

## **Growing in a Relationship With God**

### **Prayer Warriors**

Lesson #6 for May 9, 2026

Scriptures: Daniel 2:20-23; 6:10-11; Acts 20:36; Genesis 5:22-24; Exodus 33:15-23; 32:31-32; Psalm 116:1-2.

1. What kind of relationship do you think you would have with your friends or even your spouse if you almost never ever spoke with them? In this lesson, we are going to look briefly at the lives and experiences of Daniel, Enoch, and Moses, primarily to consider what we might learn or know about their prayer lives.

[From the writings of Ellen G. White=EGW:] **Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted and the health of the soul be preserved.** Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of the religious experience....

It is a wonderful thing that we can pray effectually, that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man desire than this—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. **We may utter words that reach the throne of the Monarch of the universe.** We may speak with Jesus as we walk by the way, and He says, I am at thy right hand.—Ellen G. White, *Messages to Young People*\* 249.3-250.1.††

[\[https://egwwritings.org/read?panels=p76.1259&index=0\]](https://egwwritings.org/read?panels=p76.1259&index=0)†

[EGW:] **Prayer is the opening of the heart to God as to a friend.** Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. **Prayer does not bring God down to us, but brings us up to Him.**—Ellen G. White, *Steps to Christ*\* 93.2.††

[\[https://egwwritings.org/read?panels=p108.369&index=0\]](https://egwwritings.org/read?panels=p108.369&index=0)†

### **Daniel, His Prayer Life, and the King's Dream**

2. The life and experiences of Daniel are almost unequaled in the Bible. Think of all the high positions he held. Despite all that, he had a very consistent prayer life. He was determined that he would never leave the principles with which he had grown up in order to partake of the delicacies of the king or to lower himself to pagan worship. As a result, God revealed to him numerous visions of the future. God assured him that he was loved.

**Daniel 1:20:** No matter what question the king asked or what problem he raised, **these four knew ten times more than any fortuneteller or magician in his whole kingdom.**—American Bible Society. (©1992). *The Holy Bible: The Good News Translation*®\* [GNT] (*Today's English Version*) [TEV], Second Edition (Daniel 1:20). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV*\* or *GNB-TEV*\*].†† [Imagine that!]<sup>†</sup>

3. When Daniel and his three friends had their lives threatened with death because some of the wise men had been unable to reveal his vision to the king, in his anger the king threatened to have all the wise men killed which then included those four Jews.

**Daniel 2:14,48:** <sup>14</sup>Then Daniel went to Arioch, commander of the king's bodyguard, who had been ordered to carry out the execution. Choosing his words

carefully.... [Daniel described God's greatness and His omnipotence.]

<sup>48</sup>Then he [Nebuchadnezzar] gave Daniel a high position, presented him with many splendid gifts, put him in charge of the province of Babylon, and made him the head of all the royal advisers.—*Good News Bible-TEV*.<sup>\*†</sup>

4. On later occasions, Daniel was able to correctly interpret other visions regarding Nebuchadnezzar and also Belshazzar as well as the future. (See Daniel 4 and 5.)
5. With God's help, Daniel also exhibited extraordinary abilities in his regular employment.

**Daniel 6:3:** Daniel soon showed that he could do better work than the other supervisors or the governors. **Because he was so outstanding, the king considered putting him in charge of the whole empire.**—*GNB-TEV*.<sup>\*†</sup>

6. Let us look at Daniel's life-saving prayer and its results as found in Daniel 2.

[From the *Adult Teachers Sabbath School Bible Study Guide*=T-BSG:] **The Apocalyptic Prayer (Dan. 2:20–23).... Nebuchadnezzar realizes, at this moment, that the Chaldeans are a pack of deceptive charlatans.** The king is furious and decides, then, to kill all the wise men in Babylon (*Dan. 2:14*), including Daniel and his three friends, who respond with prayer to the threat. Though their words of supplication are not recorded, the biblical text tells us that Daniel enlists the help of his three friends to **“seek mercies from the God of heaven”** (*Dan. 2:18, NKJV*). **In answer to their prayer, God reveals the dream and its interpretation to Daniel in a night vision** (*Dan. 2:19*). Afterward, Daniel blesses the God of heaven in a beautiful prayer of thanksgiving.—*T-BSG*\* 80-81.<sup>†‡§</sup> [If God had not intervened and given Daniel the answers, they would have been killed!]<sup>‡</sup>

