.

hina we may be unified with God and God’s purpose.

hina the world may believe that God send Jesus.

v. 22 hina we may have as our final reward the unity that Jesus and the Father share.

v. 23 hina we become perfectly one.

hina the world will know that God sent Jesus.
v. 24 hina we also may be with Jesus
   hina we may see Jesus’ glory (Remember Exodus 33:18!)

v. 26 hina God’s love for Jesus may be in them, and Jesus in them. That we may be a part of Christ in the same way that God is a part of Christ. Wow.

POINTS TO PONDER:

1. If it’s God’s will, you’re not going to miss it.

2. Our salvation is not dependent on our sanctification; our salvation is dependent on the finished work of Jesus Christ!

HOMEWORK:

1. Pray for at least half an hour every day this week, incorporating what you’ve learned today and from previous lessons.

2. Read 2 Timothy at least three times through this week, writing down 30 observations and at least 10 questions that come up in your mind.
**LESSON 6:**

**“YOUR WILL BE DONE,” PART 1**

**BEING A GOOD SOLDIER**

Lesson Aims: 
- To explore the call for perseverance and faithfulness as a good soldier when we pray, “Your will be done.”
- To anticipate eagerly our reward in heaven, not necessarily on earth.
- To have what we learn transform the way we pray.

2 Timothy is the Apostle Paul’s death row epistle. He knows that his time is up and that he is about to be martyred for the faith, and consequently, he writes to his protégé, a young pastor named Timothy, with urgent words aimed to bolster Timothy in his ministry and to encourage him to persevere in his Christian walk. In this intense epistle, we can glean some very weighty truths about what it means to pray, “God, Your will be done.”

**2 Tim. 2:1-2**  
Paul has matter of weeks to live. He knows he’s going to die, so he speaks of what matters most to him. Here is the breakdown of this epistle:

Ch. 1 + 2 =  
Ch. 3 + 4 =  

**2 Tim. 2:1-6**

**Matt. 9:35-8**

**Matt. 13:36-9**
How To Pray
A Theological and Devotional Exposition of the Lord’s Prayer

2 Tim. 4:6-7

John 21:18-9

POINTS TO PONDER:

1. Want to encourage a pastor or missionary? Pray that God would give them visible fruit from their ministry. There is nothing more encouraging to them than that.

2. “Sanctify Your name” is also included in “Your will be done.”

3. What will you take away from this lesson? And how will what you take away impact your prayer life?

4. Which one of Paul’s metaphors has been most helpful for you to hear at this point in your Christian life? Why?

HOMEWORK:

1. Pray for at least half an hour every day this week, allowing what you’ve learned in this lesson and in previous lessons to impact the way that you pray.

2. Read 2 Timothy again this week, going through the whole epistle at least three times throughout the week. Write down at least 40 observations that you find helpful throughout the epistle, and also write down at least 10 questions that come up in your mind when you work the text. Be ready to discuss those with the group next week.
LESSON 7:
“YOUR WILL BE DONE,” PART 2
ACCEPTING THE GIFT

Lesson Aims: -To understand better the comprehensiveness of God’s gift of grace to us
  -To have this understanding impact the way we pray and minister to others

This lesson will focus on God’s absolute sovereignty. For this lesson, you will spend a more
intensive time with your prayer partners to discuss our topic for today and also to answer
some difficult questions that this lesson will require you to answer.

FIRST, A PERSONAL QUESTION FOR REVIEW:
“Your will be done.” Are we ready to pray this even if God’s will might be to put me on the
shelf, take me out of commission, or even take my life? Thinking about this sobers us in our
prayers.

NOW, MOVING ON:
The Greek word used in the New Testament for “grace” is charis = “grace.” The verb form
of this word is charidzomai = “to grace gift,” “to give as a gift totally undeserved.”

Romans 8:31-32 “freely give us” – charidzomai, a total grace gift.

1 Corinthians 2:12 “freely given” – charidzomai, showing us that absolutely every thing we
know about God is an undeserved grace gift from God. He doesn’t
have to do this, but He chooses to give us knowledge of Himself
through His Holy Spirit.

Galatians 3:18 Grace gift, “kecharistai” – It still has grace (charis) as its word root.
And so now we arrive at the verse we’ll be principally focusing on today:

**Philippians 1:29**  “granted” – grace gift, charidzomai. What has been granted? Two things:

to believe is itself a grace gift, this one is famous, but **NOTICE:**
to suffer for His sake is *also* a grace gift!

This often neglected gift from God of *suffering* poses some significant difficulties in the way we pray and minister to suffering people. Get with your prayer partners right now to discuss the following three interrelated questions that come up because of Philippians 1:29. The questions have to do with how you apply truth in a difficult, real-life situation. To help focus your answers a bit, you can use the scenario that a mother at your church has just tragically lost her husband and only son in a car accident and you’re the one called upon immediately to be by her side.

3 questions for you from **Philippians 1:29:**

1. When do you tell someone what **Philippians 1:29** says? Why?

2. When do you *not* tell someone what **Philippians 1:29** states? Why?

3. When would you wait to tell someone what **Philippians 1:29** says? Why?

(Break for 20-minute discussion between prayer partners.)

When we regroup:

(1) Let’s discuss the answers you’ve come up with.
(2) Preliminary questions to ask yourself before considering whether to bring up Philippians 1:29:

1. Is he/she saved?

2. Is he/she walking with God?

3. If both of the above are “yes,” then bring in Philippians 1:29.

POINTS TO PONDER:

1. Remember the context of Philippians as a whole letter. Paul wrote this to a good church and while in prison. Think about it.

