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## Prayer Pt. 2

In our first study of prayer we asked and answered three basic questions about prayer.

- I. What is prayer?
- II. How do we know what to pray for?
- III. Why should we pray?

Continuing our study on prayer, we want to examine what the scriptures have to say about prayer from three perspectives.

- I. There are different types of prayers.
- II. There are conditions of prayer.
- III. There are hindrances to prayer.

E.M. Bounds said, “He who does not pray, therefore, robs himself of God's help and places God where He can not help man”.

\* We have noted that to not pray is sin!

In the Old Testament we see Israel’s victory over Amelek as a result of Moses praying while fought the enemy. And the battle became so long that Aaron and Hur held Moses’ hands up and placed a stone under him to sit. Ex. 17

\* When Moses’ hand came down the enemy prevailed but when Moses’ hands were lifted up Israel prevailed, what a beautiful picture of our dependency on prayer for the spiritual warfare!

## **I. There are different types of prayers throughout the scriptures. 1Tim. 2:1**

\* These basic four types of prayers will help us understand prayer and its function but also notice that the context is for the purpose that all men be saved and for the believer to live a quiet and peaceful life. Vs. 2

**A.** Supplication “deesis” is the first type of prayer mentioned.

1. The basic idea is that of personal and specific needs and it can be used of a request to God or man but in scripture it is only used for God.
2. The word is used as Gabriel told Zacharias, “Your prayer is heard”, referring to his request on behalf of his wife Elizabeth to conceive. Lk. 1:13
3. The word is used in Peter, “For the eyes of the Lord is over the righteous and his ears are open to their prayers...”. 1Pet. 3:12

**B.** Prayers “proseuche” is the second type of prayer mentioned.

1. This word is used of prayer in general with the idea of worship and reverence, but unlike supplication, this word was always used of God never of man.

2. The word is used by Jesus in the cleansing of the temple, “My house shall be called a house of prayer”. Matt. 21:13
  - a. They were allowing the temple as a short cut.
  - b. They were merchandising the people in the temple.
3. The word is used of the early church’s practice, “They continued in one accord and prayer”. Acts 1:14, 2:14

**C.** Intercession “enteuxis” is the third type of prayer mentioned.

1. The idea is not of pleading on behalf of others but coming together with another to converse freely with confident access from its verb form “entugchanein”, usually a King or superior.
2. The word appears only two times in the N.T. and chapter four. 1Tim. 4:5  
\* The word comes from it’s verb form “entugchano”.
3. The verb form to fall in with a King or superior communicates the clear meaning.
  - a. The word is used to come before Agrippa against Paul by Tertullus the lawyer. Acts 25:24
  - b. The word is used of the Holy Spirit making intercession for the saints. Rom. 8:27

- \* The idea is of having access to a superior to ask!
  - c. The word is used of Jesus who ever lives to make intercession for us. Heb. 7:25  
\* Privilege and confident access that results in intercession!
- D.** Giving of thanks “eucharistia” is the fourth type of prayer mentioned.
1. The idea is that of gratitude and appreciation and it is made up of two words, “eu” well and “charizomai” to give freely.
  2. The word is used by Paul to the Philippians, “Be anxious for nothing but in everything by prayer and supplication with thanksgiving make your request known unto God”. Phil. 4:6  
\* For His love and faithfulness, presence and protection, etc.
  3. The word is used in Colossians, “Abounding with thanksgiving”. Col. 2:7
    - a. Gratitude for the smallest of thing and the most basic things such as health, a home, running water, family, etc.
    - b. If we as parents are pleased to hear the gratitude of our children, how much more is ours appreciated by God.

**Illustration**

We might look at these various types of prayer like a variety of saws to meet the various needs.

*These are the four basic types of prayer!*

**II. There are conditions to prayer.**

\* I must keep in mind that God is not a genie or a servant who is bound nor manipulated by my wants, desires or demands.

**A. Prayer is to be in Jesus name. Jn. 16:23**

1. The request is recognized to be possible only because of Jesus.
2. The request in His name is as if Jesus would request it, knowing what the Bible says about prayer and not a mere formula or name to be used to get things from God.
3. The request is made to the Father in Jesus name.
  - a. The chain of command is not a proclamation of inferiority on the deity of Jesus but mere obedience to His words.
  - b. Can't I go directly to Jesus? Yes. but as the late J. Vernon McGee use to say. "Why would you rob yourself of an intercessor".

**B. Prayer is to be according to God's will. 1Jn. 5:13-14**

1. God reveals His will through His word.
  - a. He is sovereign.
  - b. He is clear about His will, it is not mysterious.
2. Prayer is not to change God's known will as Hezekiah, which is really permissive and second best.
  - a. He knew the will of God and was praying contrary to it!
    - 1) It would have been better for Hezekiah to of gone home to the Lord.
    - 2) Manasseh was born to Hezekiah during the extended fifteen years.
  - b. Can I be so persistent on my own will that God gives it to me?
    - 1) Often young people ask me to pray for them to marry a non-believer.
    - 2) I do not pray for them
  - c. It would seem to imply it in Scripture from this and other Scriptures.

**C. Prayer is to be in faith. Rom. 14:23**

1. Jesus said, "And all things, whatever you ask in prayer, believing, you will receive. Matt. 21:22
  - a. Faith is a gift of God.
  - b. Faith comes by hearing and hearing by the word of God. Rom. 10:17

- c. Faith is conditioned on a disciple, denying yourself, picking up your cross and following him. Lk. 9:23
  - 1) Today there are fabricated corrupt doctrines being taught, “Faith in Faith”, “Seed faith”, etc.
  - 2) Faith comes by hearing and hearing by the word of God. Rom. 10:17
- 2. The prayer of faith will save the sick. Ja. 5:15
  - a. The faith is not always of the sick person, of the one praying or others, though those are possibilities and at times it is of God’s sovereign will.
  - b. The man who was lowered from the roof-top was healed by the faith of his friends. Lk. 5:17-26
    - 1) Jesus told the woman with the issue of blood, “Your faith has made you whole”.
    - 2) How much faith did Lazarus have to have to be raised from the dead?
  - c. Elijah who was used to perform many miracles, himself died of sickness!
    - 1) God healed my father when he was a non-believer of his liver.
    - 2) Formulas only work in cooking recipe and math, not for a sovereign God!

- D. Prayer is affective by abiding in Christ. Jn. 15:7
  - 1. That in affect causes me to draw from the vine and God’s desires and purposes become my own and then are lifted to Him in prayer.
    - a. I am drawing from Him.
    - b. I am yielding to Him.
  - 2. That means that true prayer originates with God.
    - a. Moses prayed in intercession for Israel and offered to have his name blotted out of the book of life, if God did not forgive Israel. Ex. 32:32
    - b. If God was not the source of the prayer then we have to conclude that Moses was the author of that prayer which is not only inconsistent with man’s fallen nature but would imply that Moses was more compassionate and merciful than God!
    - c. You glory in God, not the vessel!

### **Illustration**

Just as clouds are no guarantee of rain unless the right conditions are present, so prayer apart from the biblical conditions, prayer is mere presumptuousness and empty words.

***These are the conditions of prayer!***

### III. There are hindrances to prayer.

#### A. The presence of sin. 1Jn. 1:6-7

\* “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin”.

1. Sin separated man from God. Is. 59:1
2. Sin is not overlooked by God. Ps. 66:18
3. Sin must be confessed and forgiven. 1Jn. 2:1
  - a. We confess to have communion with God, does not keep a ledger.
  - b. We live a life of repentance, as we sin and it is as if I came for the first time.
  - c. But I do not presume on the grace of God, nor a license to sin.

#### B. The presence of silence. Ja. 4:2d

\* “You do not have because you do not ask.”

1. God knows what we have need of before we ask.
2. God knows we don’t need all that we ask.
3. God does not give at times because we just don’t ask.

#### C. The presence of self. Ja. 4:3

\* “You ask and do not receive because you ask amiss, that you may spend it on your own pleasures.”

1. Self is the last to die.
2. “I” is the middle letter of the word “sin”.

#### D. The presence of un-forgiveness. Mk. 11:25-26

\* “And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.”

1. The burden is on the one who is holding the resentment. Vs. 25
2. The forgiveness is conditioned on his or her forgiveness of the person being resented. Vs. 26
  - a. An unforgiving heart will cause you to become bitter.
  - b. A forgiving heart will cause you to become better.

#### E. The presence of unbelief. Ja. 1:6-8

\* “But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways”.

1. The attack against your faith is an attack against God, not you.
  2. The unstable person is uncertain about everything.
  3. The unstable man receives nothing from God.
  4. The unstable man in prayer will be unstable in all his ways.
- F.** The presence of bad marital relations. 1Pet. 3:7
- \* “Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered”.
1. The man is the head of the home and is to dwell with his wife according to knowledge.
  2. The man is to give honor to the wife who is the weaker vessel.
  3. The man is to recognize that they are heirs together of the grace of life.
  4. The man is to understand that bad marital relationships will hinder his prayers.

- I. There are different types of prayers.
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Allow me to read a quote from Leonard Raven Hill's book, “Why Revival Tarries”, chapter two.

“No man is greater than his prayer life. The pastor who is not praying is playing; the people who are not praying are straying. The pulpit can be a shop-window to display one's talents; the prayer closet allows no showing off.

Poverty-stricken as the church is today in many things, she is most stricken here, in the place of prayer. We have many organizers, but few agonizers; many players and payers, few pray-ers; many singers, few clingers; lots of pastors, few wrestlers; many fears, few tears; much fashion, little passion; many interferers, few intercessors; many writers, but few fighters. Failing here we fail everywhere.”

*These are the hindrances to prayer!*

### **Conclusion**

The scriptures teach these three things about prayer: