

# PRAYER

## 2 Chronicles 7:14

(Prepared by Timothy M. Harris)

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### I. OLD TESTAMENT DEFINITION:

**A. NOUN:** S:8605 Tephillah (*tef-il-law'*) תפילה (=515); is from S:6419; **intercession, supplication;** by impl., **a hymn**. It is first used in **2 Sam. 7:27** and is used **77** times.

Note 1: The first use of the English word "pray" (Gen. 12:13) is translated from S:4994 Na נא. Strong's meaning is "pray, now, then." The KJV translates Na נא: "I beseech (pray) thee (you), go to, now, oh."

Note 2: In God's octa-numbering system,  $515 = 103 \times 5 = 1003_8$ . In reverse,  $515_8 = 333 = 111 \times 3 = 37 \times 3 + 37 \times 3 + 37 \times 3$ .

Note 3: The Greek word S:1783 Enteuxis (*ent'-yook-sis*) εντευξις (5+50+300+5+400+60+10+200 = 1030 = 515+515) is translated "intercession (1 Tim. 2:1), prayer" (1 Tim. 4:5). This prayer involves two and equals  $1030 = 2 \times 515$ .

**B. VERB:** S:6419 palal (*paw-lal'*); **to judge** (officially or mentally); by ext., **to intercede, pray**.

This word פלל (=140 =  $2 \times 70$ ) is first used in Genesis **20:7** and is used 84 times, i.e.  $84 = 42 + 42 = (7+7+7) + (7+7+7) + (7+7+7) + (7+7+7) = 3 \times 7 + 3 \times 7 + 3 \times 7 + 3 \times 7$ .

Note 1: The difference in "Prayer" [*tephillah* תפילה and *palal* פלל] and "Praise" [*tehillah*

הלה and *halal* הלל] is “Prayer” has the letter Pey (פ = פ); and Praise has Hey (ה = ה). Whereas “Prayer” is usually private (Mat. 6:6; 1 Cor. 14:28); in “Praise” you glorify God by showing forth and out (Psa. 9:1, 14; 51:15; 79:13; 106:2; Isa. 43:21; 60:6; **1 Pet. 2:9**).  
Note 2: The word “Poor” is from S:1800 Dal דל; meaning **dangling**, i.e. (impl.) **weak** or **thin**: KJV: - lean, needy, poor, weaker. The picture is the door (ד) being led away (ל).  
Note 3: “All” and “Whole” are from S:3606 Kol כל. It comes from (ל) the hand (ש).

C. A Favorite “Prayer” verse is 2 Chronicles 7:14 = 2 Chronicles 7:2x7

D. The English word “Prayer” is used 114 times and found in **27** books of the Bible:

1. Old Testament – 14 Books (= **2x7** Books)

Note: The books are: 2 Samuel, 1 Kings, 2 Kings, 2 Chronicles, Nehemiah, Job, Psalms, Proverbs, Isaiah, Jeremiah, Lamentations, Daniel, Jonah, and Habakkuk.

2. New Testament – 13 Books

Note: The books are: Matthew, Mark, Luke, Acts, Romans, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, Colossians, 1 Timothy, James, and 1 Peter.

Note: The word “Pray” is used 313 times; “Prayer,” 114 times; “Prayers,” 24 times; “Prayed,” 65 times; “Prayeth,” 7 times. The Bible uses “Pray\*” words 545 times, which is a 54 palindrome. And 54 is **27 + 27**.

E. First Things First: Praise then Prayer tho’ Prayer Can Be Praise; Praise Can Be Prayer

Note: This order is evident from the Psalmist in Psalm 100:4 – “Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.” Talmud Brachos 32a states, “R. Simlai expounded: A man should always first recount the praise of the Holy One, blessed be He, and then pray. Whence do we know this? From Moses ...”

## II. NEW TESTAMENT DEFINITION:

A. NOUN: Proseuche (S:4435) (*pros-yoo-khay*); from S:4336; **prayer** (worship); by impl., **an oratory (chapel)**. This is the most frequent term ... VERB: Proseuchomai (4336), “**to pray**,” is always used of “**prayer to God**,” i.e. most frequent.

B. NOUN: Euche (S:2171), akin to A, No. 1, denotes “prayer,” Jas. 5:15; “**vow**,” Acts 18:18; 21:23 ... VERB: Euchomai (S:2172), “**to pray (to God)**,” is used with this meaning in 2 Cor. 13:7; v. 9

C. NOUN: Deesis (S:1162), primarily “**a wanting, a need**” (akin to A, No. 4), then, “**an asking, entreaty, supplication**,” in the New Testament is always addressed to God ... VERB: Erotao (S:2065), “**to ask**,” is translated by the verb to pray

D. NOUN: Enteuxis (S:1783) is translated “**prayer**” (1 Tim. 4:5); see **intercession**. VERB: Deomai (S:1189), “**to desire**,” in 2 Cor. 5:20; 8:4, “**beseech**” (KJV, “**pray**”)

E. Parakaleo, “**to call to one’s aid**,” is rendered by the verb “**to pray**” in Mat. 26:53; so Mark 5:17, 18; Acts 16:9; in 24:4, “**intreat**”; in 27:34, “**beseech**.” In 1 Thes. 5:23 and 2 Tim. 4:16, there is no word in the original for “I pray.”

Note: Though Parakaleo relates to a Defense Attorney; it also relates to a Father. [Patera].