2. The suffering person needs to know that you love him or her. The person needs to know that you yourself believe 1:29 for your own life. You yourself have to be willing to suffer even worse than them and count it a gift of grace. And more than anything, you need to point them to Christ.

3. Often, counseling difficult situations having to do with suffering entails a need of a change in perspective, something like: “You know, this is something God trusts you with.”

4. Remember, when people are really suffering, they don’t need wishy-washy, feel-good answers; they need objective, Biblical truth. Try to roll it out and let them lead the rest of the way in the conversation. Earn their trust, have them respect you and your walk with the Lord, and you gain headway to minister to them.

5. How can suffering be a blessing? One way is that it will make you more akin to the people you minister to.

6. How does what you’ve learned today affect the way that you pray?
HOMEWORK:

1. Pray for at least half an hour every day this week, allowing what you’ve learned in this lesson and in previous lessons to impact the way that you pray.

2. Read 2 Timothy at least once more this week, keeping in mind that theme of suffering that recurs throughout the epistle. What does Paul say about suffering? What is the point of suffering? What advice does Paul give for fellow sufferers?
Lesson Aims:  
- To explore what it means to surrender our will to God’s will.
- To surrender our will to God through praying, “Your will be done.”

QUICK REVIEW:
“Sanctify Your name” is part of “Your will be done.” We’re praying to God: “Be it through hardship, perplexity, suffering, or anything else, bring glory to Your name.” Mean that and you will be used by God in incredible ways in people’s lives.

LET’S BEGIN:

2 Corinthians 4:8  “perplexed but not despairing”

Mark 4:33

1 Cor. 3:1-2

Acts 5:40-1

2 Timothy 2:2

2 Tim. 1:15-18  Paul is at the lowest of the low points in his life right now.

2 Tim. 1:2  “mercy” – This refers to a time when mercy is needed. Paul needs mercy -in this time and has mercy in mind.
2 Tim. 1:8-12  “join with me in suffering” – This goes against our natural instincts.

2 Tim. 2:9-15

2 Tim. 2:21  “if any cleanses himself”

1 Peter 5:10

Philippians 3:8-10

Matt. 26:36-8

Mark 14:32-41

Matthew 26

John 18:11
POINTS TO PONDER:

1. In every circumstance, God is saying to you: “What is it that you want people to know? Yourself, or Me?” Your focus must change, not necessarily your circumstances. “If you do not submit to Me now, doing this (whatever low thing “this” is), it will affect your whole ministry later because you’ll think yourself above certain things; you’ll disqualify yourself. When will you ever really submit to Me?”

2. Your days are set before you by God without your input.

3. Would you say that Jesus was a success or a failure ministry-wise? Would you apply the same standard to yourself?

4. What will you take away from this lesson? And how does this lesson impact the way that you pray?

5. Have you realized that up to this point the Disciples’ Prayer has focused entirely on God and has not even mentioned us yet? (Don’t worry, wait till next week.)

HOMEWORK:

1. Pray for at least half an hour every day this week, letting all that you’ve learned so far impact the way that you pray.

2. As preparation for next week’s lesson, read through Philippians at least three times this week, writing down 40 observations and at least 10 questions that pop up as you read. Keep in mind that Philippians is all about Christian joy in God’s grace and provision.
LESSON 9:  
“GIVE US...”

Lesson Aims: -To grow in joy for God’s provision  
-To understand the background and general overview of Paul’s epistle to the Philippians  
-To let what we learn impact the way that we pray

A TANTALIZING PROMISE:  
Philippians 4:19

SOME BACKGROUND:  
Acts 16:14

2 Cor. 8:1-5

Philippians consists of only 4 chapters but includes 16 references to joy. Joy is the major theme. Paul writes to people in deep poverty to whom he feels a deep kinship with in such a short time.

A QUICK NOTE ON JOY:  
Gal. 5:22-23

LET'S DIVE INTO PHILIPPIANS:  
Breakdown of Philippians:  
1. Joy in the ____________________________ (ch. 1)  
   a. 1:12  
   b. 1:29-30
2. Joy in _____________________________ (ch. 2)
   a. 2:1-4
   b. 2:5
   c. 2:14

   a. While others deviate (3:18-19), we ourselves stand firm (3:8-11).

4. Joy in _____________________________ (4:2-end)
   a. A jailed man writing to poor people.
      i. Joy spiritually (4:2-9)
      ii. Joy physically (4:10-20)


A CLOSER LOOK AT CHAPTER 4, LEADING UP TO 4:19:

Philippians 4:4-7

4:19 is true, but you need to begin in 1:1.

POINTS TO PONDER:

1. Often it is not the circumstances that change but your focus and perspective. “There’s nothing my God cannot do.”

2. Your spiritual needs will be met before your physical needs. Always in this order.
3. No one should ever have to tell you, “You need to go pray.” You should always already be there.

4. You don’t know the particulars, but understand that God does. He is your Lord, and He is your God.

5. What will you take away from this lesson? And how does this lesson affect the way that you pray?

HOMEWORK:

1. Pray for at least half an hour every day this week, letting what you’ve learned from this and from previous lessons impact the way that you pray.

2. Read Colossians at least three times during the course of this week in preparation for next week’s lesson, writing down 40 observations that stand out to you and at least 10 questions that come up.

