

Philippians Series

Lesson #093

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Dean Bible Ministries

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Prayer: Approaching God

Philippians 4:6–7



Php. 4:6, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.

Php. 4:7, “And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” [NKJV]

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Php. 4:7, “and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.”

Php. 4:6, “Y’all don’t be anxious for any reason, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.” [RD]

The prohibition

μεριμνάω *merimnaō*

2 plur pres act impera

“Y’all don’t be anxious for any reason.”

The positive command

In every situation,

by prayer and supplication

along with thankfulness for the situation

let your requests be made known to God

What the Bible Teaches About Prayer



Introduction

Prayer is the most powerful asset in the believer's spiritual life.

Prayer is an awesome privilege that brings us immediately into the throne room of God, into the presence of the Creator of heaven and earth and all that is in them.

Prayer is the believer's vital communication link to his heavenly Father.

1 Thess. 5:17, “pray without ceasing,”

Col. 4:2, “Continue earnestly in prayer, being vigilant in it with thanksgiving;”

Heb. 4:16, “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”

John 15:7, “If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.”

John 16:24, “Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.”

Matt. 7:7, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Matt. 7:8, “For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.”

A Ask

S Seek

K Knock

What is prayer?

Why should we pray?

How do we pray?

When do we pray?

1. What is prayer?

Simply:

Prayer is our ongoing conversation with God.

Prayer is the believer's vital communication link to his heavenly Father.

1. What is prayer?

Prayer is that grace provision of the royal priesthood whereby the Church Age believer has access and privilege to communicate directly with God; the purpose of this communication is to acknowledge our sin, express adoration and praise to God, give thanks, intercede for others, and convey our personal needs, petitions, and conduct intimate conversations with God.

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Heb. 4:14, “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

Heb. 4:15, “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Heb. 4:16, “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”

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1 Thess. 5:16, “Rejoice always,

1 Thess. 5:17, “pray without ceasing, [not continuously, but constantly as we go through our day]

1 Thess. 5:18, “in everything give thanks; for this is the will of God in Christ Jesus for you.”

προσεύχομαι *proseuchomai*

2 plur pres mid

imperative

to pray

εὐχαριστέω *eucharisteō* 2

plur pres act imperative

to give thanks

C Confession: admitting our sins to God: “Father, I lied, I’ve been arrogant, I gossiped today, I was angry ...”

A Adoration: “Father, You are so gracious and kind to me, You have provided protection, and wisdom, and knowledge.”

T Thanksgiving: “I want to thank You for blessing me, providing me with a job, food, and the ability to work to glorify You.”

S Supplication:

Intercession: Asking for God’s grace in terms of specifics in other peoples’ lives.

Petitions: Making requests for my own situation, needs, fears, anxieties.

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2. Why should we pray if God already knows everything and is working out His plan?

a. Because God tells us to. God wants a personal relationship with us. All personal relationships are maintained by communication.

Luke 18:1, “Then He spoke a parable to them, that men always ought to pray and not lose heart,”

1 Thess. 5:17, “pray without ceasing,” [not continuously, but constantly as we go through our day]

Col. 4:2, “Devote yourself in prayer, being vigilant in it with thanksgiving;

Col. 4:3, “meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains,”

προσκαρτερέω *proskartereō*

2 plur pres act imperative (present imperatives emphasize a standard behavior for believers)

to continue to do something with intense effort, with the possible implication of despite difficulty “to devote oneself to, to keep on, to persist in.”

γρηγορέω

grēgoreō

**pres act part
masc plur
nom to be or
become alert,
awake
“by being
alert, vigilant”**

Acts 1:14, “These all were devoting themselves with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.” [RD]

Rom. 12:12, “rejoicing in hope, patient in tribulation, devoting yourself in prayer;”

Acts 2:42, “And they were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.”

Four principles:

- 1. Prayer is the result of spiritual growth, not the cause.**
- 2. Prayer is not an option but a mandate.**
- 3. Prayer is to be habitual.**
- 4. The believer should pursue his prayer life with an intensity that overcomes any obstacles. Doctrine is the number one priority. Prayer the number two.**

Examples of people who are hostile to God—pagans, atheists—but ask the believers for prayer.

Num. 21:4, “Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way.

Num. 21:5, “And the people spoke against God and against Moses: ‘Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.’

Num. 21:6, “So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.” [NKJV]

Num. 21:7, “Therefore the people came to Moses, and said, ‘We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us.’ So Moses prayed for the people.

Num. 21:8, “Then the Lord said to Moses, ‘Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.’

Num. 21:9, “So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.” [NKJV]

Jeroboam's Panicky Prayer

1 Kings 13, 14

Characters:

Jeroboam I: Led the tax revolt against Rehoboam King of Judah; First king of the Northern Kingdom of Israel; Led them into idolatry and pagan worship.

Man of God: an unknown prophet of God

Key Places:

