

Chapter 1 : The Disciples of Christ

Lesson Two: The Disciples' Prayer What is commonly known as "The Lord's Prayer" is recorded in both Matthew and Luke. The purpose of this Bible study is not to buck church tradition, but it is safe to say that the Lord never prayed this prayer.

Therefore, even here, the enemy comes in to bring inaction or disunity! Even now He intercedes for us! For Yours is the kingdom, and the power, and the glory, forever. Prayer is the life-breath of a believer in the living God. It is natural communication with God, our Father in Heaven. Prayer indicates a close, personal, loving, free relationship and fellowship between Him and the believer in Him through our faith in His Son, Jesus Christ. In the short epistle of Jude, it is written that we should pray in the Holy Spirit. And this is in the context of the end-times. All of the prayers that we have in the Scriptures are prayers in the Holy Spirit: Praying in the Holy Spirit does not only mean to pray in tongues, but is for every believer. For they love to pray standing in the synagogues and in the corners of the streets, so that they may be seen by men. Truly I say to you, They have their reward. And shutting your door, pray to your Father in secret; and your Father who sees in secret shall reward you openly. For they think that in their many words they shall be heard. Our Father, who is in Heaven, hallowed be Your name. Yeshua begins by telling us how not to pray! First of all, He says not to be like hypocrites who only want to impress others with their public prayers; but their private prayer life may be non-existent; or else, they want to impress people with their religious piety. God is not impressed in any positive way by this! Most of our prayer life will be in secret. After all, the apostle Paul writes that we should pray at all times. There is a place and time for corporate prayer, and we have examples of that, too, in the Bible. Both are appropriate; but mostly we need to develop our communication with God our Father in our private time and place, and this will rightly influence our public prayers, as well. Yeshua also tells us not to simply repeat the same prayers or words over-and-over again, like some mantra or magic, as if this will cause God to answer us like we want. Every human wants basic necessities, such as food and clothing. Our Father in Heaven knows that also includes us! If we seek first the Kingdom of God, and His righteousness, we will not be worrying about our basic needs like unbelievers do; and the Lord tells us that our Father will provide these things to us as we seek first His interests and His ways. We are praying to a personal God Hos 2: Through the gospel, God has become our Father in a personal way. As children of God, we are to honor Him, and to desire that His will be done, not what seems necessarily right to us. We humble ourselves before Him, being under His authority. It is an occasion of self-judgment, acknowledging our need for forgiveness of our own sins, and our obligation to be merciful and forgive others who have sinned against us. In other religions, their gods can be anything and anywhere. The God of Israel is in Heaven! In other religions, even those who claim to worship a god in Heaven, they do not relate to Him as to a Father: Jesus teaches us to pray to our Father in Heaven. Also notice, we come to God our Father as part of a larger family: Our Father in Heaven loves each and all of us, and we are to love one another with His love. We should take an active interest in His business. We are not to carry His name in vain. I judged them according to their way and according to their doings. And the nations shall know that I am Yehovah, says the Lord Yehovah, when I shall be sanctified in you before their eyes. I will cleanse you from all your filthiness and from your idols. And I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And you shall be My people, and I will be your God. In that day when My people of Israel dwells securely, shall you not know it? It shall be in the last days, and I will bring you against My land, so that the nations may know Me when I shall be sanctified in you, O Gog, before their eyes. Are you he of whom I have spoken in former days, by the hand of My servants the prophets of Israel, who prophesied in those days and years that I would bring you against them? And I will be known in the eyes of many nations, and they shall know that I am Yehovah. And they shall know that I am Yehovah. And I will not let them profane My holy name any more. This is the day of which I have spoken. This is written in the context of the last days. Is it with us? Do we know and understand the will and the plan of our God? I thank Keith Parker for this insight. This is connected with the sanctification of His name, when He finally restores the Kingdom to Israel and over all the nations. The whole creation is waiting for this! The

reality of the Kingdom awaits the return of the Lord to establish it – what is called the Millennial Kingdom – and His kingdom will never pass away. The Lord then, after setting the highest priority, teaches us that we can ask our Father for our daily bread – physical and spiritual. Again, it is a request with the interest of our other brothers and sisters in mind, as well as our own need. So, too, is the request for forgiveness: But, now, there is a condition placed on this request for forgiveness: This is the righteousness of God, and a condition for our fellowship with Him to be full. It is also identifying with Jesus in His sufferings for our redemption and salvation, who asked His Father to forgive us for all of our iniquity and transgressions and sin against Him. This is a great challenge for us, and also a cause of stumbling to others – even for unbelievers – when we do not forgive. It is a condition on the unconditional grace which we have received for the price paid for our adoption. It should of great concern to any child of God, and our own spiritual fruitfulness is dependent upon it. By asking our Father not to lead us into temptation, we acknowledge that there is danger, and we want Him to protect us from deception; yet we bear a personal responsibility, as well, to keep ourselves from evil in the fear of the Lord. And to Him is the power and the glory forever! While we are praying for His Kingdom to come, we also declare now by faith that it is already in His hands, despite what we see or feel or need now.