Consider the direct and indirect paternal association in the following scriptures: “**pray** [parakalésai S:3870] to my Father, and he shall presently give me more than twelve legions of angels?” (Mat. 26:53); “Jairus - **besought** [parakaleí S:3870] him greatly, saying, My little daughter lieth at the point of death” (Mark 5:22-23); “And he was angry, and would not go in: therefore came his father out, and **intreated** [parekálei S:3870] him” (Luke 15:28); “the Father - shall give you another **Comforter** [Parákleeton S:3875], that he may abide with you for ever - I will not leave you comfortless [orphanoús]: I will come to you” (John 14:16, 18 Cp. 14:26); “**I beseech** [parakaloó S:3870] thee for my son Onesimus, whom I have begotten in my bonds (Philem. 10); “Rebuke not an elder, but **intreat** [parakálei S:3870] him as a father” (1 Tim 5:1); “My little children, these things write I unto you, that ye sin not. And if any man sin, we have **an advocate** [Parákleeton S:3875] with the Father, Jesus Christ the righteous” (1 John 2:1).

### III. GENERAL CATEGORIES OF PRAYER

#### A. Prayer – Communion (with God) that Involves the Mouth & Heart/Mind – Psa. 19:14

**Psa. 19:14** - Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Psa. 105:2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Ch 72

Prov. 16:1 – The preparation of the heart - the answer of the tongue - from the LORD

Prov. 17:27 He that hath knowledge spareth his words ...

28 Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding

Prov. 20:24 Man’s goings are of the LORD; how can a man then understand his own way?

Prov. 29:11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

Eccl. 3:7 a time to keep silence, and a time to speak

14 I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it ...

Eccl. 5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools ...

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool’s voice is known by multitude of words.

6 Suffer not thy mouth to cause thy flesh to sin ...

7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

Eccl. 10:14 A fool also is full of words ...

James 1:19 let every man be swift to hear, slow to speak, slow to wrath:

#### B. The Communion –

1. Can be Spoken – 1 Cor. 14:14-17

2. Can be Sung – 1 Cor. 14:14-17

#### C. Categories –

1. **Confession** – Luke 18:10-14; 1 John 1:5-10 Cp. James 5:14-16

Note: The Pharisee's prayer was no prayer at all, as far as God was concerned.

2. **Intercession** – James 5:14-16

**Neh. 1:6** - Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

Note: This is the

3. **Petition** –

**Prov. 20:24** - Man's goings are of the Lord; how can a man then understand his own way?

**Prov. 21:2** - Every way of a man is right in his own eyes: but the Lord pondereth the hearts.

**Phil. 2:13** - For it is God which worketh in you both to will and to do of his good pleasure.

**14** Do all things without murmurings and disputings:

4. **Thanks** –

5. **Praise** –

6. **Worship** –

**Psa. 100:4** – Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

**5** For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Note: The person praying may commune to God about his wants or his needs (health, safety, well-being, etc.), recognizing and acknowledging his inferior position and God's superior position.

## **IV. TIME OF PRAYER**

**A. Morning** – Psa. 5:3; 88:13; 143:8

Note: Early in the morning was when they came to the Temple to hear the word that Jesus spoke (Luke 21:38). This supports being more ready to hear, letting your words be few (Eccl. 5:1-2).

**B. Noon** (the 6<sup>th</sup> Hour, 12:00 N) – at home – Acts 10:9

**C. Afternoon** (the 9<sup>th</sup> Hour, i.e. 3:00 pm) – at the Temple – Acts 3:1

**D. Night** – Luke 6:12

**E. Evening, Morning and Noon** (thrice) – Psa. 55:17-18; Dan. 6:10-11

**F. Day and Night** (twice) – Psa. 88:1-2

**G. Midnight** – Acts 16:25

Note: Usual hours of prayer became the third hour, 9 am (Acts 2:15)); sixth hour, 12

noon (Mat. 15:36; Acts 10:9; 27:35); and ninth hour, 3 pm (Acts 3:1; 10:30). These answer to David: “evening and morning, and at noon, will I pray and cry aloud” (Psa. 55:17). The New Testament instructs to pray “**always**” (Luke 21:36) and “**without ceasing**” [**S: uninterruptedly, without omission. V: “not interrupted, but constantly recurring”**] (1 **Thes. 5:17** Cp. Acts 12:5; **2 Tim. 1:3**). This should not be limited to crying due to stepping on your or God’s toes. Cp. A Race; Fight.

H. **During Our Darkest / Saddest Night** – disciples “sleeping for sorrow” – Luke 22:45

## V. LENGTH OF PRAYER

**A. Long Prayers** – Condemned – Mat. 23:14 (scribes and Pharisees); Mark 12:38-40, Luke 20:47 (scribes)

Note: The phrase “at the hour of prayer,” which was 3:00 pm, is used one time (Acts 3:1). This is much different than saying “for the hour of prayer” or “for an hour of prayer.” But the Pharisees believed the longer, the better; and they invoked their belief upon their proselyte converts (Mat. 23:15).

**B. Vain Repetitions** [*battologeo, battos, proverbial stammerer* + *logos* [**thought** and **the expression of the thought**]] – Condemned – Mat. 6:7

Note: See also **X. EXAMPLES OF WRONG PRAYER**)

**C. Few (Thoughtful) Words** – Encouraged – Eccl. 5:2-3 “let not thine heart **be hasty** [*mahar, be liquid* or *flow easily, hurry promptly*] to utter any thing before God” Cp. Mat. 14:30 “Lord, save me”

Note: God’s child must weigh his words, feel deeply (from the heart) about what he is about to say, think and consider much, and speak very little in his prayer. Mother Boyd’s prayers: when her son Otis was raised after being dead 8 hours; when she refused to pray for the Church at Zion Tabernacle (no sir); regarding starting Harris & Ford (<1 minute); and when she and I prayed for Tim 2’s seizures (<1 minute). In fact, I timed the prayer recorded on her Faith Seminar, which is 48 seconds, and before the message Faith That Sees No Defeat, which was 37 seconds.

