

Philippians Series

Lesson #097

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Dean Bible Ministries

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How Do We Pray?

Philippians 4:6–7



What the Bible Teaches About Prayer



The Grace Provision of Cleansing for Post-Salvation Sins

To Sum up:

- 1. There is no access to the throne of grace unless a person is a believer in the Lord Jesus Christ.**
- 2. Carnal believers cannot get their prayers heard. Psa. 66:18**
- 3. Levitical priests had to wash their hands and feet before entrance into the Holy Place.**
- 4. Every believer in the Church Age is a Royal Priest. 1 Peter 2:5**
- 5. Every Royal Priest must follow the same procedure of confession of sin before prayer is heard.**

To Sum up:

- 6. Confession is to God the Father alone—in private, and not to others.**
- 7. Once some of our known or remembered sins are acknowledged, then there is complete cleansing from all known, unknown, forgotten, ignored sins.**
- 8. Because of this we can have confidence in drawing near to God. We are cleansed. So why is it that people do not pray?**

Dan. 9:1, “In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—

Dan. 9:2, “in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

Dan. 9:3, “Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

Dan. 9:4, “And I prayed to the LORD my God, and made confession, and said, ‘O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments,’ ”

Jer. 25:11, “ ‘And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.

Jer. 25:12,“ ‘Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,’ says the LORD; ‘and I will make it a perpetual desolation.’ ”

Dan. 9:5, “we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments.

Dan. 9:6, “Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land.

Dan. 9:7, “O Lord, righteousness belongs to You, but to us shame of face, as it is this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.

Dan. 9:8, “O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You.

Dan. 9:9, “To the Lord our God belong mercy and forgiveness, though we have rebelled against Him.”

Dan. 9:10, “We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets.

Dan. 9:11, “Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.

Dan. 9:12, “And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem.

Dan. 9:13, “As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.”

Dan. 9:14, “Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God is righteous in all the works which He does, though we have not obeyed His voice.

Dan. 9:15, “And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day—we have sinned, we have done wickedly!”

Jesus provided instructions for His disciples:

Matt. 6:1, “Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

Matt. 6:2, “Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

Matt. 6:3, “But when you do a charitable deed, do not let your left hand know what your right hand is doing,

Matt. 6:4, “that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.”

Matt. 6:5, “And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

Matt. 6:6, “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.

Matt. 6:7, “And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.

Matt. 6:8, “Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

Matt. 6:9, “In this manner, therefore, pray:”

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βατταλογέω *battalogeō*

2 plur aor act subj “to babble, to prate, to use meaningless repetition over and over.”

BDAG: “to speak in a way that images the kind of speech pattern of one who stammers, use the same words again and again, speak without thinking.”

Matt. 6:8, “Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

Matt. 6:9, “In this manner, therefore, pray:”

What the Bible Teaches About

How We Pray



In the Garden

Two way communication between a present, visible God, and Adam.

Gen. 2:18, “And the LORD God said, ‘It is not good that man should be alone; I will make him a helper comparable to him.’ ”

Gen. 2:23, “And Adam said: ‘This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man.’ ”

During this communication, prayer was God-centered (theocentric), not man-centered (anthropocentric).

Human viewpoint sees prayer as anthropocentric, manipulating God or deities to do our bidding; focused on self, often filled with emotion to give evidence of significance, necessity, and urgency.

Divine viewpoint presents prayer as theocentric: we come to God on His terms; first we recognize our own depravity, then focus on God's character, and the person and work of Christ.

Revelation and Prayer

- 1. Though divine revelation came throughout the Old Testament period, it is mainly concentrated in four periods of activity.**
 - a. The Exodus and Conquest.**
 - b. Elijah and Elisha warning of judgment consequences.**
 - c. The period of the prophetic ministries of Isaiah, Jeremiah, Ezekiel, some of the 12 [prophets]; and Daniel.**
 - d. The Incarnation.**

Following this, there is silence!

By keeping silent, God forces us to return again and again to Scripture to reflect more and more on His Word.

Prayer is a tool for fulfilling God's sovereign will, bringing about blessings in time for the believer. God sometimes resists us in order to force us to go deeper into His Word.

**Matt. 21:22, “And whatever things you ask in prayer,
believing, you will receive.”**

Rom. 14:22, “Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves.

Rom. 14:23, “But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.”

Matt. 15:21, “Then Jesus went out from there and departed to the region of Tyre and Sidon.

Matt. 15:22, “And behold, a woman of Canaan came from that region and cried out to Him, saying, ‘Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.’ ”

Matt. 15:23, “But He answered her not a word.

And His disciples came and urged Him, saying, ‘Send her away, for she cries out after us.’ ”

Matt. 15:24, “But He answered and said, ‘I was not sent except to the lost sheep of the house of Israel.’

Matt. 15:25, “Then she came and worshiped Him, saying, ‘Lord, help me!’

Matt. 15:26, “But He answered and said, ‘It is not good to take the children’s bread and throw it to the little dogs.’ ”

Matt. 15:27, “And she said, ‘Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.’

**Matt. 15:28, “Then Jesus answered and said to her, ‘O woman, great is your faith! Let it be to you as you desire.’
And her daughter was healed from that very hour.”**

Jesus and the Prayer to Teach the Disciples How to Pray