7. What important things should we note about this prayer and this experience?

[T-BSG:] These prayers of supplication and gratitude share a number of characteristic features, including:

**A. Uniqueness.** The prayer of Daniel and his friends is a specific prayer, a unique prayer, in response to an unexpected event that threatens them with certain death.... Thus, Daniel and his friends do not pray simply because it is their habit to do so or because prayer is a natural part of their culture. And because their prayer is unique to their specific situation and experience, it is a genuine, heartfelt prayer.

**B. An Encounter.** The prayer of Daniel and his friends is not a mystical experience, a mere moment of spiritual meditation in the hopes of producing relaxation and peace. **Daniel desires to meet with Someone he cannot control or foresee, Someone outside of himself, “the God of heaven”** (*Dan. 2:18*). **This God is the true God precisely because He hides Himself. As Isaiah acknowledges: “Truly You are God, who hide Yourself”** (*Isa. 45:15, NKJV*). Because God hides His face (unlike the idols), Daniel doesn't presume his petition will be automatically answered. Thus, Daniel and his friends approach God humbly, seeking mercies from Him. Their request is a supplication, just as the prayer of the tenacious widow in Jesus' parable is also a supplication (*Luke 18:1–8*). Her persistence, as well as that of Daniel and his friends,

recalls Jacob's prayer in which he wrestled with God: " 'I will not let You go unless You bless me' " (Gen. 32:26, NKJV).—T-BSG\* 81.†‡§

8. In that context, how do you explain Isaiah 45:15?

**Isaiah 45:15:** "The God of Israel, who saves his people, is a God who conceals himself."—*Good News Bible-TEV*.\*

9. ***Why would God conceal Himself? Is it that this clearly distinguishes Him from pagan idols? It also makes it impossible for people to manipulate Him!***

[Continuing T-BSG:] **C. An Up-Down Movement. Human prayer moves the soul upward to God.** Herein lies the main difference between the prayer of Daniel and his friends and the prayer of the Chaldeans, whose religion comprises the practice of magic. For the Chaldeans, the whole process of fulfilling the king's command takes place below, in the realm of their existence on this earth. Thus, the process of fulfilling the king's command centered on their technical skills and magic formulas. **For them, access to the divine realm was impossible because the gods "do not live among humans"** (Dan. 2:11, NIV).—T-BSG\* 81.†‡§

10. Daniel recognized something very important that we should recognize: **There is a God in heaven who reveals mysteries!**

[Continuing T-BSG:] **D. Gratitude.** Because God responded to Daniel's supplication, thanking Him is an important part of Daniel's prayer (Dan. 2:20–23). Daniel blesses God because He has given him "wisdom and power," which belong to Him (Dan. 2:20, NIV). Thus, **Daniel acknowledges his dependence on God.** More important, Daniel recognizes the merciful grace of God. What we receive from God is something that God gives us for free, a grace that has nothing to do with our own wisdom (Dan. 2:30).

**E. Prophecy. Even though God's answer to Daniel's prayer saves his life and the lives of the other wise men, what is important is the future salvation of the world and the salvation of the king.** Daniel blesses God for more than the preservation of his own life. More important, Daniel gives thanks for God's presence in history and His control over world events. Daniel also thanks God for His power to change times, remove kings, and set up his eternal kingdom (Dan. 2:44). Likewise, Christ's prayer in the Sermon on the Mount is focused on the same hope: " 'Your kingdom come' " (Matt. 6:10, NKJV).—T-BSG\* 82.†‡§

11. ***Will the day come when we will need to pray to God to save our lives from those who wish to persecute, torture, and kill us? Try to imagine the prayers of Daniel and his three friends as they prayed desperately for their lives.***