Chapter 2 : 4 Earnest Prayers for Disciple Makers | Living the D-Life

But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you (Matthew). The most important part of the Disciple's Prayer is not the actual words; it's the heart behind them.

And, as is typical for God, he chooses some unlikely candidates. Our first reading is from the prophet Amos 7: Amaziah, priest of Bethel, said to Amos, "Off with you, visionary, flee to the land of Judah! Amos was a prophet sent to the northern kingdom of Israel, consisting of the ten tribes that had broken away from the descendants of David who ruled in Jerusalem to the south. The kings of the north prevented their people from making pilgrimages to the Temple in Jerusalem, and instead built idolatrous shrines at Bethel in the south of their realm and Dan in the north. To quote from my and Dr. The Old Testament, now shipping from Ignatius Press: Amos is often thought to be the earliest of all the literary writing prophets, since his relatively short ministry probably fell in the decade BC. Amos, like Hosea, prophesied to northern Israel; but unlike Hosea, Amos was not a northerner himself. He was a Judean from Tekoa, a village to the south of Jerusalem, an agricultural worker who raised sheep and tended an orchard of sycamore-figs Amos 7: He was called by God to preach judgment to northern Israel at a time when that nation was wealthy, arrogant, and oppressive to their southern neighbors. Amos clearly distances himself from the professional prophets who learned prophesying from their fathers and practiced it as a kind of family trade see Amos 7: He was not motivated by a desire to earn a living, but was impelled by a genuine commission from God 7: Amos went to the northern kingdom and prophesied that the rich and elite would be destroyed and exiled, because they were oppressing the common people, and offering false worship. Amaziah, the priest of Bethel, was an illegitimate political appointee who served the king, Jeroboam. He tells him in no very polite words to get out. Be that as it may, Amos responds by denying that he is a professional, or prophesying to make money: One may think of them as an early form of religious orders. But Amos was not associated with those groups. He was an unlikely candidate who got a call from God. He was compelled to go and preach, not motivated by money, but by the Spirit of God moving in him. Amos was not afraid to criticize the government of Israel in his day: How dare you criticize state policies! Who do you think you are? How fortunate we are that such things are never seen or heard anymore! But at other times and places in human history, this passage of Amos was very relevant and even poignant. Interestingly, Amaziah projects onto Amos the same kind of utilitarian view of religion that Amaziah himself espouses. Amaziah was a government functionary, a political appointee for whom serving as a priest was a way to support himself. He assumes the same is true for Amos: There earn your bread by prophesying! Incalculable damage has been done to the Church through the ages by persons in the priesthood, religious life, or religious education who have lost their faith but continue in their roles because they have no other easy way to support themselves. May God protect us from such persons, and keep us from becoming such persons ourselves! Our second reading comes from Ephesians 1: Paul gives a birds-eye overview of how God brings people to salvation: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace that he lavished upon us. In all wisdom and insight, he has made known to us the mystery of his will in accord with his favor that he set forth in him as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth. In him we were also chosen, destined in accord with the purpose of the One who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ. Like the reading from Amos, this passage from St. In fact, this passage is a key biblical text for the doctrine of predestination, the truth that believers were chosen in advance by God. Calvin, however, got his ideas from St. In the Catholic theological tradition, there are two distinct schools of thought on the issue of predestination: The Dominican tradition has a stronger view of predestination, in which God is

proactive, moving certain people to choose him. Even physicists have discovered this: For example, light behaves as either a wave of energy or a particle of matter depending on how human beings observe it, yet how this can be so is very difficult to imagine. If anyone wishes to read more on the mysterious doctrine of predestination, I would recommend the book on the topic by Fr. Reginald Garigou-Lagrange, one of the greatest Thomistic theologians of the twentieth century. Regardless of the precise view of predestination that one takes, St. God is in control of history, and he guides all things toward the salvation of those he has chosen in Jesus Christ. In fact, Jesus Christ is the final end of human history: Our Gospel is Mark 6: Jesus summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits. He instructed them to take nothing for the journey but a walking stick-- no food, no sack, no money in their belts. They were, however, to wear sandals but not a second tunic. He said to them, "Wherever you enter a house, stay there until you leave. Whatever place does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them. The Twelve drove out many demons, and they anointed with oil many who were sick and cured them. Jesus chose the Twelve back in Mark 3: Just as Amos was no professional theologian, we are reminded that the twelve apostles Jesus chose were not groomed for religious careers. Amos was a shepherd and tree-pruner. The first four disciples—Peter, James, John, and Andrew—were fishermen. Matthew was a tax collector. God seems to like to choose the unlikely. Paul will say elsewhere: For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. But even for those of us for whom this is impractical because, for example, we have to raise children , we can learn to be detached from material goods. From now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the form of this world is passing away. One is the reality of the demonic. Again and again, early in his pontificate, Pope Francis emphasized the reality and personal character of the Devil. Poverty and detachment from material goods are always salutary for the soul. Divesting ourselves of wealth clears our spiritual vision and frees us for ministry. We are no longer concerned with the maintenance and preservation of all our possessions, but can devote ourselves to spiritual concerns. Whatever place does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them — As an evangelism strategy, Jesus advises the disciples not to continue beating their heads against a wall when the local populace does not respond. We cannot compel people to receive the Gospel. This is a biblical basis for reviewing, periodically, whether there have been apostolic fruit from our evangelistic undertakings, and if not, moving on to address a different group or demographic. Of course, we do not all have a formal commission to preach, exorcize, and heal as the apostles did, but every one of us who has been baptized and confirmed has, by the virtue of those sacraments, a commission to spread the Gospel in whatever place we are. There are a lot of people in the workplace and in our neighborhoods who need to hear the good news, who need to be freed from demons, and need healing both physical and spiritual. We may not be formally trained, but then neither was Amos. And for tips on how to share the Gospel as a lay person, let me recommend the resources of St. Info and sign up is here.

Chapter 3 : After Prayer Jesus Selects Twelve Apostles. Commentary - The Fourfold Gospel

The Disciples' Prayer is probably a more accurate title, commentators note, since Christ's followers pray it. In any case, these words from our Lord are among the most beloved sections of Scripture, and our study can offer only the barest glimpse of their meaning.

The debate is an interesting one. Here I want briefly to review the Acts texts and propose a different model to account for the data. Notice the consistent eschatological orientation of this prayer. After the resurrection Jesus does not promise to answer their prayers to him; rather, they will receive the Spirit from God Lk. Most of the references to prayer in Acts are of a general kind: The assumption is probably that such prayer is directed to God—so, for example: Visions of the risen Lord We certainly see in Acts the disciples and Paul interacting verbally with the risen Lord Jesus in visions. Similarly, when he is praying in the temple, Paul falls into a trance, and Jesus speaks to him about the need to get out of Jerusalem Acts These experiences appear to constitute an alternative channel by which the risen Lord, seated at the right hand of God, related to his disciples and apostles with particular reference to their mission and suffering. It is quite different in its conception from the relationship of the disciples to God the Father through prayer. Marc highlights four passages, however, that may fall outside this pattern. And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed. But the prayer with fasting would accord with the general pattern. But this is against a backdrop of singing songs and praying, with fasting, to God. Paul is praying to God in the temple—as Peter would have been praying to God on the roof Acts He then falls into a trance in which Jesus speaks to him. The text does not suggest that he is praying to the Lord Jesus, who appears to him in response. To sum up So I think we have a more complex situation than is suggested by the argument that Dunn is mistaken in claiming that prayer is not addressed to Jesus in Acts: In general terms the worship and prayer of these communities was directed towards God. The disciples and apostles on exceptional occasions interacted verbally with the risen Lord through visions. This pattern preserves the distinction between God and the Lord Jesus who has been raised from death and seated at his right hand. It came up in the comments below with reference to Acts To call on the name of the Lord has to do with salvation cf. In that respect it cannot be taken as paradigmatic for prayer generally. Bauckham, Jesus and the God of Israel ,

God of love and mercy, you call us to be faithful disciples of your son, Jesus Christ, and good stewards of all creation. Grant us the grace to understand, and the courage to accept the.

And after fasting forty days and forty nights, he was hungry. With whom have you dealt thus? Should women eat the fruit of their womb, the children of their tender care? Should priest and prophet be killed in the sanctuary of the Lord? And he will put a yoke of iron on your neck until he has destroyed you. And all these blessings shall come upon you and overtake you, if you obey the voice of the Lord your God. Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. Blessed shall be your basket and your kneading bowl. You are not your own, for you were bought with a price. So glorify God in your body. Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, declares the Lord God; so turn, and live. Then also you can do good who are accustomed to do evil. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so? He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. The wicked are not so, but are like chaff that the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; He placed forces in all the fortified cities of Judah and set garrisons in the land of Judah, and in the cities of Ephraim that Asa his father had captured. The Lord was with Jehoshaphat, because he walked in the earlier ways of his father David. He did not seek the Baals, but sought the God of his father and walked in his commandments, and not according to the practices of Israel. Therefore the Lord established the kingdom in his hand. And all Judah brought tribute to Jehoshaphat, and he had great riches and honor. You shall keep my Sabbaths and reverence my sanctuary: I am the Lord. Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, From his fellow man I will require a reckoning for the life of man. Do not be deceived: But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe. Then you may rise up early and go on your way. And he made them a feast and baked unleavened bread, and they ate. But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. Bring them out to us, that we may know them. But if anyone slaps you on the right cheek, turn to him the other also. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. Therefore Saul took his own sword and fell upon it. And when his armor-bearer saw that Saul was dead, he also fell upon his sword and died with him. Suggest a Verse Enter a Verse Reference e. Unless otherwise indicated, all content is licensed under a Creative Commons Attribution License.

Chapter 5 : Is there evidence that God answers prayer?

God's choice. God provided Matthias, a faithful follower of Christ, when the disciples realized they had a need. When we truly look to Him, God will always provide His choice for us.