N. Kingdom of Israel

Shechem

Dan

Bethel

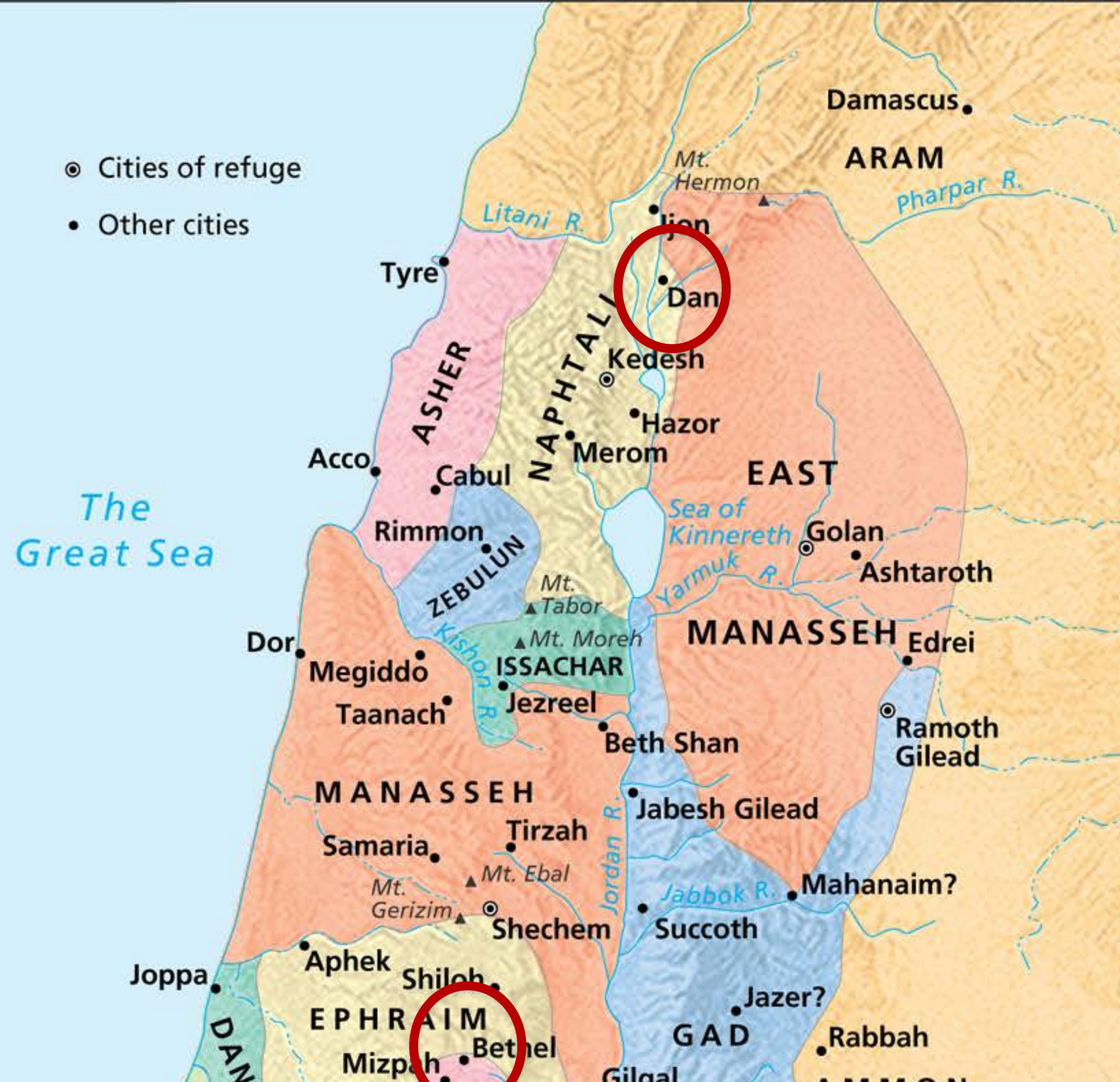
1 Kings 12:25, “Then Jeroboam built Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built Penuel.

1 Kings 12:26, “And Jeroboam said in his heart, ‘Now the kingdom may return to the house of David:

1 Kings 12:27, “ ‘If these people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah.’ ”







1 Kings 12:28, “Therefore the king asked advice, made two calves of gold, and said to the people, ‘It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!’

1 Kings 12:29, “And he set up one in Bethel, and the other he put in Dan.

1 Kings 12:30, “Now this thing became a sin, for the people went to worship before the one as far as Dan.

1 Kings 12:31, “He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi.”



1 Kings 12:32, “Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made.” [NKJV]

תל דן
TEL DAN



המתחם הפולחני

The Sacred Precinct

המתחם הפולחני שלפניך, המתוארך לימי ירבעם בן-יואש (המאה השמינית לפסה"נ), הוקם על מקומו של מתחם קדום יותר, מימי ירבעם בן-נבט (המאה העשירית לפסה"נ). המקום המשיך לשמש כאתר פולחן עוד כאלף שנה, עד סוף התקופה הרומית.

The precinct before you, dated to the time of Jeroboam son of Joash (8th century BCE), replaced an earlier structure constructed by Jeroboam son of Nebat in the 10th century BCE. The precinct continued to serve as a sacred place for a thousand years, until the end of the Roman period.

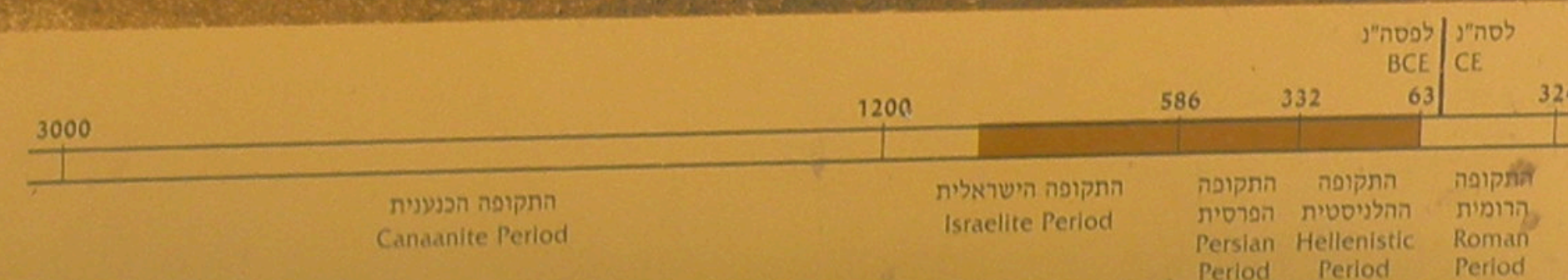
קיר (חומה?) מן התקופה ההלניסטית
Wall from the Hellenistic period

מאגר מים
Water reservoir

לשכות הכוהנים
Priest chambers

מזבח
Altar

במה
Bema (high place)





High place of Dan



המזבח...
בני ישראל

"And Jeroboam
a feast...
the altar...
calves...
unto the...
he offered...
burnt incense



**"ויעש ירבעם חג...ויעל על-המזבח...
לזבח לעגלים...ויעש חג לבני ישראל
ויעל על-המזבח להקטיר"**

(מלכים א יב, לב-לג)

***"And Jeroboam ordained
a feast...and he offered upon
the altar...sacrificing unto the
calves...and ordained a feast
unto the children of Israel: and
he offered upon the altar, and
burnt incense".***

(I Kings 12:32-33)





1 Kings 22:52, “He did evil in the sight of the LORD, and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who had made Israel sin;”

2 Kings 3:3, “Nevertheless he persisted in the sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them.”

2 Kings 13:11, “And he did evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, who made Israel sin, but walked in them.”