3. Read Acts 28, also in preparation for next week’s lesson.
LESSON 10:
“FORGIVE US OUR DEBTS”

Lesson Aims: -To grow in awe of the price Jesus has paid for us to cancel our sin
- To have what we learn impact the way that we pray

A LITTLE BACKGROUND:
In Acts 28 (hope you read it for homework), Paul is in prison and writes the 4 prison epistles:
1. Colossians
2. Philemon
3. Ephesians
4. Philippians

A QUICK OVERVIEW OF HERESIES PAUL COMBATS IN COLOSSIANS:
(1) Gnosticism: glorify the spiritual because it’s good and downplay the physical because it’s bad. Two types:
1. Docetic
   a. “Jesus appeared to be human but really wasn’t.”

2. Cerenthian
   a. “Jesus was a good man. The Spirit descended on Jesus at baptism but left Him at the cross (the water but not the blood, see 1 John). Jesus is below God the Father.”
How To Pray
A Theological and Devotional Exposition of the Lord’s Prayer

(2) Philosophy – Col. 2:8

(3) Ritualism – Col. 2:16

(4) Asceticism – Col. 2:18, 23

(5) Mysticism – Col. 2:18 “worship of angels”

(6) Dichotomy – between spiritual/natural

A SWIFT DISARMING OF Gnosticism:
Satan and demons are spiritual beings, so everything spiritual is not necessarily good. Also, God declared all physical things good at their creation in Genesis.

Paul comes out with guns blazing in chapter 1:
Col. 1 is one of the most sublime passages on the deity of Christ in the Bible. Paul begins on the offensive in chapter 1 and then moves to the defensive in chapter 2.
If you ever walk to your martyrdom, recite Col. 1:13-25 because of its glorious truths.

Colossians 1:17

Colossians 1:21-22
PAUL MOVES TO THE DEFENSIVE, CHAPTER 2:
Col. 2:13-14

THINGS TO STAND IN AWE ABOUT REGARDING OUR DEBT JESUS PAID:
Matt. 20:20-23

John 13:31-38

1 Cor. 10:13

John 18:11

Isaiah 52:13-15

John 19:31-36
POINTS TO PONDER:

1. Let us marvel at the cup the Father had for Jesus. No one knows experientially other than Jesus what it is like to take all of our sin upon Himself. Every sin you’ve ever committed was in the cup that Jesus drank. We need to appreciate this salvation. No wonder Jesus said to Peter, “You do not have the capacity to go where I’m going.”

2. On my worst day as a Christian, I am still counted righteous in Christ. On my best day, I still don’t deserve it.

3. What can you take away from today? How does what you’ve learned today impact the way that you pray?

HOMEWORK:

1. Pray for at least half an hour every day this week, letting what you’ve learned from this and from previous lessons impact the way that you pray.

2. Read Isaiah 52:13-53:12 out loud once a day this week, remembering what it cost Jesus to enable us to pray with assurance, “Forgive us our debts.”

3. Read Philemon once a day this week in preparation for next week’s lesson.
LESSON 11:
“AS WE ALSO HAVE FORGIVEN OUR DEBTORS”

Lesson Aims:  -To help flesh out God’s command to forgive others
                -To use Paul’s letter to Philemon as a template for biblical forgiveness
                -To have what we learn today impact the way that we pray

SOME BACKGROUND AND CONTEXT:
Philemon 1-2. The church in his house is the church of Colossae.
Col. 3:1-13

LET’S DROP INTO PHILEMON’S WORLD:
Philemon - This letter by Paul is about 3 different individuals:

1. Philemon, the good church member. Philemon is a slave owner.

2. Onesimus, Philemon’s runaway slave. He ran from Colossae to Laodicea to Ephesus. He ran into Paul who led him to the Lord.

3. Paul, the friend in the middle who led both of the above to Christ.

THREE IMPORTANT NOTES ABOUT FORGIVENESS:
(1) A lot of times, forgiveness does not mean that there will be no consequences.
    Examples:
    1. Adam and Eve sinned and needed the death of a lamb to clothe them.

    2. David is repentant for his sin with Bathsheba, but his son dies.
(2) If you look for a human reason to forgive, you won’t find one. We do not ask one another to forgive, but it is God who does. And there’s a big difference.
(3) For forgiveness, you can never wait for the emotions to come. More churches split over lack of forgiveness than anything else.

Philemon 8-9. Paul is asking for an action that will bring cultural embarrassment of a great degree.

The setup and lesson in this story are like this:

<table>
<thead>
<tr>
<th>Onesimus</th>
<th>Paul</th>
<th>Philemon</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Offender</td>
<td>The Friend in the Middle</td>
<td>The Offended</td>
</tr>
<tr>
<td>(The Sinner)</td>
<td>(Christ)</td>
<td>(God)</td>
</tr>
</tbody>
</table>

You might be surprised at just how much this story becomes a real life metaphor for the Gospel. Let’s look at each player in this drama concerning forgiveness:

**Onesimus:**

1. His name means (ironically) “useful.”

2. Paul sends him back to the offended party. In the same way, if you have not learned to say sorry, you have to learn.

3. Paul appeals to Philemon but makes Onesimus no promises. In the same way, if you are the offender, you are not responsible for the forgiveness of the offended, but you are responsible to say you’re sorry. You are not responsible for how they behave but for how you behave.

