

The Doctrine of Prayer

I. Preliminary Considerations:

- A) Prayer, as with all issues of Bible Doctrine, must be taught from the mandates of Scripture to the Royal Family to be properly understood. Mt 6:1-13; Lk 11:1f
- B) Like most doctrines in Scripture, the concept of legitimate prayer has suffered due to misconceptions and religious distortions.
- 1) Prayer is not some kind of “blank check”, which the believer fills in and God honors upon demand, distorting Mt 21:22 *“And all things you ask in prayer, believing, you shall receive.”*
 - 2) Prayer is not a system by which we seek to persuade God to acclimate to our thinking, or try to force Him to do something we desire, distorting Mk 11:23. *“Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him.”*
 - 3) Prayer does not enable us to coerce God into doing something He does not want to do, which distorts Lk 18:1-7.
 - a) we cannot legitimately pray for something that would violate God’s Essence (“pray someone saved/positive”), or pray for something that is against Doctrinal principles
 - b) we cannot legitimately ask Him to make an “exception” in our case
 - c) if the answer to a prayer request is obviously “no”, we should not rationalize
 - d) we should not misapply and then ask God for deliverance from Discipline
 - 4) Standard human viewpoint about prayer includes:
 - a) King James’ English is God’s preferred choice as far as language is concerned. cp Mk 14:36 *“And He was saying, ‘Abba! Father!...’*
 - b) repetitious phrases somehow impress God and get His attention. Mt 6:7 *“And when you are praying, do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words.”*
 - c) posture (kneeling, bowed head, folded hands, etc.) affects how well God responds to our prayers. cp Gen 32:29; Ex 33:18; Jdg 20:28; 1Sam 1:9-13; Ps 28:2; Eze 9:8; Lk 22:41; Ac 1:15 cp 24, 16:24-25
 - d) God is more inclined to listen if we are hungry/fasting (*the Lord’s prayer of Jn 17 came immediately after a meal*)
 - e) long public prayers impress God (*saying Grace before dinner and mentioning everything but the food*)

II. Vocabulary

A) Hebrew:

- 1) חָלָה – *ChaLaH* (v) – literally, to be weak, sick or grieved; when used with “before the Lord”, it indicates a prayer for mercy or help in the face of danger. Ps 119:58 *“I entreated Your favor with all my heart...”*
- 2) נִנְּחָה – *ChaNaN* (v) – to be gracious, merciful, or show pity; Hithpael = to beseech or implore. Dt 3:23 *“I also pleaded with the LORD at that time...”*
 - a) תְּחִנָּה – *TeCHiNaH* (n) – a cry or prayer for mercy, compassion, or pity. Ps 119:170 *“Let my supplication come before You; Deliver me according to Your word.”*

b) תַּחֲנוּן – TaCHaNUN (n) – only used in the plural, similar to the preceding word, it emphasizes the soul pressure that causes prayers for mercy or pity. Ps 28:2 “Hear the voice of my supplications when I cry to You for help, When I lift up my hands toward Your holy sanctuary.”

3) פָּלַל – PaLaL (v) – to pray or intercede for another, to be a mediator, or to pray to God in regard to someone else. Gen 20:17 “And Abraham prayed to God; and God healed Abimelech and his wife and his maids...”

a) תְּפִלָּה – TePHiLLaH (n) – prayer, intercession (most common noun for prayer) Ps 54:2 “Hear my prayer, O God”

4) שָׁאַל – Sha’aL (v) – to ask, request, or demand something; it emphasizes the need of the one asking and the ability of the one being asked to meet that need. Jdg 20:27 “And the sons of Israel inquired of the LORD...”

a) שְׂאֵלָה – She’eLaH (n) – a specific request, a petition. 1Sam 1:27 “For this boy I prayed (פָּלַל), and the LORD has given me my petition which I asked of Him.”

b) מִשְׁאֵלָה – MiSHe’aLaH (n) – any desire or petition Ps 37:4 “Delight yourself in the LORD; And He will give you the desires of your heart.”

5) עָתַר – ‘aTHaR (v) – related to words for incense/perfume, it emphasizes the concept of sacrifice and the pleasing effect it has on God, the prayers of a righteous believer being analogous to the offering of incense. Job 22:27 “You will pray to Him, and He will hear you; And you will pay your vows.”

B) Greek

1) αἰτέω – aiteō (v) – to ask, request, or demand something. Js 1:5 “But if any of you lacks wisdom, let him ask of God, who gives to all men ...”

2) αἶτημα – aitēma (n) – a thing requested. Phi 4:6 “...by prayer and supplication with thanksgiving let your requests be made known to God”

3) δέομαι – deomai (v) – lit, to stand in need of something, it emphasizes asking for something based on an urgent need. Lk 22:32 “but I have prayed for you, that your faith may not fail...”