1 Kings 13:1, “And behold, a man of God went from Judah to Bethel by the word of the LORD, and Jeroboam stood by the altar to burn incense.

1 Kings 13:2, “Then he cried out against the altar by the word of the LORD, and said, ‘O altar, altar! Thus says the LORD: “Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men’s bones shall be burned on you.” ’ ”

1 Kings 13:3, “And he gave a sign the same day, saying, ‘This is the sign which the Lord has spoken: Surely the altar shall split apart, and the ashes on it shall be poured out.’

1 Kings 13:4, “So it came to pass when King Jeroboam heard the saying of the man of God, who cried out against the altar in Bethel, that he stretched out his hand from the altar, saying, ‘Arrest him!’ Then his hand, which he stretched out toward him, withered, so that he could not pull it back to himself.

1 Kings 13:5, “The altar also was split apart, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.” [NKJV]

1 Kings 13:6, “Then the king answered and said to the man of God, ‘Please entreat the favor of the Lord your God, and pray for me, that my hand may be restored to me.’ So the man of God entreated the Lord, and the king’s hand was restored to him, and became as before.” [NKJV]

Jeroboam's Son, Abijah

1 Kings 14:1, “At that time Abijah the son of Jeroboam became sick.

1 Kings 14:2, “And Jeroboam said to his wife, ‘Please arise, and disguise yourself, that they may not recognize you as the wife of Jeroboam, and go to Shiloh. Indeed, Ahijah the prophet is there, who told me that I would be king over this people.’ ” [NKJV]

1 Kings 14:4, “And Jeroboam’s wife did so; she arose and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes were glazed by reason of his age.

1 Kings 14:5, “Now the Lord had said to Ahijah, ‘Here is the wife of Jeroboam, coming to ask you something about her son, for he is sick. Thus and thus you shall say to her; for it will be, when she comes in, that she will pretend to be another woman.’

1 Kings 14:6, “And so it was, when Ahijah heard the sound of her footsteps as she came through the door, he said, ‘Come in, wife of Jeroboam. Why do you pretend to be another person? For I have been sent to you with bad news.’ ” [NKJV]

Rom. 1:18, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

Rom. 1:19, “because what may be known of God is manifest in them, for God has shown it to them.

Rom. 1:20, “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,”

How We Should Approach the “Throne of Grace;”
Prayer is always an appeal to God’s grace

1. We must recognize that we are sinners, admission of our sins to be “cleansed” from sin and forgiven first.

Psa. 66:18, “If I regard iniquity in my heart, the Lord will not hear.”

2. Man's communication with God in Genesis 1–3.

Initially:

Gen. 2:16, “And the LORD God commanded the man, saying, ‘Of every tree of the garden you may freely eat;

Gen. 2:17, “ ‘but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.’

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

After the Fall:

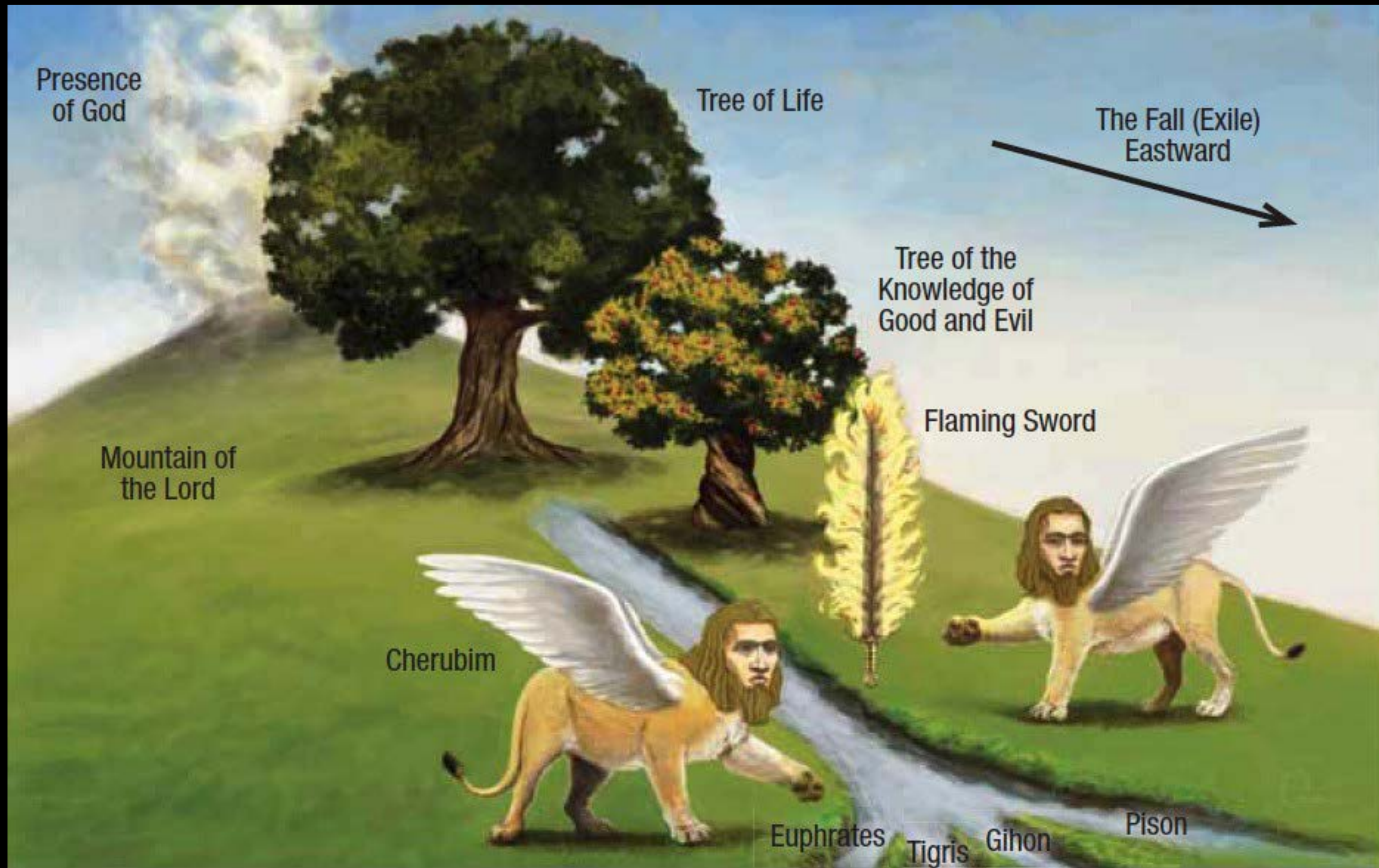
Gen. 3:8, “And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