## VI. INGREDIENTS TO CORRECT PRAYER

**A. Come Boldly** [S:3954 Parrhesia; i.e. **all speech**] – Heb. 4:16

**B. Enter Closet & Shut Door / God Is In Secret**– Mat. 6:5-6 Cp. Psa. 91:1-2

Note: The devout Jews prayed at the temple (Luke 18:10; Acts 3:1). The pious Jews with windows open towards the Jerusalem (1 Kgs. 8:48; Dan. 6:10; Psa. 5:7).

**C. Seek Ye “First”** [S:4412 Proton πρωτον] The Kingdom of God – Mat. 6:33

**D. Meditation** [הגיוני S:1901 Hagiyy] Silent Murmur Lifted To God’s Ear – Psa. 5:1 Cp. 1 Sam. 1:10-17, 19-20

Note: This is a deep thought, imagining, pondering lifted to God’s “ear” by the “words”

of the person praying (Psa. 5:1). It is from S:1897 Haga (*haw-gah*) הָגָה; **to murmur** KJV: imagine, speak, talk, utter.

**E. Sincerity** – Luke 18:11-14

**F. Humility and Submission** to God's Will – "Thy Will Be Done" - 2 Chron. 7:14; Mat. 26:39; Mark 14:36; Luke 22:42; 1 John 5:13-15

**G. Righteousness** – James 5:16 vs. Luke 18:10-11 (Publican / Sinner)

Note: Postures not necessarily important: **kneel** (Dan. 6:10); **standing** (Luke 18:13); **sitting** (Acts 2:2). Nor are things: **incense** (Psa. 141:2; Luke 1:10). Nor is **age** (Gen. 21:15-17; Mark 10:13-14).

**H. Speaking with Tongues** - Rom. 8:26-27 (intercessory prayer)

Note: The word "**helpeth**," (4878) *sunantilambanetai*, is *sun* (Gk. 4862), "**together**," *anti* (Gk. 473), "**against**," and *lambanomai* (Gk. 2983), "**to support or help**." This signifies such assistance afforded by any two persons to each other, who mutually bear the same load or carry it between them. Hence, he who prays in the Spirit receives help from the Spirit of God, i.e. "**The Spirit itself**," *Auto* [S: 846] to [S: 3588] *Pneuma* [S: 4151]. Cp. **1 Cor. 2:11-13; 14:14-15; Jude 20**. This is supported by S:4160. David said, "The **Spirit of the Lord** spake by me, and his word was in my tongue" (2 Sam 23:2).

**I. Upright (strait) and Righteous** - Prov. 15:8, 29

**J. Effectual Fervent** [S:1754 *energeo*; "active"] Prayer [S:1162 *deesis*, "a wanting, a need," then, "an asking, entreaty, supplication"] – James 5:16

**1. Effectual Fervent** – S:1754 *Energeo*; "**to be active, efficient**." Per Vines, "**to put forth power, be operative, to work**" (its usual meaning), is rendered by the verb "**to work effectually**," or "**to be effectual**," in the KJV of 2 Cor. 1:6; Gal. 2:8 and 1 Thes. 2:13. The King James translates this: do, (be) effectual (fervent), be mighty in, shew forthself, work (effectually in).

**a.** 1 Cor 12:6 – diversities of operations, but it is the same God which worketh all in all.

**b.** 1 Cor 12:11 – But all these **worketh** that one and the selfsame Spirit, dividing to every man severally as he will.

**c.** 2 Cor 1:6 – afflicted, it is for your consolation and salvation, which **is effectual** in the enduring of the same sufferings

**d.** Gal 2:8 – **wrought effectually** in Peter to the apostleship of the circumcision, the same **was mighty** in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the **grace** that was given unto me,

**e.** Eph 1:11 – being predestinated according to the purpose of him **who worketh** all things after the counsel of his own will:

**f.** Phil 2:13 – God **which worketh** in you both to will and to **do** of his good pleasure.

**g.** 1 Thess 2:13 – the word of God, which **effectually worketh** also in you that believe.

**h.** James 5:16 – The **effectual fervent** prayer of a righteous man availeth much.

Note 1: Per Vine's Dictionary: "James 5:16 – effect produced in the praying man, bringing him into line with the will of God, as in the case of Elijah."

Note 2: This prayer's result is an outgrowth of it being divinely influenced. For its inner working is energized contrary to and against our natural and human desire in favor of the will of God. Thus Elijah prays to stop needed rain from falling.

**2. Prayer** – S:1162 Deesis; a petition KJV - prayer, request, supplication. It's from S:1189 deomai (*deh'-om-ah-ee*); **to beg** (*as binding oneself*), i.e. **petition**: KJV - beseech, pray (to), make request: Per Vines: primarily "**a wanting, a need**" (akin to A, No. 4), then, "an asking, entreaty, supplication," in the NT is always addressed to God and always rendered "supplication(s)" ...

