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(WORKBOOK)

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INTRODUCTION

Alert: Whenever this workbook refers to God speaking us, or us listening to the voice of God, we are assuming the reader understands that the voice, the Word of God, is equivalent to the Holy, eternal, inerrant, written Scripture – the Bible, the Word of God.

This workbook is an effort by the author to supply the disciple with convictions and practical applications concerning how to spend extended time alone with God in prayer. It follows the classic Navigator workshop pattern, having an emphasis first on principle, and second and perhaps most importantly, on the practical application of the principles presented. Just as the Navigator workshop the disciple leaves with the ability to immediately apply what he has learned, so the disciple, upon completion of this workbook, will be able to spend six to eight hours in prayer; successfully, enjoyably, and victoriously.

The disciple, upon taking it upon himself to complete this workbook, should be aware of its nature so as to make fullest use of all it has to offer.

First: As has been mentioned, it is practical in nature. To begin this workbook without a resolve to spend Extended Time Alone with God in Prayer through the application of the principles and skills taught within these pages is a waste of time.

Second: The workbook itself is keyed to the New American Standard Bible. It is suggested that you purchase an inexpensive copy of this translation for use in this study if you do not have one.

Third: The workbook itself, if used properly, will impart to the disciple several secondary skills which he will find to be invaluable tools in his walk with God. These being:

1. Daily Quiet Times Alone With God.
2. A weekly Scripture Memory Program
3. The ability to isolate the key thought of a verse.
4. The ability to paraphrase a verse
5. The ability to write and employ personal applications from God's Word

Fourth: The disciple should be aware of the Appendix and Projects sections of the workbook. It is here that he will find a wealth of creative tools which will enable him to make use of his Extended Time Alone with God in Prayer.

In closing, the author would like to warn the disciple who receives this workbook from falling into the two common traps or deceptions of the Enemy. The first being **Teaching that Which He Has Not Himself Mastered,** and the second being, **Profiting From That Which he has Himself Received Freely.**

In reference to the first trap, I refer the disciple to Ezra 7:10 which plainly states: “For Ezra had set his heart to study the law of the Lord, and to practice it, and to teach His statutes and ordinances in Israel.” Thus you are to first study and obey; then if successful, you may aspire to teach others. In reference to the second, I refer the disciple to Mathew 10:8-10 which states: “Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give. Do not acquire gold or silver, or copper for your money belts; or a bag for your journey, or even two tunics, or sandals, or a staff; for the worker are worthy of their hire, that they are not to profit or sell the gifts and graces of God. So also this workbook is not to be sold as a money-making proposition, but rather, if at all, to cover the cost of making it available to be studied and applied.

It is the author’s hope that this workbook will result in the multiplying of men and women throughout the Navigators who will spend Extended Time Alone with God In Prayer on a regular basis.

How to Spend Extended Time Alone With God in Prayer Workbook

Forward:

In entering a subject such as this, it is first necessary to define exactly what is meant in by the phrase “extended time alone with God in prayer.” The author, in choosing such a cumbersome term, strives to leave no room for doubt toward his intent and expectation. By “extended time” the author means that which is well and beyond the norm which can allotted and would place its minimum at eight hours. By “alone with God” the author means just that. Away from distractions of man in an environment whereby the affections of man toward God be freely expressed, be they in terms of contrition or in song of praise. Finally, by “in prayer” the author means nothing more or less. He differentiates here from the common and worthy practice of spending a day with God, part of which may be spent in prayer, while other parts are spent in the Word, reading Christian books, planning, meditating, etc. Prayer and prayer alone is advocated here. Time in the Word is spent in prayer. Christian books are left at home. Planning is not done, but rather prayed over. It is eight hours with God praying; nothing more. No rapt mystical meditations; no pantheistic daydreams in the meadow, forest or mountainside; no mystical meditates on the word, situation, and person of God, but rather prayer, prayer, and more prayer. It is eight hours with God praying—nothing less. No time is spent reading the Bible, for this is not the time; no time is lost in Christian biographies or books or meditation, for this is your time. Lunch, friends, cares, and duties are left behind for prayer, prayer, and more prayer.

The author seeks through the disciple's completion of this workbook to develop in the disciple the one overriding, driving conviction that the most important aspects of the disciple's life are invisible and spiritual in nature. This is so important because of the cost. Extended time along with God robs the disciple, robs the flesh, robs the schedule, robs the urgent, robs them all the time, of schedule, and of activity. The disciple must come to the realization that when he begins to spend extended time alone with God in prayer, it is true that he will not get to do as much in a single day than if he had not spent this time in prayer; but it is equally true that in the long run, more will be accomplished and of a higher quality for his having done so. This fact is a fact of faith and in the final analysis is held most strongly by those who have seen it at work in their own lives. For in the final analysis, extended time alone with God in prayer is the truest test of what we believe, who we believe in, and ultimately, what or who we trust.

In dealing with an issue such as this, there are always those who speak of extended times with God in prayer, particularly supplication as illogical at worst, and at best, unnecessary and misguided. Nothing could be further from the truth. Extended time alone with God speaks not to function, not utility, but to the development of the disciple's personal relationship with God. Relationships take time; extended times, extended times alone, growing close and becoming intimately acquainted with one another, becoming like one another. This is the relationship that this workbook speaks to. Those looking for the quick fix need read no further. Those looking for new and better methods of getting things from God may close this volume and walk quietly away. Those who think of God in utilitarian or abstract terms will find on frustration in their prayer. Those who would know God in prayer, to know Him as the prophets did, and as Jesus did; to drink deeply of His nature and to grow intimate of His ways, His voice, his loving presence; to these this author holds this humble workbook as an assistance to those who speak with the yearning fervency of the disciples: **“LORD TEACH US TO PRAY.”** Luke 11:1.

I. Teaching as established within scripture on spending extended time alone with God in prayer.

Project #1—Complete the Scripture memory project at the end of this study before beginning the workbook phase. Your passage for this chapter is Colossians 4:2 and Isaiah 62:6, 7.

Project #2—Each morning complete the daily meditation section at the end of this chapter. Meditation on these passages from the Psalms will be of great value in gaining a fuller insight not only in the study itself, but also in effecting application.

Quiet Time Passages:

Psalm 73:25-28

Psalm 63:1-3

Psalm 27:8
Psalm 27:4
Psalm 42:1- 2
Psalm 84:8-12
Psalm 65:4

A. Introduction:

In approaching this subject it is essential that we differentiate between spending extended time alone with God and extended time with God in general. The former is occupied solely by prayer while the latter is filled with varied spiritual pursuits such as Christian tapes, biographies, Bible reading, Scripture memory, etc. This workbook is devoted to bringing the disciple to the point where he is able to spend extended time alone with God in prayer and prayer alone.

In so doing the disciple will learn that it is true that we will not get to do as much in a week if we had not this time in prayer, but it is equally true that in the long run, more will get done and of a higher quality. In the final analysis, extended time alone with God in prayer is the truest test of what we believe, who we believe in and ultimately in what or who we place our trust.

Cannon Liddon states, "The great masters and teachers of Christian doctrine have always found prayer their highest source of illumination. Not to go beyond the limits of the English church, it is recorded of Bishop Andrews that he spent five hours daily on his knees. The greatest practical results have enriched and beautified human life in Christian times has been arrived at in prayer." Most Christians, however, panic at the thought of praying one short public prayer. Few pray regularly at a given time. Far fewer approach that magical number of one hour in prayer.

- a. How then do you react to the thought of spending a full day in prayer?

- b. Have you ever attempted to spend a long time in prayer and failed? Share this experience in the space below.

- c. Why do you think people spend so little time in prayer?

- d. What is the longest you have spent?
 - 1) Talking on the phone

 - 2) Visiting with a friend?

 - 3) Visiting and talking while traveling?

4) Sitting up at night discussing an important issue?

5) Watching a late movie?

6) Praying?

e. Do you feel that God desires you to spend longer times with Him in prayer?

Yes No.

1) If yes, why is God's desire not enough to motivate you?

2) Why is it that you are willing to spend time with friends, school, or business acquaintances talking for long hours, but are unwilling to give the same time to God?

f. Is there a sin here that needs to be confessed? Yes No.

1) If yes what is it?

2) What acts of repentance will God now expect you to apply to your life as His disciple?

3) Spent time now confessing your sins as revealed thus far before going on. In the Space below record your thoughts after having done this.

B. The Scriptures give specific doctrinal teachings on the subject of spending extended time alone with God in prayer and these will now be considered. The disciples is, however, reminded that his problem is that of a hard or cold heart toward God, then this must be dealt with first. Wesley, a great man of prayer, word, and action, stated: "Orthodoxy or right opinion is, at best, a very slender part of religion. Though right tempers cannot subsist without right opinions, yet right opinions may subsist without right tempers. There maybe a right opinion of God without either love or one right temper toward Him. Satan is a proof of this." A. W. Tozer speaks in a similar vein: "The Bible is not an end in itself, but a means to bring men to an intimate and satisfying knowledge of God, that they may delight in His presence, may taste and know the inner sweetness of the very God Himself in the core and center of their hearts.: It is the same with this study; all the knowledge in the bible will not aid you if you do not love God enough to obey Him in all that you learn from the following pages. Return to prayer and seriously take your heat before God before continuing. Ask God to break you and pledge to Him your lifelong devotion as evidenced by a zeal and willingness to spend extended time with Him in prayer. He is the Master, you the disciple; he the lover, you the love; He waiting, you hastening to spend extended time alone with Him in prayer.

1. Read Isaiah 62:6-7 OT Cross Reference _____ NT Cross Reference _____.

a. In the space below, write the key thought of each verse.

1) Isaiah 62:6 _____.

2) Isaiah 62:7 _____.

b. In the space below, paraphrase the passage in your own words.

1) 62:6

2) 62:7

c. There is a literal picture of something taking place in this passage. What is it?

d. From vs. 6:

1) Who has appointed the watchmen?

2) What is their job description?

3) Who has ordained this job description?

e. From vs. 7:

1) What does God command us to do to Him?

2) Why does God command this? What does God desire the watchmen to rouse Him to do?

f. What understanding of the relationship between God's actions and prayer can be made from this passage?

g. What practical application could be made from this passage?

1) Passage: _____

2) Date: _____

3) Attitude to be changed:

4) Sin to be repented of:

5) Act of repentance:

6) Corresponding act of obedience:

2. Read Luke 11:5-9 OT Cross Ref. _____ NT Cross
Ref. _____.

The context of this passage is 11:1 where the disciples have asked Jesus to teach them to pray. In response to this request, Jesus does three things. First He gives them an example and with it a simple tool or skill in verses 2-4. Secondly in verses 5-8, He gives them an illustration of the use of this tool through a parable or story. Thirdly in verses 9-13, he gives doctrinal teachings. Many aspects of prayer are presented here by Christ, but in verses 5-9, we find specific application to our topic.

a. In the space below, write the key thought of each verse.

1) Luke 11:5 _____

2) Luke 11:6 _____

3) Luke 11:7 _____

4) Luke 11:8 _____

5) Luke 11:9 _____

b. In the space below, paraphrase the passages in your own words.

1) Luke 11:5-6

2) Luke 11:7

3) Luke 11:8

4) Luke 11:9

c. The lesson:

1) **The Cast**—There are three individuals addressed in this parable. Who are they?

a)

b)

c)

2) **Setting the Scene**—What is the situation we are to visualize? Describe it in detail as you visualize it in your mind's eye.

3) **Lights, Camera, Action**—The scene comes quickly to a climax. Roll the cameras, set the players in motion. What happens?

4) **The Climax:**

a) What is the final result of this little drama?

b) Why?

5) **Application:**

a) Who does the cast represent?

Cast	Actual Person
(1) _____	_____
(2) _____	_____
(3) _____	_____

b) What type of prayer is this a teaching on?

c) What is God's application in verse 9?

d) Given the context, how are we to presuppose He wants us to go about this?

d. Summary:

Dr. W. E. Vine states of this passage: “If shameless persistence can obtain action from a neighbor, then certainly earnest prayer will receive our Father’s answer. We are given here by God permission to move Him to action by our persistence. This is not an illustration of God’s character. The emphasis is not on the friend’s action, but on you; e.g., “persistence.” Persistence ANAIDIA (335) (1 time in New Testament) Vine’s – shamelessness.

Vincent – A very striking word to describe persistence.

God here directs our thoughts to our character in prayer; e.g., shameless persistence. It is not revealed here why this is necessary persistence. It is not revealed here why this is necessary, only that it is. What practical application, then, could be made from this passage?

1) Passage: _____

2) Date: _____

3) Attitude Change:

4) Sin to be repented of:

5) Act of repentance:

6) Corresponding act of obedience:

3. Read Luke 18:1-8 OT Cross Ref. _____ NT Cross Ref. _____

The context of this passage is again a teaching on prayer. But this time it is Christ who initiates the teaching. His desire is to teach that “at all times they ought to pray and not lose heart.” The Greek here emphasizes first the pressing importance of prayer: Vincent – “with reference to its being necessary always to pray.” – And secondly, that in doing so we not be quitters. The term “lose heart” is interpreted by Vincent as “to turn coward.” We have here a lesson then on constant, courageous prayer. In the space below, write the key thought of each verse.

1) Luke 18:1 _____

2) Luke 18:2 _____

3) Luke 18:3 _____

4) Luke 18:4 _____

5) Luke 18:5 _____

6) Luke 18:6 _____

7) Luke 18:7 _____

8) Luke 18:8 _____

b. In the space below, paraphrase the passages in your own words.

1) 18:1

2) 18:2-5

3) 18:6

4) 18:7-8

c. The Lesson:

1) **The Cast**—There are three individuals addressed in this parable. Who are they?

a) _____

b) _____

c) _____

2) **Setting the Scene**—What is the situation we are to visualize?
Describe it in detail as you visualize it in your mind's eye.

3) **Lights, cameras, action**—The scene comes quickly to a climax. Roll the cameras, set the players in motion. What happens?

4) **The Climax**—

- a) What is the final result of this biblical drama?
- b) Why?

5) Application:

- a) Who does the cast represent?

Cast	Actual Person
(1) _____	_____
(2) _____	_____
(3) _____	_____

- b) On what type of prayer is this teaching?

- c) What is God’s application in verses 6-8?

d. Summary:

We have here again an illustration by God of the need of extended time alone with Him in prayer. We are challenged when we think of faith and prayer to “Hear what the unrighteous judge says;” e.g., by her “continual coming she wore me out.” We have here a challenge from God to treat Him as the widow did the unrighteous judge. He desires His elect to “cry to Him day and night” and closes with the reflective thought: “However, when the Son of Man comes, will He find faith on earth?” e.g. will He find men and women crying to God “day and night” as did the widow to the judge? Vincent state of this contrast of the judge and God: “The judge delays through indifference. God delays also, or seems to delay, in order to try His children’s faith, or because His purpose is not ripe; but He too will do justice to the supplicant.” God’s desire for us then, is the exercise of our faith through persisting prayer. Prayer which is persistent and courageous even in the face of the seeming unjustness of life and the overpowering presence of an opponent. We are not to give into unjustness, but rather cry to God. We are to “bother” Him at His request. Now turn your thoughts to practical applications and fill in the questions below.

- 1) Passage: _____
 - 2) Date: _____
 - 3) Attitude Change: _____
 - 4) Sin to be repented of: _____
 - 5) Act of repentance: _____
 - 6) Corresponding act of obedience: _____
4. Read Colossians 4:2 OT Cross Ref. _____ NT Cross Ref. _____

Paul here is giving his final words to the Colossians; e.g., a closing statement, and he begins it with this advice: “Devote yourselves to prayer.” We have then a teaching here on one’s commitment to the act of prayer.

- a. In the space below, write the key thought of this verse.
- b. In the space below, paraphrase this verse in your own words.
- c. Key Words:

1) Devote:

a) Greek _____ (4342) (10 times in NT)

b) Greek Reference Work and Definition

c) Secular Reference Work and Definition

d) Wuest’s Word Studies in the Greek New Testament

“To give constant attention to a thing, to persevere, to wait continually upon, to be in constant readiness for.”

2) Alert:

a) Greek _____ (1127) (23 times in the NT)

b) Greek Reference Work and Definition.

c) Secular Reference Work and Definition

d) Wuest: "To give strict attention to, to be active, to take heed lest through remissness and indolence some destructive calamity suddenly overtake one."

Lightfoot: "Long continuance in prayer is oft to produce listlessness. Hence, the additional charge that the heart must be awake, if the prayer is to have any real value."

d. Summary:

We have then a picture of not simply one who prays on a regular basis, but one who prays with such intensity and for such periods that it requires both devotion and alertness. The picture of a mother watching over her feverish child compares with a picture of spending extended time alone with God in prayer. This type of prayer is the type commanded here. In response to this command, the disciple is forced to come to a decision. The application form below is meant to be a tool in aiding you to face up to the reality of Gods expectations concerning discipleship and prayer.