4. Onesimus must confess: homologeo
   
   Homo = same
   Logos = word, say

   This word teaches us that, if you’re going to confess your sins, you must be sorry for what *you specifically* have done, not what they have done or what they do to you. You must say sorry to them, not sorry about them. The true man of God says, “I’m sorry that I have hurt you and is there anything I can do to make things better?”
PAUL:

1. Puts the focus on the Lord (v. 4-7)

2. Appeals to Philemon (v. 8-10).

3. Lovingly tightens the screws:
   i. He’s Paul, good ol’ Paul! (v. 9)
   ii. He’s old, Philemon’s young (v. 9)
   iii. He’s a prisoner (v. 9)
   iv. He’s a prisoner for Christ Jesus (v. 9)
   v. He’s sending Onesimus as his very heart (v. 12)
   vi. Philemon owes Paul even his own self (v. 19). Paul had saved both Philemon and Onesimus by bringing them to Christ.

4. Drops a small hint and sees from Onesimus’ viewpoint (v. 11)

5. Is willing to pay whatever is necessary (v. 18), just like Jesus. Paul is taking his cues from Jesus. Sometimes we have to remind people of their own debt they had before God that Jesus paid (Don’t forget Colossians 3:13).

6. Recognizes and acknowledges Philemon’s loss (v. 18)

7. Puts the focus back on the Lord (v. 25).
PHILEMON:
1. Has three options:
   a. Forgive
   b. Not forgive
   c. Say he does when in reality he does not

POINTS TO PONDER:
1. We have all at some point or another been in the position of Onesimus (as the offender needing to ask forgiveness), Philemon (as the one offended needing to forgive), or Paul (as the friend in the middle). Think about your relationships right now. Are there relationships right now where you’re playing one of those roles?

2. Take some time in prayer before God to let Him reveal to you whether there are people in your life right now either that you need to ask forgiveness from or that you need to forgive. Take the appropriate action now, reconcile your relationships, or else God will not forgive you (Matthew 6:14-15)!

3. Remember how much Christ has forgiven you. And remember that you are Christ’s disciple, and He is your Example and Model, especially when it comes to forgiveness.

4. How does what you’ve learned today impact the way that you pray?
HOMEWORK:

1. If there is anybody you need to forgive, or if there is anybody you need to ask forgiveness from, then do so and reconcile that relationship as soon as possible. This is not man requiring you to forgive, it’s God that requires you to forgive. Don’t wait another day.

2. Pray for at least 45 minutes every day this week, letting what you’ve learned from this and from previous lessons impact the way that you pray.

3. Read 1 Peter at least three times through during the course of this week in preparation for next week’s lesson. Write out 30 observations and at least 10 questions that come up in your mind.
Lesson Aims: -To understand the kinds of temptations that Christians will experience
   -To be informed about what we mean when we pray “Lead us not into temptation.”

LET'S JUMP RIGHT IN:

1 Peter 4:12 “fiery trials.”

1 Peter 1:3

1 Peter 1:14

1 Peter 4:12-13

peirasmos In the New Testament, this word shows up 21 times as a noun and 38 times as a verb. So, in total, 59 times. It’s always used with an evil connotation, and the one tempting you this way wants you to fail. The one tempting you this way seeks a sinister outcome for you. However, there is one exception:

John 6:6 “to test him.” This verse features the only good use of peirasmos in the New Testament. Jesus obviously has a good motive, although He wants Philip to fail the temptation in order to teach His disciples a lesson.

Hebrews 2:18 “tempted” (peiradzo). So this kind of temptation happened to Jesus as well; in fact, it especially happened to Him.
Hebrews 4:14-15 “tempted” (peiradzo). We’ve all experienced it. You’ve been tempted and failed. Jesus was tempted in all things but without sin. He never failed.

Hebrews 5:7-9 lists some ways Jesus was tested.

1 Cor. 10:13 “No peirasmos has.” The word appears three times here. Encouragingly, God will provide a way out, a “deliverance pattern,” whenever you are tempted this way. God will not allow you to be tempted beyond what you’re able to endure. Consequently, you are not destined to fall, but that does not mean that you won’t fall.

James 1:12-13 God will test your faith but He will not lead you into evil. God will not lead you into sin. But someone else will: either your flesh or Satan or the world.

A LOOK AT THE TEMPTATION JESUS HIMSELF FACED:

Matt. 4:1 Jesus is led into wilderness to be peiradzo tempted by Satan.

Matthew 16:1 They are peiradzo tempting Him, not seeking a real answer.

John 8:6 “to tempt Him.”

Luke 22:28 “my temptations” – His whole life, His disciples had observed His temptations. Gethsemane and the cross were aspects of the whole.

WHY PETER IS A PRIME CANDIDATE TO TELL US ABOUT TEMPTATION:


1 Peter. 1:5-6

1 Peter 4:12

POINTS TO PONDER:

1. You are going to be πειράσιμος tempted if you want to be a man or woman of God.

2. Remember that there is nothing Jesus asks us to do that He hasn’t already done.

3. Pray for freedom from πείρασμος, all the things you’ve promised God you’d never do again yet you do.

4. Πειρασμός temptations are not what you’re looking for but are part and parcel with where you are.

5. Peter failed because of an overestimation of his spiritual strength. How about you? How susceptible to this overestimation do you think you are?

6. What have you learned today that will affect the way that you pray?

HOMEWORK:

1. Pray everyday for at least 45 minutes, applying what you’ve learned both from today and from previous lessons.

2. Use a concordance either in book form or online to do a word study on the word “tempt” and its various forms (“temptation,” “trial,” “tempts,” “tempting,” “tempted” etc.). Make a list of at least twenty individuals or groups of people whom the Bible records as failures of their temptations and record how they failed their test. Also record any other interesting observations you might come across.