**a.** Supplication or prayer for particular benefits,

**b.** petition for oneself (Luke 1:13; Phil 4:6; Heb 5:7; 1 Peter 3:12; Sept.: Job 27:9; Psa. 39:12; 40:2; 1 Kings 8:28,30)

**c.** in behalf of others (Phil 1:19; James 5:16; on behalf of Rom 10:1; 2 Cor 1:11; 9:14; Phil 1:4; 1 Tim 2:1); with *perí* (4012), concerning Eph 6:18) generally spoken of any prayer (Luke 2:37; 5:33; Acts 1:14; Eph 6:18; Phil 1:4; 1 Tim 5:5; 2 Tim 1:3; Sept.: 1 Kings 8:45; 2 Chron 6:40).

**3. Avaieth** – S:2480 Ischuo (*is-khoo'-o*); from S:2479; **to have** (or *exercise*) **force** (lit. or fig.): KJV: be able, avail, can do ([-not]), could, be good, might, prevail, be of **strength**, be whole, much work. Per Vine's, it signifies (a) "to be **strong in body, to be robust, in sound health**," Matt 9:12; Mark 2:17; (b) "to have power," as of the gospel, Acts 19:20; to prevail against, said of spiritual enemies, Rev 12:8; of an evil spirit against exorcists, Acts 19:16; (c) "to be of force, to be effective, capable of producing results," Mat. 5:13 ("it is good for nothing"; lit., "it avaieth nothing"); Gal 5:6; in Heb 9:17 it apparently has the meaning "to be valid" ... for KJV: "it is of no strength"). It is translated "avaieth" with reference to prayer, in James 5:16

Note 1: There is a difference in power and strength. For *exousia*, the authority and right to be and to act, and *dunamis*, the explosive power to blow up, are different than *ischuo* strength that can do.

Note 2: If you're not careful, the yielding to the presence of God will heal the body. As the soul receives its healing, strength, wholeness; so also does the body.

Note: Catholicism lacks this, where the priest and the penitent pray jointly for pardon. This prayer is called an "effectual fervent" prayer that "avaieth much." For when one comes to God touched by another's need, having experienced the same insufficiency, incapability, and need, they can **intercede** on their brother or sister's behalf.

**K. Spirit** [Ruwach רוח] of **Grace** [Chen חן] & **Supplications** [Tachanunim תחנונים] – Zech. 12:10

Note: This harmonizes with the "Baruch haba" prayer (Psa. 118:26; Mat. 23:39; Luke 13:35 Cp. Mat. 21:9; Mark 11:9; Luke 19:38; John 12:13).

**L. Thy** [Father's] **Will Be Done** – Mat. 6:10; Luke 11:2

Note: Jesus taught His Disciples to pray this way and did so Himself (Mat. 26:42).

**M. Continuing Instant** [KJV: attend, continue, wait on] – Rom. 12:12

N. Not To Be Seen – Mat. 6

## VII. REASONS FOR UNANSWERED PRAYER

**A. Cursing God's People** – Deut.23:4-5; Josh. 24:10 Cp. Moses Deut. 3:23-27; Num. 20:10-12

rebels; 27:12-14 (failed to sanctify God; became "I"). Cp. Psa. 106:32-33 Why?

Note:

**B. Fighting God's Anointed** – Psa. 18:41 "the LORD – answered them not"

**C. Development** – Job 30:20 Cp. Job 42:12 and 2 Cor. 12:8-9

**D. Rebellion** Against God – Deut. 1:40-46 Cp. Num. 14:40-45 - Stubbornness won't change God

**E. Lack of Faith** – Mat. 17:19-21; James 1:5-8

Note: This handcuffed God's "mighty works" [*dunamis*] (Mat. 13:54-58; Mark 6:1-6) – which included His family. They belittled His ministry (Mark 3:31-35; Mat. 12:46-50; Luke 8:19-21). Romans 3:3, is key. Use belief to overcome unbelief (Mark 9:24).

**F. Different Will** than Ultimate Plan – Mat. 26:39, 42, 44, 45-75; David's desire to build God a house (1 Chron. 17:1-4, 11-12; 22:8-10; 28:2-3, 6; 2 Chron. 6:7-10; 1 Kings 5:3-5; 8:18-20; Paul's "thorn in the flesh" (2 Cor. 12:7-10)

Note: It's been debated whether God hears a sinner's prayer (Psa. 51:1-17; Dan. 9:3-19; Luke 18:11-14; 23:39, 42). If they still have a sinful will, it's different (Isa. 59:1-2; Ezek. 14:13-14) – God's won't make you be saved. Consider those 'forbid to pray' (Jer. 14:10-11) and the 'ring of pastors' in Cleveland in the late 1970's and early 1980's (Psa. 55:23).

**G. So God Can Be Gracious** – Isa. 30:18

**H. Not Reconciled** with Brother – Mat. 5:22-23

Note: Job received double when he prayed for his 'friends' (Job 42:10).

**I. Husband-Wife** Relationship –

1. If Husband divorces his wife without just cause – Mal. 2:13-17

2. If Husband fails to dwell according to knowledge and honor her – 1 Pet. 3:7

**J. Regard [to see; i.e. look at, perceive, consider] Iniquity** In The Heart – Psa. 66:18

Note: In contrast, the LORD recompensed/rewarded David because of his righteousness, cleanness, and he kept himself from his **iniquity** (2 Sam., 22:21-25; Psa. 18:18-24).