## **Daniel, His Prayer Life, and the Den of Lions**

[From the *Adult Sabbath School Bible Study Guide*=BSG:] As the years passed by and kings rose and fell, **Daniel remained an adviser to the kings** and was described as distinguished "because an excellent spirit was in him; and the king gave thought to setting him over the whole realm" (Dan. 6:3, NKJV). "He was faithful; nor was there any error or fault found in him" (Dan. 6:4, NKJV). Despite fierce jealousy and evil plotting (Dan. 6:5–9) from

his peers, Daniel remained ever constant and fearless in his prayer life.—  
*BSG\** for Sunday, May 3.<sup>†§</sup>

12. Not everyone was happy about Daniel's outstanding example! Some of his peers wanted to get rid of him; but, they could not find any accusation except in regard to his religion. So, they convinced the king to sign a decree that no one was to pray to any other "god" except the king for a full month!

**Daniel 6:10-11:** <sup>10</sup>When Daniel learned that the order had been signed, he went home. In an upstairs room of his house there were windows that faced towards Jerusalem. There, **just as he had always done, he knelt down at the open windows and prayed to God three times a day.**

<sup>11</sup>When Daniel's enemies observed him praying to God....—*GNB-TEV*.<sup>\*†</sup>

13. We know about the claim that the laws of the Medes and Persians could never be changed. So, Daniel was arrested and thrown into the lions' den. But, God preserved him.
14. This is an example of the fact that Daniel had a regular, almost-scheduled time for prayer. Would you have prayed openly like Daniel did if you thought it might risk your life?

[T-BSG:] **The Wisdom Prayer** (*Dan. 6:10, 11*). In Daniel 6, Daniel's prayer does not depend on the impact of events but takes place in spite of them. Although he knew about the signing of the decree, which forbade anyone to petition any god or human except the king, Daniel continued to pray (*Dan. 6:10*). Such prayer belongs to the daily course of life. This prayer displays a number of distinctive characteristics, including [daily prayer]:

**A. Privacy. Daniel went to his upper room to pray.** As Jesus counseled: " 'When you pray, go into your room, and when you have shut your door, pray to your Father' " (*Matt. 6:6, NKJV*). **Daniel's prayer is both private and personal, a prayer "in the secret place" (*Matt. 6:6, NKJV*) that no one except God Himself hears.... A boastful prayer may be appreciated by others, but it never reaches God.**

**B. A Refuge. Daniel prays in a room that he set aside for this particular spiritual moment.** The upper room was located on the roof [The original Aramaic does not support that it was on the roof!], far from busy and noisy activity. Prayer is thus associated with a place that is separated from the ordinary concerns of life, a place where the worries and distractions of existence are left at the threshold. Such a place is a refuge where our attention cannot be diverted, a quiet place that is far from the chaos of the world.

**C. Regularity.** Daniel maintained the habit of praying three times daily, thus marking the rhythm of the day: in the morning when he woke up and prepared for the work of the day; in the middle of the day, in the midst of his work; and at the end of the day, after the completion of his work and before he prepared to sleep. Thus, **Daniel maintained his prayer life through discipline and habit.** This example teaches us the value of integrating prayer into the rhythm of life itself. Prayer should not depend on our mood or our emotions. **Prayer must be part of our daily regimen, like our meals, work, or other regular routines and**

**appointments.**

**D. Humility.** Although the Bible records various physical positions of prayer (standing with outstretched hands, head bowed, etc.), the most favored one is **kneeling down**, which expresses humility. [Are there passages in the Bible to support this claim?] **Bowing before the Lord is an acknowledgment of our finiteness and unworthiness, as well as our reverence and our commitment to serving God.**—*T-BSG\** 82.†§

[BSG:] **The physical act of kneeling in submission shows a humble posture.** It's somehow different from sitting in a chair or lying in a bed while we pray, although we can pray in these positions too. **However, when we kneel before God, we show that we are ready to serve God with all our hearts, and our words declare that He is sovereign and that we are merely His created children.**—*BSG\** for Monday, May 4.†‡

15. What should be our posture in prayer? In numerous places in Scripture, we are told to pray continually. That can be done sitting, standing, walking, kneeling, prostrate on the ground, or even driving.

