



Session 33

Topic

Prayer Part 1

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SESSION THIRTY-THREE
STUDENT NOTES





SESSION 33

PRAYER

PS. GRAHAM JACKSON

Lesson Notes

Prayer

Colossians 4:2. *“Continue in prayer, and watch in the same with thanksgiving.”*

1 Thessalonians 5:17. *“Pray without ceasing.”*

Romans 12:12. *“Rejoicing in hope; patient in tribulation; continuing instant in prayer.”*

From these three verses we can easily see how much importance the Lord puts on prayer in the life of everyone that is truly born again into God’s family. These verses were not written specifically to those in the ministry (while they naturally are included), but to the believers overall in Colosse, Thessalonica and Rome.

We also see the emphasis on not just prayer in our daily devotion, but as it says in **Romans 12:12**, *“...Continuing instant in prayer.”* That is, to be continuing to press in prayer, to be urgent, or to be earnest or eager in our prayer life, as a normal practice.

That speaks of someone that takes prayer as a serious matter that requires time with the Lord at any time during the day when a matter comes to mind or is on our hearts. That person understands the reality and power of prayer.

The Word of God shows us there is a number of aspects to prayer, for example, giving of thanks (e.g. **1 Thessalonians 5:18**), supplications (e.g. **Ephesians 6:18**) etc, but generally thinking of what prayer is, it is:

1. To worship. That is, to adore; to pay divine honours to; to reverence with supreme respect & veneration, respect mingled with a sense of awe. Why would it be like that? Because, when we pray, we are going before the Throne of Grace, and therefor we are going into the presence of the sinless Almighty God, Creator of Heaven and earth.



We are going into the presence of the Son of God who humbled Himself by taking on the form of a man, and then went on to bear the sins of the world on the cross, but thinking personally, He did it for you and I, and paid a horrible price beyond understanding for your sins and mine.

To honestly stop and think about coming before the Throne of Almighty God to commune with our God, should be a time where we are in awe, where we adore our Lord, and have that supreme respect for Him, when we consider who He really is and what He has done for us.

Consider David, the second king of Israel, who was a man after God's own heart that fulfilled all the will of God for his life (**Acts 13:22**). David was the Psalmist who we know was responsible for writing a lot of the wonderful Psalms we see in the book of Psalms (naturally under the inspiration of God, for all Scripture is given by inspiration - **2 Timothy 3:16**).

In **Psalm 8:3-4** David wrote of the Lord: *"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? And the son of man, that thou visitest him?"*

One can picture the shepherd boy David out on the hillside, tending to his father's sheep, and in the night looking up at God's awesome creation that is being supported and maintained by the power of the Almighty that created it (**Colossians 1:17**). It would naturally lead to worship of the Lord to anyone who has a heart set on God. And as David wrote those words in **Psalm 8** for example, he was saying those words to the LORD - *"When I consider thy heavens..."*

So, first part of what is prayer - If we set our hearts on who He really is, and what He has done for us, it should naturally produce a state of worship in our hearts towards The Lord as we come before the throne of Grace.

2. It is also an oratory. That is, the art of speaking well. To come before the Lord at the Throne of Grace with the right heart as we see in number one above, will help us much with the art of communicating well to our Lord, our God.

Speaking or communicating well to the Lord does not mean we have to be able to speak eloquently, but to be able to communicate confidently as though being in the presence of someone you have a good relationship with. **Hebrews 4:16** reads: *"Let us therefore come _____ unto the throne of grace, that we may obtain*



mercy, and find grace to help in time of need.” The word “boldly” in that verse means without being timid or fearful, but going with confidence.

Why should our prayer time be one where we have a good relationship with the Lord, and have confidence while being in the presence of Almighty God - our Lord, our God?

Look at **Hebrews 4:15**. While of course the Lord Jesus’ purpose in coming to earth in human form was to be the perfect sacrifice for our sins, but one thing gained was a real grasp of what it is like for you and I, as we endeavour to walk a walk of faith, and face all manner of temptations.

Hence, we should have confidence in our time at the Throne of Grace, and it should be a time where our relationship with our Saviour grows stronger, because He understands what we face in life, as He faced it all (and of course without sin, as He did not accept one temptation).