1) Passage: _____

2) Date: _____

3) Attitude: _____

4) Sin to be repented of:

5) Act of repentance:

6) Corresponding act of Obedience

5 Read I Thess. 5:17 OT Cross Ref. _____ NT Cross Ref. _____

Here we again have clothing advice by Paul to the church. When he gets to prayer, he does not simply ask for regular prayer, but ceaseless prayer.

a. In the space below, give the key thought of this verse.

b. In the space below, write out a paraphrase of this verse in your own words.

c. Key Word:

1) Without **ceasing**:

a. Greek _____ (89) (4 times in NT)

b. Greek Reference Work and Definition

c. Secular Reference Work and Definition.

d) Vincent's Word Studies in the New Testament "unceasing"

d. Turn to Psalm 71:8. How does David apply this same principle?

e. Turn to Psalm 27:4. How does this passage relate to 1 Thess. 5:17?

f. Does this passage say anything about an attitude of prayer as opposed to actual prayer? _____ Yes _____ No.
What does it say?

g. Summary:

The word means not only regular, but also has connotation of duration. In 1 Thess. 1:3 this same word is used by Paul about his memories of the Thessalonians which would not just be frequent, but also long and full. Thus, God Desires not merely frequent prayers from us but also long and full prayers. Just as in Psalm 119:97 where David speaks of day-long, ceaseless meditation, so Paul exhorts us to these same types of prayer. Many have sought to soften the exhortation of this passage, but I would encourage it be taken at its face value. How then can the disciple apply this verse without violating all previous rules Has employed to understand scriptures? Complete the questions below as you meditate through this.

1) Passage: _____

2) Date: _____

3) Attitude Change:

4) Sin to be repented of:

5) Act of repentance:

6) Corresponding act of obedience:

6. Read I Timothy 5:5 OT Cross Ref. _____ NT Cross Ref. _____

Here we see revealed the heart of the person who spends extended time alone with God in prayer. Rather than being the full-time professional minister, it is rather that person who has fixed her hope in God.

a. In the space below, give the key thought of this verse.

b. In the space below, write a paraphrase of this verse in your own words.

c. Key Word:

1) Hope

a) Greek _____ (1679) (31 times in NT)

b) Greek Reference Work Definition

c) Secular Reference Work and Definition

d) Wuest: "The perfect tense. This tense speaks of a past completed process having present results. It speaks of a widow who has, as a habit of life, set her hope up God."

2) Continue:

a) Greek _____ (4357) (6 times in NT)

b) Greek Reference Work and Definition

c) Secular Reference Work and Definition

d) Wuest: "Continues constantly"

d. What then is a definition of one who has "fixed her hope on God?"

e. Summary:

Who then, is the person who has placed their hope on God? It is a person whose lifestyle of hope is translated into a lifestyle of prayer. One who spends extended time alone with God in prayer, one who "continues in entreaties and prayers night and day?"

What then will be the concrete actions a disciple can take in emulating the life of hope as exemplified by this widow? Try to come to some conclusions on this as you answer the questions below.

1) Passage: _____

2) Date: _____

3) Attitude Change:

4) Sin to be repented of:

5) Act of repentance:

6) Corresponding act of obedience:

C. Summary:

1. Give what you feel to be the proof text for spending extended time alone with God in prayer.

2. In the space below, summarize in your own words the teachings of the Scripture Concerning extended time alone with God in prayer.

3. What is the key application which you have made from this selection?
This week's passage which I will hide in my heart "that I might not sin against Thee"

Passage One _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do fall into and why?

Passage Two _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Daily Quiet Times Alone With God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me?
Why?
- c. How could this passage best be applied to my life?
- d. Other observations (if any).

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me?
- c. How could this passage best be applied to my life?
- d. Other observations. (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations. (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations. (if any)

Daily Quiet Time Alone With God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations. (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations. (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?

d. Other observations. (if any)

Daily Quiet Times Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me?

c. How could this passage best be applied to my life?

d. Other observations (if any).

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage best be applied to my life?

d. Other observations (if any).

Daily Quiet Time Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations (if any).

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?

d. Other observations (if any).

Daily Quiet Times Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage best be applied to my life?

D. Other observations (if any).

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage best be applied to my life?

d. Other observations (if any).

Chapter Two

Examples within Scripture of Those Who Gave Themselves to Spending Extended Time
Alone with God in Prayer

Project #1—Complete the scripture memory project at the end of this study before beginning the workbook phase. Your passages for this chapter are:
Nehemiah 1:4, 11
Luke 6:12

Project #2—Each morning complete the daily meditation section at the end of this chapter. Meditation on these passages from the Psalms will be of great value in not only gaining a fuller insight into the study, but also in affection applications.

Psalm 1	24:3-6
16:11	24:6-10
18:1-3	25:4-7
23	

A. Introduction:

A second key in establishing a doctrinal truth is to bolster all scriptural principles with concrete examples from the scripture of this principle in use. In the chapter the author seeks to establish as both practice and habit the spending of extended time with God in prayer by godly men and women in scripture. The Holy Spirit would have us not only know of the importance of this practice, but He would have us time and time again see it in practice. God would assure us by illustration that this is indeed His desire and that He both wills and desires that we spend extended time alone with Him in prayer.

1. Why are we often more motivated by scriptural examples of godly men than by the

command of God?

2. Why does the prospect of emulating a successful life such as David, Daniel, Paul, or Nehemiah motivated you more than simply the will of God?

3. Of what value to you personally are examples from the lives of godly men and women in scripture?

4. Does it bother you that these men and women seem to be more devoted to God than you? Explain.

B. The Scriptures give the names of many men and women who were known for their Prayer lives. There were, however, a select number which were chosen by God to Reveal to men the importance of spending extended time alone with God. Study These passages and answer the accompany questions.

1. David

1. Below are verses from the Psalms as written by David. How do they reveal a commitment to extended time with God in prayer?

<u>Passage:</u>	Time Commitment Alluded To if any	David's heart as revealed by this passage
Psalm 16:7-9	_____	_____
25:5	_____	_____
34:1-3	_____	_____
35:28	_____	_____
71:6	_____	_____
71:14-16	_____	_____

71:23-24 _____

86:1-4 _____

119:54, 55 _____

119:147,148 _____

119:164 _____

134:1, 2 _____

b. What drove David to spend extended time along with God in prayer? Go over the verses in section in 1a. and group them under the circumstances which you feel occasioned this type of prayer. Use the space below providing your own topic headings.

c. What changes must occur in my life before I respond to God as David did?

1) What has kept me from action on this before?

2) Sons of Korah

a. Below are passages from the Psalms written by the sons or Korah. These were the grandsons of Kohath son of Levi (I Chron. 6:37) We know from I Chron. 9: 19 that Shallum, one of the gatekeepers, was a descendant of Korah together with his kinsmen. Shallum's son, Mattithiah, was in charge of baking the sacrificial cakes. (I Chron. 9:19, 31) They evidently became a guild of singers and composers with Levites in Temple worship. (I Chron. 29:19), How do these men reveal a similar commitment to a prayer as David?

Passage:	Time Commitment Alluded To if any	Heat as revealed by this passage
Psalms 42:8	_____	_____
44:4-8	_____	_____
84:10-12	_____	_____

88:1-2
88:9

b. What impresses you most about the sons of Koran?

c. As you compare their heart, lifestyle, and level of commitment, how does your life stack up?

	<u>Sons of Koran</u>	<u>You</u>
Heart	_____	_____
Lifestyle	_____	_____
Level of Commitment	_____	_____

d. How does this make you feel and what do you intend to do about it?

3. Ethan the Ezrahite

- a. Ethan was one of the wise men, most probably of David's or Solomon's court. He was of such stature that Solomon is compared to him in I Kings 4:31. Read the only Psalm attributed to Ethan—Psalm 89 and record all allusions to his commitment or convictions to spending extended time with God in prayer in the space below.

4. Nehemiah

a. Read Nehemiah 1-11 and answer the questions below:

1) What job did Nehemiah hold before the King?

2) What were the responsibilities of this job?

3) What news was brought to Nehemiah? (be specific)

4) Who brought him this news?

5) What was Nehemiah's response to this information?

6) What would make this type of response particularly difficult for Nehemiah?

7) Did that stop him?

8) Look at Nehemiah's prayer in verses 5-11. What basic categories in which you could group the various aspects of his prayers? (list categories and verses)

b. Do you respond as Nehemiah did in the face of discouragement, bad news, etc.?

1) Why—What sets Nehemiah apart from you?

2) What changes need to be made for you to respond to life as Nehemiah did?

a) Changes in attitude

b) Changes in priorities

c) Changes in heart

d) Changes in perspective

e) Changes in faith

c. Now analyze your daily prayers. What does Nehemiah emphasize in prayer that you fail to?

1) Why have you done this?

2) What does this reveal about your attitude toward God?

5. Daniel:

a. Read Daniel 9;1-23 and answer the questions below.

1) What specific news came to Daniel's attention?

2) How did he happen to come across this news?

3) Why was this information of a critical nature?

4) What was Daniels's response to this news?

5) What observations can you make regarding Daniel on the basis of this?

6) Break Daniel's prayer down into basic components supplying the verses in the prayer with each heading.

7) What happened during Daniel's prayer?

8) What clues are given to us that Daniel had been in prayer for an extended amount of time?

9) What can you speculate would have happened if Daniel had not waited for an answer but had instead gone on to other duties?

b. Do you respond as Daniel did to important revelations in the Word of God?

c. Do you pray as Daniel prayed? How is your prayer life lacking as compared to his:

1) In content

2) In heart

3) In fervor

4) In length

5) In faith

6) In commitment

- d. What changes must be made in my life before I am as able a man of prayer as exemplified by Daniel—especially in the face of God’s spoken word?

Areas of change

Sins to repent of

Date of repentance

6. Daniel (continued)

- a. Read Daniel 10:1-21 and answer these questions concerning his prayer life.

1) What is the setting of this situation?

2) What had Daniel been doing and for how long? (the answer is found in more than one place in the chapter.)

3) What was Daniel praying for?

4) Why was the answer to Daniel’s prayer delayed?

5) How long was the answer to Daniel’s prayer delayed?

6) What were the ultimate results of Daniel having persevered for so long in prayer?

7) What if Daniel had stopped, grown weary or discouraged, and gone home?
What then?

b. What aspects of Daniel's character are revealed here and how would they affect his willingness to spend extended time alone with God in prayer?

c. Do you have the same commitment to the Word, prayer, and the spiritual battle and the Lord God of Hosts as Daniel? If not, why not?

	<u>Daniel</u>	<u>You</u>	<u>Reason for Difference</u>
Commitment to Word	_____	_____	_____
Commitment to Prayer	_____	_____	_____
Commitment to the Spiritual Battle	_____	_____	_____
Commitment to the Lord of Hosts	_____	_____	_____

d. Why has your heart been so indifferent as compared to Daniel's when it comes to these areas?

	<u>Heart</u>	<u>Reason for Difference</u>
Daniel	_____	_____
Me	_____	_____

e. Do you have the patience and perseverance to pray as Daniel prayed?

1) Why

2) What changes must be made in your life so that you may mature in this area?

Areas of Change

Sins to Repent of

Date of Repentance

7. Jesus

a. Read Luke 4:38-5:26 and answer these questions concerning the prayer life of our Messiah.

1) What is the setting of this passage?

2) Make a list of the major events which were occurring in Christ's ministry at this time.

3) In the space below, list statements from the scripture which reveal how people were responding to Jesus' ministry.

a) How would this affect His time use?

b) Why?

b. Re-read verse 16

1) At what point does this statement occur in the ministry of Jesus as revealed in 4:38-5:26?

2) What observations can be made about Jesus on the basis of this verse?

c. Luke 5:16 occurs during a very intense period of ministry for Jesus.

1) According to this verse, what characterized His prayer life during this time?

2) Do you think this was easy for Christ to do? (Explain giving examples from the passage read for this section.)

3) Why would Christ give so much time to prayer when He was so busy? (Give proof text for all statements.)

d. Write out Luke 5:16 in the space below.

1) Do your priorities reflect Christ's when it comes to prayer?
(Explain in detail.)

2) Who need prayer more---you or Jesus?

a) Why was Jesus more committed to prayer than you, when you need it more?

b) What does this tell you about your value system?

3) Do ministry activities tend to squeeze out your prayer life? (Explain.)

4) Does the business of life tend to squeeze out your prayer life? (Explain.)

5) What does this tell you about your relative trust in God vs. self?

a) About your love for God vs. your love for your ministry activities and work?

b) About your belief in the power of prayer vs. your belief in the power of man?

e. How do you think God feels about this? (Explain.)

1) In what ways would He be hurt?

2) In what ways would He be angry?

f. What areas of your life will have to change in order for you to have the same priorities concerning extended time with God in prayer that Jesus Christ does?

<u>Area</u>	<u>Sin to be Repented of</u>	<u>Act of Repentance</u>
Ministry Activities	_____	_____
Personal Activities	_____	_____
Work/School Activities	_____	_____

8. Jesus

a. Read Luke 6:1-49 and answer completely and in detail the questions below.

b. The context of the passage.

1) Read Luke 6:1-11

a) What has happened here in the development of Jesus' ministry?

b) How have the Pharisees reacted?

c) What then was taking place concerning the emotional atmosphere concerning Jesus' ministry?

2) Read Luke 6:13-16 and explain the significance of what has just taken place in Jesus' ministry.

3) Read Luke 6:17-19

a) What was Jesus doing?

b) How was the crowd responding?

c) What was happening to Jesus?

4) Read Luke 6:20-49:

a) What is this, Jesus' most famous sermon titled?

b) What is its significance?

5) Write out verse 12

a) What did Jesus do in the middle of this crucial and emotionally draining time?

6) To crystallize the context of Luke 5:16, fill in the chart below:

Passage	Emotional Impact	Spiritual Significance
Luke 6:1-11		
Luke 6:12	And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.	
Luke 6:13-16		
Luke 6:16-19		
Luke 6:20-49		

c. How did Christ react to crucial periods of His ministry and the resulting emotional drain?

- 1) Do you share the same priorities in extended time in prayer alone with God as Christ did during crucial times?
- 2) Do you share the same power in your ministry as Christ did?
- 3) What correlation do you see between the previous two questions?
(Explain in detail.)

d. Do you:

- 1) Regularly prepare for crucial events in your ministry by spending extended time alone with God in prayer?

2) Regularly react to opposition to your ministry by spending extended time alone with God in prayer?

3) As a rule, men do not give the priority to extended time alone with God in prayer that Jesus did before crucial events, but rather redouble their activities. This is due generally to a combination of three problems:

- 1) Prideful self-arrogance.
- 2) Fleshly dependence upon self.
- 3) Lack of love and sensitivity to God.

The circle below represents your motivation in the ministry. Divide it into three sections or “slices” which would represent the degree each of these three areas proportionately has influenced you in not giving the priority to spending extended time alone with God in prayer which Christ did. Label the sections (1) Pride (2) Flesh, and (3) Hardness of Heart.

e. How are you going to repent of this state in which you have found yourself?

<u>State</u>	<u>Description</u>	<u>Date of Repentance</u>	<u>Act of Repentance</u>
Prideful Arrogance			
Fleshly Dependence			
Hardness of heart			

9. Read: Luke 22:39-53 and answer questions concerning this passage in the space

provided.

a. Context of the passage:

1) Explain first the historical significance in the ministry of Jesus and second, It's spiritual significance in the lives of the disciples.

a) Historical significance .

b) Spiritual significance in the lives of the disciples?

b. What is reflected about the priorities of Jesus in His spending extended time alone with God in prayer at this time?

1) From the passage (39-46) what do we learn about the relative frequency of Jesus Coming to this spot to spend extended time alone with God in prayer? (Give Specific quote and explanation)

2) From the passage (39-46) what indication do we have of the intensity of Jesus prayer life? (Give specific quotes followed by explanation.)

3) From the passage (39-46) what indication do we have of the duration of Jesus' prayer? (Give specific quotes followed by explanation.)

c. Does your life reflect the same priorities during time of stress an adversity?

1) As a general rule, how do you react to periods of adversity?

1) As a general rule, how do you react to periods of adversity?

2) Why do you not turn to God in an expanded time alone with Him in prayer?

3) What would have to change in your life to get your priorities straightened out in this area?

Area of Change

Sin to Repent of

Date

Act of Repentance

10. Anna the Prophetess:

a. Read Luke 2;21-38 and then answer the questions concerning this great woman of God.

b. Context of the passage:

1) What great event is taking place here in the early life of Jesus?

2) Who is Anna the prophetess and what were her circumstances of life?

c. What can we learn about the value of extended time alone with God in prayer from this passage/

1) Where did Anna spend all her time?

2) What consumed her time?

3) How is God's blessing on her choice of priorities concerning Him revealed in this passage?

d. What do I find in Anna's life which is desirable yet lacking in my own life?

Anna's Life

My Life

Act of Repentance Necessary

Date of Repentance

11. Paul and his team:

a. Read I Thess. 2:9 and II Thess. 3:8. What observation can you make about Paul?

(Record these in the space below.)

1) What can you say about Paul and his willingness to commit time to his work on behalf of His ministry?

2) What can you say about Paul and the intensity with which he gave himself to his Work on behalf of his ministry?

3) Approximately what amount of time would you guess Paul put into his work so he Would not be a burden to the ministry?

Daily? _____ Weekly? _____

b. Now read I Thess. 3:9-10 and 11 Timothy 1:3. What observations can you make about Paul from these passages? (Record in space below.)

1) What can you say about Paul and his willingness to spend extended time alone with God in prayer on behalf of his ministry?

2) What can you say about Paul and the intensity to which he gave himself to spending Extended time in prayer to God on behalf of his ministry?

3) Do you think he gave himself any less to his prayers than to his work? (Explain using the four passages.)

4) Approximately what amount of time would you guess Paul put into spending Extended time alone with God in prayer so as to be a blessing to his ministry?

Weekly? _____ Monthly? _____

c. Do you work as Paul worked on behalf of your ministry?
Do you spend extended time alone with God in prayer as Paul did on behalf of your Ministry?

1) Do you experience the power of Christ in your ministry as Paul did?

2) What correlation do you see between the last two answers?

3) What must change in your life to give you the ministry of spending extended time alone with God in prayer as Paul did?

12. The Early Church:

a. Read Acts 12:1-19 and answer the questions in the space below.

b. Context—what is the historical context of this passage? E.g., what events have or are taking place as it concerns the early Church?

c. According to verse 5, what was the early Church's response to these events?

1) According to verses 4-6, what can we say about the relative amount of time Peter was in prison? (Give quotes from Scripture with explanation.)

2) According to verses 5 & 12, what was the Church doing during all this time?

3) According to verses 4-6, 5 & 12, what can we say about the relative amount of time the early church was spending in prayer for Peter? (Give quotes from Scripture with explanations.)

d. Consider your own response on behalf of Christians who are suffering for the cause of Christ. How does it differ from that of the early Church?

1) Why are you unwilling to spend extended time alone with God in prayer on behalf of the suffering Church?

2. Why have you allowed your heart to grow cold in this area?

3. What changes must take place to bring spiritual renewal in your life in this area?

4) Fill in the chart below as you reflect on your attitude towards the suffering Church

and spending extended time alone with God in prayer on its behalf.

Sinful Attitude

Date of Repentance

Act of Repentance

13. The eternal worship of God in Heaven:

a. Read the following passage giving the key thoughts and paraphrases in the space provided.

1) Rev. 4:1-11

a) 4:1-7 Key thought

b) 4:8-11 Key thought

c) 4:1-11 Paraphrases

2) Rev. 5:8-14

a) 5:8-10 Key thought

b) 5:11-14 Key thought

c) 5:8-14 Paraphrases

3) Rev. 7:9-17

a) 7:9-14 Key thought

b) 7:15-17 Key thought

c) 7:9-17 Paraphrases

4) Rev. 11:15-18

a) 11:15-16 Key thought

b) 11:17-18 Key thought

c) 11:15-18 Paraphrases

5) Rev. 15:1-4

a) 15:1-2 Key thought

b) 15:3-4 Key thought

c) 19:1-10 Paraphrases

6) Rev. 19:1-10

a) 19:1-6 Key thought

b) 19:7-10 Key thought

c) 19:1-10 Paraphrases

7) What is the context of these passages? E.g. what period of history do they fall into?

b) What observations can you make concerning God's desire for men to spend extended time in prayer to Him?

1) What specific statements are made in Scripture which would indicate extended time in prayer? (Write out the scriptural statement and then explain it.)

2) List all statements which give an indication of who will be spending extended time alone with God in prayer.

3) How long will they be doing this?

4) What type of prayers will they be praying? (List specific statements with explanations.)

c. What general principles can be made concerning God's desire for men to spend extended time alone with Him in prayer from these passages?

1) What is revealed about God's heart concerning men spending extended time alone with Him in prayer from these passages?

2) What is contrastingly revealed about your heart? E.g. how is it different in its desire to spend extended time alone with God as contrasted with God's desire to spend extended time alone with you?

3) What changes must be made in your life so that your heart will be as excited about spending extended time alone with God as His heart is about spending extended time alone with you?

Area of Change Necessary

Date of Repentance

Act of Repentance

Summary:

We have then clear evidence that those men and women who take a special place in the

historical revelation of scripture had a lifestyle of pending extended time alone with God in prayer. Not only had this, but the crucial climaxes of history found men spending extended times alone with God in prayer in preparation for us by God at these crucial periods. God has always delighted in these men and women and will continue to do so throughout eternity. This is evidenced by His desire for eternal worship, eternal communication, and eternal intimate relationships with each individual. In the face of this earnest desire on God's part to know us, to have us know Him, and for each of us to draw intimately close to Him, how can we but respond to his invitation to spend extended time alone with Him in prayer? How can we in the face of numerous examples of men and women throughout the ages and in ages to come who have made use of the opportunity and gathered the spiritual harvest which was sown in extended time alone with God in prayer, but respond to these examples and join with them in their pursuit>

In the space below, summarize the convictions, the challenges, and the applications of this chapter in your Bible study.

1. Convicted of:

2. Challenges God has placed before me:

3. Applications:

This week's passage which I will hide in my heart "that I might not sin against Thee".

Passage One _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g. why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Passage One _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g. why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. What category do you fall into and why?

This week's passage which I will hide in my heart "that I might not sin against Thee."

Passage three _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g. why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Passage Four _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g. why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Daily Quiet Times Alone With God in Prayer and Meditation

_____ Morning: Passage _____ Date _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me?

- c. How could this passage best be applied to my life?

- d. Other observations (if any)

_____ Morning: Passage _____ Date _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life?

d. Other observation (if any)

Daily Quiet Times Alone With God in Prayer and Meditation

_____ Morning: Passage _____ Date _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage best be applied to my life?

d. Other observations (if any)

_____ Morning: Passage _____ Date _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge? Why?

c. How could this passage best be applied to my life?

d. Other observations (if any)

Chapter 3

Ten Scriptural Reasons for Spending Extended Time Alone with God in Prayer (A – C)

Project #1 Complete the scripture memory project at the end of this study before beginning the workbook phase. Your passages for this chapter are:

I Thessalonians 5:17

I Timothy 5:5

Luke 6:12

Project #2 Each morning complete the daily meditation section at the end of this chapter. Meditation on these passages from the Psalms will be of great value in not only gaining a fuller insight into the study, but also in effecting applications.

Psalms 31:14-16

31:23-24

37:4-11

57:1-3

66:19-20

67:1-7

71:1-6

There are, in the teachings of scripture, actions which are inferred or begged by the existence of certain doctrines or teachings. The author freely admits that this section of the workbook deals with inferences. He does not, however, feel that this takes away from either the strength or the application of this section of the workbook. Inference is from the root word infer – “To conclude from evidence, to deduce, to have a logical consequence.” So, then inference means “a conclusion based upon a premise” (American Heritage Dictionary of the English Language.) I believe we can infer, e.g., conclude, the validity of spending extended time alone with God in prayer as based upon ten scriptural truths; which, although they do not speak directly to this issue, they beg its conclusion . This is not uncommon in scriptural argument. We infer, the existence and the word TRINITY, we infer the presence of God in the book of Esther; both are a “logical consequence” as deduced from the evidence, and therefore, perfect acceptable. We shall show, then, that as a result of the following ten scriptural principles, it is only a “logical consequence” that men spend extended time alone with God in prayer. In other words, each of the ten principles should, on the basis of their truth, logically cause us to spend extended time alone with God in prayer, even without our having been directly commanded to do so. The author uses this phrase which stands over his verse box and on his prayer notebook in motivating himself in these areas. It states” :It’s true you don’t have to, but why you don’t you want to.!”

This is conclusion of these ten principles. It is true that they do not specifically command the disciples to spend extended time along with God in prayer, but in the face of their reality, why should they have to? Why need this be commanded? Why does not the disciple so yearn to be with the Lord, to know Him, to grow close to Him that he does so as a spontaneous reaction to these glorious truths? Will God rejoice in the fact that the only reason we spend time with Him is because we have to; wither because that is His command or because it is the key to getting what we want? How much more will He delight in those who yearn for opportunities to spend extended time alone with Him in prayer because they love Him so and cannot stay away.

1. Honestly, which motivates you more to spend extended time alone with God in prayer: your love for Him, His commands, or the prospect of His blessing you? (Explain)

2. How do you think God feels about this? (Explain)

3. How would you feel if someone you loved only spent extended time alone with you because they had to or because that was how they could get things from you?

4. What attitudes need to be dealt with in your motivation to spend extended time alone with God?

Bad Attitude

Date of Repentance

Act of Repentance

A. The Personal Nature of Our Relationship With God

This is the first and foremost of the great doctrinal truths of the scripture which, if fully understood, should cause us to spend extended time alone with God in prayer. In the space below, we will consider this truth throughout the New Testament age and its implications on the disciple in spending extended time alone with God in prayer.

1. The Disciples in Jesus' Day

a. In the space below, record what you feel to be the definitive passage concerning the personal nature of the disciples' relationship with Jesus and explain why you feel this is so.

b. Read the passage below and in the space provided, record how they speak to the personal nature of the disciples' relationship to Jesus.

How This Reveals the Personal Nature

Benefit Derived From This

Of the Disciples'
Relationship to Jesus

Relationship

Passage:

Matt. 10:1 _____

Matt. 11:1 _____

Matt. 14:30-31 _____

Mark 3:14 _____

Mar. 4:33-34 _____

Luke 11:1-4 _____

Luke 24:13-32 _____

John 13:1-12 _____

John 13:23 _____

John 17:1-21 _____

2. The Disciples in Our Day

a. In the space below, record what you feel to be the definitive passage concerning the personal nature of the modern day disciple's relationship with Jesus and explain why you feel this is so.

b. Read the passages below and record the answers as you relate them to the personal nature of the disciple's relationship to Jesus.

How This Reveals The Personal Nature Of the Disciple's <u>Relationship to Jesus</u>	Benefits Derived From This <u>Relationship</u>
<u>Passage</u>	
Mtt. 11:28-30 _____	_____
Rom. 8:12-17 _____	_____
I Cor. 3:16 _____	_____
I Cor. 6:19-20 _____	_____
Gal. 4:4-7 _____	_____
Eph. 3:1-12 _____	_____
Heb. 2:17-18 _____	_____
Heb. 4:14-16 _____	_____
Heb.10:19-22 _____	_____
James 4:9 _____	_____

c. Read Proverbs 13:20. How does this passage speak to the value of spending extended time alone with God in prayer as opposed to spending extended time alone with foolishness as dished out by Hollywood in the form of television, movies, videos, etc.

d. God then is an intensely personal God who has made provisions for and has the desire for our spending extended time alone with Him in prayer.

1) Do you share this same willingness to make provision for spending extended time alone with God in prayer? (Explain)

2) Do you share this same desire to spend extended time alone with God in prayer? (Explain)

3. The Body of Christ Throughout Eternity

a. In the space below, record what you feel to be the definitive passage concerning the personal nature of the eternal saints' relationship with God and explain why you feel this is so.

b. Read the passages below and record the answers as you relate them to the personal nature of the heavenly saints' relationship with God.

How This Relates to the Personal
Nature of the Heavenly Saints'
Relationship to God

Benefits From
This Relationship

Passage

Mtt. 25:31-34 _____

Jn, 14:1-4 _____

I Thess. 4:17 _____

Rev. 21:1-4 _____

Rev. 21:5-9 _____

Rev. 21:10-22 _____

Rev. 21:23-27 _____

Rev. 22:1-5 _____

Rev. 22:6-9 _____

Rev. 7:9-17 _____

4. Thus we have it. Past, present, and future, an intensely personal God whose presence is both optional and life-changing. Thus, the ultimate and first reason for spending extended time alone with God in prayer: the opportunity made possible by the personal nature of our relationship.

- a. Why do you get excited about reading about the disciples spending extended time alone with Jesus, about how you will do this for eternity, but not about doing it now? (Explain)
- b. Record in the space below what you feel God has been speaking to you about in your relationship to Him as it pertains to spending extended time alone with Him in prayer.

B. Blessing Associated With Being in the Presence of God

This is a second great truth which if understood, should cause us to spend extended time alone with God in prayer. It is clearly similar to the first, yet in this case, it keys on the results rather than the opportunity. In other words, if simply the opportunity to spend extended time alone with God in prayer is not motivating enough, then the results should be.

1. In the chart below, there are: (1) a blessing stated, (2) a reference passage, and (3) a space for your comments. Consider the blessing, read the passage, and then write out in your own word how the passage expresses the truth of the blessing.

<u>Benefit</u>	<u>Passage</u>	<u>Expression of Truth</u>
The Transforming power of His Presence	Mark 3:14; Acts 4:13	_____
Addictive Joy of our Relationship of God	Ps. 84:2-10	_____
Multitude of benefits associated with the Presence of God	Ps. 100	_____

2. The transforming power of His presence, the addictive joy of the relationship, the care and blessings which He lavished upon those who are in His presence; all these are more than time and space have to offer. This should entice us to spend extended time alone with God in prayer even if we did not have the bulk of scripture both commanding it and offering it up as an example.

- a. Given freedom in your schedule do you tend to fill it by redoubling your efforts, or be spending extended time alone with God in prayer?

- b. Why do you, in your use of your time, not make God's blessing upon your life a higher priority than your own blessing upon your life?

C. The Priority of the Invisible

The third rationale for spending extended time alone with God in prayer is one which many struggle with in both conceptualization and practice: that being that the most important aspects of our life are invisible.

1. Read I Peter 1:7-8

a. Rewrite verse 7 in your own word. (Paraphrase)

b. Rewrite verse 8 in your own words. (Paraphrase)

c. From the passage:

1) Who is the "Him" in verse 8?

2) How does verse 8 describe our relationship with "Him"?

3) What aspect of "Him" makes this remarkable?

d. Cross reference this truth with II Cor. 5:7.

1) Write out this verse in your own words. (Paraphrase)

2) How does the central truth of this verse relate to that of I Peter 1:8?

e. In your own word, summarize, from this section, that most important aspect of life which is invisible.

2. Read II Cor. 4:17-18

- a. Rewrite (paraphrase) verse 17 in your own words.

- b. Rewrite (paraphrase) verse 18 in your own word.

- c. According to verse 18, to what does the disciple look?

- d. According to verse 18, from what does the disciple turn his eyes?

- e. Cross reference this truth with Hebrews 11:6.
 - 1) Write out (paraphrase) this verse in your own words.

 - 2) How does the central truth of this passage relate to that of II Corinthians 4:17-18?

- f. In your own words, summarize that important invisible rationale as depicted from this section.

3. Read Hebrews chapter 11

- a. List all the examples given of men and women who fixed a priority on the invisible. Include a short explanation.

Name

How They Evidenced The Priority of the Invisible

- b. List all teachings given on the priority of the invisible.

Verse

What Does This Teach About The Priority of the Invisible

4. Read Hebrews 4:16 & 10:29-22

- a. How do these verses reflect a difference between the visible and the invisible?

b. According to our visible physical eyes, when you go into your room to pray, where are you?

c. According to Heb. 4:16 & 10:19-22, when you go into your room to pray, where are you?

d. Cross reference this truth with Romans 8:24-17.

1) Write out (paraphrase) verses 24 & 25 in your own words.

2) How does the truth of verses 24-27 relate to that of Hebrews 4:16?

5. It is, then, by the crystallization of the invisible realities of our faith that we are compelled and drawn to spend extended time alone with God in prayer. Again, even without the commands and examples, if it is true that we may enter freely at any time for any length of time into the presence of the invisible God, receiving and storing up invisible blessings for eternity, then we would be compelled by reason alone to do so irrespective of either commands or examples. Consider now your relationship to the visible vs. the invisible.

a. Which has the higher priority?

b. If you added up all the hours in a month that you spent watching TV, going to the movies, reading books, and pursuing other entertainment activities geared toward the visible, what would come to? Total _____.

c. How much of this time could realistically be transformed into spending extended time alone with God in prayer? Total _____.