**K. Wickedness** (morally wrong; bad) – Prov. 15:8, 29

**L. Turned Ear From Hearing Law** [Torah תורה] – Prayer Is Abomination – Prov. 28:9

**M. Ask "Amisss"** [S:2560 kakos] Based on "**Lusts**" [S:2237 hedone] – James 4:3

Note: The word "Amisss" is S:2560 kakos (*kak-occe*); meaning **badly**. In the KJV: amiss, diseased, evil, grievously, miserably, sick, sore. "Lusts" is S:2237 hedone (*hay-don-ay*); meaning **sensual delight**; or by implication, **desire**. In the KJV: lust, pleasure.

**N. Pharisee Showtime** – Mark 12:40; Luke 20:47 'long prayer'; 18:11-14 'exalted'

Note: "**Pretence**" in Mark 12:40 is **an outward showing**; from *pro*, "**fore**" or "**in front of**" + *phaino*, "**to lighten**" or "**show**". See: **X. EXAMPLES OF WRONG PRAYER**.

**O. Appear To Pray** – Mat. 6:



## VIII. SOMETIMES – A DELAYED RESPONSE

**A. Abraham** (25 years) – Gen. 12:4, 7; 17:1 & c.

**B. David** –

1. His Intercessory & Final Prayer – Psa. 72
2. His Last Words (& God's Through Him) – 2 Sam. 23:1

**C. Israel** – due to Grace – Isa. 30:18 Cp. 2 Cor. 12:9

**D. Jeremiah** (10 days) – Jer. 42:7

**E. Daniel** (21 days) – Dan. 10:3-13

**F. Lazarus** (4 days) – John 11

*Note:* Consider the parable of **importunity** (*overly solicitous, harassment*) in Luke 11:5-8; the fatherly response in 11:9 & c.; and, the Canaanite woman in Mat. 15:21-28.

**G. Paul's** (thrice) – due to Grace – 2 Cor. 12:9 Cp. Isa. 30:18

## IX. SOMETIMES – ANSWER BEFORE THE PRAYER

**A. Forgiven When Repent** – Psa. 32:5; 2 Chron. 7:14 Cp. Luke 15:17-20; Jer. 18:8-10; Ezek. 33:13-16

**B. Will Answer** [*eye, pay attention, respond*] **Before** [*non-occurrence*] Call – Isa. 65:24

**C. Father Knoweth Before** – Mat. 6:8, 32-33; Luke 12:30 Cp. Isa. 65:24

## X. BIBLICAL EXAMPLES

**A. Elijah** – 1 Kings 18:24-39

**B. Solomon** – 2 Chron. 7:1 & cc.

**C. Hezekiah** – Sennacherib - 2 Kgs. 19:14-19; Sickness - 2 Kgs. 20:2 >; 2 Chron. 30-32

**D. Job** – captivity removed and received double f(prayed for his 'friends') - Job 42:10

**E. Daniel** – Dan. 10:1 & cc.

**F. Jeroboam's Hand** – 1 Kgs. 13:4-6 Cp. Prophet's death

**G. Salvation:** Peter (Mat. 14:29-30); Publican (Luke 18:13-14); Pentecost (Acts 1-2). Cp. Luke 11:13 (Holy Ghost by "**asking**", Ref. a beggar to a generous person).

## H. Jesus Prayers: Luke 22:31

I. Paul – prayed for the Romans and Thessalonian's work – Rom. 1:9; 1 Thes. 1:3

Note: Paul requested the "sword of the spirit" be used by praying for him – Eph. 6:17-19.

## XI. EXAMPLES OF WRONG PRAYER

A. Balaam – 2 Pet. 2:15-16; Jude 11

B. Pharisee Showtime – Mark 12:40; Luke 20:47 (long prayer); Luke 18:11-14 (exalted)

### C. A Mohammedan Prayer:

*O God, O God, O God, O God!-- O Lord, O Lord, O Lord, O Lord!-- O living, O immortal, O living, O immortal, O living, O immortal, O living, O immortal!-- O Creator of the heavens and the earth!-- O thou who art endowed with majesty and authority! O wonderful, etc. - Tippo Sahib.*

Note: This vain repetition in civil matters among the Jews was common place, as it was among the pagans.

*Let the parricide be dragged! We beseech thee, Augustus, let the parricide be dragged! This is the thing we ask, let the parricide be dragged! Hear us, Caesar; let the false accusers be cast to the lion! Hear us, Caesar, let the false accusers be condemned to the lion! Hear us, Caesar, etc. It was a maxim among the Jews, that "he who multiplies prayer, must be heard."*

Note: These differ from persistence in prayer and supplication, in that the wrongful thought is that the answer will come as a result of the multiplying of words or the form and mechanics of prayer.

### D. Jews' Wailing Wall Prayer –

Note: Though the wall separates, prayer ushers in Jesus return (Mat. 23:39; Luke 13:35).

## XII. INCENSE (Example, Shadow & Pattern – Hebrews 8:5)

A. Composition of Sweet Spices [**aroma**] Four Substances – Exod. 30:34-35

1. **Stacte** [5198 *nataph*; **a drop**; specifically, **an aromatic gum** (probably *stacte*)] Note: Syn. w. Balm of Jericho

2. **Onycha** [7827 *shecheleth*; through some obscure idea, perhaps that of **peeling off by concussion of sound; a scale** or **shell**, i.e. **the aromatic mussel**] -

3. **Galbanum** [2464 *helbenah*; **an odorous gum** (as if fatty)] – Said to have a *disagreeable odor by itself*, but improves and preserves other odors.