The Training The twelve men chosen by the Lord were called by two different names. The word "disciple" means "one who learns, a pupil, a student, a learner, someone who is taught by a teacher. The word "apostle" means "one who is sent, someone who is sent forth or sent away on a special mission. He wanted them to be with Him, to enjoy His presence, to sit at His feet and learn, to fellowship with Him all the day long and to accompany Him wherever He might go. He wanted them to spend time with Him, to associate with Him, to eat with Him and to travel with Him. What do you think is the very first thing the Lord wants from you compare 1 Corinthians 1: Martha wanted to serve Luke Which one was a true disciple Luke Do you spend time with the Lord? Do you enjoy His fellowship? Do you spend time with the Lord in prayer? Do you sit at the feet of the Teacher and let the Bible speak to your heart? If you really spend time with Him, then when you are sent forth to your family and to your friends and to your classmates, they will see a difference, and they will know that you have been with Jesus! The Lord is very concerned about the training of His servants. Finally when he was 80 years old, he was sent forth to deliver the children of Israel Acts 7: He learned to shepherd the sheep so that later he could shepherd and rule the people of Israel. After he was saved he needed to be with the Lord and spend time with His Teacher and Lord Galatians 1: He did not begin to govern Egypt until he was 30 years old Genesis In this select group of twelve, there was one man who was unclean he was unregenerate, unsaved; his sins had never been washed away. There was one man who had never been washed see 1 Cor. There was one man who was a child of the devil compare John 6: Why was Judas Iscariot chosen to be one of the twelve? Did the Lord make a mistake? Did He choose the wrong man? No, even when the choice was first made, the Lord knew all about Judas see John 6: You see, God had an important purpose for choosing Judas. To the other disciples, Judas seemed no different than they. No doubt he prayed with the others and entered into their discussions and read the Scriptures. At times he probably asked the Lord questions. In fact, the Scripture indicates that Judas was even given power to cast out demons and heal the sick Matthew Indeed, there may have been some people who lived in Palestine in the first century who were healed by Judas! Yet, in spite of all this, Judas was doomed to a Christless eternity compare Matthew 7: It is Possible to Fool Everyone but God. Judas failed to get his heart right with God but he succeeded in fooling the other disciples. There is no hint in the gospel records that the other eleven disciples ever suspected Judas. In fact, they seemed to trust him to the end, because on the night Jesus was betrayed, Judas still held the money bag John When Jesus made the announcement, "One of you shall betray Me! They did not say, "Lord, it must be Judas! We always knew there was something suspicious about him! Very few people have ever been as close to the Lord while He was on earth as Judas was. Very few people have been so privileged as he. Judas was given maximum light as far as the things of God are concerned. He was face to face with the Lord. He sat under the best Teacher the world has ever known and he heard the best Preacher! He heard the message of salvation from the lips of the Saviour Himself, and he heard this message again and again. He personally witnessed many of the miracles of Christ which clearly proved that Jesus was everything He claimed to be. He had every possible advantage and benefit which came from being in the very presence of the Son of God. What more could a man ask for? What more could a man be given? And yet, listen to what Jesus said about this man: How does Luke Are you like Judas? Are you genuine or fake? Do you go through the outward motions going to church, praying, talking about the Bible, etc. Are you fooling others who may think you are really saved? Are you fooling the Lord? What privileges has God given to you? What light has God given to you? What are you doing with it? Have you heard the way of salvation again and again? Has God given you a Bible? What are you doing with these things? It would have been better for Judas if he had never been born! The life of Judas is a warning to every one of us.

Chapter 6 : Do the disciples pray to the Lord Jesus in Acts? | calendrierdelascience.com

Prayer and Choice And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles.â€”

