



C O V E N A N T
T H E O L O G I C A L S E M I N A R Y

BS 6002 BIBLICAL PRAYER
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COMPLETED WORK IS TO BE SUBMITTED IN A SINGLE PDF DOCUMENT

1. A cover page which includes:
 - a. Name of course, author and instructor's name with title
 - b. Student's name, degree working toward, and the date completed
 - c. Facilitator's complete title/name the seminary's name and location (Greenville, NC)
2. Separate page & heading for each new section, capitalized at top center of that page SUMMARY, PRECIS, PAPER
3. All papers are to be typed with .5" margins using font & size: Calibri 11 pt. Summaries and book reports are to be double-spaced
4. Grading will be percentage based on questions, outlines, grammar, and theological and philosophical thought and execution of writing forms.

The file must be in Adobe PDF compatible format or it will be rejected. (5 MB is the maximum file size allowable.) A free PDF writer is available at www.cutepdfwriter.com. Once this file is installed on your PC, you simply Print the file and select CutePDF Writer as the "printer". You will be asked to name the file and select the location for the file. CutePDF Writer often precedes the file name with the name of the source software (i.e. Microsoft Word).

Course Summary

Welcome to Biblical Prayer! This course is designed to not only explore the Biblical theology of prayer but to equip you to grow in your prayer life. Prayer is often seen as and approached in the fashion of getting God to do what we want him to do. We'll see though in the Hebrew scriptures and even in the New Testament that prayer is formational for our faith and practice.

We've seen that many Christians get stuck in ruts when it comes to prayer because we are often not taught to pray. In Acts 2:42 it says one of the foundational things of a Christian life is prayer. This verse is usually translated saying, ⁴² *"They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."* In Greek "and prayer" here is "*kai ho proseuche*", which is literally "and THE prayers". There is a definite article here, so it is describing certain prayers. The question is which prayers?

The Hebrews had prayers. These are the book of psalms and the Shema. Jesus had a prayer method. Some see these type of things (scripted prayers) as "dead" because in the charismatic tradition liturgy is usually looked down upon and spontaneity is encouraged. In this course we are not pitting one style against another but rather giving tools to help your form deeper faith. It has been said that asking if liturgy is dead is incorrect. The question is whether it is true. It is like lattice in a garden when used by a live plant (you and me) it can be useful for producing fruit by giving it a track to grow. We also see spontaneous prayers and petitions as part of the Biblical model of prayer, so we are in no way discouraging that. We want to give a track and theological insight to make your prayer life deeper and more formational so that we can be better light bearers and ambassadors for Christ in this world. Blessings!

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Course: BS 6002 – Biblical Prayer

Textbooks:

Praying With Ancient Israel (Phillip Camp and Tremper Longman III)

ISBN: 978-0891123978

Summary: Since prayer touches every aspect of life, this book addresses how a theology of prayer in the Old Testament has abiding significance for Christians today. The hope is that Praying with Ancient Israel will provide fuel for the fire as you study about prayer and grow more deeply in communion with God.

The Lord and His Prayer (N.T. Wright)

ISBN: 978-0802871770

Summary: In this book of pastoral reflections N.T. Wright explores how the Lord's Prayer sums up what Jesus was all about in his first-century setting. Wright locates the Lord's Prayer, clause by clause, within the historical life and work of Jesus and allows the prayer's devotional application to grow out of its historical context. The result is a fresh understanding of Christian spirituality and the life of prayer. This deeply devotional book will refresh and stimulate the heart and mind.

ASSIGNMENT DETAILS:

WATCH

- Expedition 44 Prayer Shawls: <https://www.youtube.com/watch?v=6mzdl55hi1A>
- Expedition 44 The Lord's Prayer: <https://www.youtube.com/watch?v=nGh694HZA6I> start at 12:00

PRAYER JOURNAL

- Journal your prayers for 21 days
- Write 1 page minimum in your prayer journal daily
- Explore the prayer methods outlined in the course videos and textbooks and indicate their use in your prayer journal
- Write a short reflection after 21 days on the impact that journaling and these methods had on your prayer life (No specific length).

BOOK REPORT

- Prepare a book report (what the book teaches) for each textbook combined into one paper. Pages according to degree work per degree for book report requirement:
 - Master: 5
 - Doctorate: 8

PAPER

- Write a paper describing the importance of prayer and “the prayers” from Acts 2:42. Describe what Biblical prayer looks like according to the Old Testament and New Testament.
- Explain your theological reasoning and its application to the church today
- Pages according to degree work per degree for book report requirement:
 - Master: 3
 - Doctorate: 5

OPTIONAL PRAYER RESOURCES

- Prayer Liturgy Teaching: <https://vimeo.com/242265305> ; <https://vimeo.com/242798394>
- Prayer liturgy example: https://drive.google.com/file/d/1_qHxlX_3DjBLDZOLgh7rQV2seRQGLG4/view?usp=sharing
- Daily Prayer App (on Apple App Store and Google Play Store)

Precis Paper

Praying with Ancient Israel

Prayer in the Old Testament can go by many names, some that we see are to cry out, to appease, to confess, and others. Defining prayer as just a conversation with God maybe be too broad when we look at the Torah. The author defines prayer as “the act of petitioning, praising, giving thanks, or confessing to God.” We see seven major categories for prayer in the first 5 books of the Old Testament which are usually found in the historical narratives, these are: Children and family, the divine promises/covenant, basic necessities, protection from human threats/enemies, situation of oppression/abuse, ritual concerns, and divine judgement. We also see 8 major theological themes in these books which are: God is available through prayer, prayer expresses dependance on God, God invites intercession on behalf of others, prayer can question or challenge God, God answers prayer as he sees fit, God is attuned to the prayers of the oppressed, prayer expands one’s vision, and prayer bears witness to the God of Israel.