3. (To write about in your prayer journal, and these will not be shared in class): How are you doing with “Your will be done” in your own life? Also, what temptations do you struggle with that you need God to guard you from?
LESSON 13:
“DELIVER US FROM EVIL,” PART 1

Lesson Aims:
- To gain a better understanding of spiritual warfare through Paul’s letter to the Corinthians
- To gain a better understanding of the Christian walk through Paul’s letter to the Ephesians
- To clarify the difference between God’s testing us versus Satan’s tempting of us
- To have what we learn impact the way we pray

A LITTLE BACKGROUND:

Acts 17  Paul is at Athens, known for its wisdom and knowledge.

Acts 18  Paul goes 45 miles away to Corinth, known for its low morals and prostitutes; they want to be like Athens, but they’re not.

1 Cor. 2  “when I was with you.”

Acts 18:9

Gal. 6:17

Why is Paul so afraid?
SPIRITUAL WARFARE, THAT’S WHY:

If you want the most verses that deal with Satan and spiritual warfare, go to 2 Corinthians. Paul had had a fruitful ministry, and consequently, he was on Satan’s radar. The warfare became almost unbearable for him and made him so afraid that he needed a personal visit from Jesus to calm him down.

1 Cor. 1:1-9  The Corinthians are in Christ, and Paul rejoices in this, but he then says nothing else good about them for the rest of the letter. Check out how bad the Corinthians were:

1 Cor. 3

1 Cor. 5

1 Cor. 6

1 Cor. 7  peri de “now concerning” The Corinthians had written him a letter asking about marriage. V. 25 – peri de (now concerning) virgins.

1 Cor. 8 peri de “now concerning”) food offered to idols.

1 Cor. 11 People coming drunk to the Lord’s Table.

1 Cor. 12 peri de (“now concerning”) spiritual gifts

1 Cor. 15 Resurrection has already happened. Or there’s no resurrection.

1 Cor. 16 peri de (“now concerning”) monetary gifts promised. The Corinthians said they would help Paul financially then didn’t. It’s much worse when you promise something and don’t follow through than if you didn’t promise at all.

2 Cor. 13:1
2 Cor. 6

2 Cor. 10:1-6

HOW THEN, SHOULD A CHRISTIAN WALK?

Eph. 6:10

Eph. 4-6

Eph. 4:1 First “walk.”

Eph. 4:17 Second “walk.”

Eph. 5:2 Third “walk.”

Eph. 5:8 “you were darkness” not even in it but of it. Fourth “walk.”

Eph. 5:15 Fifth “walk.”

Eph. 6:13-14 And one “stand.”

You don’t start with the “stand,” but you start with the 5 “walks.” This is how we fight spiritual warfare, and it’s important to take into account the 5 “walks” before you can even get to the one “stand.” You start with these and you will get the Enemy’s attention so that you’ll need to “stand.”

Our problem is that we can’t follow good examples of one another, let alone Christ. Be imitators of Christ. Be strong not in yourself but in the Lord.

Ephesians 6:17 hrema, translated as “word” here. It entails what you know of God, the heart-knowledge of God, not just facts about Him.
THE WAY GOD TESTS US:
Greek has two words that can be translated “test.” We looked at the negative one, *peiradzo*, last time, but there is also *dokimadzo*, which means to test or to try in the positive sense. This distinction is important but sometimes does not come through in translation. Consider the following instances:

**James 1:3**  “testing of your faith.”

**James 1:12**  “testing of approval”

**1 Peter 1:6-7**  “tested genuineness” of your faith, more precious than gold.

So the question is, can a test be *peirasmos* and *dokimion* at the same time? YES.

**Job 1-2**  Includes *peirasmos* from Satan; *dokimion* by God.

**1 Cor. 9:27**  *adokimadzo*.

POINTS TO PONDER:

1. Our problem is that we can’t follow good examples of one another, let alone Christ. But through God’s mighty, we are to be imitators of Christ. Be strong not in yourself but in the Lord.

2. Your armor is only as good as the prayer that goes with it (Ephesians 6:18). Prayer is ours for the fight.

3. What will you take away from today’s lesson? How does what you’ve learned from this lesson impact the way you pray?
HOMEWORK:

1. Pray everyday for at least 45 minutes, applying what you’ve learned both from today and from previous lessons.

2. Read Paul’s epistle to the Ephesians this week, writing down 30 observations and at least 10 questions from the text. Be ready to discuss them in class next week.
LESSON 14:
“DELIVER US FROM EVIL,” PART 2

Lesson Aims:  
- To understand the great promise of 1 Peter 5:10 in right context 
- To incorporate 1 Peter 5 into our lives and prayers as a way that God provides us deliverance from evil

PICKING UP RIGHT WHERE WE LEFT OFF LAST WEEK:

Ephesians 6:14  “Stand firm,” an imperative command.

1 Peter 5:12  “Stand firm in it,” it being the true grace of God.

2 Timothy 2:1-2 “Be strong.” This is Paul’s way of saying, “Stand firm!”

1 Peter 5:10  What a glorious promise! This is up there as many Christians’ life verse, but the problem is that many take this verse as an isolated truth apart from its context in 1 Peter 5. We can’t start with “after,” in this verse; we must start with “and” (“de” in the Greek). In other words, before we can claim this promise, we must claim what comes before it in the chapter.

1 Peter 5  Notice that Peter (and thus God through Peter) has given us here a spiritual checklist

1 Peter 5:1  Remember, Peter was at the Transfiguration. He understood Christ’s glory better than any of us would.

1 Peter 5:2-4  Commands to pastors.
1 Peter 5:5  Commands to young men (but this applies to all in principle): Be subject to the elders. If you have people not subject to the elders of the church, they should not expect 1 Peter 5:10. Are you in subjection to your elders?