REFLECTION:

Now reflect back on the first three scriptural reasons for spending extended time alone with God in prayer.

1. List them:

a. _____

b. _____

c. _____

2. How are they related?

3. What changes must be made in your life so that these three scriptural reasons will adequately motivate you to spend extended time alone with God in prayer?

Sin (s)

Date of Repentance

Act of Repentance

Chapter 4

Ten Scriptural Reasons for Spending Extended Time Alone With God in Prayer (D - F)

Project #1 Complete the scripture memory project at the end of this study before beginning the workbook phase. Your passages for this chapter are:

Hebrew 13:15-16

Romans 15:30

Project #2 Each morning complete the daily meditation section at the end of this chapter. Meditation on these passages from the Psalms will be of great value in not only gaining a fuller insight into the study, but also in effecting applications.

Psalm 24:3

Psalm 25:5

Psalm 59:9

Psalm 37:3, 7, 8, 34

Psalm 40:1

Psalm 62:1-2

Psalm 130:5

D. The Spiritual Ministries Praise and Thanksgiving

1. This fourth rationale for spending extended time alone with God in prayer is often hindered due to many Christians' belief that God is self-existent to the point of being virtually impersonal and specifically unfeeling. Nothing could be further from the truth. The Bible reveals God as not only a personal God, but a God with whom emotions run deep. The emotions run deep. The emotional nature of God

is essential in understanding this rationale.

- a. In understanding the emotional make-up of God, first read the passage, second paraphrase the passage in your own words by rewriting it, third write a concise key thought of the passage, and lastly, supply a cross reference.

1) Philippians 4:18

a) Paraphrase (rewrite the passage in your own words.)

b) Write out the key thought of the passage.

c) Cross reference _____.

Ephesians 4:30

a) Paraphrase (rewrite the passage in your own word.)

b) Write out the key thought of the passage.

c) Cross reference _____.

- b. The historical evidence of the grief or displeasure which mankind has caused God to bear through the ages is well documented. In the chart below, (a) read the passage, (b) write the term or terms which reveal God's emotional state, and (c) in your own words, write out why God feels this way.

<u>Passage</u>	<u>Term(s)</u>	<u>Why God Feels This Way</u>
Gen. 6:3-6	_____	_____
I Sam. 15:11	_____	_____
Is. 63:10	_____	_____
Jer. 15:6	_____	_____
Ezek. 24:12	_____	_____
Mal. 2:17	_____	_____
John 11:35	_____	_____
Luke 19:41	_____	_____
Matt. 26:37	_____	_____
Luke 22:44	_____	_____
Eph. 4:30	_____	_____

2. The disciple may well ask himself how all this applies to either spending extended time alone with God or praise and thanksgiving. Well, just as actions of man such as sin and rebellion cause God grief, in the same way there are practices of mankind which cause God pleasure to an equal or greater degree. Two of these are praise and thanksgiving.

a. Read Hebrews 13:15-16

1) Write out (paraphrase) this passage in your own words in the space provided.

2) In this passage, four sacrifices are named. What are they?

a) _____

c) _____

b) _____

d) _____

3) What word is used in this passage to describe God's reaction to praise and thanksgiving? _____.

a) Write out your own definition for this word.

b) Write out a definition from a modern dictionary for this word.

4) What is meant by sacrifice?

To what is the passage alluding?

5) Cross reference this passage with Ps. 50:14-23; 116-17; 107:22; Luke 7:12; and 22:9. After having read these passages.

a) What summary statement can be made about the continuity between the Old Testament and New Testament practice of offering sacrifices of praise and thanksgiving?

b) How are the practices different?

c) What is their affect upon God?

d) Read Psalm 69:30-31. Ultimately in both the New and Old Covenant, what is it that brings pleasure to God?

b. Read Revelation 5:8

- 1) Who is before the Lord in this passage?
- 2) What is each one holding before the Lord?
- 3) What do the golden bowls contain?
- 4) What is this picture of?

c. In reflecting back on this study, reread Psalm 69:30-31; Hebrews 13:15-16; and Revelation 5:8. What can be said about the role of praise and thanksgiving:

- 1) In the life of the disciples?
 - 2) In its affect upon God?
3. Praise and thanksgiving then, are pleasing to God; they bring Him pleasure. In an Age of sin and rebellion when the Holy Spirit is grieved by the immorality and impurity of the Church, when God must wearily bear with the depravity and rebellion of His creation, it is in this age that the Christian may bring to God the sweet-smelling, pleasing sacrifices of praise and thanksgiving. Even if we were not commanded to spend extended time alone with God in prayer; even if we did not have such a host of biblical examples; even so, we should be compelled to do so given the fact that this gives us the opportunity of bringing emotional relief and pleasure to God. The knowledge that we can spend extended time alone with God in prayer, praising Him and thanking Him, knowing it brings Him special pleasure in an age of grief; this knowledge alone should be motivating enough to spend extended time alone with God in prayer.

4. Reflect upon your own history as a Christian?

- a. Has it really been a concern to you how God feels?

- b. Have you ever taken off a day to spend in praise and thanksgiving so that God can have a day of receiving sacrifices with which He is pleased?

- c. If not, to what do you attribute this hardness and indifference of heart to the feelings of God.

- d. Why is it that you are so preoccupied with God meeting your needs and keeping you happy that you have had no time or thought of spending a day alone with God in prayer, ministering to Him?

- e. I encourage you at this point to isolate these sins and repent without delay?

E. The Spiritual Ministry of Intercession

This fifth rationale for spending extended time alone with God in prayer is probably not only the most exciting, but also the one with the greatest possibilities in terms of development. The fact that through prayer we can minister to any person on the face of the earth should open for us a whole new vista of ministry opportunities spreading before us in a panorama of grace. Personally, I have been greatly challenged in my life by two great men of God: S. D. Gordon and Andrew Murray, who both wrote extensively on this subject. Read the quotes below, underlining those parts which especially minister to your heart.

S. D. Gordon, Quiet Talks on Prayer, page 15, “In Touch with a Planet.”

“Prayer opens a whole planet to a man’s activities. I can a really be touching hearts for God in far away India or China through prayer, as though I were there. Not in as many ways as though there, but as truly. Understand me; I think the highest possible privilege of service is in those far off lands. There the need is greatest, the darkness densest, and the pleading call most eloquently pathetic. And if one may go there—happy man! – If one be privileged to go to the honored place of service he may then use all five outlets direct

in the spot where he is. Yet this is only one spot. But his relationship is as wide as his Master's and his sympathies should be. A man may be in Africa, but if his heart be in touch with Jesus it will be burning for a world. Prayer puts us into dynamic touch with a world.

A man may go inside today, and shut his door, and really spend a half-hour in India---I am thinking of my word as I say them, it seems so much to say, and yet it is true---as really spending a half-hour of his life in India for God as though he were there in person. Is that true? If it was true, surely you I must get half-hours for this secret service. Without any doubt he may turn this key and be fir a bit of time as potentially in China by the power of prayer, as though there is actual bodily form. I say potentially present. Of course not consciously present. But in the power exerted upon men he may be truly present at the objective point of his prayer. He may give a new meaning to the printed page being read by some native down in Africa. He may make it easier for men to accept the story of Jesus, and then to yield themselves to Jesus---yonder men swept and swayed by evil spirits, and by prejudices for generations---make it easier for them to accept the story, and, if need be, to cut with loved ones, and step out and up into a new life. Some earnest heart enters an objection here, perhaps. You are thinking that if you were there you could influence men by your personal contact, that if you were there you could influence men by your personal contact, by the living voice. So you could. And there must be the personal touch. Would that there were many times more going for that blessed personal touch. But this is the thing to mark keenly both for those who may go, and those who must stay: no matter where you are you do more through your praying than through your personality. If you were in India you could add your personality to your prayer. That would be a great thing to do. But whether there or here, you must first win the victory, every step, every life, every foot of the way, in secret, in the spirit-realm, and then add the might touch of your personality in service. You can do more that pray, after you have prayed. But you can not do more that pray until you have prayed. And just there is where we have al seemed to make a slip at times. And many of us are yet making it---a bad slip. We think we can do more where we are through our service: then prayer to give power to service. NO---with the blackest underscoring of emphasis, let it be said---NO. We do nothing of real power until we have done the prayer thing.

Here is a man by my side. I can talk to him. I can bring my personality to bear upon him, that I may win him. But before I can influence his will a jot for God, I must first have won the victory in the secret place. Intercession is winning the victory over the chief, and service is taking the field after the chief is driven off. Such service is limited by the limitation a man into direct dynamic touch with a planet.

There are some of our friends who think themselves of the practical sort who say, "the great thing is work: Prayer is good, and right, but the great need is to be doing something practical." The truth is that when one understands about prayer, and puts prayer in its right place in his life, he finds a new motive power burning in his bones to be doing; and further he finds that is doing that grows out of praying that is the mightiest in touching human heart. And he finds further yet with a great joy that he may be doing something for and entire world. His service becomes as broad as his Master's thought."

Andrew Murray, The Ministry of Intercession, pg. 26.

“As we occupy ourselves with and accept this teaching of God’s Word on prayer, we shall be led to see how our failure in the prayer-life was owing to failure in the Spirit-Life. Prayer is one of the most heavenly and spiritual of the functions of the Spirit-life. How could we try or expect to fulfill it so as to please God. Except our soul is in perfect health, and our life truly possessed and moved by God’s Spirit? The insight into the place God means prayer to take, and which it only can take, in a full Christian life, will show us that we have not been living the true, the abundant life, and that any thought of praying more and effectually will be in vain, except as we are brought into a closer relation to our Blessed Lord Jesus. Christ is our life, Christ lives in us, and such reality that His life of prayer on earth, and of intercession in heaven, is breathed into us in just such measure as our surrender and our faith allow and accept it. Jesus Christ is the Healer of all diseases. The Conqueror of all enemies, the Deliverer from all sin; if our failure teaches us to turn afresh to Him, and find in Him the grace He gives us to pray as we ought, this humiliation may become our greatest blessing. Let us all unite in praying God that He would visit our souls and fit us for that work of intercession, which is at this moment the greatest need of the Church and the world. It is only by intercession that the power can be brought down from Heaven which will enable the Church to conquer the world. Let us stir up the slumbering gift that is lying unused, and seek together and train and band together as many as we can, to be God’s remembrances, and to give Him no rest till He makes His Church a joy on the earth. Nothing but intense believing prayer can meet the intense spirit of worldliness, of which complaint is everywhere made.”

2. Principles of the Spiritual Ministry of Intercession

In the space provided, (a) read the passage, (b) write out the key terms which indicate intercession as a spiritual ministry, (c) paraphrase (write out) the passage in your own words, and (d) answer my questions concerning the passage.

a. Romans 15:30-31

1) Key terms

2) Paraphrase

3) Questions:

a) How does this passage reveal prayer warriors to be co-laborers with those on the mission field?

b) How does this passage present prayer as spiritual ministry?

b. Ephesians 6:18-20

1) Key terms

2) Paraphrase

3) Questions:

a) How does this passage reveal prayer warriors to be co-laborers with those in full-time Christian service?

b) How does this passage present prayer as a spiritual ministry?

c. Colossians 4:2-4

1) Key terms

2) Paraphrase

3) Questions:

a) How does this passage reveal prayer warriors to be co-laborers with those who are battling for the souls of men?

b) How does this passage present prayer as a spiritual ministry?

d. II Thessalonians 3:1-2

1) Key terms

2) Paraphrase

3) Questions:

a) How does this passage reveal prayer warriors to be co-laborers with those who are spreading the Word of God in the face of opposition?

b) How does this passage present prayer as a spiritual ministry/

3. Examples of the Spiritual Ministry of Intercession

In the space below, (a) read the passage, (b) record the intercessor (s), (c) cross

reference this example with one of the principles previously studied, and (d) record the effect stated or implied of the intercession made.

<u>Passage</u>	<u>Intercessor (s)</u>	<u>Cross Ref.</u>	<u>Effect (stated or implied)</u>
Gen. 18:16-33	_____	_____	_____
Num. 21:6-9	_____	_____	_____
I Sam. 12:19-25	_____	_____	_____
Luke 22:31-32	_____	_____	_____
Acts 12:1-9	_____	_____	_____
Col. 4:12-13	_____	_____	_____
I Thess. 1:1-10	_____	_____	_____
II Tim. 1:1-7	_____	_____	_____
Heb. 7:23-28	_____	_____	_____

4. Even without direct commands and examples for spending extended time alone with God in prayer, the magnitude of the spiritual opportunities to be found in the ministry of intercession would cause us to tarry for extended times alone with God over the map of the world and our missionary correspondence.

a. Having considered the truths on this section, can you honestly say that you have made use of the ministry of intercession to the degree that god expects of you?

b. What sins in your life kept you from spending extended time alone with God praying for the world and lifting up the saints of God?

Sin(s)

Date of Repentance

Act of Repentance

F. The Spiritual Ministry of Warfare Against the Satanic Kingdom of Darkness

1. This is the sixth rationale for spending extended time alone with God in prayer. Though crucial, it is the most cloaked in mystery and obscured by folklore, mysticism, and tradition. The author realized here his weakness, treads lightly, and begs the indulgence of more informed and experienced readers. The current Charismatic/Neo Pentecostal movement, as combined with the ancient orthodox rites of exorcism whose roots extended to the murky past of medieval Christianity and Roman Paganism both unite in throwing a bad light upon this ministry. The author, therefore, will seek, through principle and example, to establish this ministry in the context of spending extended time alone with God in prayer.

a. Scriptural principles dealing with this ministry.

A word of introduction is due here. By nature, we are establishing spiritual warfare as rationale for spending time alone with God in prayer, and not writing a theological work on fallen angels. The author takes the liberty in presupposing the reader has convictions in the area of the existence of Satan and demonic kingdom, and will not seek to extensively develop them here.

- 1) There is a spiritual kingdom at war both within and without us.
(Read the passages below and write the key thought as it pertains to this principle.)

Passage

Key Thought as it Pertains to Victory

Gen. 3:15 _____

Eph. 6:10-12 _____

Rev. 20:7-15 _____

2) We have direct and volitional power over the kingdom and the exertion of this power has a direct bearing on the state of the church.

a) We have the power to win this struggle; not in a passive, ultimate, theological sense, as in the context of the return of Christ, but rather in a personal active sense as the struggle pertains to our day to day battles with Satan and his kingdom.

1) For a commander to tell his troops not to lose heart, for the victory is being won on another front, and the day will ultimately be theirs, is of little solace if, on their particular line of action, they are being unmercifully mauled by the enemy. Even so, for theologians to proudly proclaim to the church that the “ultimate victory” is ours while we are maimed in the individual battles at hand, is of no solace to us.

2) This section, then, will be divided into two parts. First, impersonal passages dealing with the doctrinal truth that Satan’s ultimate destruction is assured, and secondly, personal passages for the Christian who faces Satan in the battle before this “ultimate victory” so that he might survive to appreciate the spoils of war.

b) Victory Promises and Prophecies

(1) Impersonal and Universal

In the space below, first read the passage, and then write out the key thought as it pertains to the Christian’s victory over Satan’s dark demonic kingdom.

Passage

Key Thought as it Pertains to Victory

Gen. 3:15 _____

Is. 14:12-16 _____

Ezek. 28:12-19 _____

Matt. 16:18 _____

John 12:30-33 _____

John 16:8-11 _____

Eph. 4:8 _____

Col. 1:13-14 _____

Col. 2:13-15 _____

Heb. 2:12-16 _____

I John 3:7-8 _____

Rev. 12:9-11 _____

Rev. 20:7-10 _____

Rev. 12:9-11 _____

Rev. 20:7-10 _____

(2) Personal Individual:

In the space below, first read the passage, then write out how this passage could be claimed and applied by you today in your resistance of that evil serpent and his nest of demons.

Passage

My Application in Resisting That Foul Serpent

Rom. 8:37-39 _____

Rom. 16:20 _____

James 4:7 _____

I Pet. 5:9 _____

1 John 2:12-14 _____

1 John 4:1-4 _____

1 John 5:4-6 _____

1 John 5:18-10 _____

(3) There are specific works of Satan as revealed in the Holy Word of God which we may confidently resist, oppose, and war against. II Corth.2:11 states, "In order that no advantage be taken of us by Satan; for we are not ignorant of his schemes." What, then, are his schemes? The Scripture provides us the at formidable list which is provided below.