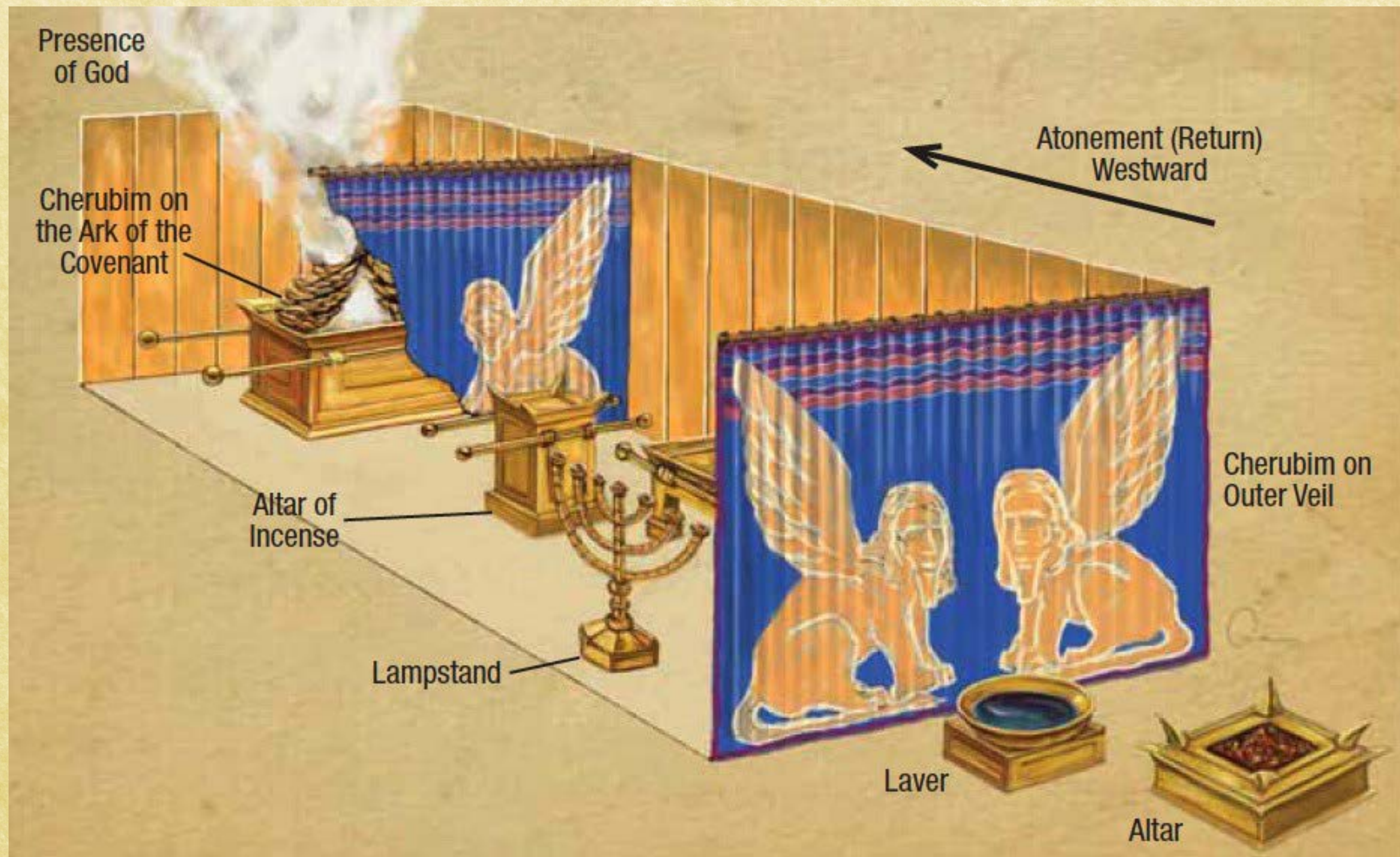
Gen. 3:9, “Then the LORD God called to Adam and said to him, ‘Where are you?’

Gen. 3:10, “So he said, ‘I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.’ ”

Gen. 3:24, “So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.”







Exodus 19

Ex. 19:7, “So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him.

Ex. 19:8, “Then all the people answered together and said, ‘All that the LORD has spoken we will do.’ So Moses brought back the words of the people to the LORD.”

Ex. 19:9, “And the LORD said to Moses, ‘Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever.’ So Moses told the words of the people to the LORD.”

Ex. 19:10, “Then the LORD said to Moses, ‘Go to the people and consecrate them today and tomorrow, and let them wash their clothes.’ ”

Ex. 19:11, “ ‘And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.’ ”

Ex. 19:12, “ ‘You shall set bounds for the people all around, saying, “Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death.’ ”

Ex. 19:13, “ ‘ “Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.” When the trumpet sounds long, they shall come near the mountain.’ ”

Ex. 19:16, “Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.”