[Continuing T-BSG:] **E. Hope.** Daniel's routine of prayer three times daily coincided with the schedule of sacrifices in the temple of Jerusalem (*1 Chron 23:30, 31*). In Babylon, Daniel faced west; that is, in the direction of the Jerusalem temple. During his inaugural prayer for the Jerusalem temple, Solomon alluded to the crucial need for prayer during the exilic time [yet in the future], when the Israelites would not have access to the temple of Jerusalem (*1 Kings 8:47–49*). **The association of the exilic prayer with the temple of Jerusalem was also a gesture of hope that expressed the exile's longing to return to the Jerusalem on this earth, as well as to inhabit the New Jerusalem of heaven.**—*T-BSG\** 82.†§

16. Daniel prayed looking out his window toward Jerusalem. As far as we know, this procedure was first suggested in *1 Kings 8:47-49* during Solomon's prayer of dedication for the temple. In Daniel's day, that temple had been destroyed.

**1 Kings 8:47-49:** <sup>47</sup>[Solomon's prayer:] "Listen to your people's prayers. If there in that land they repent and pray to you, confessing how sinful and wicked they have been, hear their prayers, O LORD. <sup>48</sup>If in that land they truly and sincerely repent and pray to you **as they face towards this land which you gave to our ancestors**, this city which you have chosen, and this Temple which I have built for you, <sup>49</sup>then listen to their prayers. In your home in heaven hear them and be merciful to them."—*Good News Bible-TEV.*\*†‡

## Other Notable Prayers

17. Another of the most important prayers of all time is mentioned in *Luke 22:41*.

**Luke 22:41:** Then he went off from them about the distance of a stone's throw and knelt down and prayed.—*GNB-TEV.*\* [He agreed to die for each one of us!]<sup>‡</sup>

18. The deacon Stephen knelt and prayed to God, and God opened heaven to his vision as he was being stoned to death! Both Peter and Paul are mentioned as kneeling down under special circumstances to pray. (*Acts 9:40; 20:36*)

[BSG:] **Standing in prayer** was a common practice in Bible times (*2 Chron.*

20:5, 6, 13; 1 Sam. 1:26; Job 30:20; Luke 18:11, 13). The Bible also shares examples of people who **sat when they prayed** (2 Sam. 7:18). Others **prostrated themselves** before God, with their face on the earth—although this posture was less commonly associated with prayer, but rather submission before a superior (1 Kings 1:47, Mark 14:35).—BSG\* for Monday, May 4.†‡§

19. ***If you are able to kneel, but maybe do not do that very often, would it be useful to try kneeling next time you pray?***
20. Colossians 4:2; 1 Thessalonians 5:17; and Romans 12:12 suggest that we should be **almost always in an attitude of prayer**. How does that fit with the idea that we just discussed that people should kneel when they pray? **Satan hears prayers said out loud!**

[BSG:] Prayer not only keeps us connected to God but tells the devil [*sic*] whose we are. When we kneel to pray in the morning, it's like a physical declaration to the powers of darkness that we choose God this day. Not only that, but God sends angels to our side when we pray, and we are fortified and covered from the enemy of darkness (*Psalms 91*).—BSG\* for Monday.†§

21. Read Psalm 91, one of the most remarkable prayers of God's guidance and protection.
22. One of the advantages of praying out loud when we have the opportunity is that it reminds us that God is listening.
23. Jeremiah was in a terrible condition; his enemies threw him into a well that was filled with mud at the bottom. They assumed that he was going to die there. But, God heard his prayer. He was rescued by an Ethiopian!