By Paul George Matthew 6: In Matthew chapter 5, Jesus said their theology missed the mark. In Matthew chapter 6 Jesus is addressing their religious activities. They were seeking the praise of men over the praise of God. In Matthew chapter 6 He addresses the matter of alms giving, prayer, and fasting. In no uncertain words Jesus tells the scribes, the Pharisees, and the people, your giving is not proper, your praying is not proper and your fasting is not proper. In His discussion of their alms giving, praying, and fasting, the greater emphasis is placed on praying because prayer is more important. Giving is important, but you are going to give properly only when you give out of constant communion with God, only when you are responding to God, only when your heart is filled with gratitude, only when you are giving out of the living vitality of a personal communion with God. In addition, fasting is meaningless apart from prayer. The Jews had given a priority to prayer, but in the process of time, they had abandoned the purity of genuine prayer for the routine and the ritual of their religious exercises. The Jews believed that they had an obligation to pray. Prayer played a major role in their lives. They continually came to God, because they believed God wanted them to come to Him. They did not come to God as pagans do in fear and trembling, they did not come to God panicking; they came because they really believed God wanted them to come. The Jewish teachers taught that prayer should be constant. They were trying to teach the people to avoid praying only when you get desperate. Like the people who think prayer is a parachute, you are glad it is there and hope you never have to use it. They wanted people to pray all the time. Therefore, the Jews are saying prayer is not some kind of an emergency appeal. Prayer is an unbroken conversation built around a living, loving fellowship with God. They had the right perspective, prayer was communion, fellowship, unbroken, prayer was to a God who really wanted to hear them, who really cared and whose mind was uncluttered by the multitude of prayers. They also believed that their prayers should include love and praise. That when you go to God there ought to be a sense of His worthiness and a loving adoration and praise, and they got this out of Psalm They did not rush into the presence of God flippantly; they went very reverently, they realized that when they entered into prayer they came face to face with God. Fourthly, the Jews felt that in their prayers there should be a desire to obey God that you do not pray unless your heart is right. You do not go to God in some ritualistic form, in some superficial shallow approach where you really were not committed to respond to that communion with obedience. The Jews believed that the prayer of the righteous would turn the heart of God. They claimed the prayer of a pure heart overturns the wrath of God. They believed that you could literally turn wrath into mercy with a pure heart. Therefore, confession of sin was part of their prayer. Further, they believed that prayer was to be unselfish. The Jews had a sense of community that we do not really understand, they had a sense of the national, they were a theocracy ruled by God, and the nation was essential. The fact that Israel still exists as a nation and that there are still pure Jewish people today shows you how vitally they have clung to the preservation of that national identity. What is the one thing you pray for when you go on vacation, good weather? Lord, I am going on vacation, do not let it rain, or snow or whatever, and just give us good weather. Lord, do something for the majority. Because most of us come to the Lord with a whole lot of personal pronouns, I, I, I, me, me, me, my, my, my. We pray, Lord do this for me. Lord, I have to have this, Lord, my needs are such, Lord, I am having this problem, and we tend to forget God has a master plan for His Kingdom and sometimes we have to sacrifice what in our own minds seem best for us because God has a greater plan. We have developed self centeredness in prayer even in the church that is unbiblical. What is needed in most churches today is the people learn to pray in an unselfish manner. In the disciples prayer there are no personal pronouns. What Jesus is giving here is a prayer outline, and we have to develop it into a meaningful expression in different situations. This prayer shows the purpose in prayer, number one, to hallow the name of God, number two, to bring in His Kingdom, number three, to do His will. Everything in this prayer seeks to glorify God, seeks to

lift up His name, seeks to exalt His holiness, and that is the purpose of all prayer, if you think prayer is for you, you have missed the point. We miss the purpose of prayer when we our praying for ourselves and do not take into account the whole community of faith and we do not take into account the whole will of God and the perimeters of His own Kingdom. When you pray for someone who is not saved and they come to Jesus Christ it is not for your sake He did it, it is to show you the power of salvation. When you have a physical need and God meets that need it is not so you can have what you want it is so that you will know that God meets needs. His glory is the issue. So when you pray, remember, you are not informing God He already knows everything. You are not forcing God. That is why we want to examine it.

Chapter 7 : The Sacred Page: Unlikely Candidates for God's Service: The 15th Sunday of OT

In view of this, it seems pretty reasonable to me to assume that in Acts and the disciples fast and pray to God. In Acts we are told explicitly that "earnest prayer for him was made to God by the church".

Great Texts of the Bible Prayer and Choice And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles. The praying Christ is a prominent figure in each of the four Gospels, and in none more so than in the Gospel according to Luke. Indeed, it seems to have been the special care of this Evangelist to call attention to the prayerfulness of Christ. Christ prayed, and prayed much. The seasons of communion with God the Father were of very frequent occurrence, and formed the habit rather than the exception of His life on earth. The scene of this lonely vigil is the same, in all probability, as that of the Sermon on the Mount. On the west it rises very little above the level of a broad and undulating plain; on the east it sinks precipitately towards a plateau, on which lies, immediately beneath the cliffs, the village of Hattin; and from this plateau the traveller descends through a wild and tropic gorge to the shining levels of the Lake of Galilee. It is the only conspicuous hill on the western side of the lake, and it is singularly adapted by its conformation to form both a place for short retirement and a rendezvous for gathering multitudes. The stars came out one by one above Him, the silence deepened around Him as the night wore on, and when, after midnight had passed and the morning star stood in the heavens, the first ray of dawn tipped the trans-Jordanic hills, Christ was still in this communion with His Father. Have we all experienced the subtle ministry of hill and mountain? There is something even in physical altitude which helps the elevation of the soul. There is something in wide spaces which aids the expansiveness of prayer, and redeems it from narrowness and meanness. And then a mountain by night! There we have height and depth, with the allied ministry of mysterious silence. There is an absence of glare and glamour, and in the deep hush the primary voice becomes audible. Think of it—the night, the ceaseless communion! Let us not suppose that the Master spent the night in speech. There would be seasons of quiet listening, perhaps seasons when familiar psalms were sung, and seasons when He just comfortably realized the enwrapping presence of the Father in heaven. Now and again there would be the cry of a sheep or a lamb, and the lone plaint would make His own purpose emerge, as the Shepherd whose mission it was to seek and to succour wandering sheep. And I wonder what the dawn would have to say to Him, and whether in its growing radiance He would foresee the gradual illumination of the whole world with the evangel of His love and grace. Be that as it may, the night was thus spent as a preparative to the choice of the morrow. The improvements of civilization rather creep along its sides than cross its summit. How often is it a barrier to prejudice and fanaticism! In passing over these heights of land, through their thin atmosphere, the follies of the plain are refined and purified; and as many species of plants do not scale their summits, so many species of folly no doubt do not cross the Alleghanies. Salt, Henry David Thoreau, The Occasion of the Night-long Prayer. The Answer to the Prayer. They suggest to us the fact that He made so much of prayer as to avail Himself of every possible outward aid to devotion. He who was careful to instruct men that they were to enter into their closet and shut the door and pray to God in secret—He sought the stillness of night-seasons and mountain-tops, the calming influences of perfect solitude far from the madding crowd. In the first place, it was natural for Him to pray, because He was the Son of God. Prayer at its best is, if one may be allowed the expression, conversation with God, the confidential talk of a child who tells everything to his father. There is a remarkable example of this in the Confessions of St. Evidently the good man had got into the habit of doing all his deepest thinking in the form of conversation with God. If this be what prayer is, it is not difficult to understand how the Eternal Son should have prayed to the Eternal Father. Indeed it is easy to see that, in this sense, He must have prayed without ceasing. Prayer was the sign and proof of His having been made in all things like unto His brethren—a veritable son of man. It was the surest evidence He ever gave, on the spiritual side of His being, of His perfect and complete manhood. Hunger and thirst and weariness and pain told the story of His humanity, as far as the frail tabernacle of the flesh was concerned. But prayer—the cry of want, the language of dependence and trust, the words of