Ex. 19:18, “Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

Ex. 19:19, “And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.

Ex. 19:20, “Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

Ex. 19:21, “And the LORD said to Moses, ‘Go down and warn the people, lest they break through to gaze at the LORD, and many of them perish.’ ”

Ex. 20:18, “Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off.

Ex. 20:19, “Then they said to Moses, ‘You speak with us, and we will hear; but let not God speak with us, lest we die.’ ”



Tabernacle from above

THE TABERNACLE TENT

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

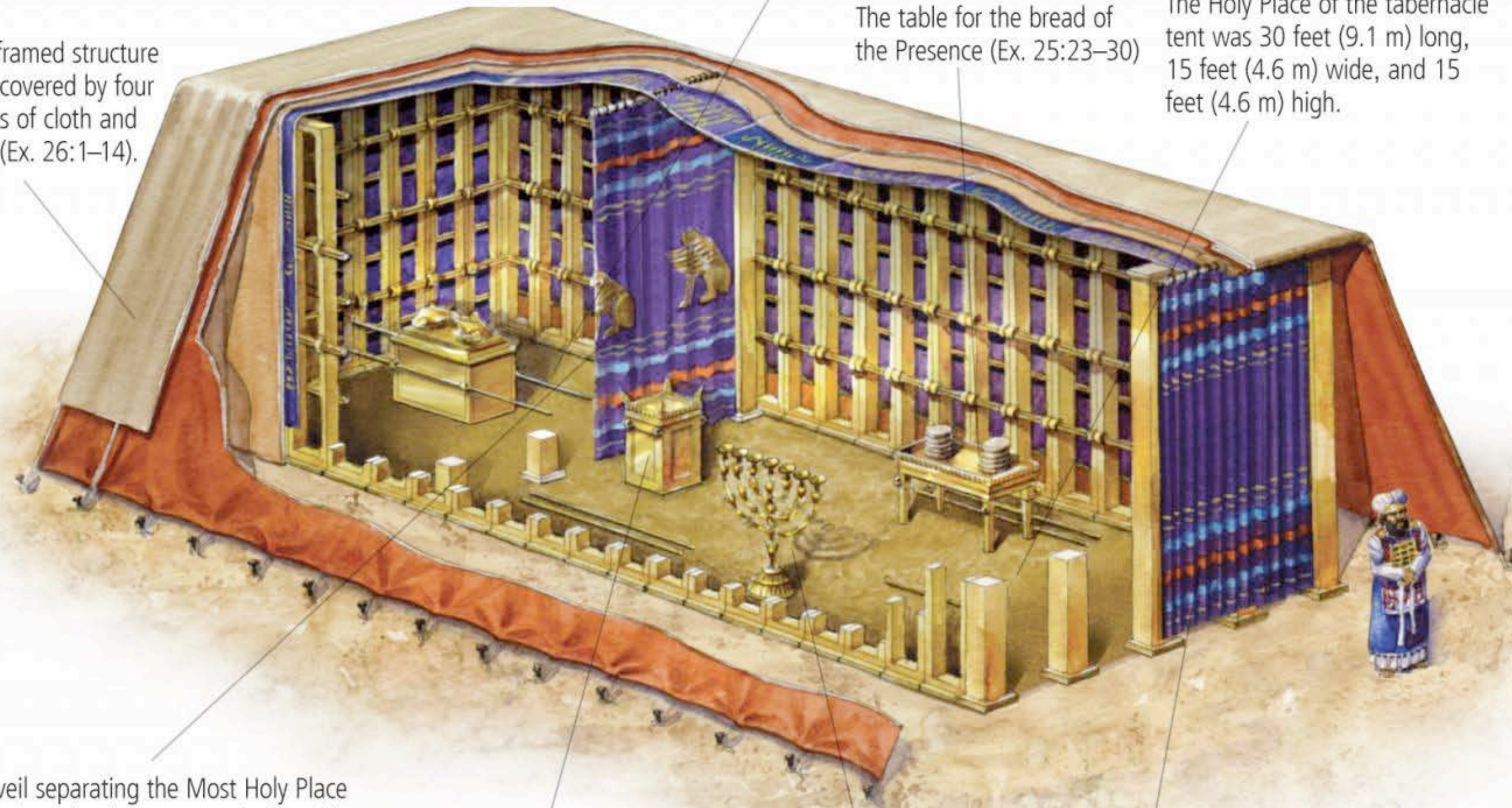
The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–5; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).

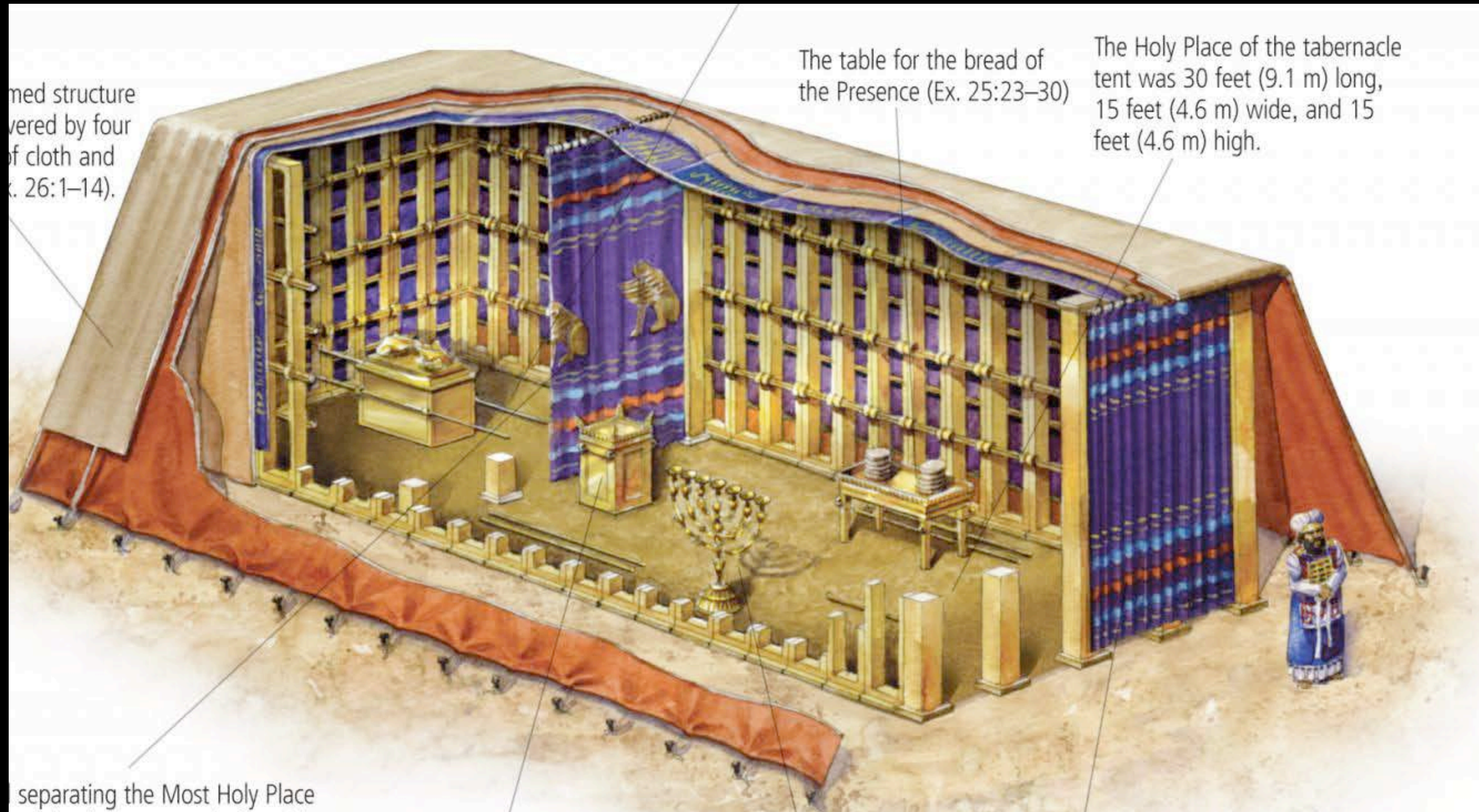


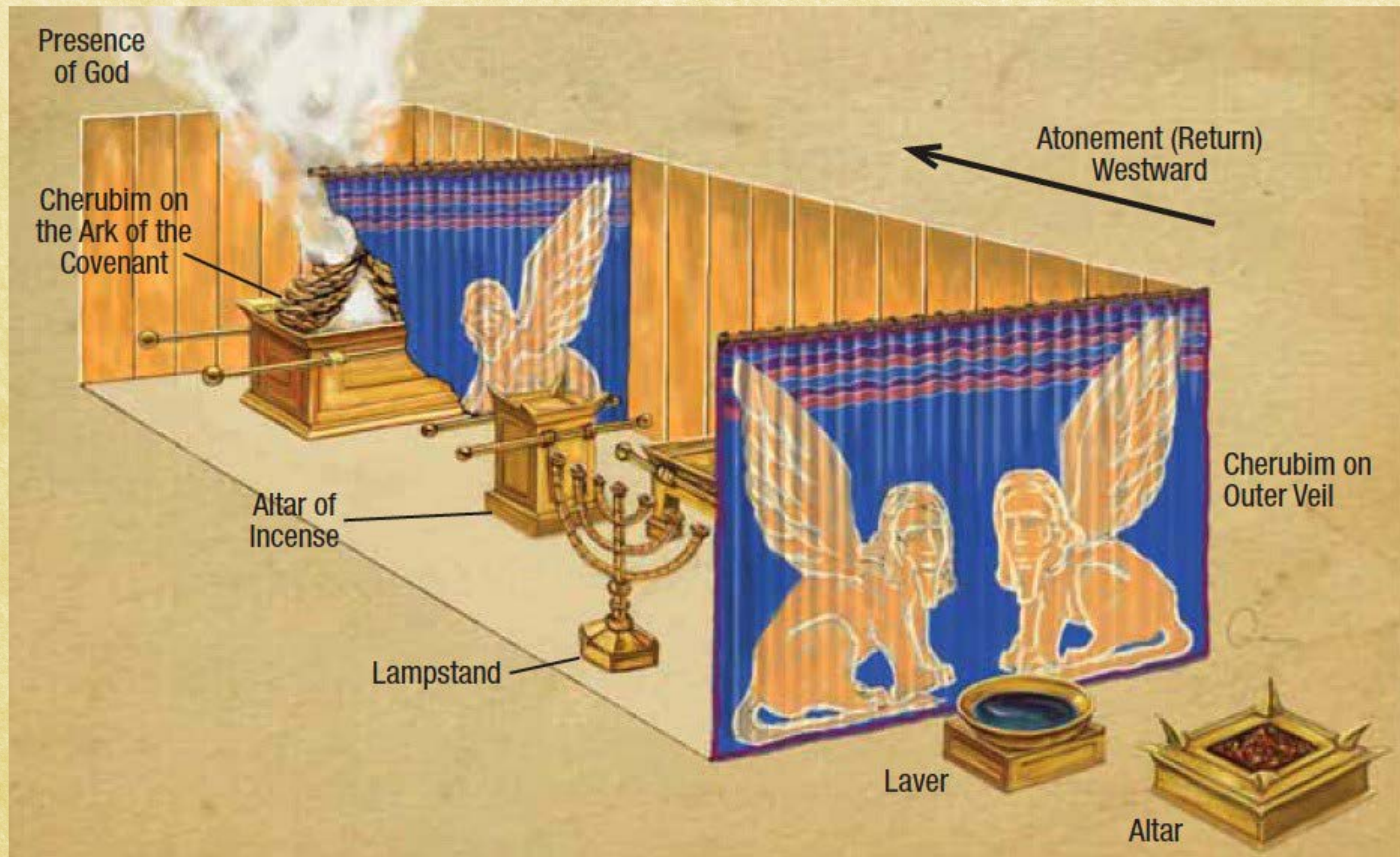
med structure
vered by four
of cloth and
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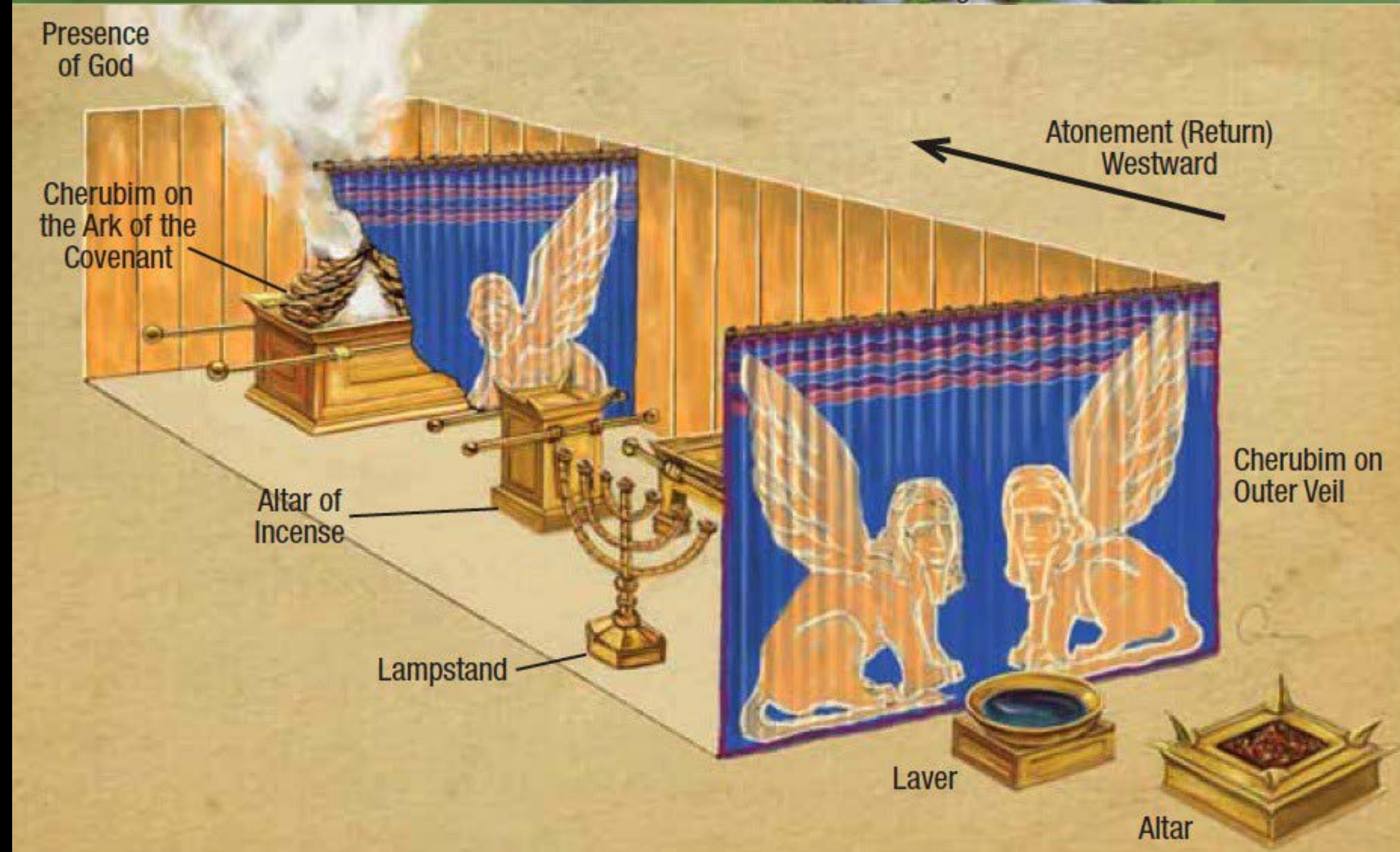
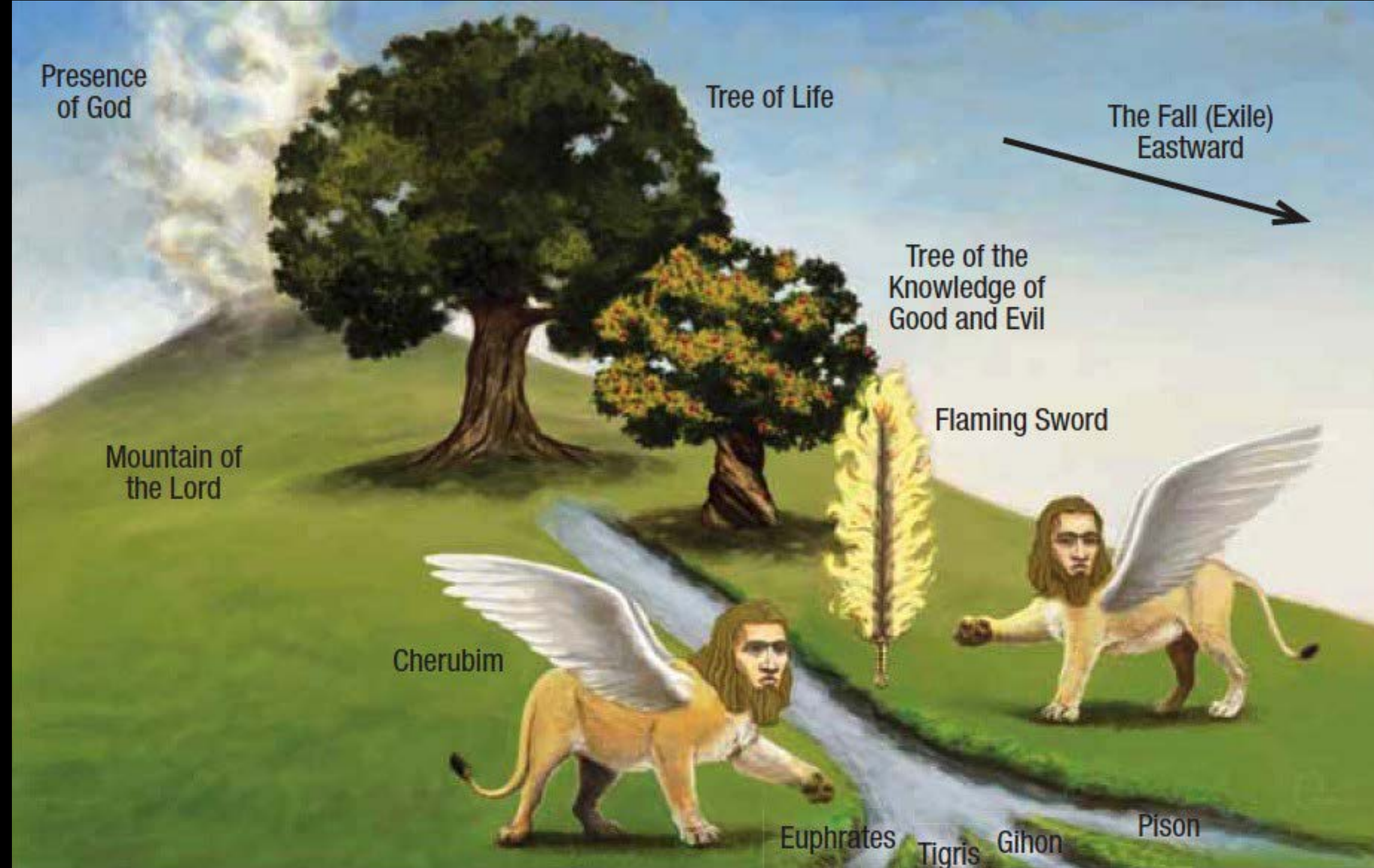
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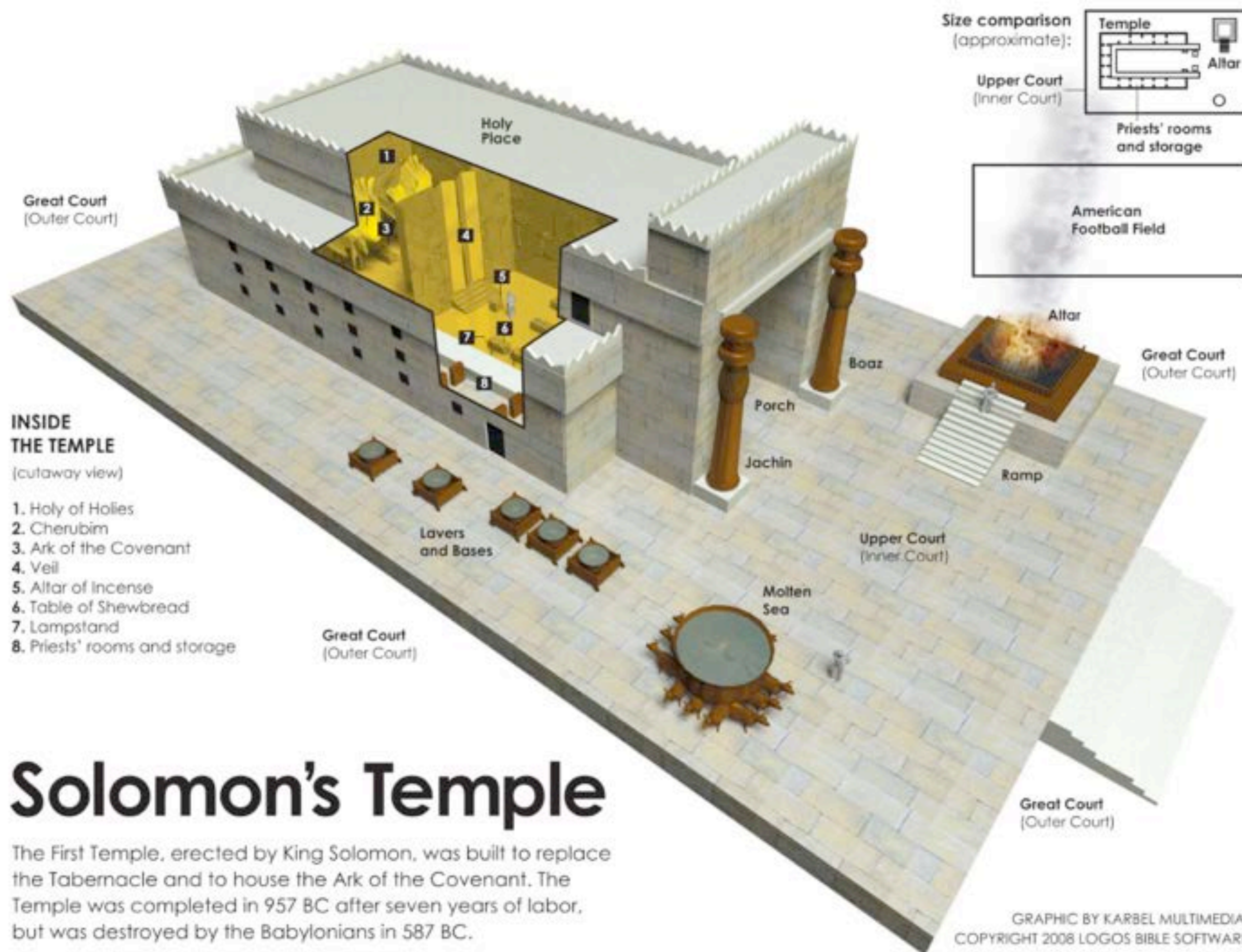
The Holy Place of the tabernacle
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separating the Most Holy Place











Tabernacle court with altar and bronze laver