“Clothe yourselves” – This implies that you’re more concerned about your own walk than about judging others. Not “clothe each other with humility”; do not practice that, as many try to. Cry out to God to be clothed with humility in your prayers.

1 Peter 5:6  “Humble yourselves.” Repeated with different wording. This is obviously very important to Peter, who because of his background with Jesus would completely understand what it means to be spiritually prideful.

“at the proper time” – only God knows when this will be. He’s the One with the mighty hand and the sovereign control.

1 Peter 5:7  “casting all your anxieties on Him.” Do you practice this? When you’re not doing this, you are out of whack spiritually.

1 Peter 5:8-9  The devil seeks out young, humble men who are a spiritual threat, who aren’t impressed with themselves but instead with the astounding fact that God would see fit to choose them for salvation before the foundation of the world.

1 Peter 5:10  Now, finally, we’ve arrived. Only after all the previous commands are obeyed can one claim this final promise.

POINTS TO PONDER:

1. Quit explaining things to God; He already knows.

2. Which of the items on the spiritual checklist do you think you struggle with the most?

3. What will you take away with you from this lesson? How does what you’ve learned impact the way you pray?
HOMEWORK:

1. Pray for at least 45 minutes every day this week, applying what you’ve learned from this lesson and from previous lessons.

2. Type out at least a page of what you’re thankful for this week, including what you’ve learned in this study. Be ready to encourage the group with it next week.
LESSON 15:
“FOR YOURS IS THE KINGDOM AND THE POWER
AND THE GLORY FOREVER, AMEN”

Matthew 5:8  “Blessed are the pure in heart, for they shall see God.”

Exodus 33:18, 20  “Moses said, 'Please show me Your glory.' . . . . “But,' He said, 'you cannot see My face, for man shall not see Me and live.'”

Proverbs 9:10  “The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.”

Romans 3:18  “There is no fear of God before their eyes.”

A biblical definition of glory: the display of God's infinite perfections; who God is, perceived.


MacArthur: “God's glory is the radiance of all He is . . . the radiance of his attributes and divine nature” (“God's Glory”). Glory is God Himself (in His infinite perfection) being seen and acknowledged.

“Perhaps God's afterglow is like the radiance of the sun. We only see the light that comes off the sun. If we got too close to it, we would be consumed. If the sun is so brilliant, what must God be like? His glory seen in creation is only a dim reflection of His character” (MacArthur, “God's Glory.”).

“Give glory to God” (Josh 7:19). In this context, glory means not so much giving glory to God but rather recognizing, acknowledging, admitting that God has all the glory, that all glory rightfully belongs to Him alone (cf. Is 42:8).

The Peril of Theophany: Seeing God's glory is our dangerous purpose: “Those, therefore, who do anything beyond that which is agreeable to His will, are punished with death. Ye see, brethren, that the greater the knowledge that has been vouchsafed to us, the greater also is the danger to which we are exposed” (Clement, First Epistle, XLI).

We indeed have a very low view of the holiness of God. And “What comes into our minds when we think about God is the most important thing about us . . . We tend by a secret law of the soul to move toward our mental image of God. This is true not only of the individual Christian, but of the company of Christians that composes the Church. Always the most revealing thing about the Church is her idea of God, just as her most significant message is what she says about Him or leaves unsaid” (Tozer, The Knowledge of the Holy, Ch. 1).
How To Pray
A Theological and Devotional Exposition of the Lord’s Prayer

The church of today lacks a healthy and righteous fear of God because it has failed to see the tremendous height of God's holiness and the devastating depth of our sinfulness according to Scripture. In seminary-speak, we've lost a biblical view of Theology Proper as well as of Hamartiology (the doctrine of sin), and we must regain it lest we miss out on communion with the one true God and instead make an idol of our own comfortable conceptions of God.

The Promise

Ps 17:15; 27:4; 63:1-2  David's hope: seeing God.
Matt 5:8  Jesus' promise for the pure heart: seeing God. Treated as a motivation/goal.

The Peril

Job 42:5-6  Job sees God and despises himself.
Gen 32:30  Jacob sees God and fears for his life.
Ex 3:6  Moses afraid to look at God in the burning bush.
Ex 33:18-23  Moses: Let me see Your glory! God: No. But You can hear my Word and see my back.
Lev 10:1-3  God is not toying around. He kills even priests who draw near illegitimately.
Num 12:8  Moses communes with God “face to face” (cf. Ex 33:11; Deut 34:10). It should make people tremble to speak to Moses. “Face to face” does not mean literally but a Hebrew expression of relational closeness (Deut 5:4).
Deut 5:26  Israel didn't see but heard God, and they were blessed to survive.
Jdg 6:22-23  Gideon sees God and thinks he's going to die.
Jdg 13:20-22  Manoah and wife (Samson's parents) see God and think they're going to die.
Isa 6:1-7  Isaiah sees God and fears, but he lives because his sin is atoned for.
Eze 1:28  Ezekiel sees God and falls down in fear.
Dan 8:17-18; 10:10-12  God draws near and Daniel falls facedown in fear.
Luke 5:8  Simon Peter greatly afraid when he realizes who Jesus is.
The Problem

Our sin: **Eze 18:4, 20; Deut 24:16; Jer 31:30; Rom 6:23; 5:12; 6:16.** Sin has a result/payment: separation from God: death (cf. **Jas 1:13-15**).

Sin causes a breach with God: we cannot see Him. (**Isaiah 59:1-2; Mic 3:4**). **John 6:45-46; 1 John 4:12** Out of both judgment and mercy, God keeps us from seeing Him in His fullness.

One exception: the mediators: priests/elders (**Ex 24:9-11**) and prophets (**Micaiah, 1 Kgs 22:19; Eze 43:2; and Amos 9:1**). But even they don't see God in full manifestation (cf. **1 Tim 6:16; 1 John 4:12**).

Much lesser manifestations to Israel in the wilderness (**Ex 13:21**), the Tabernacle (**Ex 40:34**), and the Temple (**1 Kgs 8:10-11**).

The Peace

**John 1:4, 8, 14; 3:16** Notice connection between Jesus and seeing God's glory. It's only through Jesus that we sinners can ever hope to see God's glory and live. Jesus is life, eternal life, that we may not die.

**John 11:25-26** Jesus is the cancellation of death for those who believe in Him, *even if we should die.*

**John 14:8-9** Seeing Christ is seeing the Father (not dying but living, cf. **Col 1:15**).

**1 Cor 15:51-56** In Christ, we have victory over death (i.e. see God and not die!).

**Acts 5:1-11** There is still fear. God does not take sin lightly. We still need to bring people back to the fear of God.

**Acts 7:54-60** Stephen sees the glory of God (and does not fear death!) and then dies (is martyred).

**Rom 6:1-11** We have died in Christ, so now we live.

**2 Tim 1:10** Jesus abolished death and ushered in eternal life.

**1 John 4:18** Our sin has been removed. We don't have to fear death when seeing God.

**Hebrews 4:16** We can approach God's throne with confidence because of His grace.

**1 John 3:2** When we see Jesus as He is, we'll be made like Him (having eternal life).

**2 Cor 3:18** Our sanctification comes by seeing more and more of Jesus.

**Heb 12:14** Why sanctification? Why pursue holiness? Not just for the sake of holiness itself but in order to take hold of the Promise to SEE GOD! (cf. **Matt 5:8**).

**Col 3:3-4** Our life is hidden in Christ, and He is our life.
Hebrews 12:14  We can recapture the Promise of seeing God by living in the Gospel.

Rev 1:12-18  Jesus in His glory still fills John with fear, but He has taken away death (v. 18; cf. Ps 130:4; 119:38).

Rev 22:3-4  We will see God's face! Cf. 1 Cor 13:12; 1 Thess 4:17.
LESSON 16:
WHAT “IN JESUS’ NAME” MEANS, PART 1

Lesson Aims: -To gain a better understanding of what it means to pray “in Jesus’ name”
- To incorporate this into our prayers

What appears at the end of most Christians’ prayers? “In Jesus’ name, Amen”

But look: Matt. 6:9-13. I always wondered something when I was a little kid why that was missing from this prayer. Why do you think it’s not there?

What does “in Jesus’ name” mean, anyway? Is it just like the magic words we tack on at the end of a prayer so that the prayer will come true? “Amen. Oh! I forgot to say ‘in Jesus’ name!’ My prayer’s not gonna work! Darn, I have to start all over now…” No.

I. Praying “in Jesus’ name” means “according to what Jesus wants”

Matt. 7:22 “did we not prophesy in Your name?” Jesus’ name has power. Why did He answer their prayers? Though these people were not Christians, in some cases they wanted Jesus to do things that Jesus also wanted to do.

Matt. 18:5 “whoever receives one such child in My name receives Me” We receive and care for one another because Jesus would want that, and in this way, we show that we are really Christians because we do what He says. This is acting “in His name.” (John 14:15).

Matt. 18:20 “For where two or three have gathered in My name (to do My will)” This is Jesus encouraging Christians to confront one another out of love when they see another Christian living in a way that Jesus would not want.

John 14:13-14 “Whatever you ask in My name, that will I do…” Oh, wow! So I get anything I want? No. Look at the rest: “SO THAT the Father may be glorified in the Son.” So we should pray that God and Jesus will be glorified by answering our prayer. We should often ask ourselves when we pray: “How would God be glorified if He answered this prayer?”
**John 15:16**  “so that whatever you ask of the Father in My name”

1. You have been appointed: So pray that Jesus would help you do a good job with the appointment/assignment Jesus gives you.

2. You been saved to go and to bear fruit that lasts forever: So pray for work to do that will still matter when you die and get to heaven.

3. You been called to pray according to what Jesus wants, “in His name”

When the above three things are in place, what happens? God gives you whatever you ask from Him because whatever you ask from Him is what He wants for you.

**John 16:23-24**  “if you ask the Father for anything in My name”

v. 23 “in My name” means “according to what Jesus would want.”

v. 24 Up to this point the disciples had not asked for anything according to Jesus’ purpose.

When we ask according to what Jesus would want, He will make sure that our joy will be full no matter what your circumstances are.

**Acts 3:6**  “In the name of Jesus Christ the Nazarene – walk!” Peter didn’t just throw Jesus’ name out like a magic word. Peter knew it was Jesus’ will to heal the man, so he healed him “in Jesus’ name,” (by His will)

**Phil. 2:9-11**  “the name that is above every name”

Praying “in Jesus’ name” means:

1. We worship Him as our King

2. We bow before Him as our King

3. We confess Him as our King
Col 3:17  “do all in the name of the Lord Jesus”

What does this mean? Two things, both related to each other:

1. Do everything submitting to the authority of His name

2. Do everything according to what He wants, as far as you can tell

James 5:10  “who spoke in the name of the Lord” In other words, the prophets spoke “by the authority” of God, they spoke exactly what God wanted them to speak. That is what it means to speak “in the name of the Lord.” They didn’t just make up their own message, but they were God’s messengers; they faithfully delivered the message that God gave them to deliver.