submission and obedience to the will of God the Fatherâ€™ bespoke the reality of His spiritual humanity, and showed, more clearly than aught else could show, that in the inner life of thought and feeling, mind and spirit, the Lord Jesus was one with ourselves. It is true that there are provinces in the realm of prayer which were foreign to Him. He never traversed them during the whole of His life. And this, in all His approaches to God, Jesus Christ is never shown to have done. And yet, because He was man, partaker of our nature and our name, He must needs pray. He sought the mountain and the loneliest height, For He would meet His Father all alone, And there, with many a tear and many a groan, He strove in prayer throughout the long, long night. Why crave in prayer what was His own by might? Vain is the question,â€™ Christ was man in deed, And being man His duty was to pray. Nor ceases yet for sinful man to plead, Nor will, till heaven and earth shall pass away. Jesus loved the solitudes. A mile or two from any town you are out on it. You have only to quit the houses, cross a few acres of cultivated ground, and your feet are on the turfy pastures, where you can be absolutely alone. Jesus had, if we may so speak, made the discovery that He could obtain this solitude anywhere; and, when He arrived in a town, His first thought was, which was the shortest road to the mountain,â€™ just as ordinary travellers inquire where are the most noted sights and which is the best hotel. Never did I feel more strongly that in this habit Jesus had laid bare one of the great secrets of life than one day when I climbed all alone a hill above Inverary and lay on the summit of it, musing through a summer forenoon. On every hand there stretched a solitary world of mountain and moorland; the loch below was gleaming in the sun like a shield of silver; the town was visible at the foot of the hill, and the passengers could be seen moving in the streets, but no sound of its bustle reached so high. The great sky was over all; and God seemed just at hand, waiting to hear every word. It was in spots like this that Jesus prayed. Stalker, *Imago Christi*, The prayer of Jesus was a sustained effort. Was He then anxious for the morrow? But was He doing that which He deprecates in the Sermon on the Mount? The conduct of Christ rather illustrates than contradicts His teaching there. When we read that Jesus prayed all night, we cannot think of Him as uttering words all night. He who upbraided men for using vain repetitions, and told them that they were not heard for their much speaking, and taught them the shortest and most comprehensive form of prayer, would not be likely to construe the act of prayer into a continuous verbal appeal in His own case. We may conceive of this all-night prayer as a conscious laying open of His soul before God, a devout lifting up of His heart to the tender out-reaching of God, a grateful appropriation of the sweet rich gifts and influences of Nature, which are themselves true emanations of God. We seem to see that gracious, solitary figure of the Lord, dimly outlined under the dewy canopy of the night, with the clear eastern stars pouring down their lustre; sometimes the figure would be kneeling on the mountain side in the attitude of prayer, sometimes He would be seated on some grey crag lost in deepest thought, sometimes He would be simply resting in the ample solitude, drinking in the quiet peace of the holy time, abandoning Himself to the enfolding beauty of the midnight sceneâ€™ alone with Nature, with His own brooding thoughts, and with His Father. It was not a time of idle dreaming or a mood of empty reverie; it was a time of real, earnest, conscious self-recovery and self-preparation for the arduous work before Him. Mursell, *Sermons on Special Occasions*, Hours passed away like moments, while I could hardly do anything else but pray. The fervency of my love allowed me no intermission. It was a prayer of rejoicing and of possession, wherein the taste of God was so great, so pure, unblended and uninterrupted, that it drew and absorbed the powers of the soul into a profound recollection, a state of confiding and affectionate rest in God, existing without intellectual effort. For I had now no sight but of Jesus Christ alone. All else was excluded, in order to love with greater purity and energy, without any motives or reasons for loving which were of a selfish nature. Madame Guyon, in *Life* by T. Paint His devotional life in never so vivid colours, His working life keeps in harmony with every tint and outline. In fact, what gives this picture in the textâ€™ Christ praying alone on the mountain-top through the long night-watchesâ€™ its great power and glory is that He went to that mountain-top after one day of toil, and would come down from it to engage in another exactly like it; so that, if a disciple could say of His unrecorded works that the world itself could not contain the books that might be written to record them, it might also be said that those works of Jesus, so incessant, so numberless, so gracious, are only the outgrowth of an answering prayerfulness. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer beforehand. A wise man once said that he was too busy to be in a hurry: There is nothing

