

Chapter 5: Prayer

A Grudem's Key Points

1 The Reason for Prayer

- 1.1 Not to inform God of what He does not already know.
- 1.2 But to express, develop my trust (belief, faith)
- 1.3 And to grow our love for Him and our relationship with Him, which will deepen our understanding of God and bring Him glory.
- 1.4 For is to join 'in a story' greater than our own, and beyond Space-Time alone.

2 Effectiveness of Prayer

- 2.1 'The Ask' issue.
- 2.2 Is there clear Biblical evidence that God responds to man's prayer?
- 2.3 On what authority do I have to approach God in any way with any comment?

3 Our Attitude in Prayer

- 3.1 According to the Will of God
- 3.2 Not under my cherishing of iniquity

- 3.3 Humility attitude

B "Blessed" *ma KA rios*

"To be *makários*, blessed, is equivalent to having God's kingdom within one's heart (Matt. 5:3, 10). Aristotle contrasts *makários* to *endeés* (1729), the needy one. *Makários* is the one who is in the world yet independent of the world. His satisfaction comes from God and not from favorable circumstances."
Zodhiates, S. (2000).

Opening word of the famous book of Homer's *The Iliad*:

Transcendent or Immanent Knowledge?

Is "faith" the same as "hope?" How does "humility" relate to such expression of faith?

"com" (Lat. "co" = *with, together*) + "union"

How can we, if we can, leave 'the ocean' of Space-Time in which we are immersed / trapped?

Two failure modes: (1) ask ask ask and (2) not ask. Why (1)? Why (2)?

What about Sovereignty?

The sin-barrier vs. the Atonement of The Mediator. The creator-creation chasm vs. Father-child relationship.

Issues of my humility and priorities.

Consider the example of greed / covetousness: God you own / control all 'the stuff' of the Universe, I'm missing 'some stuff' / 'a lot of stuff' that I should have, so it's time now for You, God, to 'pay up,' and when You do, there will be a nice reward of a 'thank you' (and being a prosperity example for others).

Do we really know what's "best?" What 'horizon' (ultimate purposes) is God working?

Psalm 1 (NKJV)

Opening word of Psalms, the prayer book: ***ma KA rios*** G3107

1 Blessed [*ma KA rios*] is the man
Who walks not in the counsel of the ungodly,

Nor stands in the path of sinners,
Nor sits in the seat of the scornful;

2 But his delight is in the law of the Lord,
And in His law he meditates day and night.

3 He shall be like a tree
Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper.

4 The ungodly are not so,
But are like the chaff which the wind drives away.

5 Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

6 For the Lord knows the way of the righteous,
But the way of the ungodly shall perish.

Gr. "***Menis***" "wrath / rage" (Ln 1)

"there are a number of Greek terms which Homer could have used to refer to the anger of Achilles; the term which Homer

Gruden Section Divisions	Defy	Deny	Humbly Accept	Scripture / Comments
<p>The immediate consequences</p> <p>Lessons from the <i>Book of Job</i></p> <p>Job's 3 Friends and their claim of the relationship between "prayer" and "blessedness"</p> <p>Job's response</p>				<p>used was <i>menis</i>, "vengefulness, implacable anger, undying rage;" as described in Homer's great epic, Achilles rage was so strong as serve as the central theme of the entire narrative" Oxford Tutorial on <i>The Iliad</i></p> <p>"devastation of the multitude" (Ln 2) "the many cast into Hades" (Ln 3)</p> <p>Sin as the ruin of the Great Life Formula, and repentance as the cure / restoration</p> <p>Prayer of anguish,</p>
<p>C Sermon on the Mount</p> <p>How is "Blessed" the opposite of "Menis" (and "walking in the counsel of the ungodly...")? Significance of "Blessed" as a 'standing' (a condition of rest, recognition) contrasted with the intense activity associated with "Menis" (and "walk in ungodly counsel, stand with sinners, sit with scoffers")?</p>				<p>Matt 5:</p> <p>3 Blessed are the poor in spirit, For theirs is the kingdom of heaven.</p> <p>4 Blessed are those who mourn, For they shall be comforted.</p> <p>5 Blessed are the meek, For they shall inherit the earth.</p> <p>6 Blessed are those who hunger and thirst for righteousness, For they shall be filled.</p> <p>7 Blessed are the merciful, For they shall obtain mercy.</p> <p>8 Blessed are the pure in heart, For they shall see God.</p> <p>9 Blessed are the peacemakers, For they shall be called sons of God.</p> <p>10 Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven."</p>
<p>D Christian Life</p> <p>1 The adverse 'current'</p> <p>2 My fallen nature</p> <p>3 The enmity of the Enemy</p>				<p>Like Prov. 1:10 ("<i>sinnners entice you</i>"), Prov. 5:3 "<i>The lips of the immoral woman drip honey...</i>" Prov. 7:10 "<i>There the woman men him, with the attire of a harlot, and a crafty heart...</i>"</p> <p>"Sins" and "Sin"</p> <p>"The roaring Lion seeking to devour"</p>
<p>E Thomas Brooks: <i>Precious Remedies Against Satan's Devices,</i></p>				<p>(Anticipating Grudem Ch. 6) specifically Brooks' Appendix 4, <i>Ten Special Helps</i> re "Prayer"</p>