Passage

Schemes Which the Serpent Might Seek to Employ
Against God's Holy Children

Job 1:12-19 _____

Job 2:4-7 _____

Job 2:9 _____

Daniel 10:12-14 _____

Mark. 1:13 _____

Mark 4:14-15 _____

Luke 4:5-8 _____

Luke 4:9-11 _____

John 8:44 _____

Acts 5:3 _____

II Cor. 4:4 _____

II Cor. 11:13-15 _____

Eph: 6:11 _____

- Eph. 6:12-13 _____
- Eph. 6:16 _____
- Col. 2:8 _____
- I Thess. 2:18 _____
- Heb. 2:14-15 _____
- I Peter 5:8 _____
- 1 John 5:18-21 _____
- Rev. 12:9 _____
- Rev. 12:10 _____
- Rev. 13:12-13 _____
- Rev. 16:14 _____

(As a footnote, the comment should be made that the classic media-created satanic actions are not established in scriptures. These include the movement of inanimate objects, rushing of the wind, eerie noises, flying changes of temperature, etc. The author is not saying that Satan cannot or even does not act in this way, he merely points out that Satan's ultimate goal is the heart, soul, and life of man, and so possessing man, to turn him from God.)

b. Examples:

The study below lists several examples of Satan's kingdom at work. Read the passages, cross reference them with the principle which establishes this as a work of Satan, and then write out the key thought as it pertains to this work of evil.

<u>Passage</u>	<u>Cross Ref.</u>	<u>Key Thought as it Pertains to the Work of the Evil One</u>
Gen. 3:1-7	_____	_____
Ex. 7:11	_____	_____
Ex. 7:22	_____	_____

Ex. 8:7 _____
Dan. 10:12-13 _____
Acts 16:16-21 _____
Jude 9 _____
Rev. 13:11-18 _____

c. Methods of Warfare:

(The author will, at this point, not seek to delve specifically into the casting out of demons, but rather that aspect of spiritual warfare which pertains to this study: opposing Satan through prayer.)

1) Read II Cor. 10:3-4

a) Paraphrase (rewrite) this passage in your own words.

b) How are we to go to war?

c) What typifies our weapon?

2) I then, we do not “war according to the flesh,” How are we to accomplish this warfare? Complete the following study in answering this question. Begin by reading Eph. 6:1-20.

a) What is the command in verse 10?

b) How does it relate to II Cor. 10:3-4?

c) What is the command in verse 11?

d) List the armor of God with its corresponding spiritual meaning.

Armor

Meaning

e) The last halves of verses 17 and 18 give the two pieces of offensive weaponry. What are they?

(1) _____

(2) _____

(f) Verses 18-20 describe the prayer life of the saint involved in spiritual warfare. List the attributes which typify this prayer life.

3. The method of warfare espoused then, is that of claiming the promises of victory from the Word of God over and against the specific ministries of Satan in the context of a specific ongoing ministry or work of God. This then, is the opportunity to oppose Satan on the authority of God's Word "with all prayer and petition," "with perseverance," "that utterance may be given...to make known with boldness the mystery of the gospel." Even if we did not have the large battery of scriptures establishing the principle of spending extended time with God in prayer; even if we did not have example after example presented to us in the scriptures of great men of God who made this a priority; this, the prospect of being able to directly oppose Satan's kingdom from its evil tasks and thus, free the gospel ministry from this evil kingdom's restraints, then this great ministry of spiritual warfare would compel us to spend extended time alone with God in prayer.

a. is your prayer life typified by spiritual warfare?

b. If not, how do you think Satan feels about this?

- c. How much longer are you going to allow this liar, killer, vile, evil consumer of souls to strut wickedly amongst your friends, family, and ministry, feeding at will upon them while you passively twiddle your thumbs?

- d. How do you think Satan would react to the prospect of your spending extended time alone with God, crushing Satan's face in the dirt with your boot?

- e. Let's repent and get on with it. Ok!!!!

Sin

Date of Repentance

Act of Repentance

REFLECTION:

Now reflect upon this second grouping of reasons to spend extended time alone with God in prayer.

1. List them:

a. _____

b. _____

c. _____

2. How are they related?

3. Why is the term "spiritual ministries" appropriate here?

4. What changes must be made in your life so that these three reasons will adequately Motivate you to spend extended time alone with God in prayer?

Sin

Date of Repentance

Act of Repentance

This week's passage which I will hide in my heart "that I might not sin against thee."

Passage One _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; 3.g. why is it found at this point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this Verse? Disobedience?
5. Which category do you fall into and why?

Passage Two _____ Date Memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g. why is it found at this particular point in this point in the scripture?

3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

This week's passage which I will hide in my heart "that I might not sin against thee."

Passage Three _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Passage Four _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?

3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.

4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?

5. Which category do you all into and why?

Daily Quiet Times Alone with God in Prayer and Meditation.

_____ Morning: Passage _____ Date _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life?

- d. Other observations (if any).

_____ Morning: Passage _____ Date _____

- a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage or challenge me? Why?

c. How could this passage best be applied to my life?

d. Other observations (if any)

Daily Quiet Times Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage best be applied to my life?

d. Other observations (if any).

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage best be applied to my life?

d. Other observations” (if any)

Daily Quiet Times Alone With God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage be applied to my life?

d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life?

- d. Other observations? (if any)

Daily Quiet Times Alone With God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life?

- d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life?

- d. Other observations (if any)

Chapter 5
Ten Scriptural Reasons for Spending
Extended Time Alone With God in Prayer
(G – J)

Project #1 Complete the scripture memory project at the end at the end of this study before beginning the workbook phase. Your passages for this chapter are:

Psalm 27:14

Psalm 37:34

Project #2 Each morning complete the daily meditation section at the end of this chapter. Meditation on these passages from the Psalms will be of great value in only gaining a

fuller insight into the study, but also in effecting applications.

Psalms 119:2

Psalms 119:10

Psalms 119:43

Psalms 119:74

Psalms 119:81

Psalms 119:114

Psalms 119:123

G. Time Factor—Confessions and Revelation of Life:

This, the seventh rationale for spending extended time alone with God in prayer, is very practical in nature. We, as Christians, rarely take the time to confess our sins thoroughly to God, and the reason is generally twofold. First, we are dwarfed by the multitude of petty sins which can seem unlimited when coupled with Satan's accusations of every motive. Secondly, to get beyond this stage and discover what God would genuinely like to deal with us about takes both a prepared heart and willingness to wait upon God so that He can bring to mind areas which He desires to take significant actions upon. To do this, we need to take time, extended time, alone with God in prayer: a price few are willing to pay. Most are simply willing to rest upon the judicial justification of Christ's work on the cross, giving only fleeting moments to this important aspect of prayer. Unwilling to devote time in confession of sin and for revelations of sin for so slight a goal as one's personal relationship with God and our usefulness to Him, most, having obtained for confession the desired result, move quickly on to their other personal goals for the daily prayer tie impervious to the feelings or the desires of God. To change our confessional prayers from our time impervious to the feelings or the desires of God. To change our confessional prayers from our time (e.g., clear conscience and assurance of relatively stable and blessed life) to God's time (e.g. deepened intimate relationship by which God can reveal, forgive, and transfer those sins to which we are blind, hardened, or enslaved to) takes time; extended time alone with God in prayer.

1. There are two key concepts which should guide us when considering confession and its Motivational power in spending extended time alone with God in prayer.

a. Concept #1: The difference between confession specific sins and asking for the forgiveness of sins in general.

Note to the disciple: It will be presupposed by the author that a full understanding of the forgiveness we have in Christ is already held. Thus, we will not go into the difference between confession Christ as Savior and ourselves as sinful at the time that we received Christ as Savior and ourselves as sinful at the time that we received Christ as our personal Savior vs. confessing our sins. I will presuppose here an

understanding of the sufficiency of Christ, election, eternal security, and salvation by grace.

1) Read Matthew 6:9-13:

a) What is the command given at the start of verse 9, and what does this tell us about the nature of their prayer?

b) Now look at verse 12. What specific aspect of prayer is being taught her?

c) The Greek word here for debts is SOPHILEEMA which occurs twice in the New Testament, the other time being in Romans 4:4. To understand this word, it will be helpful to consider its meaning as presented by some of the leading scholars or our day.

(1) Vine's – From OPHEILE – that which is owed. A longer form expressing a debt more concretely.....of sin as a debt.

(2) Vincent – Sin is pictured as a debt....the word represents sins both as a wrong and requiring satisfaction.

(3) Robertson - In ancient Greek is common for actual legal debts.....we are thus described as having wronged God.

(4) Dictionary of New Testament Theology Vol. II – Originally belonged to the legal sphere.....one's legal, economic, and then later, one's moral duties.....express human and ethical responsibility.

(5) Thus, we are taught by Christ to ask God to forgive us our debts, OPHILEEMA, our moral and ethical transgressions before God, our state, our sins, we are told to ask forgiveness of these in one fell swoop “forgive us our debts.”

d) Write out the definition of this word from a modern dictionary.

e) Write out your own definition.

f) Give three personal examples of when you have found yourself confession your sins in a broad general way without naming each individual sin by name.

(1) _____

(2) _____

(3) _____

2) Read I John 1:9

a) The Greek word for confess here is HOMOLOGEO, and it occurs 23 times in the

New Testament. In considering its meaning, read the definitions below.

- (1) Vine's – To speak the same thing, assent, accord, agree to confess by way of admitting oneself as guilty of what one is accused of, the result of inward conviction.
- (2) Wuest – Confession of sin on the part of the saint means therefore, to say the same thing that God does about that sin, to agree with God as to all the implication of that sin as it relates to the Christian who commits it and to the Holy God against whom it is committed.
- (3) Vincent – To admit the truth of an accusation.
- (4) Robertson – “if we keep on confessing.”
- (5) Dictionary of New Testament Theology – The legal connotation is dominant. A man agrees with another's statement, concedes or confesses something (e.g., his guilt before a judge).....this concept was then transferred from the solemn confession of sin to the Deitymeans the confession and acknowledge of sins.”

b) Now write out the definition for “confess” from a modern dictionary.

c) Lastly write you own definition.

d) The picture here is of a man standing before God the righteous judge, acknowledging his sins against that judge. In Revelations 12:10 and John 8:44, we see two satanic actions which pervert these acts.

(1) What are these satanic actions?

(2) How might they affect our successfully confession our sins?

(3) List the two types of confessional prayer.

a) How should each be used properly?

b) How could each be misused?

c) Why should this knowledge motivate us to spend extended time alone with God in prayer?

4) Our conclusion is that God does not require us to ramble off lists of sins, for they would be innumerable. He does, however, wish us, when convicted to deal with it specifically, as a citizen before a judge. How then do we know what these areas are that we may bring them before God? The answer is found in the second principle.

b. Concept #2: Waiting Upon God to Speak to Us Concerning Our Lives Before Him:

1) It takes time to come, to wait, to listen to the Spirit of God as He convicts sin. True, the reality of some sins comes crashing down upon us almost immediately, driving us to God, but many are hidden from us, and like termites, working unseen and unheard at the very super-structure of our spiritual lives.

a) In the space below we will consider the danger of the unseen, unheeded, undealt with sins of the disciple and the destruction which is their ultimate end. Read the passage and answer the questions in the chart provided.

<u>Passage</u>	<u>How This Verse Relates to the Problem of the "little hidden sins"</u>	<u>The Ultimate Results of These "little hidden sins"</u>
Song of Solomon 2:15	_____	_____
I Cor. 5:6	_____	_____
Ecc. 10:1	_____	_____
Is. 28:13	_____	_____

b) How have you expressed this as true in your own life?

2) The Psalms of David reveal to us as well the essential nature of revelation in the area of confession. It is only in the basking light of the truth of God that we can see clearly to deal with that which is already dealing with us to our destruction. In the space below, read the passage and fill in the chart.

<u>How Does This Relate to the Rev. Passage _____ of the "little hidden sins?"</u>	<u>What are the key words or terms which relate to this issue?</u>
Psalms 139:23-24 _____	_____

Psalms 90:7-8 _____

Psalms 26:2 _____

Psalms 19:12-13 _____

Psalms 44:21 _____

3) This same truth also presupposes a knowledge held by God which is vital to us. Read the passage below and explain how they relate to this concept of “little hidden sins.”

Passage Key Thought as it Pertains to “little hidden sins” and time with God

Jer. 12:3 _____

Jer. 16:17 _____

Jer. 17:10 _____

Jer. 20:12 _____

4) The Christian, then, must be willing to devote the time that God might both know and reveal this knowledge. Time for revelation of the true nature of our sinful lives and the action that God would have us take
Time for God to clearly speak that we might confess, repent, and turn anew to His service.

2. Examples:

- a. The Scripture abounds with examples of godly men who took time to deal decisively with the sin in their lives. Men who not only understood the concepts of confession, but were willing as well to wait up God, spending extended time alone with Him.

<u>Passage</u>	<u>Individual</u>	<u>Time Spent</u>	<u>Summary of Passage as it Pertains to Spending Time with God Dealing With Sin</u>
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Joshua 7:6-13	_____	_____	_____
Ezra 9:3-6; 10:1	_____	_____	_____
Neh. 1:1-6	_____	_____	_____
Neh. 8:18-9:4	_____	_____	_____
Dan. 9:1-4; 20-23	_____	_____	_____

b. Within the Psalms as well, we find David both confessing and waiting upon God.

<u>Passage</u>	<u>How Confession is Revealed</u>	<u>How Waiting Upon God Is Revealed</u>
Psalms 40	_____	_____
Psalms 25	_____	_____
Psalms 130	_____	_____

3. These great men of God; Joshua, Ezra, Nehemiah, and Daniel all understood the necessity of extended time in prayer, both confessing sins to God, and waiting upon God to act, to reveal their decisive areas of sin, confession, and repentance. This factor, the confession and revelation of life, our life, is an overpowering motive for spending extended time alone with God in prayer. Even if we did not have the large bulk of scriptural principles compelling us to do so, even without example after example of godly men in the Bible who spend extended time alone with God in prayer, even so, we would be compelled to do so ourselves on the basis of our own sinfulness. The need to confess this sin, to tarry before God to reveal our hidden presumptuous sins, the need to expose our deepest secrets to the penetrating gaze of God's holy Word, presence and knowledge, that we might be like Him, that nothing might come between us and His blessed fellowship. This alone would compel us to spend extended time alone with God in prayer.

a. Has your life been typified by sin?

b. If not, what assumptions can you make concerning your life and hidden sins?

c. What changes must not take place to rectify this?

Sin

Date of Repentance

Act of Repentance

H. Time Factor – Waiting Upon God to Speak or Act.:

1. Due to the subjective and mystical nature of this, the eighth rationale for spending extended time alone with God in prayer, coupled with our hurried and pragmatic way of life, cause it to be the least used and thought of. It is easier for man to in vision himself asking, complaining, and confessing to God for extended periods than it is for man to envisage himself sitting quietly waiting upon God to speak and then listening to what He says. First though, before continuing, may the author clear the air by his use of the word “mystical.” I do not use this in the misguided sense as used to denote a class of cleric who had their rise during the medieval period extending approximately from 1095 to 1300. These men sought, by serving deprivation and severe treatment of the flesh, to receive direct revelation from God. These words and visions then became as the words and visions of God. Men such as Aselm, Benard, and Francis of Assisi are found in this classification of mystics. The philosophy of the mystic can be seen in the life of Joachim of Florce – Giovanni dei Gicocchi de Fiori – a noble of Calabria. “Legend tells how he passed an entire Lent in old well on Mt. Tabor; how, on Easter Sunday, a great splendor appeared to him, and filled him with such divine light that he understood at once all the Scriptures, all the future and the past. Returning to Calabria, he became a Cistercian monk and priest, thirsted for austerity, and retired to a hermitage. Disciples gathered, and he formed them into a new Order of Flora, whose Rule of poverty and prayer was approved by Celestine III. In 1200 he sent to Innocent III a series of works which he had written, he said, under divine inspiration, but which, nevertheless, he submitted for papal censorship. Two years later he died.” (Durant, The Age of Faith, pg. 808). Since we as

Christians are forbidden by God's Word to indulge in the aesthetic abuses which characterized the Monastic and Mystic movement. (Col. 2:20-23; I Tim. 4:1-5) and since we have already received the living and inspired Word of God (II Tim. 3:16; Heb. 4:12), then we are free from the burden which weighed so heavily upon these men. When we speak of new revelations, divine appearances, etc., but rather of the subjective revelation and leadership of God as revealed to our hearts and minds.

2. The principle of waiting upon God as established in Scripture:

Passage	Commanded by God?	Key Thought as it Pertains to Waiting upon God
Ps. 27:14	_____	_____
Ps. 37:34	_____	_____

a. What motivates David in Psalms 25 to wait upon God?

b. According to Isaiah 40:27-31, what is the value of waiting upon God?

c. In the chart below, what is the motivation for waiting upon God?