**Lamentations 3:55-57:** <sup>55</sup> "From the bottom of the pit, O LORD, I cried out to you,  
<sup>56</sup> And when I begged you to listen to my cry, you heard.  
<sup>57</sup> You answered me and told me not to be afraid."—*Good News Bible-TEV*.\*

24. Look at the experience of Enoch. He is described as walking and talking with God.

**Genesis 5:22-24:** <sup>22</sup>After that, Enoch lived in fellowship with God for 300 years and had other children. <sup>23</sup>He lived to be 365 years old. <sup>24</sup>He spent his life in fellowship with God, and then he disappeared, because God took him away.—*Good News Bible-TEV*.\* [See Ellen G. White's comments about Enoch! <https://egwwritings.org/read?panels=p84.323&index=0>]†

25. It is not God's plan that we should become monks or nuns. We should not isolate ourselves from society just because we might fear contamination. We must remember, of course, that we can pray anytime, anywhere. Everything that happens to us is fully open to God's eyes and ears.

## **Moses and His Prayers**

[BSG:] Although Enoch clearly had a very close relationship with God, we have more insight into Moses' relationship with God and can even read numerous accounts of Moses' conversations with Him.—BSG\* for Wednesday, May 6.† [Moses wrote the first five books of the Bible and Job.]†

26. It is interesting to note that both Enoch and Moses were taken to heaven! Did that have anything to do with their prayer life and their close connection with God? Moses had several lengthy conversations with God which were recorded for our benefit.

**Exodus 33:15-23:** <sup>15</sup> Moses replied, “If you do not go with us, don’t make us leave this place. <sup>16</sup>**How will anyone know that you are pleased with your people and with me if you do not go with us? Your presence with us will distinguish us from any other people on earth.”...**

<sup>22</sup> “When the dazzling light of my presence passes by, I will put you in an opening in the rock and cover you with my hand until I have passed by.

<sup>23</sup>Then I will take my hand away, and you will see my back but not my face.”—*GNB-TEV*.<sup>\*†</sup> [Moses spoke personally and directly with God!]<sup>‡</sup>

27. **It is significant to note that Moses spoke with God as with a Friend! He even bargained and pleaded with God and asked for special favors!**

[BSG:] Imagine what it would have been like to speak with God and hear His voice so plainly. It’s a wonder the Israelites didn’t seek this kind of communion with God themselves instead of begging Moses to speak to them on God’s behalf (*Exod. 20:18–21*). Yet, God had prepared Moses for this, beginning with their interaction at the burning bush, on this very same mountain. [I am sure that their relationship had grown for some time before that! Moses had already written the books of Genesis and Job! (See *SDABC*,<sup>\*</sup> vol. 3, 1140.3 and *Signs of the Times*,<sup>\*</sup> February 19, 1880, par. 14. <https://egwwritings.org/read?panels=p820.2210&index=0>)] Although we read of other personal prayers of Moses, we see that **he’s almost continually in God’s presence, asking for guidance and interceding for the people he is leading.**—*BSG*<sup>\*</sup> for Wednesday, May 6.<sup>†§</sup>

28. Moses did not hesitate to approach God and to plead with Him for the benefit of others. Think of his prayer for Aaron after Aaron was complicit in producing that golden calf which the people wanted to worship. It is hard even to imagine that they worshiped that golden calf and called it *YAHWEH*, claiming that it had brought them out of Egypt!

**Exodus 32:11-14:** [Read Exodus 32:7-10] <sup>11</sup>**But Moses pleaded with the LORD his God and said, “LORD, why should you be so angry with your people, whom you rescued from Egypt with great might and power? <sup>12</sup>Why should the Egyptians be able to say that you led your people out of Egypt, planning to kill them in the mountains and destroy them completely? Stop being angry; change your mind and do not bring this disaster on your people. <sup>13</sup>Remember your servants Abraham, Isaac, and Jacob. Remember the solemn promise you made to them to give them as many descendants as there are stars in the sky and to give their descendants all that land you promised would be their possession forever.” <sup>14</sup>So the LORD changed his mind and did not bring on his people the disaster he had threatened.**—*GNB-TEV*.<sup>\*†</sup>

29. How does this passage in Exodus 32 of God “changing His mind” fit with Malachi 3:6 and 1 Samuel 15:29? Was God demonstrating before the universe the character of Moses?