We do see in the Major Prophets that prayer is more of a conversation with God. Likewise, prayer is collective, communal, and diverse in the prophets. Some aspects of this are praise and adoration, confession, thanksgiving, petition, intercession, lament, and imprecation or cursing. Out of these we can derive theological insights such as: God encourages people to speak their minds, God answers prayer in a variety of ways, and God exposes the difference between sincere and self-seeking prayers.

Prayer in the Minor Prophets is defined as explicit communication with God. These are shown in the contexts of asking, seeking, inquiring, and crying out to God. There are many types of prayer in the Minor Prophets some of these are: prayer of praise (hymn, doxology, trust, thanksgiving), prayers of confession (lament and mourning), prayers for others (intercession), prayers for help (petition), prayers of lament (complaint), prayers for divine justice, prayer of blessing and curse, prayers of vow-making or oath-taking, prayer of oracle-seeking, and prayers of invocation or benediction. From the Minor Prophets we learn the nature of prayer and practice, the nature of pray-ers, and the nature, character, and purposes of God.

The Psalms were the prayers of Ancient Israel. There are a few types of prayers in the psalms, some of them are the hymns, laments and thanksgiving psalms which are about orientation, disorientation, and reorientation. We also have wisdom, remembrance, and kingship psalms, which are less frequent. Some suggestions the author gives on way we can pray the psalms are lamenting the difficulties in life (Ps 77), Praising Jesus (Ps 104), and confidence in the midst of turmoil (Ps 11). We often think of the Psalms as songs, but they were just as much prayers as they were hymns.

Daniel communicates the prayer of the exile. We can reflect on these when we feel displaced and can be reminded of God's faithfulness. In Daniel we see a few themes such as God being the Lord of all (Dan 2:17-23). Another thing we see is Daniel being a model of faithfulness in prayer (Dan 6:10-13) where even when outlawed Daniel still prays to Yahweh showing how prayer should be a routine and should be regular. Another aspect we see in Daniel is of covenant, confession, and the future. This focuses on the faithfulness of God who keeps his promises and will do so in the future but also makes us look at our end of the covenant and stive to be like Him in faithfulness. Finally, in Daniel we see prayers of confusion and in that confusion, God bringing comfort (Dan 10:12).

The Lord and His Prayer

The author points out that this prayer is not a formula, but it is about formation of the disciple in faith. The Lord's prayer invites us to do and grow out of the life and work of Jesus, his ministry, and his continued ministry in us and through us.

Jesus begins the prayer with "our father", this is the word abba which is an extremely relational and affectionate way of referring to God. It communicated intimacy and closeness. It also communicates the history of Israel in that Israel was called God's son during the exodus and in other places in the Hebrew scriptures. It has connections to their rescue from bondage which was the picture of salvation. The Jews clung to this exodus hope even in the time of Jesus to be delivered from the powers over them. For us today we have the same hope that Jesus will return and set all things right for his people. When we are speaking of

God's name being honored, this is His reputation. In the 10 commandments we see that we are to bear the name of the Lord and not do it in vain. This prayer reminds us that we are God's children and by the way we live we either hallow or profane that name.

"Thy kingdom come, thy will be done on earth as it is in heaven" is the next section of the prayer and this causes us to think about God's space and our space. Heaven is not just a disembodied place that we go to when we die, it is the place where God's perfect rule is enacted. When we pray this, we are looking for heaven to come to earth through us. We are the temple of the Holy Spirit and His ambassadors. God rule on earth comes in part through the obedience of his people and walking in step with His Spirit. God's kingship should be on display in our lives, and this helps bring about God's will on earth as it is already being done in heaven so that great merging of spheres can happen as shown at the end of Revelation when Heaven and earth overlap once again, and the New Eden is established.

"Give us this day our daily bread" is a tricky phrase in Greek. This is the place in the prayer where it turns from the "you" petitions to the "we/our" petitions. It could mean: The bread of today (time), the bread of tomorrow (time), just enough to keep us alive, and no more (amount), or the bread we need (amount). The heart of this is saying: The petition is for bread and not cake- consumerism and the kingdom of this world have no place among those who pray this prayer. We ask for "our" not "my" - so if you have enough the rest doesn't belong to you, if you have plenty then it's our responsibility to give to those who don't. Bread is a gift, it's not a right. All our food and material possessions are on loan from the owner (God). We need to look at our material world in such a way. This also requests deliverance from fear; the fear of not having enough.

"Forgive us our debts as we forgive our debtors" is sometimes translated as sins. We see this in the context following this in the sermon on the mount in that if we forgive other sins the Father will forgive our sins. This is not about earning but about mimicking the Father. We should be conformed to the image of Christ who only does what he sees the father doing. We are freely forgiven so we must also forgive. This does not

come without repentance, so this part of the prayer is a reminder of repentance but also living out a Christlike way of forgiveness out of being forgiven ourselves.

“Do not lead us into temptation but deliver us from evil” is not about asking God not to tempt us. As we know God does not tempt anyone. This can also be translated as trial. Our trials do bring benefits such as patience and endurance. The author shows that this is about a cry to not let the evil powers overcome us but to let us overcome them by submitting ourselves to God and his power of deliverance. To be delivered from evil or the evil one is an acknowledgement of the power of God’s kingdom on earth as it is in heaven.

The benediction of this prayer is all about the power and glory belonging to God. This is a pledge to the King of the Kingdom and allegiance alone belonging to Him. It is a renouncement of the powers of Evil and a proclamation that we are going to live for the King and for his will to be done in us forever.