<u>Passage</u>	<u>Motivation for Waiting upon God</u>
Psalms 119:43	_____
Psalms 119:74	_____
Psalms 119:81	_____

Psalms 119:114 _____

Psalms 119:147 _____

d. What was the result of Israel's impetuosity in Psalms 103:1-15 as revealed by her failure to "wait for His counsel?"

e. In the space provided, write a summary statement concerning the principle of waiting upon God/

3. The Principle Illustrated:

Read the passages and give the key thought insofar as they illustrate the principle of waiting upon God.

<u>Passage</u>	<u>Key Thought in the Context of Waiting upon God</u>
Dan. 9:1-4, 20-23	_____
Judges 20:24-28	_____
Psalms 25:5	_____
Psalms 119:114	_____
Psalms 119:147-148	_____
Psalms 130:6	_____
I Samuel 23:1-4	_____
I Samuel 30:8-9	_____
II Samuel 2:1-7	_____
II Samuel 5:17-25	_____

Luke 6:12-19

Acts 13:13-14;
21-23

4. We have, then, a rationale that runs contrary to the rapid fire decision making process of modern Christianity. Yet the truth and the worth of waiting upon God to speak or act or bless rings clear as we meditate on the passages in this section. Even if the disciple did not have the mass of principles in the Word of God dealing with this concept of spending extended time alone with God in prayer; even without example after example of the great saints of the Bible who gave themselves to this pursuit, even so, on the basis of the need to wait, to wait upon God and His Word, to wait for God to speak, to act, to lead, and to bless, on the basis of this need alone, the disciple would nevertheless be compelled to commit himself to extended time alone with God in prayer.

I. Time Factor – The Various Opportunities and Responsibilities of Prayer

1. To the author, this is the most direct and straightforward of all the rationales for spending extended time alone with God in prayer; that being that there is simply a lot to be prayed about, and thus it takes time. Just as the commander of the 1st Army, if he were to ask his chief medical officer for a rundown on casualty and supply needs after the Normandy Invasion would need to set apart the better part of the day to hear the report. So if we, are to take before God the casualty and supply needs of the Army of God against the present world forces, need to set aside extended times alone to spend in prayer with our Commander in Chief.
2. There are several key area of prayer that are always before us and yet we seldom fulfill our responsibility to God in these areas simply because we lack the time. As we study them, the disciple will realize the need more clearly for spending extended time alone with God in prayer.

Passage:

First, list areas specifically state; e.g., who or how did this apply to Paul?

Now develop the scope. What must be done to fulfill this requirement in your life; e.g., who or how would this apply to you?

I Tim. 2:1-2 _____

Romans 10:1

Col 1:3

I Thess. 1:2

Col. 1:9

Col. 4:2-3

Eph. 6:28

3. In the space below, first read the paragraph printed, then second, write a specific application.

a. Romans 10:1 states: Brethren, my heart's desire and my prayer to God for them is for their salvation.

Here Paul reveals that his prayer life is for the lost, those without Christ. Specifically in this case, the Nation of Israel. Praying for our lost friends, family member, acquaintances, co-workers, neighbors, etc., would be an overpowering task on a daily basis. The sheer numbers are too weighty for most to deal with on a regular basis. Thus, we have yet another extended time alone with God to carefully and thoughtfully life these poor souls before their Creator freeing us to say with confidence, "My prayer to God for them is for their salvation" with a clear conscience, knowing we have sincerely dealt with this issue of prayer.

b. I Timothy 2:1-2 commands: First of all then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf pf all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity.

To pray for the kings of the world and their key influential decision makers would be a time consuming task even if it were limited to the major powers, and yet this task is given to the disciple to ensure “that we may lead a tranquil and quiet life in all godliness and dignity.” Verses 3 and 4 go on to give God specific sanction of this type of prayer and the time investment necessary to bring it out. God views it as “good and acceptable” and directly links this prayer investment with His desire for “all men to be saved and come to knowledge of the truth.” We, of course, cannot fulfill this requirement on a daily basis, but we can set aside periodic dates for extended time alone with God in prayer where this requirement can then be fully met.

Application:

c. Paul in Colossians 1:3-9 states with confidence: We give thanks to God, the Father of our Lord Jesus Christ, praying always for you,.....For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding.

We, too, need to be able to make this claim to those to whom we minister or have a Spiritual interest in. In Paul’s case, he had never visited the city of Colossae, yet on basis of an intense interest in their spiritual well-being, he could say he has been “praying always for you” and “not ceased to pray for you.” In Colossians 4:12-13 we find that this type of prayer was infectious: Epaphras, who is one of your number, a bond slave of Jesus Christ, send you his greetings always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. For I bear him witness that he has a deep concern for you and for those who are in Laodicea and Hierapolis.” We must ask ourselves; have we, like Epaphras, caught the vision of the power of prayer – extended time alone with God in prayer? We too, know of many people or groups for which we are burdened spiritually who we do not have the time to lift up to God. Extended time alone with God on a periodic basis would meet this need.

Application:

- c. Paul in Colossians 3:3-9 states with confidence: We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding.

We, too, need to be able to make this claim to those to whom we minister or have a spiritual interest in. In Paul's case, he had never visited the city of Colossae, yet on the basis of an intense interest in their spiritual well-being, he could say he has been "praying always for you" and "not ceased to pray for you." In Colossians 4:12-13, we find that this type of prayer was infectious: "Epaphras, who is the one of your number, a bond slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. For I bear him witness that he has a deep concern for you and for those who are in Laodicea and Hierapolis." We must ask ourselves; have we like Epaphras, caught the vision of the power of prayer – extended time alone with God in prayer? We, too, know of many people or groups for which we are burdened spiritually who we do not have the time to lift up God. Extended time alone with God on a periodic basis would meet this need.

Application:

3. Faced with the weight of these prayer responsibilities, it can be easily argued that even without the established principles and numerous examples concerning the subject of spending extended time alone with God in prayer, even without these, the disciple would be forced on a simple pragmatic basis to do so if he were to fulfill his responsibility to pray "for kings and all who are in authority;" to be able to say with confidence concerning the lost that "my heart's desire and prayer to God for them is that they may be saved," to be able to assure them that you have a spiritual interest in that "since the day we heard of it, we have not ceased to pray for you," to make these claims alone would necessitate periodic extended time alone with God in prayer.

2) There is, however, the negative side of this concept.

<u>Passage:</u>	Key thought as it pertains To our total dependency on <u>God</u>	How this should motivate me to spend extended time alone <u>with God in prayer</u>
John 5:30	_____	_____
John 5:19	_____	_____
John 8:28	_____	_____
John 15:5	_____	_____
Romans 7:18	_____	_____
Phil. 3:4-11	_____	_____

3. In other words, it is not only possible for God's power to work through us, it is equally impossible for us to work fruitfully and fulfilled in the kingdom of God apart from His power. He can do anything, we can do nothing. This then, that He is sovereign Lord and God who will act on our behalf, and we are His frail children of dust who can do nothing apart from Him—this, then, is the motivation for spending extended time alone with God in prayer.

a. Summarize the two concepts of the sovereignty of God.

1) The positive:

2) The negative:

b. How should this motivate us to spend extended time alone with God in prayer?

2. The love of being with Him and knowing Him:

This second concept, that God can be known, that we can spend time with Him in His presence, loving Him and being loved by Him, this is a glorious opportunity that none will pass of any fully believe its truth. This desire to know God, not with simple knowledge, but in the intimacy of love, is echoed by the great saints of the Bible.

a. Meditate on the passages below, and in the space provided, record your thoughts.

<u>Passage</u>	<u>Person</u>	<u>Love of being with Him as revealed here</u>	<u>Love of knowing Him as revealed here</u>
Phil. 3:8-10	_____	_____	_____
Psalms 25:4-6	_____	_____	_____

b. Read I John 2:4,13. What attributes identify someone as a “father” in the faith? Explain with at least one cross reference why this is so.

c. According to Daniel 11:31-33, what will typify those who will stand firm in the last days? Explain with at least one cross reference why this is so.

d. According to Psalm 46:10, what is God’s desire for all men? Explain why this is more

profess to both know and love?

Sin to Repent of

Date of Repentance

Act of Repentance

REFLECTION:

Now reflect upon this third group of motivational reasons to spend extended time alone with God in prayer.

1. List them:

a. _____

b. _____

c. _____

d. _____

2. How are they related?

3. What changes must be made in your life so that you come to the point where you are motivated as God would have you by these four principles?

Sin

Date of Repentance

Act of Repentance

K. In closing, I believe that the disciple will agree that the preceding ten rationales have as their logical consequence the decision to spend extended time alone with God in prayer as often as the disciple can. As a gauge, I would say conservatively that the full-time minister should allot one day a week to this pursuit, above and beyond his daily time allotted to God. The student, the soldier, the housewife, and the worker, should be able to and desire to spend one day a month to this pursuit. Since all the above would give that and more to a lover who lived out of town, so we should yearn in the words of the lover in Song of Solomon 1:4, to “Draw me after you and let us run together” as often and for as long as love permits.

1. List the ten rationales in the order of their motivational value in your life.

2. Summarize the work which God has been doing in your heart as you studied this chapter.

This week’s passage which I will hide in my heart “that I might not sin against Thee”

Passage One: _____ Date memorized: _____

1. Read the entire chapter in which the verse is found.

2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Passage Two: _____ Date memorized: _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scripture?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Daily Quiet Times Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me?
- c. How could this passage best be applied to my life?
- d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations (if any)

Daily Quiet Times Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me?
- c. How could this passage best be applied to my life?
- d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations (if any)

Daily Quiet Times Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life?

- d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life?

- d. Other observations (if any)

d. Other observations (if any)

Chapter 6
The Role of Fasting in Spending Extended
Time Alone with God in Prayer

Project #1—Complete the scripture memory project at the end of this study before beginning the workbook phase. Your passages for this chapter are:

Matthew 6:16-18
Acts 14:23

Project #2—Each morning complete the daily meditation section at the end of this chapter. Meditation on these passages from the Psalms will be of great value in not only gaining a fuller insight into the study, but also in effecting applications.

Psalm 35:26-28	Psalm 69:3, 6, 10
Psalm 71:8	Psalm 109:21-25
Psalm 86:3	Psalm 88:1-2
Psalm 35:9, 10, 13	

A. Introduction:

As opposed to days gone by, fasting in our day is not an often practiced spiritual tool and rarely thought of. It is usually relegated to the Old Testament under the the Old Covenant and viewed as a bygone practice along with sackcloth and ashes, animal sacrifice, and Temple worship. To still others, it is seen as a tool for the bribery of God by misguided fanatics ascetics. We should not be surprised, the, to find not only widespread ignorance and a wealth of misinformation concerning fasting, but as well, a lack of that fervent, extended, persevering prayer that only fasting can bring. Because of these problems, this study will first define the term fasting as it is used in scripture, then it will immediately go into a discussion and refutation of the misconceptions which have raised objections to the practice. Once this has been done, thereby removing the emotional fog surrounding this issue, the study will proceed in an orderly consideration of the biblical role of fasting in spending extended time alone with God in prayer.

1. Write out your own definition of fasting.

2. How would going without food help you to be closed with God?

3. Why is it good for us to fast?

4. Have you ever fasted? For what purpose?

Definition:

Fasting is non-verbal communication with God through the willful abstinence of food (drink may or may not be included: depending up the individual) for a period of time so that through the humbling of the flesh, the individual might more totally devote himself to God in prayer and meditation.

1. At this point, we will go to a discussion of the key terms in our definition.
a. non-verbal communication”.

1) By non-verbal communication, we mean those actions, as accomplished by an individual, for the specific purpose of communicating without words to another.

a) Give an illustration from your everyday life of non-verbal communication between two people.

b) Give an illustration from you everyday life of non-verbal communication between a person and something else—either animate or inanimate.

2. The fact that God recognizes actions as a form of communication with Him is a broadly accepted practice in scripture—in this broadest sense it can be either conscious or unconscious, while in our definition it is limited to

conscious communication.

a) Read Jeremiah 7:8-11. How does this verse illustrate the above concept?

b) Read I John 3:18. Summarize this verse in the context of the present discussion.

c) Summarize this section on non-verbal communication.

3) The fact that God has established or scripturally sanctioned certain non-verbal forms of communication in prayer is also established in scripture.

a)	Non-verbal communication as illustrated in the Bible	Situation where this form of communication would be used in our own secular world of today
<u>Passage</u>	_____	_____
I Chron. 15:29	_____	_____
Acts 3:8	_____	_____
Ex. 15:20	_____	_____
Ps. 149:3	_____	_____
Ps. 150:3-5	_____	_____
Ps. 33:2	_____	_____
Ps. 28:2	_____	_____
Ps. 63:4	_____	_____
Ps. 95:6	_____	_____
Acts 21:5	_____	_____
Ezra 10:1	_____	_____
Matt. 26:39	_____	_____

b) This chart reveals six specific examples of scripturally sanctioned non-verbal

communication with God. List them below with an example of their proper use in the disciple's prayer life.

<u>Example</u>	<u>Proper Use in the Disciple's Prayer Life</u>
(1) _____	_____
(2) _____	_____
(3) _____	_____
(4) _____	_____
(5) _____	_____
(6) _____	_____

4) The fact that in most western churches certain forms of non-verbal communication before God is accepted and frequently seen in use is also as established fact. In the space below, list four commonly employed non-verbal forms of communication practiced in the church today in prayer. Indicate whether there is a scriptural sanction of this and the verse, if applicable. Do not repeat any of the forms already studied.

<u>Example</u>	<u>Scripturally Sanctioned?</u>	<u>Verse, if applicable</u>
(1) _____	Y / N	_____
(2) _____	Y / N	_____
(3) _____	Y / N	_____
(4) _____	Y / N	_____

5) The question, then, is does God recognize fasting as a scriptural for of non-verbal communication. In reading the passages below, explain how they address this question.

<u>Passage</u>	<u>Scripturally Sanctioned?</u>	<u>Explain your answer; e.g., how</u>
Jer. 14:10-12	Y / N	_____
Lev. 16:29, 31	Y / N	_____

7) Summarize your thoughts on non-verbal communication, specifically with God, from this section.

c. “willful abstinence of food”

When we speak of fasting, it must then, of course be willful fast, presupposing a specific purpose. Food is always implied, drink is always presupposed unless specifically mentioned by God in scripture.

1) You are driving to work and suddenly remember you forgot your lunch, so you decide, “Oh well, I’ll just fast today.” From what you know about fasting, what is wrong with this attitude?

2) Tie the concept of “willful” in with that of “non-verbal communication.” Why does One presuppose the other in the case of fasting?

d. “Through the humbling of the flesh the individual might more totally devote himself to God in prayer and meditation.”

1) Many people teach that through deprivation of the flesh, the soul and spirit are able to become more attuned to the Spirit of God. Read Colossians 2:2-23. How does it speak to this philosophy of fasting?

2) Still others feel a need to “make up” with God. By fasting, they hope to undo some wrong or in some way balance out for the bad in their lives, thereby moving God to action. Read Galatians 3:1-14. How does it speak to this philosophy of fasting?

3) What, then, is the correct view of fasting if it does not (a) have a mystical affect on our communion with God through the denial of the flesh, or (b) place us on a better standing with God by making up for the past actions? What exactly is the role and

benefit of fasting?

2. Fasting, then, is a very pragmatic and straightforward practice. Since non-verbal signals are commonly used to augment verbal communication between men, it is not surprising that it is also applied in our communication with God.

a. What misconceptions had you held about fasting which are now cleared up?

b. Reread the introductory questions. How has this study affected your answers? Which would be changed, and why?

C. Misconceptions and Objections to the Spiritual Fast:

In this section of the study, we will look at four common misconceptions and the two most common objections in the consideration of fasting.

1. Four common misconceptions:

a. The spiritual fast vs. abstinence of food for various reasons is the common basis of of these four misconceptions. Many proponents of fasting do so on the basis of non-scriptural reasons. We will differentiate then in this study between simple abstinence of food and the spiritual fast, which is a form of willful communication.

1) Dieting: Many proponents of fasting do so in extolling the value of abstaining from all food or particular food groups for short or extended periods in order to cleanse the body of impurities, fats, etc. Although this may be of physiological value, it has no scriptural basis. There are no scriptural references for the abstention of food for health or weight reasons. The author will, in fact, argue that since by definition fasting is communication with God, there cannot be a consideration of this on even a secondary level. Purity or motive and heart are scriptural and we must be concentrating on knowing God and not benefiting self when fasting. It would be like writing a love letter to your wife and enclosing as well a do-list of errands for her to run for you. She would immediately crystallize the fact that you were unwilling to take the time to separate the tasks and concentrate on her out of love. Even so when we fast, we must concentrate on God and not self.

2) Fasting as a symbol or political statement: This is illustrated by groups who

agree to abstain from food on a regular basis to make a statement concerning world hunger; by political prisoners who fast to make a statement about their unjust imprisonment; or by individuals or groups who fast to bring attention to their causes. Although this practice may be effective even laudable, it is not scriptural. There is no biblical example or teaching in the holy scriptures of abstaining from food for political purposes.

- 3) Fast as a result of involuntary deprivation of food: In II Corinthians 6:5, Paul describes one of the hardships he endured as an Apostle as “hunger”. Paul did not, however, consider this as fasting in terms of communication with God, but rather as a hardship he suffered as stated in verse 4: “But in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses.” It is in the context of this that verse 5 occurs. If we miss a meal involuntarily due to schedule changes or if by persecution or trial should be without food, we cannot declare a “fast” to gain spiritual credit. Fasting is the willful communication with God and cannot be done as an afterthought.
- 4) Fasting as a result of emotional trauma: In II Samuel 31:13, we find men Abstaining from food for seven days as a result of ritual in regard to the death of Jonathan and Saul. In I Kings 21:4-5, King Ahab, as a result of an emotional outburst, refuses to eat. Many people, as a result of stress, experience a loss of appetite We cannot, however spiritualize this, nor can we call it a fast as an afterthought. The scripture views this simply as abstaining fro food, and so must we.

b. What is the purpose of fasting; e.g., what are we doing when we fast?

- 1) Contrast this with dieting as you explain why the two are not the same.
- 2) Contrast this with political statements as you explain why the two are not the same.
- 3) Contrast this with hunger as you explain why the two are not the same.

c. Fill in the chart below:

<u>Misconceived Activity</u>	<u>Primary Motive of this activity</u>	<u>What it lacks in terms of being spiritual fast</u>
Dieting	_____	_____
Political Statement	_____	_____
Hunger	_____	_____
Emotional Trauma	_____	_____

2. Two Common Objectives:

a. These objectives have their roots in the seeming doctrinal contradiction between the New Covenant and the practice of fasting. In the following section, we will deal both with objections, and with the scriptural solution. The disciple will quickly see that what appears on the surface to be a valid objection will, on careful scrutiny, be found to be false.

1) Objection#1: Fasting is an Old Covenant practice which passed way along with ritual sacrifices, ritual washings, dieting restrictions, etc., with the coming of the New Covenant and the end of the Law.

a) In answering this objection, we will not take the disciple into an in-depth study of fasting in the New Testament, as that is covered in another section of this study; but rather, we will look at the issue in its context. Does fasting make the transition of covenants?

b) To do this we will look at the classic passage on this in the Sermon on the Mount in Matthew 6:5-18. Here we have the discussion of four Old Covenant practices—fasting, the wearing of sackcloth, the covering of oneself with ashes, and loud wailing and praying for public demonstration.

In the space below, match the verse from the scripture in Matthew 6:5-18 which most nearly represents this practice.

<u>Practice</u>	<u>Verse</u>
Fasting	_____
Wearing sackcloth	_____
Covering oneself with ashes	_____
Wailing and public prayer	_____

(1) These practices are clearly taught and practiced in the Old Testament. In the chart below, read the passage and indicate how they support the four practices as previously state.

<u>Passage</u>	<u>Reference to the four practices in the above project</u>
Jer. 6:26	_____
Dan. 9:3	_____
Jonah 3:5-10	_____
Psalms 35:13-14	_____
Esther 4:1-4	_____

(2) Summarize in your own words the use of these four forms of non-verbal communication with God and their value in the Old Covenant.

c) How then does Matthew 5:5-18 deal with these four passages in the light of the New Covenant as established by Christ?

<u>Practice</u>	<u>Sanctioned in New Covenant</u>	<u>Proof text & key thought</u>
Fasting	Y / N	_____

Sackcloth	Y / N	_____
Ashes	Y / N	_____
Public Prayer	Y / N	_____

d) Turn to Acts 14:20-23. From this passage, how did the early Church interpret Jesus' teaching on fasting and prayer?

e) Summarize with proof texts how you would refute the argument that fasting is an Old Covenant practice which was done away with upon the institution of the New Covenant.

2) Objection #2—Fasting is a tool to bribe God into action, and as such, violates the established doctrine of propitiation.

a) The answer to this second objection is quite simple. Although it is true that some individuals may use fasting as a propitiatory sacrifice to goad God into action, this fact of its misuse does not negate its value. There are many tools of communication with God which have both proper and improper uses. A single list of these, including meditation, Bible study, worship, confession and intercession, conjures up pictures of common misuse. That does not, however, negate their value.

(1) In the project below, beside the tool as supplied by God, first give an example of its proper use, and then give an example of how one might improperly use it in an effort to propitiate God.

<u>Tool</u>	<u>Example of Proper Use</u>	<u>Example of Improper Use</u>
Meditation	_____	_____
Bible Study	_____	_____
Worship	_____	_____

Confession _____

Intercession _____

Fasting _____

(2) Does the fact that these can be misused and in fact are misused, negate their value to the disciple? (Explain fully)

(3) What is the key common difference in each case between the proper and improper use of these tools?

b) Summarize in your own words your response to the argument the fasting is a tool to, in some say, bribe and motivate God in action by our own sacrifice.

b. Now deal with the two common objections for the use of fasting by New Covenant disciples. In the space below, first list the objection, and then Second, fully develop with scripture your response.

Objection #1 _____

Response:

Objection #2 _____

Response:

3. Review both the misconceptions and objections people have about fasting.

a. Which of these objections, if any, did you have?

b. Which of these misconceptions did you hold?

c. What further questions or problems do you have with the concept of fasting?

D. Fasting As Seen In The Context of Its Historical Setting

Introduction—A historical overview of fasting reveals it as a definite form of communication which finds its place in every age. In approaching this study, we will look at both the teachings on and examples of fasting in first, the Old Testament; secondly during the ministry of Jesus Christ; and lastly, the New Testament Church Age.

1. Fasting and the Old Testament under the Old Covenant

a. Introduction—As a spiritual tool, fasting has a clear historical setting in the Old Testament. In viewing these passages in the Old Testament, the disciple could, if he chose, merely turn to this term in his concordance and go chapter by chapter through the Bible. Rather than taking this course, however, we will approach fasting from a functional standpoint, covering all scripture contained in the Old Testament on the subject, but viewing these passages in terms of their use.

A battery of verses will be supplied in the project below. Read the passage, Write the key thought as it pertains to the function of the fast, and then give the function or purpose of the battery.

b. Functions or purposes of fasts in the Old Testament

1) Function or purpose: _____

Passage

Key thought as it pertains to purpose of fast

Judges 20:24-28

II Chron. 20:1-5

Ps. 19:1-3, 21-25

Ezra 8:21-23 _____

Esther 4:1-3, 13-17 _____

2) Function or purpose: _____

Passage Key thought as it pertains to purpose of fast

I Sam. 7:3-6 _____

I Kings 21:17-19, 25-29 _____

Ps. 69:1-3, 5-6, 10, 16, 29 _____

Ezra 10:1-6, 12 _____

Neh, 1:1-4, 7, 11 _____

Neh, 9:1-4 _____

Joel 1:1, 13-15 _____

Joel 2:11-14 _____

Joel 2:15-17 _____

Jonah 3:1-5 _____

Jonah 3:6-10 _____

3) Function or purpose: _____

Passage Key thought as it pertains to purpose of fast

Dan. 9:1-3, 20-23 _____

Dan. 10:1-5, 12-15 _____

4) Function or purpose: _____

Passage Key thought as it pertains to purpose of fast

Ex. 34:1-5, 27, 28 _____

I King 13:1-10 _____

5) Function or purpose: _____

Passage Key thought as it pertains to purpose of fast

II Sam. 12:13-16, 19-23 _____

Ps. 35:10-14 _____

6) Function or purpose: _____

Passage Key thought as it pertains to purpose of fast

Lev. 16:29-34 _____

Lev. 23:26-32 _____

Zech. 8:18, 19 _____

Esther 9:29-32 _____

c. The misuse of fasting in the Old Testament

1) In spite of the fact that fasting, as a form of non-verbal communication, is established in scripture, it was misused by the Israelites. A look at their misuse of fasting can aid us in avoiding the same mistakes.

2) Examples:

Read the passages below which supply us with examples in the Old Testament of the misuse of the practice of fasting. Give the key thought as it explains the misuse, and then an example of this same misuse in our present day.

<u>Passage</u>	<u>Key thought as it explains the misuse</u>	<u>Example of this misuse in our present day world</u>
----------------	--	--

I Kings 21:9-14	_____	_____
-----------------	-------	-------

Is. 58:3-7	_____	_____
Jer. 14:10-12	_____	_____
Zech. 7:4-6	_____	_____

3) What steps can be taken to avoid the misuse of fasting as exhibited in the above passages?

d. Fasting, then, is clearly established as an accepted form of non-verbal communication by God. We see it commanded by God, use by great men and women of God, instituted in the laws by God, and when condemned, but instead the fact that it was not used as a prayer to God; “when you fasted.....was it actually for Me that you fasted?” (Zech. 7:5) Fasted, then, as a form of non-verbal communication to God is firmly established in the scripture of the Old Testament.

1) Give what you feel to be the definitive verse on fasting in the Old Testament. (Write it out.)

2) Give a thesis statement on fasting in the Old Testament.

2. Fasting: The teachings of Christ and their relation to fasting in the New Covenant: Introduction—Christ’s teachings give the New Covenant Christian God’s mind on how fasting, as non-verbal communication with God, is to be accomplished under the New Covenant.

a. Read Matthew 6:16-18. This is the first of three teachings by Jesus on fasting.

Each will be studied in turn beginning with this one.

- 1) First, we must determine the context of the passage. In the space below, read the verses indicated, give the action which is being addressed, and finally, sum up the point which Christ is making concerning the action.

<u>Passage</u>	<u>Act</u>	<u>Christ's point concerning this act</u>
Matt.6:2-4	_____	_____
Matt. 6:5-15	_____	_____
Matt. 6:16-18	_____	_____

- a) In each case, what is the unifying point which Christ is seeking to make?

- b) Consider Alexander Cruden's thoughts on this passage: "Fasting is confirmed by our Savior's disclosure on the Mount....where our Savior requires that this duty be performed in sincerity and not hypocrisy." Is this an accurate summation of this teaching by Christ? (Explain)

- 2) Verse 16 states:

NASB – "And whatever you fast...."

KJV – "Moreover when ye fast...."

Williams – "Also whenever you fast...."

Beck – "When you fast..."

Berkeley – "When you fast..."

Living – "And now about fasting. When you fast...."

RSV – "And when you fast..."

New Eng. – "So too when you fast..."

Ph. "Then, when you fast...."

Amplified – "And whenever you are fasting...."

GNMM – "And when you fast...."

- a) Are the various translators in agreement on Christ's statement in the verse concerning fasting?

b) From the wording of these verses, what can be learned about Christ's attitude toward discipleship and fasting?

c) Reread verse 16 in your Bible. How will the practice of fasting be changed in the New Covenant?

3) Read verses 17 & 18

a) Paraphrase (rewrite in your own words) verse 17.

b) Paraphrase (rewrite in your own words) verse 18.

c) Does fasting have a valid and recognized affect upon God?
(Explain your answer.)

d) From this passage, how do we know:

(1) Jesus expects disciples to fast?

(2) Fasting is a recognized form of non-verbal communication by God?

4) Summarize Christ's teaching in Matthew 6:16-18

b. Read Matthew 9:9-17; Mark 2:14-34; Luke 5:27-39

1) The context of the passages

a) Where is Jesus?

b) What has brought Him to this point?

c) Who is questioning Him?

d) In the space below, recreate the contextual setting of this teaching.

2) Christ's teachings on fasting through parables:

a) The first parable – Matthew 9:15

(1) The Cast:

Figure in Parable	Who this figure represents?
(a) _____	_____
(b) _____	_____

(2) The Setting:

Setting in parable	What this setting represents?
_____	_____

(3) The Climax:

Tragedy in parable	What this tragedy represents?
_____	_____

(4) The Application:

Application in parable	Universal Application
_____	_____

(5) What does this parable teach New Covenant disciples about fasting?

B) Second parable – Matthew 9:16-17

(1) The items

Item in parable	What this item represents
Old Garment	_____
(New) or Un-shrunk Patch	_____
Old Wineskins	_____
New Wine	_____

2) What is Jesus saying about Old and New Covenant aspects of fasting?

3) What is the main teaching of this parable as it pertains to fasting?

c. Read Matthew 17:14-21; Mark 9:14-29

1) The context of the teaching

a) People involved

b) Location

c) Problem

2) How is it that Jesus became involved in this?

3) What conclusions can be drawn from this passage concerning the role of spiritual warfare and prayer and fasting?

d. Summarize now how you would use the teachings of Christ to establish fasting as a valid form of non-verbal communication with God under the New Covenant.

3. Examples of New Testament and New Covenant fasting:

In the chart below, read the passage and answer the questions, keeping in mind that they are to be studied in the context of fasting in the New Testament and the New

Covenant.

a. During the life of Christ:

<u>Passage</u>	<u>Characters</u>	<u>Significance of fasting</u>
Luke 2:36-38	_____	_____
Matthew 4:1-2	_____	_____
Luke 4:1-3	_____	_____
Matthew 17:14-21	_____	_____

b. During the Church age:

<u>Passage</u>	<u>Characters</u>	<u>Significance of fasting</u>
Acts 13:1-5	_____	_____
Acts 14:19-23	_____	_____

c. Summarize the significance which these examples play in establishing the validity of fasting as a form of New Covenant non-verbal communication with God.

4. In the space below, summarize the study so far by comparing and contrasting Old and New Covenant fasting.

a. Comparison: How are Old and New Covenant fasting similar?

b. Contrasting: How are Old and New Covenant fasting different?

Since fasting as a form of non-verbal communication made the transition from the Old to New Covenant, then like other forms of prayer, we may look to both the Old Testament and new Testament for guidelines regarding the practical out workings of fasting. In doing so, we must separate it from non-applicable situations, such as the sacrificial system, and view it purely as a form of non-verbal communication. Having done so, we find a wealth of valuable information and guidelines concerning this important aspect of prayer.

E. The Length of the Fast:

1. "How Long?" This is the most often asked questions concerning fasting. There is no doubt that it is an important question at the, and for two reasons. First, because the flesh does not like to be deprived, and second because Satan loves to push us to extremes. A preoccupation with either renders fasting an activity rather than a genuine form of non-verbal communication with God. The Bible sets no boundaries in terms of direct doctrinal statements on this subject. We do, however, have guidelines from historical narratives and from teaching in scripture from historical narratives and from teaching sin scripture which touch on this subject if not by name, then by principle.

a. In filling out the chart below, the disciple should be able to get a better understanding of fasting in the Bible

<u>Passage</u>	<u>Duration of Fast</u>	<u>Who Fasted</u>	<u>Purpose of Fast</u>	<u>Results</u>
Judges 20:19-48	_____	_____	_____	_____
Esther 4:13-17	_____	_____	_____	_____
II Sam. 12:15-25	_____	_____	_____	_____
Dan. 10:1-21	_____	_____	_____	_____

Ex. 34:27-35 _____

Deut. 9:7-29 _____

Matt. 4:1-11 _____

b. It is always necessary, when discussing fasting, to avoid excesses as described in Luther’s biography, Here I Stand, pg. 45:

“He fasted, sometimes three days on end without a crumb. The seasons of fasting were more consoling to him than those of feasting. Lent was more comforting than Easter. He laid upon himself vigils and prayers in excess of those stipulated by the rule, He cast off the blankets permitted him and well-nigh froze himself to death. At times he was proud of his sanctity and would say, ‘I have done nothing wrong today.’ The misgivings would arise. ‘Have you fasted enough? Are you poor enough?’ He would then strip himself of all save that which decency required. He believed in later life that his austerities had done permanent damage to his digestion. ‘I was a good monk, and I kept the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I. All my brothers in the monastery who knew me will bear me out. If I had kept on any longer, I should have killed myself with vigils, prayers, reading, and other work.’”

These and other excesses are not uncommon in the Church, and it is important not to use fasting to bribe or force God into action; rather to hold it for what it is, a form of non-verbal communication with God. Nothing more, nothing less, nothing special, but not inferior; simply non-verbal communication with God.

1) Turn to Colossians 2:16-23 and read it.

- a) What principles are laid down here which should keep us from the misuse of fasting?

- b) How does this passage speak to the relative goodness or evil of food and drink?

- c) Of what value is the mortification of the body in subduing the fleshly sins within us? (Explain)

2) Turn to I Timothy 4:1-5 and read it.

a) What principles are laid down here which should keep us from the misuse of fasting?

b) How does this passage speak to the relative goodness or evil of food and drink?