But the point is, considering these things, our time at the Throne of Grace becomes one where we talk freely with the Lord because of our relationship with Him. **It is an oratory**

So, let’s study this subject of communicating with our Great God in the way the Lord desires. To do this, let’s first look at:

A). What was lost in the Garden of Eden

Genesis 2:19. “And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.”

The first thing to note about Adam & Eve’s r _____ with the LORD God before the fall is that it was p _____ and d _____.

Secondly, Genesis 3:8. “And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.”



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Once Adam and Eve ate of the tree of the knowledge of good and evil, they not only died spiritually (hence now the need for us of the second birth through the Spirit), but it also meant they would no longer have the same relationship _____ as before.

Thirdly. Due to gaining a sinful nature at the time of the fall, their first reaction was to _____ from God.

During the Old Testament, we see special individuals like Moses, and the other prophets who communed with the Lord in a way most in the Old Testament did not. For example, turn to **Exodus 33:17 to 34:8**, and we see there the direct relationship that Moses had with the LORD.

But Moses did not have the same perfect direct relationship as Adam and Eve did before the fall, for they walked with God in the Garden in the cool of the evening, saw His face, and communed with Him face to face.

Moses would be (in my thinking), the closest to Adam and Eve, as he was in the direct presence of the Lord, but as Moses was a fallen human being like you and I, he could not look on the LORD's face and live. **Exodus 33:13-2**

Even amongst the Levite priesthood, it was only the high priest that went into the Temple once a year into the holy of holies into God's _____, and he needed to make sure he was truly sanctified for that task.

So, once sin entered into the world, the perfect and direct relationship that Adam and Eve had with God had been broken, and it is safe to say that after the fall, no one enjoyed the direct and perfect relationship that Adam & Eve had with the LORD before the fall, where in their sinless state they walked with the LORD in the cool of the evening in the garden, and truly communed face to face with Him.



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B). What was regained after the Cross.

After the Lord Jesus went to the cross of Calvary, was buried, rose from the dead, and ascended to heaven, the Father sent the Comforter, which is the _____.

Apart from being _____ through the Holy Spirit (**John 3:5-6**), and the Spirit _____ us (**1 Corinthians. 6:19**), and _____ us (**Ephesians 1:13**), He (The Holy Spirit) then restores the direct r _____ that was lost in the garden.

Naturally, we don't literally see God as Adam and Eve dkd, as we walk by faith in this life (**2 Corinthians 5:7**), but we experience His presence by His personal working in our lives at times, and the greatest way we experience His presence, and develop our relationship is by the working of the Holy Spirit within us.

Remember what we looked at during our study on the Doctrine of God in respect of The Trinity indwelling us through the Spirit. See **Ephesians 4:6** - The Father; **Galatians 2:20** - The Son, & **1 Corinthians 3:16** - The Holy Spirit. See also **John 14:16-17** to confirm that the Holy Spirit is the instrument of the indwelling of the Trinity... **1 John 5:7**.... “.. These three are one.”

Hebrews 4:15-16. “For we have not an high priest which cannot be touched by the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

In these verses we see how the Lord Jesus is clearly defined as our high priest in heaven, that is, touched by the feeling of our _____, because He was tempted in all points as we are yet without sin.

Therefore, we can come boldly (confidently, and not timidly, i.e not fearful) unto the _____ of _____ because of the Lord Jesus our High Priest in heaven (Remember – the high priest in the Old Testament only went into the actual presence of God once a year. All born again believers can now go anytime).

Now, while thinking of the Lord Jesus in respect of being able to come to Him as our High Priest, let us think about the Trinity in respect of our prayer lives, but before we do, let's remember again what was lost in the garden of Eden was being able to be in _____ with the Lord, which has now been enabled through the cross and indwelling of the Holy Spirit which is what the Lord desires first and foremost.



Why? Because apart from coming to seek and to save that which was lost, in respect of the salvation of our souls, once that has been achieved in an individual, He desires to restore the relationship in our daily walk with Him, that He had in the garden with _____ and _____ before the fall.

While it is true that we don't literally walk with Him and see Him as _____ and _____ did in the garden, He reveals His presence through answered prayer, the peace of God that passes all understanding etc...

Next, thinking about the individual roles of the T_____ in our prayer life, we can get a much better understanding of how it works. Starting from the ground up (so to speak), we have seen that through the indwelling of the Holy Spirit, we have direct access to the Lord. But looking at **Romans 8:26-27**, we see the role of the Holy Spirit in relation to our prayer relationship with the Lord.

There is a couple of phrases in these verses that are important to take note of:

1). In **verse 26**, it starts with the phrase, "Likewise the Spirit also *helpeth our infirmities:...*" The Holy Spirit within us helps us with our infirmities.

Who else is interested in our infirmities? **Hebrews 4:15** – "For we have not an high priest that cannot be touched by *the feelings of our infirmities*, but was tempted in all points like as we are, yet without sin." The Lord Jesus sitting at the right hand of the throne of God is touched by the feeling of our infirmities.

So, first, we see the Holy Spirit goes to our High Priest in heaven (The Lord Jesus), to help us regarding our infirmities (*feebleness of body or mind, frailties*).

Why? Because the Lord Jesus our High Priest in heaven is touched with the feeling of our infirmities, and understands how we feel, as He experienced every aspect of temptation in this life that we can possibly experience (but as **verse 15** says, He was without sin, as He never yielded to any temptation).

Then considering the Lord Jesus role as the sole mediator between God (The Father), and man as we read in **1 Timothy 2:5**, we then see the three parts of the Trinity involved in our prayer lives. **Remember**, at times in the Word of God, the Father is named as "God", even though The Lord Jesus and the Holy Spirit are equal parts of the Godhead with the Father.

So, we can see the Holy Spirit and the Lord Jesus very much involved in our prayer life. Considering what we just looked at in relation to the Lord Jesus (our High Priest), & the Holy Spirit in relation to our infirmities, through the Holy Spirit indwelling us, and the Lord Jesus having experienced what we experience (therefore understanding our infimities), The Father then understands our frailties, our feebleness of body and mind through our High Priest and the Holy Spirit, which moves the hand of God towards us.

2). The other phrase to take note of in relation to the Father's involvement, is in **Romans 8:26-29**. **Note**, where it says of the Holy Spirit: "...because he maketh intercession for the saints according to the will of God (**The Father**)."



We see here the importance of **Romans 12:1-2** (real surrender in our lives, so that ultimately we can prove what is the good, acceptable and perfect will of God (*The Father*) for our lives.

That then brings **Psalm 37:4** into perspective. If we are surrendered, being transformed (changed) by the renewing (renovating) of our minds, God's desires become our desires, but more in particular, **His will** becomes our desire.

Hmmm! Maybe we have a clue here why we don't at times get answers to prayer. No matter how good something may seem to be, and how much we desire to do something for God, if the answer is "No", there is a good chance we are asking amiss.

We see from this that the Father is very much part of our prayer life as we naturally know is the case.

Stop and think for a moment. If we can really get hold of what we have just thought about it will help us to develop our relationship with The Lord as He desires us to do.

Also, Genesis 2:19 shows that the LORD God brought to _____ every beast of the field and every fowl of the air for _____ to name them. It also shows that whatever Adam named them, that was the name of them.

What can we understand from this? Adam in his sinless state had the same mind as the Lord. For us, Paul wrote in **Philippians 2:5**, " Let this _____ be in you, which was also in Christ Jesus:"

As we have already thought about, Adam and Eve had the kind of relationship in the presence of God that the Lord has given us the ability to also have, and does desire to have with you and I.

This, if you really think about it, *shows the importance of a good personal relationship* with the Lord by means of our prayer life, especially for those who have any kind of ministry, so that He can more easily lead us down the path He wants in our lives.

C). A difference between the relationship of Adam & Eve and ourselves.

Now, there is an obvious difference between the believers now, and Adam and Eve before the fall in the garden. Adam and Eve before the fall had no _____, and therefore no _____, whereas you & I (though saved), still have _____ (Galations 5).

Understand though, Adam and Eve were not sealed by the Holy Spirit (and didn't need to be, as they had no sin before the fall), but you and I are sealed by the Spirit (& must always be, as the Lord has given us Eternal Life, hence that need).