4) δέσις – deēsis (n) – a request or entreaty based on urgency or emotional upset. Rom 10:1 “Brethren, my heart's desire and my prayer to God for them is for their salvation.”

5) ἐντυγχάνω – entungchanō (v) – to meet in a familiar fashion with someone for purpose of consultation or conversation. Heb 7:25 “Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.”

6) ὑπερεντυγχάνω – huperentungchanō (v) – to make intercession of the highest degree for someone (1x). Rom 8:26 “And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words”

7) εὐχομαι – euchomai (v) – to pray or request something for yourself or others; it stresses the religious nature of prayer, the element of devotion as a man approaches God. 2Cor 13:9 “For we rejoice when we ourselves are weak but you are strong; this we also pray for, that you be made complete”

8) προσεύχομαι – proseuchomai (v) – to pray, to talk to/with God. Mt 6:9 “Pray, then, in this way: ‘Our Father who is in heaven...’”

- 9) προσευχή – *proseuchē* (n) – prayer; a conversation with God. Lk 6:12 “*And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God*”
- 10) ἐρωτάω – *erōtaō* (v) – to seek information or make a request; it stresses the fact that we lack certain information and must bring our requests to God and rely on His answers. Jn 16:26 “*In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf;*”

III. Prayer in the Old Testament

- A) The OT makes it plain that those who acclimate to God and His Plan have an audience with Him, while those who are maladjusted (believer or unbeliever) do not. Pro 15:29 “*The LORD is far from the wicked, But He hears the prayer of the righteous.*”
- B) The Temple was regarded as a house of prayer. Isa 56:7 cp Mt 21:13
- C) The importance of prayer, and its protocol, was taught through the ritual of the Tabernacle. Ex 30:1-10
- 1) The altar of incense was the specified place where the incense was to be offered, and was located in the Holy Place, symbolic for the believer in time. vss 1, 6
 - 2) Incense is symbolic of prayer. Ps 141:2 “*May my prayer be counted as incense before You...*” (lit – “*let my prayer be established incense before You*”) cp Rev 5:8 “*having... golden bowls full of incense, which are the prayers of the saints.*”
 - 3) The altar was made of wood overlaid with gold, which represents the Hypostatic Union. vss 1,3
 - 4) This portrays that all prayers are to be offered through the Person of Christ, the one mediator between God and man. cp Eph 2:18 “*for through Him we both have our access in one Spirit to the Father.*”
 - 5) The altar of incense was located directly in front of the veil that separated the Holy Place from the Most Holy Place. vs 6
 - 6) This teaches that in time we offer our prayers through the veil (Christ and His work) to the unseen throne of Grace. cp Heb 10:19-22
 - 7) The incense that was offered was a specific combination of aromatic substances that was not to be altered. Ex 30:34-36
 - 8) This is analogous to the content of prayer, as specified by the Word of God.
 - 9) Anyone who altered the formula, or misused it, was to be “cut off” (i.e. put to death) from Israel. vss 9, 37-38 (cp Ex 31:14)
 - 10) This is designed to teach God’s attitude toward those who do not conform to the Biblical content for prayer (temporal death).
 - 11) The order of worship dictated by God caused the priest to pass before the bronze altar (a symbol for Ph₁ salvation), then the bronze laver (Rb), before proceeding to the Holy Place. vss 17-20
 - 12) This teaches that prayer is effective only for believers in fellowship.
 - 13) Only the prescribed fire from the bronze altar was to be used to ignite the incense. Lev 16:12-13
 - 14) This symbolizes that the first step to legitimate prayer is belief in Christ’s work on the cross.
- D) The offering of incense to the gods of the Gentiles represented their prayers and devotions to someone other than the true God. cp 1Ki 11:8 “*Thus also he did for all his foreign wives, who burned incense and sacrificed to their gods.*”

IV. The Protocol of Prayer

- A) The believer is to direct all prayers to God the Father. Mt 6:6, 9; Eph 3:14, 5:20 *“always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father”*
- B) The believer is to pray in the name of the Lord Jesus Christ. Jn 14:13 *“And whatever you ask in My name, that will I do...”*
 - 1) This does not mean we must use this exact phrase, but that we acknowledge His position as our Mediator.
 - 2) Jesus taught the disciples to pray to the Father in His name. Jn 16:23-27
- C) The believer is to pray in the power of the Holy Spirit. Eph 6:18a *“With all prayer and petition pray at all times in the Spirit...”*
 - 1) There is no New Testament precedent or command to address prayers to the Holy Spirit.
 - 2) The Holy Spirit perfects our prayers to the Father, presenting them to Him on our behalf as complete and ideal. Rom 8:26-27

V. The Necessary Disciplines of Prayer

- A) In order to pray effectively, a believer must possess the necessary Doctrine in the soul. Jn 15:7 *“If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.”*
 - 1) We recognize that God may cause good things to happen even toward the evil when they ask (Mt 5:45), but there is a far cry from God responding to men operating under His Permissive Will to those that communicate with Him according to His Directive Will.
 - 2) The Filling of the Holy Spirit is essential to effective prayer. Jn 15:7a
 - 3) When we follow the appropriate protocol, the HS delivers our prayers directly to the Father. Rom 8:26
 - a) we may have weaknesses at certain times in the area of prayer; oftentimes not being able to articulate accurately in a given situation
 - b) lacking Omniscience, we are not adequate at times to offer a prayer that covers all the issues in a given situation
 - c) by grace, the Holy Spirit perfects our prayers, and brings them to God the Father for an answer
 - 4) Wisdom in this area enables the believer to know when to keep asking, quit asking, or wait. Mt 7:7 *“Ask (P A Imp), and it shall be given to you; seek (P A Imp), and you shall find; knock (P A Imp), and it shall be opened to you.”* cp 2Cor 12:7-9 (NOTE – ALTHOUGH THERE ARE PASSAGES THAT TEACH THE CONCEPT OF INEFFECTIVE OR INAPPROPRIATE PRAYER, THIS PASSAGE DOES NOT; RATHER IT TEACHES THAT WE MUST ACCEPT GOD’S WILL OVER OUR OWN IF THEY ARE IN CONFLICT)
 - 5) Adjustment to the God’s Will is a prerequisite for answered prayer. Js 5:16b *“The effective prayer of a righteous man can accomplish much.”*
- B) Since there are so many strong commands to constantly engage in prayer, and because there are so many things for and about which we need to pray, we should devote ourselves to it, setting aside time as required (even if we have to preempt some other favorite activity or pastime).
- C) Honesty before God is a necessity – He knows the true motivations of the heart anyway. cp Ps 42:6a *“O my God, my soul is in despair within me”*; Mt 26:38-39

- D) Involved, intense prayer should be private. Mt 6:5-6
- E) Prayer is an absolutely essential part of the believer's function and success in the CWL – persistence is commanded. Lk 11:5-10
- F) Prayer should include all things, however major or trivial. Phi 4:6 *“Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.”*
- G) Prayer should not be an occasional function, nor a last resort – consistency is required. 1Th 5:17 *“pray without ceasing”*
- H) Personal righteousness and unity (based on BD) are necessary. 1Tim 2:8 *“Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.”*

VI. Classifications of Prayer

- A) Confession – Lk 11:4; 1Jn 1:9
- B) Thanksgiving/Praise – Col 4:2 *“Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving”* cp Heb 13:15
- C) Intercession – Eph 6:18-19
- D) Petition/Supplication – 1Tim 2:1 – *“First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,”*

VII. Some Objects of Prayer

- A) Thanksgiving:
 - 1) our salvation – Rom 6:17-18 *“But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness”*
 - 2) the Divine Essence; Who and What God is – Heb 13:15 *“through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.”*
 - 3) Bible Doctrine – Col 3:16 *“Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.”*
 - 4) Right PT – 1Th 5:12 *“But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction,”*
 - 5) other adjusted ministries – 2Cor 1:11 *“you also joining in helping us through your prayers, that thanks may be given by many persons on our behalf for the favor bestowed upon us through the prayers of many.”*
 - 6) establishment chain of command – 1Tim 2:1-2 *(notice the purpose of the prayer – “in order that we may lead a tranquil and quiet life...”)*
 - 7) our adoption as children of God (CPT for the Church Age only) – Eph 1:3-6
 - 8) opportunities to apply – 2Cor 9:10-11
 - 9) testing – Phi 4:6 *“Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.”*
 - 10) spiritual gifts(s) – 1Cor 1:4-8
 - 11) answered prayers (whatever the outcome) – Jn 11:41 *“And so they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me.”*

B) Intercession:

1) the PT:

- a) under testing – Phil 1:22 *“And at the same time also prepare me a lodging; for I hope that through your prayers I shall be given to you.”*
- b) in his study and function – 2Th 3:1 *“Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as it did also with you”*
- c) to fulfill his niche – Heb 13:18 *“Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.”*

2) other adjusted ministries – 2Cor 1:11

3) establishment chain of command – 1Tim 2:1-2

4) royal chain of command – Rom 15:30-32

5) Hope Bible Church, individually and corporately – Col 1:3-12

6) the well-being (soulish and physical) of other positive believers – 3Jn 2 *“Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.”*

7) believers under testing – Ac 12:5 *“So Peter was kept in the prison, but prayer for him was being made fervently by the church to God.”*

8) your enemies, including those who are hostile to the Truth. Mt 5:44 *“But I say to you, love your enemies and pray for those who persecute you”*

9) the propagation of Bible Doctrine to positive volition – 2Th 3:1 *“Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as it did also with you”*

10) the believers of Daniel’s 70th Week – Rev 7:9-8:4

C) Petition:

1) Wisdom (in general and specific areas), the single most important petition one can offer – Pro 2:3-5, 4:7; Js 1:5; cp 1Kin 3:5-14

2) the resolution of the Angelic Conflict – Mt 6:10 *“Your kingdom come. Your will be done, On earth as it is in heaven.”*

3) living grace – Mt 6:11 *“Give us this day our daily bread.”* cp Pro 30:8-9

4) protection from the STA and Angelic Conflict – Mat 6:13 *“And do not lead us into temptation, but deliver us from evil.”* (NOTE: “EVIL” HAS THE D.A. AND IS A SUBSTANTIVE ADJECTIVE, THEREFORE A REFERENCE TO SATAN – “THE EVIL ONE”)

5) Right Man-Right Woman/Family (pray for God’s guidance, wisdom, and opportunity to fulfill the commands) – Col 3:18-20

6) the maturity adjustment – Col 4:12 cp Phi 3:12-16

7) opportunities to apply, generally and under one’s spiritual gift – 2Th 1:11 *“To this end also we pray for you always that our God may count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power”*

8) Divine guidance – 2Th 3:5 – *“And may the Lord direct your hearts into the love of God and into the steadfastness of Christ.”*

9) all that pressures you – Phi 4:6; 1Pet 5:7 *“casting all your anxiety upon Him, because He cares for you”*

VIII. Hindrances to Effective Prayer

A) Unrepentant and/or continued STA activity (failure to Rebound) – Ps 66:18 *“If I regard wickedness in my heart, The Lord will not hear”*

B) Negative volition, rejection of Wisdom – Pro 1:28-29

- C) Lack of compassion/mercy to those less fortunate – Pro 21:13 *“He who shuts his ear to the cry of the poor Will also cry himself and not be answered.”*
- D) Wrong content, based on negative volition – Pro 28:9 *“He who turns away his ear from listening to the law, Even his prayer is an abomination.”*
- E) Laziness/lack of self-discipline – Lk 22:46 *“and said to them, ‘Why are you sleeping? Rise and pray that you may not enter into temptation.’”*
- F) Unbelief – Js 1:6-8
- G) Failure to ask – Js 4:2c *“You do not have because you do not ask.”*
- H) Wrong intent in asking – Js 4:3 *“You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.”*
- I) Lack of domestic harmony (abuse of authority/failure to submit) – 1Pet 3:7 *“You husbands likewise, live with your wives in an understanding way... so that your prayers may not be hindered.”* cp Eph 5:22-24
- J) Note that prayers are often not answered due to a consistent pattern of carnality, manifested by (among other things) a failure to assemble consistently, unbelief, mental attitude sins, failure to apply a specific doctrine, etc.

IX. The Model Prayer (erroneously called the “Lord’s Prayer”, which is Jn 17)

- A) Jesus set such an example in prayer that His disciples were prompted to request He teach them to do likewise. Lk 11:1-4
- B) Like other doctrines, it was taught on more than one occasion. Mt 6:9-13
- C) At no time did the Lord rebuke or belittle the disciples for requesting information concerning prayer, nor did John the Baptist (or any other author of Scripture).
- D) This prayer is a model concerning content and does not possess some magic, mystic ability to get God’s attention, nor is it to be repeated mindlessly. Mt 6:7
- E) The prayer and its content (*combining Mt 6 and Lk 11*):
 - 1) **Our Father** emphasizes the family relationship between God and His children (the Aramaic term “Abba” is an affectionate term, much like our “Daddy”).
 - 2) **Who is in Heaven** stresses the believer’s orientation to God’s majesty, transcendence, and sovereignty.
 - 3) **Holy is your Name** emphasizes the Essence of God, with special emphasis on His +R, His separation from all that is common or profane.
 - 4) **Your kingdom come, Your will be done on earth as it is in Heaven** is a prayer for the Millennial rule on earth, as well as the resolution of the Angelic Conflict.
 - 5) **Give us this day our daily bread** is a request for Living Grace, since we are dependant on God for our life and well-being.
 - 6) **Forgive us our sins** is a general expression of Rebound.
 - 7) **For we ourselves also forgive everyone who is indebted to us**, a necessary prerequisite for obtaining Ph₂ forgiveness from God – it stresses our humility and grace orientation.
 - 8) **Do not lead us into temptation** is a prayer that God will not allow circumstances into our niche that would cause us to crash and burn – this admits our predilection for the indwelling STA and the fact we all could potentially become spiritual casualties (a prayer for protection, as God does not tempt anyone – Js 1:13)
 - 9) **Deliver us from the evil one** (ἀπὸ τοῦ πονηροῦ *from Mt 6:13*) deals with the fact that our unseen enemy, Satan, is ever active against us and would love for us to come into some temptation that would destroy us. cp Jn 17:15

10)“For yours is the power...” while a legitimate doxology, is not in the original text of most manuscripts.

F) If Christ thought prayer was important enough to teach as a Divine Dynamic, what should our attitude towards it be?

X. The Lord’s Prayer of John 17

A) Chapter 17 of the Gospel of John is the recorded prayer of Jesus in regard to:

- 1) Himself and His glorification – vss 1-5
- 2) His immediate disciples – vss 6-19
- 3) All believers that would follow – vss 20-26
- 4) As the High-Priestly prayer, it shows His concerns, desires, and requests concerning His body and bride, the Church Universal, as well as for His ultimate glorification.
- 5) It is by far the longest of His recorded prayers, although it does not represent the longest time He ever spent during prayer. Mar 6:45-46 cp Lk 6:12
 - a) after finishing a lengthy discourse on His imminent departure and the ushering in of the new dispensation, Jesus offered this prayer for the benefit of Himself and His disciples, serving to promise that all the Doctrine He has been teaching would indeed come to fruition.
 - b) its tone is one of complete assurance of triumph and victory, blended with an intense desire for the benefit and protection of Positive Volition remaining in the world, and a full expectation of a positive response in all aspects from the Father.

B) The Content of the Prayer

1) Verse 1:

- a) He begins by addressing God as Father, just as He had taught His disciples to address God (Mt 6:9), the lack of the plural pronoun “our” making the term more intimate and personal – a necessary attitude toward prayer.
- b) He informs God that “*the hour has come*”, which points out that although we are not actually informing God of things when we pray, it is appropriate to reiterate Doctrinal principles that are true, and events coming our way.
- c) by using the Imperative of $\delta\omicron\zeta\acute{\alpha}\zeta\omega$ – *doxadzō* “glorify”, Jesus both demands the glory and realizes the certainty of it, soon to be a reality based on His obedience and sacrifice.
 - (1) His posture reflects the attitude of familiarity and a secure relationship.
 - (2) that He uses the mood of command with the Father demonstrates that God is not offended by prayers that reflect confident expectation of fulfillment by His Person regarding the truths of BD, the Plan of God, and its advancement.
 - (3) His expressed purpose for praying in this fashion, for His own glorification, was so that He could further glorify the Father, a work to which He had devoted His entire existence.

2) Vs 2:

- a) He claims this right to glorification as a part of the grace gifts of the Father to Him, based on His obedience to the Will of God in all things.
- b) just as the Father gave Him authority, He correctly fulfilled every aspect of His responsibilities, and could therefore confidently anticipate the promised reward.
- c) by application, we have the right and authority to expect blessing in time and eternity for our applications, and God is neither offended nor reluctant to return to us that blessing, based on our acclimation to His Will.

- 3) Vs 3:
 - a) the focus of and purpose for the eternal life that He has authority to impart is specified – *“that they may know You, the only true God, and Jesus Christ whom You have sent”*.
 - b) the purpose for the granting of this authority is the ultimate glorification of the Father, and it is for that goal that Christ lived His life.
- 4) Vs 4:
 - a) it is His perfect obedience to the Father that Jesus centers on – *“I glorified You on the earth, having accomplished the work which You have given Me to do.”*
 - b) this obedience establishes the basis for His upcoming requests.
- 5) Vs 5:
 - a) He re-expresses His full expectation to receive glory for all that He has done.
 - b) the one who has correctly completed what the Father has ordained for him can confidently seek self-glorification and vindication, committing himself to the Father’s hand for blessing – this is a fundamental truth of God’s Word.
 - c) the whole Person seeks to enjoy the glory that the pre-incarnate Son enjoyed with the Father from time immemorial, dwelling in unapproachable light and splendor – it is, therefore, legitimate for us to do the same. cp 1Tim 6:16
- 6) Vs 6:
 - a) He makes application of His work to His disciples, beginning an intercessory prayer for their continued growth and protection.
 - b) He initiates the prayer by stating that He has faithfully made the revelation to these men for which He was commissioned – He has fully disclosed the very nature of God and His thinking to these men during the course of His ministry.
 - c) He then points to the fact that these men first belonged to the Father, in vs 6b – *“they were Yours, and You gave them to Me”*.
 - d) the fact that these men *“have kept Your word”* is evidence that they indeed belong to Christ.
 - (1) in spite of any of their spiritual weaknesses, they did not waver in their faith toward Jesus’ uniqueness as the God-Man; they fully believed that His Person and message was Divine in nature and origin.
 - (2) further evidence is the fact they not only believed in Him, but that they resolutely attached themselves to His ministry as the Messiah, (regardless of their skewered distortions of His advent or ultimate purpose).
- 7) Vs 7:
 - a) while they were not prepared for the events to follow, they at no time doubted His Person or His overall message as Messiah; this is the force behind *“now they have come to know that everything You have given Me is from You”*. cp Ac 1:6
 - b) that to which they had come to full confidence was that everything Jesus did was sponsored by God in corroboration of His being the Promised One.
- 8) Vs 8:
 - a) the central core of that message is given in vs 8a – *“for the words which You gave Me I have given to them;”*
 - b) the central truth of His message, that these men had definitely received, is made clear in vs 8b – *“and they received them and truly understood that I came forth from You, and they believed that You sent Me.”*

c) Jesus in His prayer acknowledges that their attitude toward Him in this regard is correct and deserving of notation to God, an example of sanctified boasting.

9) Vs 9:

a) technically the beginning of the intercessory portion of the prayer – until this point the Lord has been qualifying why it is appropriate to ask the following.

b) that volition is key in His prayer is made clear in the remainder of vs 9, as He continues *“I do not ask on behalf of the world (NEGATIVE VOLITION), but of those whom You have given Me;”*.

c) the kinds of things He is praying for here are limited to believers only – those who reject His Person and Work have neither access nor right to these blessings.

d) the Doctrine of Election is the principle at hand and the cause behind Jesus receiving these men, as made clear in the final phrase *“for they are Yours”*.

10)Vs 10:

a) there is total agreement and accord between the Father and the Son – *“and all things that are Mine are Yours, and Yours are Mine;”*

b) here is another verse clearly teaching the absolute equality of the Father and the Son – no other person could make this deliberately bold statement.

c) that the disciples are a part of that which is given to the Son denotes that their very persons have produced glory for the Son.

11)Vs 11:

a) having made these observations, Jesus reaches the crux of the prayer in vs 11 – *“And I am no longer in the world; and yet they themselves are in the world, and I come to You.”*

b) they will be in a hostile environment of Negative Volition that hates them and their Master, so Jesus naturally prays for the continued security of their +V – *“Holy Father, keep them in Your name, the name which You have given Me”*

c) He addresses the Father as Holy to emphasize the moral attributes of God, i.e. His absolute righteousness (+R), justice (+J), Veracity, Love, and Immutability.

d) Jesus cites God’s character as the basis of His request that God guard these men and watch over them in the BD that He had imparted to them.

e) the purpose behind the requested protection is seen in the remainder of the verse – *“that they may be one, even as We are.”*

(1) it is the goal of the Father and the Son that these men become members of the Church Universal, sharing the nature of Jesus through Positional Truth

(2) reaching that goal guarantees that they will be one with the Lord Jesus Christ, and therefore one with the Father

12)Vs 12:

a) Jesus now looks back on His ministry with the disciples and states *“While I was with them, I was keeping them in Your name which You have given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled.”*

b) His reflection in this regard is to serve as evidence from His own Person that His prayer for the Father’s protection in the future is indeed justifiable – if He maintained their safety while with them physically, the Father will do the same as a reward for His obedience and request.

c) the very Name/Reputation owned by Christ is that which the Father gave Him in accordance with His pre-determined Plan. cp Ac 2:22-23

- d) the Aorist tense of φυλάσσω – *phulassō* “guarded” looks at His entire Person and ministry as an accomplished fact – at no time were they left to the mercy of the cosmos or Negative Volition.
- e) none of the believing disciples suffered any loss in a spiritual or physical sense, as seen in the phrase “*and not one of them perished*”.
- f) a Hebraistic phrase is used to designate the essential character of the one disciple lost, due to his recalcitrant unbelief – “*the son of perdition*”.
- g) this designation specifies that what Judas did was in no way what Jesus or the Father desired for him (cp 1Tim 2:4), and that the very security requested for the others was just as available to him as the others.
- h) based on His knowledge of Scripture, Jesus knew the reason for Judas’ betrayal was not due to any failure on His part, but rejection of Him as Messiah.

13) Vs 13:

- a) once again referring to the purpose for this prayer and the fact that His ministry is essentially complete, He states “*But now I come to You*”.
- b) it is that very happiness/peace based on God’s Word (+H) that His ministry was designed to impart to the disciples, as He states “*these things I speak in the world, that they may have My joy made full in themselves*”
- c) a major purpose behind His teaching ministry was to establish the potential for these men to experientially possess the +H that His humanity enjoyed – if they will orient to the Truth, they too can enjoy the blessings of happiness in time.
- d) regardless of the circumstances of their life (or relative spiritual maturity), all believers can enjoy the Ph₂ Relaxed Mental Attitude (RMA) God has prepared for us, simply by focusing on God, His Plan, and His Essence.

14) Vs 14:

- a) the reality of suffering in the Devil’s world is made clear, but more importantly the reason for the necessity of protection by the Father – “*I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world.*”
- b) the singular “word” is a collective singular, encompassing all the words of BD that He had spoken. cp vs 8
- c) that His word was given to these men clarifies the minimum requirements for +H in their lives: faith in Christ and adherence to His teaching – to the degree they orient to these realities, so will their +H multiply.
- d) the reason this principle is of such utmost importance is due to the natural consequence that follows +V, i.e. the world despises them, because:
 - (1) the world hated Him first – Jn 15:18
 - (2) He chose them out of the world – Jn 15:19
 - (3) they are not greater than their Master – Jn 15:20
 - (4) the world does not know God – Jn 15:21
- e) this hatred is compounded by the fact that they no longer draw their source of life from the world – 1Pet 4:2 “*so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God*”
- f) Christ was not of the world due to His heavenly origin, the virgin birth bypassing the STA and spiritual death, and His possession of Eternal Life – as of the new birth, neither are His followers.

- 15) Vs 15: *“I do not ask You to take them out of the world, but to keep them from the evil one.”*
- Jesus does not ask the Father to remove these men from the battleground of the world, but to protect them in it – the Plan of God (POG) is not to take the believer out of the world, but to leave them under the protection of BD as a witness to the Truth. cp Mt 5:13-14; Phi 2:15
 - with the definite article, “the evil one” is a reference to the arch-enemy of God and His children: Satan, as the originator and promoter of Evil.
 - just as in the Model Prayer, He asks the Father to keep these men safe from any plan of Satan (or human viewpoint originating with him) that would bring a premature end or disruption to their lives and/or ministries.
- 16) Vs 16: *“They are not of the world, even as I am not of the world.”*
- the repetition of vs 14 serves to emphasize the contrast of the world to their state of being – the world has nothing to offer as a source or support of the new birth, emphasizing their experiential existence apart from the world.
 - this transition sets the stage for the next portion of His prayer.
- 17) Vs 17: *“Sanctify them in the truth; Your word is truth.”*
- Jesus has acknowledged that these men have received the message given to Him to impart to them; now He recognizes it is not the Will of God for them to depart the world as He will shortly do, but to remain behind in a hostile environment.
 - sanctification, or setting aside as holy, involves the volition of the believer that chooses to cooperate with the Will of God in issues of the CWL.
 - the sole agent for Ph₂ sanctification is the Truth of God’s Word.
- 18) Vs 18:
- that Jesus chose these men for a specific purpose, to carry out God’s Plan as Apostles in the Church, is seen in the phrase *“As (καθώς – kathōs) You sent Me into the world, I also have sent them into the world.”*
 - just as the Father chose the Son, via the Incarnation, to bring His revelation to the world in fulfillment of the Plan of God, even so Jesus has chosen these men to continue to bring the revelation of God and His Son to the world.
- 19) Vs 19:
- the Messianic mission and its fulfillment form the very pattern for the mission of these men, which is the force behind *“And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth.”*
 - His willingness to set Himself apart and render Himself as the Sin Offering on our behalf is the very basis for our potential Ph₂ sanctification.
- 20) Vs 20:
- the Lord now extends the intercessory portion of His prayer beyond the immediate disciples to other believers throughout history – *“I do not ask in behalf of these alone, but for those also who believe in Me through their word”*
 - the 11 disciples are to act as intermediate agents commissioned by God to articulate the Truth of the Plan of God in the absence of Jesus.
 - His requests for this group of men is equally applicable to all CA believers.
- 21) Vs 21: *“that they may all be one; even as You, Father, are in Me, and I in You, that they also may be in Us; that the world may believe that You did send Me.”*
- this verse gives the purpose for the statement of vs 20.

- b) upon manifesting +V at the point of salvation, believers of the Church Age are entered into union with Christ, and thereby with the Father.
- c) the phrase *“that they may all be one”* is essentially a prayer that the body of the Church Universal will indeed come to fruition; Positional Truth is the force of the 2nd purpose clause, *“that they also may be in Us”*.
- d) evangelism over the course of the Church Age is in view in the final purpose clause of the verse, the world-wide proclamation of the Truth of the Gospel.

22) Vs 22:

- a) the Lord’s prayer now moves beyond just the Salvation Adjustment to the Justice of God (SAJG), to those making the Maturity Adjustment (MAJG).
- b) by saying *“The glory which You have given Me I have given to them”*, He makes reference to the elevated status that God the Father has bestowed on us – present and future glory as children of God.
- c) the expressed purpose for the impartation of BD is *“that they may be one, just as We are one”* – just as the Father and the Son are co-equal, so CA believers will share intimately in the glorification of the Lord, as one body.
- d) the Subjunctive (as opposed to an Indicative) here indicates that the potential exists for all believers to be of one mind, though not all will seize that opportunity – it is the wish and desire of Jesus, but He is not foolish enough to think that all believers will manifest Positive Volition to the same high level.

23) Vs 23: *“I in them, and You in Me, that they may be perfected in unity, that the world may know that You did send Me, and did love them, even as You did love Me.”*

- a) the phrase *“I in them”* refers contextually to BD resident in the soul of the advancing believer (cp Jn 15:4-7), since Jesus was the complete representation of the POG for the salvation of men, hence the phrase *“and You (FATHER) in Me”*.
- b) the purpose for the believer to exploit the potential for what Christ has to offer, the intake and application of BD over time, and the resultant building up of the new man, is to be *“perfected in unity”* with other maturing believers.
- c) like-minded believers, who are growing in the grace and knowledge of our Lord and Savior Jesus Christ, are unified in their approach to Scripture, their relationship with God, and their access to His grace blessings.
- d) the ultimate purpose and result of this unity is the enhancement of our witness in time toward those on the outside, as seen in *“that the world may know that You sent Me, and loved them, even as You loved Me”* – this can only be experientially true for those who line up with His Word.

24) Vs 24: *“Father, I desire that they also, whom You have given Me, be with Me where I am, in order that they may behold My glory, which You have given Me; for You did love Me before the foundation of the world.”*

- a) this verse concludes Jesus’ direct intercession, with the final two verses being a summation of His relationship with the Father, and His work in the world.
- b) He now mentions the sum total of all CA believers, since it is His Will that those who exercise faith in His Person share the same ultimate destiny as He does.
- c) that which the Father has given the Son is again a reference to the Church, the inheritance for His completed Messianic mission.
- d) He then re-engages in sanctified self-seeking with respect to His Person in Ph₃, saying *“that they may see My glory which You have given Me”*.

- e) in this context, His glory refers to the glorification of His humanity as it is exalted to share in the glory of Deity; it is then that we as believers will have full appreciation and total understanding as to all that Jesus accomplished during the Incarnation, and provided on behalf of all men.
- f) He then notes that His future glorification is the direct result of the Father's love for Him, which existed perfectly from Eternity Past.
- g) while the Incarnation was an expression of glory in Jesus' perfect expression of the +R of God (Jn 1:14), the ultimate expression of that glory will be seen experientially in the exalted Son of God.

25) Vs 25:

- a) these next two verses contain no requests, but contain a summation of Jesus' ministry and purpose.
- b) the title "*O righteous Father*" emphasizes His attribute of perfect righteousness and holiness (+R).
- c) since He has been praying for +V, it is appropriate that He now distinguishes between His followers and those who reject Him, by continuing "*although the world has not known You, yet I have known You; and these have known that You sent Me.*"
- d) it is of interest that, at this point, He does not say that "these have known" the Father, as He knows Him, but that they have full confidence in the fact that Jesus was sent by God.

26) Vs 26:

- a) Jesus then states that this reality has been and will continue to be accomplished through His Person – He had revealed to them who and what God is, as well as the BD necessary to operate in the POG.
- b) His promise of future revelation was fulfilled through His post-resurrection appearances and the sending of God the Holy Spirit during the CA period.
- c) He then points out the purpose of His revelation, so that "*the love with which You loved Me may be in them, and I in them.*"
- d) the expressed Will of Christ is that believers enter into the full blessing of God's Plan, and that they have total rapport with Him in time, as well as Eternity.

XI. Concluding Observations

- A) Prayer is both a privilege and a responsibility we possess due to our position in Christ. Eph 1:3 "*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,*"
- B) Any communicator that teaches prayer is not a Christian dynamic and spiritual weapon in the Angelic Conflict ignores such verses as:
 - 1) Phi 4:6 "*Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.*"
 - 2) Col 1:3 "*We give thanks to God, the Father of our Lord Jesus Christ, praying always for you*".
 - 3) Col 4:2 "*Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving*".
 - 4) 1Th 5:17 "*pray without ceasing*"
 - 5) 1Tim 2:1 "*First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men*".

- C) As with any other discipline, it must be studied and mastered in order to be practiced effectively.
- D) Orientation to one's time in history is essential for offering correct prayers – prayers for the recovery of the United States or world peace violate the revealed Word of God, manifest an ignorance of prophetic events, and are contrary to Divine Viewpoint. Jer 51:9
- E) We may freely commit anything and everything in our lives to Him in prayer. Mt 7:7; Phi 4:6
- F) Often, God withholds blessing from our lives because we don't ask for them, or He waits until we do ask to grant them to us – another reason to pray consistently for all your desires. Lk 11:11-13; Js 4:2c
- G) Our requests must be tempered by the Doctrines of the Word of God, and we are to pray in line with the Will of God. Jn 14:13
- H) Certain individuals in the Local Church have been given, by God's grace, a niche that enables them to devote large amounts of time to prayer. 1Tim 5:5 *"Now she who is a widow indeed, and who has been left alone has fixed her hope on God, and continues in entreaties and prayers night and day."*
- I) We are to maintain perfect confidence and trust in our relationship with the Father, based on the perfect work of the Son, and come to Him as any normal child comes to their loving father. Heb 4:16 *"Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need."*
- J) Success in prayer is directly proportional to success in the realm of intake and application of Bible Doctrine. 1Jn 3:21-22
- K) We are to pray for guidance in making applications, even if we know they are the right thing to do. Rom 15:30-32

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

Heb 13:18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.

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