3) Summarize the dangers of abuse of the body which can be fallen into and how the scriptures speak to these.

2. In conclusion, it is often as revealing to know what the Bible does not say about a subject as what it does say. For instance:

a. There is no specific time framework given concerning fasting. This is purely up to the individual.

b. Abstinence from water or liquids is not taught, commanded, or implied.

c. The consecutive nature of fasts is not developed. Some fasts were consecutive days and nights. Others were consecutive days with a meal at night separating each individual fast.

d. No special claims are made of the physical value of fasts. In fact, the scripture never even speaks to this subject.

Fasting, then, is always prayer and prayer alone. It is never a tool to defeat the flesh. It is never a price to be paid for sin. Both these are done in Christ and Him alone. Fasting is a form of non-verbal communication between God and men. It is clearly taught in the

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why

- c. How could this passage best be applied to my life?

- d. Other observations (if any).

Daily Quiets Time Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me?

- c. How could this passage best be applied to my life?

- d. Other observations (if any)

_____ Morning: Passage _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage or challenge me? Why?
- c. How could this passage best be applied to my life.?
- d. Other observations (if any)

This week's passage which I will hide in my heart "that I might not sin against Thee."

Passage One: _____ Date Memorized: _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e. g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Passage Two: _____ Date memorized: _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Daily Quiet Times Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God/
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God/

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life?

- d. Other observations. (if any)

Daily Quiet Times Alone with God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life?

- d. Other observations (if any)

_____ Morning: Passage _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations (if any)

CHAPTER 7
WHAT YOU WILL NEED IN ORDER TO MAKE THE MOST OF YOUR
EXTENDED TIME ALONE WITH GOD IN PRAYER

Project #1—Complete the scripture memory project at the end of this study before beginning the workbook phase. Your passages for this chapter are:

Psalm 25:5
Psalm 77:2

Psalm 119: 147-148

Project #2—Each morning complete the daily meditation section at the end of this chapter. Meditation on these passages from Psalm will be of great value in not only gaining fuller insight into the study, but also in effecting applications.

Psalm 25:1-5

Psalm 27:13-14

Psalm 37:7-9

Psalm 119:43, 81, 114, 147

Psalm 147:10-11

Psalm 106:13-15

Psalm 62:5-8

*Note to disciple: Chapters 5 and 6 are to be completed together.

This section of your workbook is devoted to helping the disciple crystallize those basic tools, etc., he will need to make the most of his extended time alone with God in prayer. The disciple should find this section the most practical. I personally presuppose you have studied this workbook and are in agreement with those principles as laid down in the first four chapter.

A. One of you first priorities will be to locate a quiet place, free from distraction and people where you can spend extended time alone with God in prayer undisturbed. Looking at the great men of scripture and where they chose to go for prayer will help us in our own creative thoughts along these lines.

1. Where did the following men go to spend extended time alone with God in prayer?

<u>Passage</u>	<u>Person</u>	<u>Location</u>	<u>Duration</u>
Gen. 24:63	_____	_____	_____
Gen. 32:22-24	_____	_____	_____
Ex. 33:7-11 34:27-28	_____	_____	_____

Neh. 1:1-5	_____	_____	_____
Dan. 1:1-9	_____	_____	_____
Mark 1:35	_____	_____	_____
Luke 2:36-38	_____	_____	_____
Luke 4:1-2	_____	_____	_____
Luke 5:16	_____	_____	_____
Luke 6:12	_____	_____	_____

2. This must and should be extended time alone with God in prayer. God alone should have access to you, and your concentration upon Him should be unconditional and uninterrupted. Having considered this aspect of the study, where will you spend your extended time alone with God in prayer? In the space provided, come up with a place for both pleasant and foul weather.

a. Pleasant weather location

b. Foul weather location

B. In spending extended time alone with God in prayer, we will presuppose that God will speak, direct, and lead His disciple during their visit together. After reading Deut. 17:18-20 and Habakkuk 2:1-3, what applications can you make concerning tools you will need for spending extended time alone with God in prayer?

1. Remember, in looking to God to speak to us, we look to His Holy Word, we do not empty our minds. How does Joshua 1:8 protect us from the error of so called listening prayer?

2. Are we to empty our minds and listen to a voice in our head when we meditate?

3. According to Joshua 1:8 instead of emptying our minds of all thoughts what is the disciple to do in contrast to so called "listening prayer"?

C. In meditating upon the following passages and important tool should come to mind.
 Read these passages, complete the chart, and then list the tool.

Tool: _____

<u>Passage</u>	<u>Tool</u>	<u>How it was or was not used</u>
John 17:17	_____	_____
Neh. 8:1-8	_____	_____
Dan. 9:1-3	_____	_____
Ps. 119:147-148	_____	_____

D. According to Psalm 100:2, how are we to approach God when we desire to spend time with Him?

1. Singing before God is a form of prayer established by God that we should make use of when spending time alone with God in prayer. We see this both in teaching and example.

<u>Passage</u>	<u>Teaching as it pertains to singing as a form of prayer to God</u>
I Cor. 14:15	_____
James 5:13	_____
Eph. 5:18-20	_____

<u>Passage</u>	<u>Examples as they pertain to the link of singing and prayer</u>
Ex. 15:1	_____
Matt. 26:30	_____

Acts 16:25 _____

2. What, then, is a tool which you would want to bring with you on your extended time alone with God in prayer?

E. According to Matthew 7:7-8 what is our mindset as we go to God in prayer?

1. What does this presuppose about the disciple?

2. Thus, our relationship with God differs from that of pagan religions which seek to Bind their adherents to God through the flesh.

Passage

False concept as promoted by pagan religions

Matthew 6:7 _____

Colossians 3:21-23 _____

3. What then is to characterize our relationship to God according to I Cor. 14:33?

4. Spending extended time alone with God in prayer, then, is to be done in the same spirit as the disciple would approach spending extended time alone with any close friend; with rational purpose an objective. The opportunities are too few to be squandered in an unprepared or sloppy manner. In the space below, give the principle and the tool which have been developed in this section.

Principle: _____

Tool: _____

F. I Timothy 2:1-4 call us to specific prayer. In the space below, list those for whom we are specifically commanded to pray for.

1. In praying for people, it is not uncommon to spread something before you to aid

you in your prayers for them. How is this principle illustrated in II Kings 19:14-20?

2. In the space below, give the principle as addressed in this section, and list tools which would aid you in fulfilling this principle.

Principle: _____

Tools: _____

G. What is the one universal necessity in spending extended time alone with God in prayer besides God, you, and the ability to pray?

1. Examples of how men made creative use of this tool can be seen in the following project.

a. Passage

Where did they squeeze the time?

Psalm 25:5

Psalm 35:28

Luke 6:12

Psalm 77:2

Psalm 5:3

Psalm 119: 147-148

b. Passage

How does this reflect on their priorities?

Exodus 32:7-10

34:1-6, 27, 28

Neh. 1:1-4

Mark 1:29-37

Luke 6:12-19

2. In these men, as with many others both in the Bible and in time past, it has been the will, the conviction, and the determination to act which has allowed them to spend extended time alone with God in prayer. Do you share this same will, this same determination, this same overriding conviction that time, time invested in God, time invested in spending extended time alone with God in prayer is the key to your walk with God and ministry? Explain in the space below.

H. These practical tools, then, should be of great help in your getting the most out of your extended time alone with God in prayer. In reviewing this section match each tool with a cross reference from the list provided.

Psalm 100:2

Matthew 7:7-8

Mark 1:25

I Timothy 2:1-4

Psalm 35:28

Hebrews 2:1-3

John 17:17

1. A quiet place free from distraction and people. _____
2. Notebook, paper, and pen with which to mark or record all that God has to say to you.

3. Bible, The Word of God, so as to center your prayers and mind upon God, His Word, And His will. _____
4. Songbook/Hymnal so as to “come before Him with joyful singing.” _____
5. Objectives and schedule so as to come to Him with a purpose. _____
6. World map, news clippings, and list of world leaders. _____
7. Extended lengths of time _____.

This week's passage which I will hid in my heart "that I might not sin against Thee."

Passage One: _____ Date memorized: _____

1. Read the entire chapter in which the verse is found.
2. I one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Passage Two: _____ Date memorized: _____

1. Read the entire chapter in which the verse is found.

2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

This week's passage which I will hide in my heart "that I might not sin against Thee"

Passage Three: _____ Date memorized: _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or to give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Passage Four: _____ Date memorized: _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Daily Quiet Times Alone with God in prayer and Meditation

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?
- b. Does this passage primarily convict, encourage, or challenge me? Why?
- c. How could this passage best be applied to my life?
- d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

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d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God/

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage best be applied to my life?

d. Other observations (if any)

CHAPTER 8

WHAT TO DO

A. Practical help for the young:

1. In Luke 11:1 Jesus' disciples make a very reasonable request: "Lord, teach us to pray just as John taught his disciples." In answering this request, Jesus did not launch out on a philosophical or doctrinal exposition of God, prayer, and the metaphysical/spiritual laws that bind God and man in a communicative process,

but rather gave them a concise prayer which they might use. We learn from Acts that the disciples later were able to pray freely on their own, but in the early stages, needed this kind of help.

2. So the author seeks in this section to provide the disciple with a practical formula for spending extended time alone with God in prayer. If this program is followed, the disciple can be assured of an exhilarating and meaningful time alone with God

B. Preparation:

1. Isolate primary purposes:
 - a. The day before, set aside time for prayerful meditation and consideration of your extended time alone with God.
 - b. Make a short list of:
 - 1) Why you are spending extended time alone with God.
 - 2) What you wish to accomplish during this time.
2. Develop schedule:
 - a. On the basis of the information you have crystallized in primary purposes, now break down the time allotted so as to devote periods of time to each area.
 - b. By doing this it will not only keep you from wandering, day dreaming, etc., it will also help you to realize the purposes at the end of your extended time alone with God in prayer.
3. Eliminate delays:
 - a. One of the greatest delays in an endeavor such as this is getting started and there are several practical things you can do to keep Satan from taking precious minutes and hours from your time with God.
 - 1) Have your isolated location predetermined with mode of transportation set and ready.
 - 2) Collect all materials which you will need and have them ready in a central location.
 - 3) Once you are ready to leave, commit this time to God as sanctified unto Him. Thus, if the phone rings or a friend drops by or something comes up, you must ignore the phone and make your excuses, for you have an appointment with The Lord God of Hosts; Ruler of Heaven and Earth; Savior of the Righteous and Holy Judge of All That Is Wicked – thus, you must be off without delay.
 - 4) If travel time is involved, make use of this songbook scripture memory, and prayer cards.
 - 5) Once you have arrived at your location, get right into your time alone with God. No last-minute notes, busywork, straightening, or errands along the way, etc.
 - 6) As you start, ask God to help you remember any non-related details that may pop into your mind during your extended time alone with God. Thus, when you remember Aunt Sarah's birthday, Jimmy's dental appointment next week, Don's shirts at the cleaners, the PTA luncheon, that report that needs to be filed and the check due

next week at the bank—you can put these interruptions out of your mind and get back to God. This is not a time to make a “to do list” or to get your life organized, but rather it is extended time alone with God in prayer. You may need an afternoon free of distractions to organize your life, but this is not it.

- b. The world, the flesh, and the Devil are all committed to you for not spending this time with God. It will take absolute resolve on your part to pull it off. These six steps will go a long way in helping, but in the final analysis, the disciple must yearn for God with all his heart. The prophet Isaiah catches the spirit of this in Isaiah 30:15, 18, 21: For thus the Lord God, the Holy One of Israel, has said: “In repentance and rest you shall be saved, in quietness and trust is your strength.” But you are not willing,... Therefore the Lord longs to be gracious to you, and therefore He waits on high to have compassion on you. For the Lord is a God of justice; how blessed are all those who long for Him.... And your ears will hear a word behind you, “This is the way, walk in it,” whenever you turn to the right or to the left.
- 1) We must be “willing” and at “rest”.
 - 2) God both “long” and “waits”.
 - 3) We must “long for Him”.
 - 4) It is in this condition----alone together with God longing for each other That God speaks, “This is the way, walk in it.....”.

C. Schedule:

1. It is at the point of the actual schedule that many become bogged down. Either By too much time or by so many objectives that they do not know where to begin.
2. The schedule presented below is strongly recommended if this is your first day alone with God. It covers standard areas of prayer which will refresh and minister to the disciple. It is recommended as a springboard from which the disciple should launch out, eventually becoming freer and freer from the schedule as intimacy with God increases.
3. Sample Schedule:

AM	8:00-9:00	- Praise
	9:00-10:00	- Confession
	11:00-12:00	- Thanksgiving
Noon	12:00-1:00	- Waiting upon God Meditation on His Word
	1:00-2:00	- Intercession
	2:00-3:00	- Supplication
	3:00-4:00	- Waiting upon God Meditation on His Word
	4:00-5:00	- Supplication
	5:00-5:30	- Crystallize conclusions from His Word
	5:30-6:00	- Praise
4. On the basis of this schedule, you can go to the projects listed in the appendix

to aid you in filling the time. Depending upon temperament, gifts, and relative maturity, the disciple will find these aids of varying degrees of help.

D. The Day With God:

1. In closing, the author would suggest these few suggestions.
 - a. Tarry until you are finished.
 - b. Tarry until God has spoken.
 - c. Do not occupy with any written or spoken word other than God. If you read, read the Word, if you listen, listen to God speak.
 - d. Usually when the urge is greatest to move on, the flesh is in most danger, and the disciple would be wise to allow God to crucify this wiggling compulsive urge. The disciple should experience the truth of Psalm 131:2 at each point before moving on: "Surely I have composed and quieted my soul; like a weaned child with me."
2. At this point, you, the disciple, are ready to embark on a lifetime of spending regular, extended time alone with God in prayer. Days should grow in freedom and in depth. Thus, these deeper times should cause their frequencies should extend in length. Knowing God, loving God, and spending extended time alone with Him in prayer will become the most important thing to you on earth.
3. In Daniel 9:1-23 Daniel, realizing that he was living in a crucial age of history, fasted and prayed for wisdom, revelation, and knowledge of action. It was through the reading of scripture that Daniel realized he was in a crucial era of God's work and resorted to extended time alone with God in prayer and fasting that he might not be found sleeping. A careful reading of the New Testament should communicate the same conviction and revelation to all Christians. A prayerful understanding of 1 Thessalonians 5:1, 2: "Now as to the times and the epochs, brethren, you have no need of anything to be written to you. For you know full well that the day of the Lord will come just like a thief in the night." Should result in the application suggested in verse 17: "Pray without ceasing." How will you respond to the revelation of God?

E. My application for Spending Extended Time Alone with God in Prayer:

1. My objective and theme for Spending Time Alone with God in Prayer.
2. The date and approximate time period I will devote to Spending Extended Time Alone with God in Prayer.
3. The location:
 - a. Fair weather

b. Foul weather

4. My schedule and projects:

5. The tools, etc., I will collect for my use.

a. Tools

b. Where I will leave them so as to get a quick start.

This week's passage which I will hid in my heart "that I might not sin against Thee."

Passage One: _____ Date memorized: _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to intend of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Passage Two: _____ Date memorized: _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?

5. Which category do you fall into and why?

This week's passage which I will hide in my heart "that I might not sin against Thee".

Passage Three _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?
5. Which category do you fall into and why?

Passage Four _____ Date memorized _____

1. Read the entire chapter in which the verse is found.
2. In one or two sentences give the context of the verse; e.g., why is it found at this particular point in the scriptures?
3. In a short sentence or two give your opinion as to the intent of the Holy Spirit in the inspiring of the author to record this particular truth.
4. As a standard of holiness, what would be interpreted as an act of obedience to this verse? Disobedience?

5. Which category do you fall into and why?

Daily Quiet Times Alone With God in Prayer and Meditation

_____ Morning: Passage _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me?

- c. How could this passage best be applied to my life?

- d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

- a. What does this passage teach me about God?

- b. Does this passage primarily convict, encourage, or challenge me? Why?

- c. How could this passage best be applied to my life/

d. Other observations (if any)

Daily Quiet Times Along With God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage best be applied to my life?

d. Other observations (if any)

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God?

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How would this passage best be applied to my life?

d. Other observations (if any)

Daily Quiet Times Alone With God in Prayer and Meditation

_____ Morning: Passage: _____ Date: _____

a. What does this passage teach me about God/

b. Does this passage primarily convict, encourage, or challenge me? Why?

c. How could this passage best be applied to my life?

d. Other observations (if any)

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a. What does this passage teach me about God?

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a. What does this passage teach me about God/

b. Does this passage primarily convict, encourage, or challenge me? Why?

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