like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition. It was literally true that she never touched a wound without lifting up her heart to the Giver of all virtue, and asking that healing might be conveyed by her means; that she never set a fracture without a prayer that, through her instrumentality, the limb might unite. Lonsdale, Sister Dora, The selection of the Twelve by Jesus from among those who had been led to believe in Him, to be His Apostles, and be with Him during His earthly ministry, and then take up the work, and carry it forward after He left the world, is an important landmark in the history of the gospel dispensation. We are not informed as to the particular time in His ministry at which He made the selection, but we know that He had preached and laboured for some time alone and single-handed. It seems that His selection of the Apostles at this time had become a necessity to Him in carrying forward the work for which He came into the world. He had won many followers, and as it was necessary that some should be with Him all the time to be His witnesses, and as the multitudes who attended on His ministry could not follow Him from place to place, especially in the journeys that marked the latter part of His ministry, He chose the Twelve for this purpose, and ordained them to this end. There is one letter to his sister written from Massowah in , in which General Gordon writes freely about mission work in North Africa. But where will you find an apostle? I will explain what I mean by that term. He must be a man who has died entirely to the world; who has no ties of any sort; who longs for death when it may please God to take him; who can bear the intense dullness of these countries; who seeks for few letters; and who can bear the thought of dying deserted. Now, there are few, very, very few men, who can accept this post. But no half-measures will do. No half nor three-quarter measures will do. And yet, what a field! Speer, Some Great Leaders, This new departure called for special preparation and prayer. When we consider the ground on which this election of Apostles had to be made, the work to which they were to be called, we can the better understand why even He should have spent the whole night in prayerful preparation for the task of the coming day. These men were to be the companions of His ministry, fellow-workers unto His Kingdom, workers of miracles in His name, preachers of His gospel of salvation from sin and death; and, above all, living witnesses, when He had gone from the world, both of the historic truths of His life, and of the supernatural and holy character of the religion He set forth by word and deed. This is the chief pointâ€”they were to be witnesses of Him; not so much of what He said and did, as of what He was in Himself; witnesses of His holiness, of His grace, of His Divine love and compassion and sympathy for men; witnesses in their own lives to the power of His life to sanctify and uplift and save men. He foresees that they will have to take in hand His work when He is no more with them in the flesh, and to be responsible under God for carrying it on in His name.

Chapter 8 : Prayers and Thanksgivings

b 13 And he goeth up into the mountain, c to pray; and he continued all night in prayer to God. [It was a momentous occasion. He was about to choose those to whom he was to entrust the planting, organizing, and training of that church which was to be the purchase of his own blood.

There are five marks that describe true disciples of Jesus Christ. For example, it was Jesus Christ who invited people to follow Him. In 3 of the 4 gospels, Jesus chose 12 disciples and called them to follow Him Matthew 1: To follow Jesus Christ is a personal choice. In one of the 3 gospels above, Jesus chose 12 out of the disciples who had been already following Him. He was also clear with them that no one knows the day and hour Matthew Even though, He had already told Peter that He would build His Church on him, no one had an idea of the impact that would come with the Holy Spirit coming down on the disciples. The disciples waited on God in prayer Acts 1: Therefore, even after having seen the risen Jesus multiple times, before His ascension into heaven, the disciples were still in fear. And that happened on the day of Pentecost Acts 2. As a result, they came out of the upper room where they were hiding for some time. The day of Pentecost also just happened when there were people from all over the world in Jerusalem for some jewish festival. When we wait on God in prayer, we will know when to come out with God. And when we do so, what we do will be God working through us, just as He worked through the Holy Spirit-filled disciples on the day of Pentecost. The disciples waited for God in prayer for some time. And as a result, they came out of the upper room. Now that they are out of hiding from the religious leaders, they only do one thing: That is exactly what Peter did, based on Acts 2: The impact from talking to people about God was that when Peter said: That is exactly what the disciples did from the day of Pentecost to the end of their lives. Just as Peter talked about God to the people, based on Acts 2, he and all the other disciples would do the same all the days of their lives. That did not make the religious leaders in Jerusalem happy. Eventually, they would do everything in their power to stop it. They would begin by arresting Peter and John Acts 4 because of healing someone who had never walked before Acts 3. Peter and John, in spite of their threats, would choose to be right in the sight of God rather than to listen to humans Acts 4: Following Jesus Christ is a risk taking commitment. It is choosing not to conform to the world culture, society, etc. Doing so, most disciples ended up being martyred. Stephen was the first disciple who lost his own life because of his faith see Acts 7. Later on, James, another disciple, and one of the 12 apostles, would also lose his life Acts

Chapter 9 : Christian Prayers on a Theme of Discipleship

More prayer on the part of the whole fellowship of God's people means more of the convicting and converting power of the Holy Spirit in the personal and public preaching of the gospel, and more power in the lives of God's people, enabling them to show forth the beauty of the Lord Jesus in their daily walk and witness.