Note: Rises with a ligneous stalk, and leaves at each joint, 8-10' extended, top covered with yellow flowers. If any part of this plant was *broken*, what issues out is a little thin milk of creamy color, which is the gummy galbanum

4. **Pure Frankincense** [3828 *lebownah*; or *lebonah*; **frankincense** (from its whiteness or perhaps that of its smoke): -frank-) incense]. Free, liberal distribution of its odor when burned and the smoke is white.

Note: The Old Testament word for “incense” is קטורת *q<sup>a</sup>Toret* (Ex. 39:38). The same Hebrew letters are translated “doubt” (Dan. 5:12).

- B. Tempered Together – rub to pieces; pulverize – Exod. 30:35
- C. Beat Very Small / Ground to Powder – simplicity of parts – Exod. 30:36
- D. **Before The Testimony** [*Witness*] in Meeting Tabernacle – Exod. 30:36
- E. **“Cut Off”** If Emulate or Make Common – Exod. 30:37-38
- F. Incense – Symbolic of Prayer – Psalms 141:2
  - 1. David’s Request – “Let my prayer be – as incense” – Psalms 141:2
  - 2. Twenty-Four Elders – had “golden vials full of odours, which are the prayers of saints” – Revelations 5:8
- G. **Examples of Each Element In Prayer:**
  - 1. **Drops** – Ps 6:6-9; 39:12-13; Psa. 42:3-5; 56:8-13; Psa. 126:5-6
  - 2. **Crushed** –
  - 3. **Broken** – Psa. 24:3-4; 34:18-20; 51:16-17; 147:3; Luke 4:18
  - 4. **Purity** – Psa. 24:4; Prov. 4:23; Isa. 1:18 Cp. 1 Sam. 16:7

### XIII. JESUS’ PRAYER IN THE GARDEN – Hebrews 5:7

- A. Jesus **Prayers** [1162 *petition* (from “*to beg*”). **I: Need; seeking; asking**] & **Supplications** [2428 *intreaty* (ask for a favor). **I: suppliant** approached those whose aid they requested with an olive branch tied with a white wool] – Hebrews 5:7
  - 1. **Strong Crying** [*ischurás kraugeés*] – **forcible croaking, screaming, crying aloud**
  - 2. **Tears** f[Feeling] – Cp.
    - a. **“Suffering of Death”** – Heb. 2:9
    - b. **“Agony”** [*severe mental struggle*] – Luke 22:44
    - c. Compare: Isaiah 53 –
      - i. “Surely, He has **borne** our **griefs**” (Isaiah 53:4), where the word “borne” means “**to lift**” and the word “griefs” means “**sickness.**” ii. “He hath put him to grief”, where in this instance “grief” speaks of “**being or becoming diseased, sick, or weak**” (Isaiah 53:10).
      - iii. “Surely he hath **carried** our **sorrows**” (Isaiah 53:4); where the word “sorrows” means “**to feel pain; grief, sorrow, mental suffering.**”
      - iv. “He shall see of the travail of his soul, and shall be satisfied” – where “travail” speaks of “**an effort that wears on a person**”; therefore, “**a worry of body or mind**” (Isaiah 53:11).
    - d. Compare: 1 Peter 2:24 –
  - 3. **“Feared”** [2124 *eulabeías, caution, reverence, taking well*] – Heb. 5:7  
Note: This was the reason Jesus (and we) are “heard.”
  - 4. **“Learned”** [*informed; increased in knowledge*] Obedience – Heb. 5:8  
Note: Reason the Angel “strengthened” [*inward force*] Jesus – Luke 22:42-43

**B. Result:**

1. "Suffered" [3958 *experience a painful sensation* or *impression*] and therefore can "Succour" [997 (*bo-ay-theh-o*), *aid; relieve; T: to run to the cry*] – Heb. 2:9
2. "Feeling" [4834 *sumpatheo*, "*to be affected with the same feeling as another*"] – Heb. 4:15
3. Basis of "Coming Boldly" [3954 *parreesías; para, "all" + rhesis, "speech"*] for His Help [996 *boetheia* (*bo-ay'-thi-ah*); from NT:998; *aid*; specially, a *rope* or *chain for frapping a vessel*]

#### **XIV. PRAYER DOES NOT ELIMINATE TESTS FOR PURPOSE**

**A. Blessed** [*makarios*] "**Endureth**" [5278 *hupomeno* (*hoop-om-en'-o*); from 5259 and 3306; *to stay under* (*behind*), i.e. *remain*; fig., *to undergo*, i.e. *bear* (*trials*), *have fortitude, persevere*] Temptation - **James 1:12**

**B. Chosen** [*Tested & Examined*] & **Refined** In Furnace of Affliction – **Isa. 48:10**

**C. Come Forth As "Gold"** – **Job 23:8-10**

Note: The hotter the fire the more pure and luminous the gold.

1. Job – Job 23:8-10
2. Samson – Judges 14:3-4
3. The Hebrew Boys – Dan. 3:21-26
4. David – Psalms 139:23-24
5. Jeremiah – Jer. 17:10
6. Philip – John 6:6
7. Jesus – Mat. 12:40; Heb. 2:10; Rev. 1:18

#### **XV. PRAYER CAN HELP YOU ESCAPE EVIL TEMPTATIONS**

**A. "Lead"** [5148 *to guide*] – Psalms 139:24

**B. "Lead Us Not"** [*carry inward* (where He's taking us to) -vs.- "**Deliver**" [*draw, rescue* (where He's taking us from)]] From Evil – Mat. 6:13

**C. "Rise** (*wake up*) and Pray, Lest Ye Enter Into Temptation" – Luke 22:46

#### **XVI. PRAYER & FAITH MIXED TOGETHER**

**A. Prayer Without Faith** – A Disconnected Phone – Heb. 11:6

Note: A phone without any service (Cp. Mat. 13:58; 17:20; Mark 6:6).

**B. When God Speaks Nothing Responds** – Gen. 1:2-3; Job 26:7

**C. When God Speaks Nothing Happens** – Gen. 1:2-3; Job 26:7

Note: In other words, nothing becomes something when God speaks.

## XVII. PRAYER MIXED WITH WORD

### A. Jesus' Communion –

1. The Word of God – Body & Volume of the Book – Heb. 10:5-7
2. Gave Thanks for the Cup & Bread – Luke 22:17, 19

### B. Jesus' Two Fish & Five Loaves – Mat. 14:19; Mark 6:41| Luke 9:16

1. Looking To Heaven –
2. Blessed [Eulógeesen; *speak well of, thank*. KJV: bless, praise] –
3. Brake & Gave –

Note: Next in Mark 8:6, Jesus gave “thanks” [S:2168] for the loaves and “blessed” [S:2127] the fish.

### C. Saint's Food –

1. Eat 'Every Creature of God Received with Thanksgiving' – 1 Tim. 4:4
  - a. The Creature [original formation, created thing] –
  - b. Thanksgiving [Eucharistías] – actively or verbally grateful / thankful

Note: The colon is enlightening, giving the explanation in the next verse.
2. “Every Creature Is Sanctified [S:37 Hagiazo; *to make holy*] By – 1 Tim. 4:5

Note: The word “sanctified” is also translated: hallow, be holy, sanctify.

- a. The Word [Logou] of God [Theou] –
- b. Prayer [S:1782 Enteuxis (*ent'-yook-sis*); from S:1793 [*confer with*]; *an interview*, i.e. (specially) *supplication*. KJV: **intercession**] –

Note: Intercession or to intercede is to move or get in the way

Note: The prayer yields strength in place of fainting (Luke 18:1-8). Hence, the parable of the unjust judge and the literal definition of the Hebrew word S:6419 Palal (*paw-lal'*); which means **to judge** (officially or mentally); by ext., **to intercede, pray**. And consider that the word “**Judge**” in the Old Testament is Dan [דן], the Door of Life / Activity.”

## XVIII. PRAYER TO GOD THAT'S MOTIVATED BY GOD

### A. Elijah –

1. He Commanded and Prayed that there not be dew nor rain – 1 Kings 17:1; James 5:16

Note: During this time he drank of the brook Cherith until it dried up (1 Kings 17:3, 7), and the ravens delivered bread and flesh to him twice a day (1 Kings 17:6). After this, the widow of Zeraphath sustained him according to the word of God (1 Kings 17:9).

2. His Prayer for Fire – it was “at thy [the LORD's] word” – 1 Kings 18:11, 36
3. He Heard the Sound of Abundance of Rain, Then Prayed 7 times and God send it – 1 Kings 18:1 and 41, 42-44, 45

### B. Jesus –

1. He Prayed His Will – that the cup pass from Him – Mat. 26:39; Luke 22:42
2. He Concluded Against His Will – nevertheless – Mat. 26:39; Luke 22:42

Note: “Nevertheless” was the part of the prayer that related to the word “feared” in Hebrews 5:7; from S:2124 Eulabeías, meaning **caution, reverence, piety**. When Jesus submitted His will to that of the Father, He was sent strength.

3. Then An Angel Appeared from Heaven & Strengthened Him – Luke 22:43

C. The Disciple’s Prayer – Mat. 6:10; Luke 11:1

Note: The order in prayer: “Thy will be done in earth, as it is in heaven” (Mat. 6:10); and, “Thy will be done, as in heaven, so in earth” (Luke 11:2). Thus, Heaven sets the tone.

D. New Testament Saints – Rom. 8:26; 1 Cor. 14:14-15

E. Paul’s Prayer Solicitation Equals The Sword of the Spirit – Eph. 6:17-18

F. The End Time Spirit of **Grace** [S:2580 Chen חן] & **Supplications** [S:8469 Tachanuwn תחנון; **earnest prayer**: KJV - intreaty, supplication] – Zech. 12:10

## XVIX. TIME TO PRAY & TIME NOT TO PRAY

A. **Pray Without Ceasing** [uninterrupted, 0 omission, constantly recurring] – 1 Thes. 5:17

B. **Always** [at all times, ever] To Pray ... – Luke 18:1

Note: This is the sense in the following statements: “Son thou art *ever* with me (Luke 15:31); “hearest me always” (John 11:42); “speech be always with grace” (Col. 4:6).

C. **Don’t Faint** – Luke 18:1 Cp. Prov. 24:10; Isa. 40:29, Psa. 42:5, 6, 11 → 43:5

D. **God’s Command to Jeremiah “Pray not...”** – Jer. 14:11

Note: This was the same word God gave Pastor Benson in New York when he called me at work and said, “God said, “When you go, don’t pray for healing!”” I asked God for confirmation and He told me Psalm 55:23. This was after a three day fast, just as I was getting off my knees at my office to drive to Cleveland and pray. I understood when I arrived at the hospital and was told the sick pastor was dying of AIDS (1 John 5:15).

## XX. STILL & QUIET WORKS

A. Hannah - “Spake in her heart – Lips moved but her Voice was not heard – 1 Sam 1:13

Note: Because she employed this method, Eli the man of God thought she was drunk.