**Malachi 3:6:** “I am the LORD, and I do not change.”—*Good News Bible-TEV*.<sup>\*†</sup>

**1 Samuel 15:29:** “Israel’s majestic God does not lie or change his mind. He is not a human being—he does not change his mind.”—*GNB-TEV*.<sup>\*†</sup>

30. More than once, Moses pleaded—even interceded—for the entire nation of Israel.

[BSG:] Moses boldly interceded for God’s people time and time again.

Moses turned to God when the people were thirsty (*Exod. 15:25, Exod. 17:2–6*), when the people were hungry (*Num. 11:21, 22*), and in sheer desperation (*Num. 11:11–15*).—*BSG\** for Thursday, May 7.<sup>‡§</sup>

31. ***Would you dare to pray to God with prayers like those of Moses? Was Moses bargaining with God?***

32. Continuing the Exodus account of the interactions of Moses with God:

**Exodus 32:31-34:** <sup>31</sup>Moses then returned to the LORD and said, “These people have committed a terrible sin. They have made a god out of gold and worshiped it. <sup>32</sup>**Please forgive their sin; but if you won’t, then remove my name from the book in which you have written the names of your people.**”

<sup>33</sup> The LORD answered, “It is those who have sinned against me whose names I will remove from my book. <sup>34</sup>Now go, lead the people to the place I told you about. Remember that my angel will guide you, but the time is coming when I will punish these people for their sin.”—*GNB-TEV.\*†*

33. Finally, in Exodus 34:6, we read of God’s response.

**Exodus 34:6:** The LORD then passed in front of him and called out, “I, the LORD, am a God who is full of compassion and pity, who is not easily angered and who shows great love and faithfulness.”—*Good News Bible-TEV.\**

34. Moses pleaded with God, following the earlier example of Jacob. Moses even refused to lead the children of Israel if God would not go with them. (See Exodus 32:32.)

35. Think of the crushing disappointment for Moses when the twelve spies returned from the land and ten of them said “We cannot go up there!” How did Moses respond?

**Deuteronomy 9:25:** “So I lay face downwards in the LORD’s presence those forty days and nights, because I knew that he was determined to destroy you.”—*Good News Bible-TEV.\** [This was after he had spent more than 80 days on Mount Sinai with God! How literal is this description?]<sup>‡</sup>

36. Moses also prayed for Miriam when she exhibited cultural prejudice. She complained that Moses was married to a wife who apparently was dark-skinned; the LORD struck her with leprosy.

**Numbers 12:13:** So Moses cried out to the LORD, “O God, heal her!”—*GNB-TEV.\**

37. In the cases of both Aaron and Miriam, Moses easily could have stepped back and said “God, take them!” Think of how much forgiveness and love was exercised by Moses on these occasions. In the New Testament we are told to follow the example of Moses.

**Matthew 5:44:** “But now I tell you: **love your enemies and pray for those who persecute you.**”—*Good News Bible-TEV.\*†*

**Colossians 3:13b:** **You must forgive one another just as the Lord has forgiven you.**—*Good News Bible-TEV.\*†*

38. It is interesting to notice also that Moses accepted God’s answers to his prayers even though sometimes God said, “No.” Having a close relationship with God is **not** proof that He will always say, “Yes.” Remember that the Father said, “No” to Jesus in the garden!

**Deuteronomy 3:23-29:** <sup>23</sup> “At that time I earnestly prayed, <sup>24</sup> ‘Sovereign LORD, I

know that you have shown me only the beginning of the great and wonderful things you are going to do. There is no god in heaven or on earth who can do the mighty things that you have done! <sup>25</sup>Let me cross the Jordan River, LORD, and see the fertile land on the other side, the beautiful hill country and the Lebanon Mountains.'

<sup>26</sup> "But because of you people the LORD was angry with me and would not listen. Instead, he said, 'That's enough! Don't mention this again! <sup>27</sup>**Go to the peak of Mount Pisgah and look to the north and to the south, to the east and to the west. Look carefully at what you see, because you will never go across the Jordan.** <sup>28</sup>Give Joshua his instructions. Strengthen his determination, because he will lead the people across to occupy the land that you see.'