So when we pray, “in Jesus’ name,” what we mean is: “this is exactly what Jesus would pray for, as far as I can tell.” It is praying in accordance with Jesus’ character. In prayer, our attitude should reflect that we’ve denied ourselves (Mark 8:34-38).

POINTS TO PONDER:

1. How has this cursory study enriched your understanding of praying “in Jesus’ name”?

2. There is a second meaning of “in Jesus’ name.” What do you think it is?

HOMEWORK:

1. Pray every day for at least 45 minutes, incorporating what you’ve learned both this week and in the past weeks.

2. Next week, we’ll close our series on learning how to pray according to the Disciples’ Prayer taught to us by Jesus. Think about what you’ll take away from this entire series, what has stuck with you the most, what has impacted your prayer life the most, what you’re thankful for, etc. Write these down and be ready to share them with the rest of the class next week. If it helps, quickly flip through all the previous material to jog your memory.
LESSON 17:
WHAT “IN JESUS’ NAME” MEANS, PART 2

Lesson Aims: -To find out the second meaning of “in Jesus’ name”
-To incorporate this into our prayer life

REVIEW FROM LAST WEEK:
So when we pray, “in Jesus’ name,” what we mean is: “this is exactly what Jesus would pray for, as far as I can tell.” It is praying in accordance with Jesus’ character. In prayer, our attitude should reflect that we’ve denied ourselves (Mark 8:34-38).

SO LET’S BEGIN PART 2:
II. Praying “in Jesus’ name” means that I recognize that only because of Jesus do I have the right to approach God in prayer:

Matt. 12:21 “in His name the Gentiles will hope”
We only have hope when we pray because Jesus has saved us.

Luke 24:47 “forgiveness of sins would be proclaimed in His name”
Without the cross, I have no right to approach God’s throne in prayer because I am a sinner and God is holy.

John 1:12 “to those who believe in His name”
Jesus alone gives us the right to be in God’s family and to draw near to God.

John 14:26 “whom the Father will send in My name”
Only because of Jesus, God gives us His Holy Spirit to help us live for God.

John 20:31 “that believing you may have life in His name”
We have eternal life only in Jesus’ name because of what He has done for us on the cross as our Savior (Messiah). By praying “in Jesus’ name,” we remember this in every one of our prayers.
Acts 2:21  “everyone who calls on the name of the Lord will be saved”

Only Jesus’ name has the authority to save us from God’s judgment for our sin.

Acts 2:37-38  “be baptized in the name of Jesus Christ”

We must repent and be baptized in Jesus’ name to have our sins forgiven.
Only in Jesus’ name will God give us His gift of the Holy Spirit.

Acts 3:16  “on the basis of faith in His name”

By praying “in Jesus’ name,” we trust in Jesus to heal us physically and spiritually according to His will.

(Romans 10:13  “everyone who calls on the name of the Lord will be saved”)

1 Cor. 6:9-11  “justified in the name of the Lord Jesus Christ”

Praying “in Jesus’ name” means that we trust Jesus to turn us away from our sins.

Eph. 5:20  Jesus gives us reason to be thankful to God all the time.

Rev. 2:13  “you hold fast My name”

Praying “in Jesus’ name” means that we’re totally dedicated and loyal to Him.

Rev. 22:4  “His name will be on their foreheads”

Praying “in Jesus’ name” means we rejoice that we will wear His name forever in heaven.

So when we pray “in Jesus’ name,” what we mean is: “without Jesus, my sins are not forgiven and I have no right to approach God in prayer.”

So praying “in Jesus’ name” means:

1. Asking for what Jesus would ask for, as far as you know (1 John 5:14-15).
2. Realizing that Jesus is the only reason we as sinners can ask things from God (Hebrews 4:14-16; 10:19-22)

Both meanings: 1 John 5:13-15 “to you who believe in the name” This combines both meanings of “in Jesus’ name”

v. 13 – the second meaning of “in Jesus’ name”

v. 14-15 – the first meaning of “in Jesus’ name”

Acts 4:7-12 “by the name” Notice you can exchange “name” with “will” or “authority”
Also notice Acts 4:17-18; 5:28, 40 The Jewish elders want to stop “the name”

So whenever you pray or hear “in Jesus’ name” prayed, realize what’s being said. They’re not magic words, but they’re just to help us remember that Jesus is our Master and Savior. “In Jesus’ name” is more about our attitude than just saying those words.

POINTS TO PONDER:

1. Spending time with Jesus to grow closer to Him, not just to get the answers to your requests. According to John 15:5-7, what are the 2 conditions (which are really just one condition) for Jesus to give you whatever you want?
   a. You abide in Him
   b. His words abide in you

And what 2 things happen when He answers your prayer? (15:8)
   a. God the Father is glorified
   b. You will bear much fruit and prove to be true Christians

2. One more suggestion: Pray with an active approach to God. Ask yourself, “Why have I come to God? What have I come to God to do?” Prayer should be purposeful. Maybe make a list of requests before you pray.
A FINAL WORD OF THANKS:

Thank you for spending the past seventeen weeks with me learning from God’s Word what it means to pray and how to pray according to the template laid out for us by our Lord Jesus. I trust that it has been a time of spiritual growth in your relationship with God. Be sure to thank your prayer partners too, and I hope this study has helped to produce in you good prayer habits that you can carry with you and grow in for the rest of your life on earth until the day we’ll bask in the direct presence and glory of our great King.