B. How GOD Speaks In Prayer –

1. “Groanings Which Cannot Be Uttered” – Rom. 8:26

2. Pray & Sing In Spirit – 1 Cor. 14:14-15

Note: In dealing with Elijah, God spoke with a “still small voice” (1 Kings 19:12-13).

C. How To ‘Speak To Yourself In Song’ – Eph. 5:19; Col. 3:16

Note: This must be the method David employed, when he encouraged himself in the

LORD (1 Sam. 30:6).

**D. The Silent Prayer Is Not Silent (To God) –**

**1.** Hannah – “Spake in her heart - Lips moved – Voice was not heard – 1 Sam 1:13

**2.** David – **Meditation** [הגיוני S:1901 Hagiyyg] was a silent murmur lifted to God’s Ear – Psa. 5:1

**3.** The Corinthian Model – “Silence in the church” means “Let him **speak** to himself, and to God” – 1 Cor 14:28

Note 1: Here, the tongue speaker’s silence means the Church does not hear: for he prays by speaking loud enough for only him and God to hear (1 Cor. 14:28).

Note 2: Though the “women” are commanded to “keep silence in the churches” (1 Cor 14:34), the same women “prayeth and prophesieth” (1 Cor. 11:5). Similarly, the wife’s questions do not necessarily negate her fulfilling Paul’s command to “learn in silence with all subjection” (2 Tim. 2:11).

Note: Compare to these Paul’s event on the Damscus road. In Acts 9:7 it says of those that accompanied him, “hearing a voice, but seeing no man”; but in Acts 22:9 it says, they “heard not the voice of him that spake to me.” The same with Hannah’s voice!

## XX. MOUTH & LIP SIGNIFICANCE

Pray\* + say\* = 137 times

Prayed + saying = see below

Pray\* + med\* = 0

Prayed + think\* = Prayed + thought\* = 0

2 Kings 19:15 - And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

16 Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

2 Kings 20:2 - Then he turned his face to the wall, and prayed unto the Lord, saying,

3 I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

2 Chron 30:18 - For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one

19 That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

Jer 32:16 - Now when I had delivered the evidence of the purchase unto Baruch the son of

Neriah, I prayed unto the Lord, saying

Jonah 4:1 - But it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country?

Mat 26:39 - And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest

## XXI. CRIED & CRY OUT

**A. Israel (because of Egypt) – Didn't Necessarily Call Him – Exo. 2:23**

**Exo. 2:23** - Israel sighed by reason of the bondage, and they **cried** [S:2199 **to shriek** (from *anguish* or *danger*); by analogy, (as a herald) **to announce** or **convene publicly**], and their cry came up unto God by reason of the bondage.

Note: The word "cried" is used 199 times in the Bible.

**B. Prayers Aloud –**

1. David '**Cried Aloud**' [Eh<sup>a</sup>meh אהמה] – Psa. 55:17

2. Daniel "Prayed" [Tsela צלע; bowing, pray vs. Tsela צלע; rib] & "Gave Thanks" [Mowdee] – Dan. 6:10

Note: Though there is no inference that it was loud, he made no effort to conceal.

3. The Levitical Priests – Mal. 2:13

Note: No matter how loud, God was not hearing the Pharisee's prayer (Luke 18:9-14). The Bible says, "[he] stood and prayed thus with himself" (Luke 18:11).

4. Jesus "Strong crying and tears" – Heb. 5:7 Cp. **Heb. 5:8-9 and Exo. 2:23**

Note: As discussed in great detail, Jesus was heard because he "feared" [S:2124 Eulabeia (yoo-lab'-i-ah); **caution, reverence**]. This was the submission of his will to that of the Father (Luke 22:42); hence the Angel (Luke 22:43).

**C. Disciples (thinking He was a spirit) – Didn't Know Who He Was:**

**Mark 6:48** - would have passed by them. 49 But when they saw him walking upon the sea, they ... **cried out** [S:349 **to scream up** (aloud)]:

**D. Pride versus Haughty – Prov. 16:18**



**Prov. 16:18** - Pride goeth before destruction , and an haughty spirit before a fall.

E. Death & Life –

**Prov 18:21** - Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

F. When the Enemy Talks –

**Gen 29:33** - And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

**Jer 30:17** - For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

G. Pray Without Ceasing –

Note: At all night prayer on 06/25/10, Joe Maddix testified about his prayer regarding being evicted from their apartment. He asked God, “Why aren’t you talking?” He said God spoke and said, “Because I’m listening!”

Praying Saying? Yes; Prayed Thinking? No –

## **PRAY (TO MAN) – the Hebrew Na**

Note 1: “Na” נָא, S:4994 is translated “now” in its first use (Gen. 12:11) and is the usual Hebrew word that is translated “pray” (Gen. 12:13) in the Old Testament. It is used 405 times in the Bible and speaks of Man’s communication to Man. In contrast, “Palal” פָּלַל, S:6419 is used 84 times in the Bible and speaks of Man’s communication to God.

Note 2: “Na’aph” נָאֵף, S:5003 means “to commit adultery” or figuratively, “to apostatize.” It is translated “adulterer(-ess), commit(-ing) adultery, woman that breaketh wedlock.” In addition to the root “Na”; it also has the root “Aph” אָף S:639 meaning “the nose or nostril; hence, the face, and occasionally a person; also (from the rapid breathing in passion) ire.” It is also translated “anger(-gry), before, countenance, face, forbearing, forehead, [long-] suffering, nose, nostril, snout, worthy, wrath.”