<sup>29</sup> "So we remained in the valley opposite the town of Bethpeor."—*Good News Bible-TEV*.\*† [For more, read *Patriarchs and Prophets* 471.2-480.2.]‡

39. Try to imagine Moses as he turned and left the people behind and began his journey up the side of the mountain. Try also to imagine the thoughts of the people as they watched Moses leave them for the last time.
40. Summarizing *Patriarchs and Prophets* pages 469-480.2: When Moses reached the top of Mount Nebo (Pisgah) for God to "lay him to rest," God chose to show him a panoramic view of the land of promise **as it should have finally been**, prospering under God's hand if the children of Israel would have obeyed God faithfully. It was to have been like a second Eden. God showed him the history of the children of Israel and the Christian church all the way down through the second coming of Jesus. He saw the rebellion of the children of Israel, leading up to the crucifixion of Jesus. But, he saw beyond that to the final events of this earth's history when so many people again will rebel against God. Finally, like a tired warrior, Moses laid down to rest; but, God was not going to leave him there.

[EGW:] Had not the life of Moses been marred with **that one sin, in failing to give God the glory of bringing water from the rock at Kadesh, he would have entered the Promised Land, and would have been translated to heaven without seeing death.** But he was not long to remain in the tomb. Christ Himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint. Satan had exulted at his success in causing Moses to sin against God, and thus come under the dominion of death. The great adversary declared that the divine sentence—"Dust thou art, and unto dust shalt thou return" (Genesis 3:19)—gave him possession of the dead. **The power of the grave had never been broken, and all who were in the tomb he claimed as his captives, never to be released from his dark prison house.**

**For the first time Christ was about to give life to the dead.... Here was an evidence that Satan could not controvert, of the supremacy of the Son of God. The resurrection was forever made certain. Satan was despoiled of his prey; the righteous dead would live again....**

**On the top of Pisgah, God called Moses to an inheritance infinitely more glorious than the earthly Canaan.**—Ellen G. White, *Patriarchs and Prophets*\* 478.2-479.2.†‡ [To which Canaan would you rather go?]<sup>‡</sup>

## Application To Us

[BSG:] **Ultimately, we should pray because we love God so much, and we just can't help sharing everything in our lives with Him: our joys and life's "wins," our burdens and worries, our requests and daily needs.**—BSG\* for Friday, May 8.<sup>†‡</sup>

[EGW:] .... **The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son.**—Ellen G. White, *Steps to Christ*\* 99.4-100.1.<sup>†‡</sup>

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[BSG:] **Summary:** As we read about the prayer giants of the Bible, it can be easy to think that we can't have a relationship that close to God or be quite as committed. But we can. Like Daniel, we can be steadfast and faithful in kneeling every day, despite opposition. Like Enoch, we can choose to walk and talk with God, turning to Him before we do the work He's called us to do. Like Moses, we can lead those within our sphere of influence, interceding for our families and those in our communities when we choose to abide under the shadow of the Almighty, our Leader and Friend.—BSG\* for Friday, May 8.<sup>‡</sup>

41. ***Aren't we supposed to be the last generation and supposed to be pure and holy? Don't you think God would be willing to help us in any way we need and ask for in order to prepare us for that event?***
42. Our Bible study guide (*T-BSG* 83-84) suggests five different activities which we can try to make our prayer life more meaningful:
  - Activity 1. **Try a unique prayer.** You may be accustomed to praying more or less the same thing time after time for meals, etc. Try to challenge yourself to pray a unique prayer at mealtime. Also, read a prayer from the Psalms in place of the usual mealtime prayer.
  - Activity 2: A prayer of gratitude: For what should you give thanks to God each day?
  - Activity 3: A prayer of hope: Surely, those of us living near the end of time have every reason for hope. Our prayers should always include thoughts of the second coming.
  - Activity 4: Choose a secret or special place where you can kneel and pray to God out loud.
  - Activity 5: A time of humility: Think of how desperate the situation was for Jeremiah down in the bottom of that muddy well. But, he still had hope. Try to make it a habit to kneel when you pray.
43. **Praying is like breathing! If you don't, you won't live long!**

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