The purpose of this Bible study is not to buck church tradition, but it is safe to say that the Lord never prayed this prayer. The holy Son of God never prayed, "Forgive us our sins Jesus did teach His disciples, "When you pray Now turn to Matthew 6. Prayer is an expectation of Christ. Instead, He instructed them, "In this manner, therefore, pray. Jesus said, "They hypocrites love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. He continued, "They think that they will be heard for their many words. Finally, the Lord openly rewards private prayers. In contrast to the hypocrites, Jesus taught His disciples, "But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly. Those who commune with God in the secret place know the reality of answered prayer. When we pray, we are speaking to "Our Father in heaven. This implies that we have a personal relationship with Him through faith in His only begotten Son, the Lord Jesus Christ. Almighty God is one Father who listens to His own. And we adore Him. Even though He is "in heaven" He is not far from any of us. Humanists like to say, "If it is to be, it is up to me. It consists of ten one syllable words composed of two letters each. David wrote ten words of one syllable in Psalm We cannot get so far away from God that He will not hear us. Our heavenly Father is holy. Even modern translations which attempt to use contemporary English wind up using the same word. The thought here is "to be kept holy. Even the holy seraphim cover their faces before Him, crying, "Holy, holy, holy is the Lord of hosts. Reverence the Lord when you pray. Jesus taught that we should begin our prayers with adoration to our heavenly Father, Who is holy indeed. We might pray, "Father, you He is truly great, and worthy of our praise. Next Jesus taught submission to the will of God, when He said, "Your kingdom come. Your will be done. The Lord should have first place in our lives. His will should be our top priority. No one can do anything greater than the will of God. This is the most important thing in the Christian life. Trembling and astonished he asked, "Lord, what do You want me to do? It is an internal, spiritual kingdom. Still others equate the church with the kingdom, presenting Matthew There is a relationship between the kingdom of God and the will of God. Only those who are born again enter the kingdom of God. They can honestly pray, "Your will be done. The first is petition for personal needs. In some situation bad weather means that some people cannot work, so they cannot earn money to eat on that particular day. Poverty is a real tragedy in our world. Poor beggars lined the streets and highways where Jesus walked in Israel. Food is a basic necessity, a human need. No one can live without it. Jesus is telling us to bring our personal needs to God. Paul wrote to the generous Christians at Philippi, "My God shall supply all your need according to His riches in glory by Christ Jesus. The psalmist David wrote, "Delight yourself also in the Lord; and He shall give you the desires of your heart. It must be noted that this is a heart that delights in the Lord, and wants His will. If He wants to give you the desires of your heart, will He be less desirous to meet your personal needs? Moving along we find the fourth element of prayer, confession. Unfortunately, many Christians are preoccupied with the sins and moral shortcomings of others. If we want God to forgive us, we must be forgiving in our relationship with others. Jesus said, "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. The Lord also taught this truth in a parable. We must be careful here. This is not the way of salvation. We are children of God through faith in Jesus Christ. We have been redeemed through the blood of Christ, and have received the forgiveness of sins according to the riches of His grace. Because we have already been forgiven, we should forgive others. Here we are dealing with a filial relationship. There is a promise of forgiveness for sinning Christians. Now we will consider the second petition, a petition for guidance. Satan is the tempter, the great deceiver. He can appear as an angel of light. In Revelation 20 we read about the millennial reign of Jesus Christ on the earth. At the end of the thousand years the devil is depicted as deceiving many. In ourselves we are no match for him. We need the Lord to lead us,

and He does. Jesus is the good Shepherd. He knows the way through the wilderness. Isaiah described us accurately when he wrote, "All we like sheep have gone astray; we have turned, every one, to his own way. The final petition is a petition for deliverance. Paul wrote, "Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us. Notice that the God of the resurrection has delivered us past , does deliver us present , and will deliver us future. We appropriate the reality of this deliverance by faith. The Lord is our refuge and strength. We are the delivered. Prayer lets Him know that we want Him to answer the door. Roman Catholic translations of the Scriptures do not include it. They accuse Protestants of adding to the Scriptures. However, almost all study Bibles make reference to this omission from some autographs, so nobody is trying to deceive anyone. The truth expressed in the doxology may be found in 1 Chronicles The kingdom is His, so let it come. The power is His, so we know that He can meet all of our needs and forgive our sins. The glory is His, so we bow our heads and our hearts before Him, and reverence Him as our holy, heavenly Father. Praise His wonderful name forever. It is for the young child in the faith. And it is also for the most mature. Even as the scholar in all his learning cannot dispense with the ABCs of the alphabet, the believer cannot pray effectively without these elementary principles of prayer: