

# **WHAT IS PRAYER?**

# UNGER'S BIBLE DICTIONARY

## Defines Prayer

### Prayer.

**I. Scriptural Terms.** The following Hebrew terms are rendered *prayer* in the A. V.: 1. *T'filliiah*, in general, supplication to God (Psa. 65:2; 80:4; Isa. 1:15; Job 16:17, etc.); also intercession, supplication for another (II Kings 19:4; Isa. 37:4; Jer. 7:16; II: 14). 2. *PiiUI*, to judge, and then to interpose as umpire, mediator (Gen. 20:7; Deut. 9:20; I Sam. 7:5; Job 42:8), with the general sense of prayer (Psa. 5:2; I Sam. 1:26; II Sam. 7: 27, etc.). 3. *Rib*, to strive, and so to contend before a judge, to plead a cause (Job 15:4; Psa. 55: I 7; Isa. I: I 7, "plead for the widow;" Isa. 51 :22, "God that pleadeth the cause of his people"). 4. *Athar*, to burn incense, thence to pray to God (Job 33:26); the prayers of the righteous being likened to incense (Rev. 5:8). 5. *Ifilliiah*, to caress, to stroke one's face, to strive to please; spoken of one who entreats God's favor (Zech. 7:2; 8:21, 22). 6. *La~ash*, to whisper, prayer uttered in a low voice (Isa. 26: 16). *La~ash* is a quiet whispering prayer (like the whispering forms of incantation in ch. 3:3); sorrow renders speechless in the long run; and a consciousness of sin crushes so completely that a man does not dare to address God aloud (29:4).

The following Greek terms are rendered prayer: 1. *Deesis*, prayer for particular benefits. 2. *Proseuche*, prayer in general, not restricted as respects its contents. 3. *Enteuxis* (I Tim. 4:5), confiding access to God. In combination, *deesis* gives prominence to the expression of personal need, *proseuche* to the element of devotion, *Enteuxis* to that of childlike confidence, by representing prayer as the heart's converse with God. 4. *Euche*, which occurs only once in the New Testament in the sense of a prayer (James 5: 15), but in this noun and its verb, the notion of the vow, of the dedicated thing is more commonly found than that of prayer. The two other occasions on which the word is found (Acts 18:18; 21 :23), bear out this remark (Trench, *Syn.*, ii, p. I). 5. *Aitema*, petition (Phil. 4 :6, requests; I John 5: 15, A. V. petitions).

**2. Scriptural History.** Prayer, constituting as it does the most direct expression of religious feeling and consciousness, has been, from the very first, the principal means by which men, created in the image of God, have evinced their attitude toward him; and from the earliest times, ever since in the days of Enoch men began to call upon the name of the Lord (Gen. 4:26), it has formed an integral part of the public worship of God. The patriarchs and pious Israelites in all ages have expressed the feelings and dispositions of their hearts by praise, thanksgiving, prayer, and intercession before God (Gen. 18:23, sq.; 20: 17; 24:12; 25:21; 32:10, sq.; Exod. 32:11, sq.; I Sam. 1:10; 2-1, sq.; 8:6; 12:23; I Kings 8:22, sq.; 17:20, sq.; II Kings 4:33; 19:15; Jonah 2:2; 4:2; Dan. 6:10, sq.; 9:3, sq., etc.). We find also that wherever the patriarchs erected an altar for worship, they did so with the view of calling upon the name of the Lord (Gen. 12:8; 13:4; 21:33).

The law did not prescribe any prayer for public worship, except the confession of sin on the great day of atonement (see Festivals, and Lev. 16:21), and the thanksgiving on the occasion of the offering of the firstlings and tithes (Deut. 26:3, sq.; ch. 13, sq.), yet it is certain that in Israel no act of worship was unaccompanied by prayer. It was not expressly mentioned in the law because it not only happened that prayer was a regular accompaniment of laying the hand on the victim in sacrifice, but also because it was usual for the congregation, or the Levites as representing it (I Chron. 23 :30), to offer up prayer morning and evening while the incense was being burned (Luke I: 10). As early as David's time we hear of private prayer being offered three times a day (Psa. 55: 17), which subsequently became an established

practice (Dan. 6: 10), the hours being at the time of the morning sacrifice, about the third hour (Acts 2:15), midday, about the sixth hour (10:9), and at the time of the evening sacrifice, about the ninth hour (Dan. 9:21; Acts 3:1).

**Grace**, before and after meals, was an ancient practice, although we find no explicit testimony regarding it earlier than in the New Testament (Matt. 15:36; John 6:11; Acts 27 :35). How earnest and fervent the prayers of pious Israelites were may be seen from the Psalms and many other parts of the Old Testament. It degenerated into mere lip service at so early a period as to provoke the censure of the older prophets (Isa. I: 15; 29: 13). Later, prayer seems to have degenerated into a mere performance, especially among the Pharisees (Matt. 6:5, 7). As a rule the Israelites prayed in a solitary room, especially the upper chamber (Dan. 6:11; Judith 8:5; Tobit 3:12; Acts I :13), in elevated places and mountains with the view of being alone (I Kings 18:42; Matt. 14:23; Mark 6:46; Luke 6: 12). If near the sanctuary, they offered their prayers in the court (I Sam. 2: I; Isa. 16:7; Luke 18: 10; Acts 3: I), with faces turned toward the holy of holies (Psa. 5:3; I Kings 8 :38); in which direction it was the practice to turn the face during prayer, even when at a distance from the temple (II Chron. 6:34; Dan. 6:11).

**The posture.** This was generally standing (I Sam. I :26; Dan. 9 :20; Matt. 6 :5, etc.), but sometimes, as expressive of deeper devotion, in a kneeling attitude (I Kings 8:54; II Chron. 6: 13; Ezra 9:5; Dan. 6: 10; Luke 22: 41, etc.), or with the head bowed down to the ground (Neh. 8:6). In both cases the hands were uplifted, and spread toward heaven or in the direction of the holy of holies (I Kin~ 8:22; Neh. 8:7; Lam. 2:19; 3:41; Psa.28:2, etc.). In cases of deep, penitential prayer it was usual to smite the breast with the hand (Luke 18: 13) and to bend the head toward the bosom (Psa. 35:13; compo I Kings 18:42)

After the sacrificial worship was discontinued prayer came entirely to occupy that place of sacrifice. Very minute regulations regarding the order and the different sorts of prayer, as well as the outward posture, are given in the Talmud. The ancient rabbis and their followers regarded the wearing of phylacteries (*q. v.*) as essential to prayer.



**3. Christian Doctrine.** Prayer is the expression of man's dependence upon God for all things. What habitual reverence is to praise, the habitual sense of dependence is to prayer. "Prayer, or communion with God, is not reckoned among the means of grace technically so called. It is regarded rather as the concomitant of the others. But, while it is undeniably true that prayer is a condition of the efficacy of other means, it is itself and alone a means of grace" (Pope, *Syst. Theol.*, iii, 298). And it is a means of grace that has large value, for it affords the privilege of close communion with God, especially when one is alone with him in its supplications. While, on the one hand, there arises a deep sense of need, of helplessness, and unworthiness, there comes also an assurance of the divine fullness and love, which enlarges our petitions and brings confidence of answers to our prayers.

**Requisites.** Prayer requires sincerity, repentance or contrition, purpose of amendment and a good life, the spirit of consecration, faith, and submission to the will of God.

**Elements of power.** There are certain elements of power in prayer which have a clear and scriptural ground; fervency of mind (James 5:16). In such a prayer the mind is intensely active. The object for which we pray is grasped in all the vigor of thought and feeling. Another element of power lies in the help of the Holy Spirit. There are in

Scripture clear promises of his help, and statements which mean the same thing (Zech. 12 : 10 ; Eph. 6:18). Then we have these explicit words: "likewise the Spirit also helpeth our infirmities," etc. (Rom. 8:26)... There are many ways in which he may thus help us. He may give us a deeper sense of our spiritual needs, clearer views of the fullness and freeness of the divine grace, and kindle the fervor of our supplication. We reach a deeper meaning in the words, "But the Spirit himself maketh intercession for us." He joins us in our prayers, pours his supplications into our own. Nothing less can be the meaning of these deep words. Here is the source of the glowing fervor and the effectual power of prayer. There are instances which cannot else be explained: such as the prayer of Jacob (Gen. 32:24-30), of Moses (Exod. 32:9-14), and of Elijah (James 5: 17, 18). Another element of this power lies in the

intercession of Christ. In his high-priestly office he presents our prayers with the incense of his own blood and the intercession of his own prayers (Rev. 8:3,4).

4. **Objections.** The old question, "What profit should we have if we pray unto him?" (Job 21 : 15), is a question that continues to be asked. Those who deny the personality of God declare that it is vain to pray, for there is no God to hear our prayers. Such objectors set themselves against the common consciousness of all mankind, and may be dismissed with the question, "He that planteth the ear, shall he not hear?" (Psa. 94:9). Others admit the ability of God to hear, but they see no use in prayer, since God is so high, and his counsels far too firmly established to be ever moved by our poor petitions. We answer, God is "not far from everyone of us" (Acts 17:27); and in giving man a strong instinct to pray God has virtually pledged himself to hear his prayer and to answer it (I John 5:14, 15).

Again it is urged that God is immutable, and "The idea of a supernatural providence, with answers to prayer, is the idea of a temporal agency of God above the order of nature. The objection is that such an agency is contradictory to the divine immutability. There is no issue respecting the truth of immutability. Is such an agency contradictory to this truth? An affirmative answer must reduce our Christian theism to the baldest deism. Only a false sense of immutability can require the same divine action towards nations and individuals, whatever the changes of moral conduct in them; the same toward Christian believers, whatever the changes of estate with them. A true sense of immutability requires changes of divine action in adjustment to such changes in men. It seems strange that anyone who accepts the Scriptures can for a moment give place to this objection."

"Another objection is based on the divine omniscience. This objection is made specially against the efficacy of prayer. God foreknows all things, knows from eternity the state and need of every soul. Hence prayer is not necessary, nor can it have any influence upon the divine mind. These inferences are not warranted. If it were the office of prayer to give information of our wants, it is surely needless and must be useless. Prayer has no such office. It is required as the proper religious movement of a soul in its dependence and need, and thus becomes the means of God's blessings" (Miley, *Syst. Theol.*, i, p. 341, sq.).

Objection to the need of prayer on the ground of the wisdom and goodness of God that being wise and good he will give what is good without asking, "admits but of one answer, viz., that it may be agreeable to perfect wisdom to grant that to our prayers which it would not have been agreeable to that same wisdom to have given us without praying for. A favor granted to prayer may be more apt, on that very account, to produce good effects upon the person obliged. It may be consistent with the wisdom of the Deity to withhold his favors till they are asked for, as an expedient to encourage devotion in his rational creation, in order thereby to keep up and circulate a knowledge and sense of their dependency upon him. Prayer has a natural tendency to amend the petitioner himself, and thus to bring him within the rules which the wisdom of the Deity has prescribed to the dispensation of his favors"

# STRONG'S CONCORDANCE

## Definitions of Pray/Prayer and Key Scripture references

### 1<sup>st</sup> Primary Old Testament word for Pray – (H6419) –

{6419} פָּלַל — **palal**, *paw-lal'*; a primitive root; **to judge** (officially or mentally); by extension, **to intercede**, **pray**: — (Translated in King James version as) – intreat, judge(-ment), (make) pray(-er, -ing), make supplication.

#### Scripture References:<sup>1</sup>

##### 1 Samuel 7:3-9 <sup>2</sup>

"Then Samuel spoke to all the house of Israel, saying, "If you return to the Lord with all your hearts, then put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the Lord, and serve Him only; and He will deliver you from the hand of the Philistines." <sup>4</sup> So the children of Israel put away the Baals and the Ashtoreths, and served the Lord only. <sup>5</sup> And Samuel said, "Gather all Israel to Mizpah, and I will **pray** to the Lord for you." <sup>6</sup> So they gathered together at Mizpah, drew water, and poured it out before the Lord. And they fasted that day, and said there, "We have sinned against the Lord." And Samuel judged the children of Israel at Mizpah. <sup>7</sup> Now when the Philistines heard that the children of Israel had gathered together at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard of it, they were afraid of the Philistines. <sup>8</sup> So the children of Israel said to Samuel, "Do not cease to cry out to the Lord our God for us, that He may save us from the hand of the Philistines." <sup>9</sup> And Samuel took a suckling lamb and offered it as a whole burnt offering to the Lord. Then Samuel cried out to the Lord for Israel, and the Lord answered him."

##### Psalm 5:1-3

"Give ear to my words, O Lord, Consider my meditation. <sup>2</sup> Give heed to the voice of my cry, My King and my God, For to You I will **pray**. <sup>3</sup> My voice You shall hear in the morning, O Lord; In the morning I will direct it to You, And I will look up."

##### Psalm 32:1-7

"Blessed is he whose transgression is forgiven, Whose sin is covered. <sup>2</sup> Blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit. <sup>3</sup> When I kept silent, my bones grew old Through my groaning all the day long. <sup>4</sup> For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah. <sup>5</sup> I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the Lord," And You forgave the iniquity of my sin. Selah

<sup>6</sup> For this cause everyone who is godly shall **pray** to You In a time when You may be found; Surely in a flood of great waters They shall not come near him. <sup>7</sup> You are my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance.

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<sup>1</sup> The scripture references listed in this study are just a sampling. This is not an exhaustive study.

<sup>2</sup> All scripture references are from The New King James Version unless otherwise noted.

## 2<sup>nd</sup> Primary Old Testament word for Prayer – (H8605) –

{8605} תְּפִלָּה — **tphillah**, *tef-il-law'*; from 6419; **intercession, supplication**; by implication, **a hymn**: — (Translated in King James version as) – prayer.

### Scripture References:

#### Psalm 65:1-2

"Praise is awaiting You, O God, in Zion; And to You the vow shall be performed. O You who hear **prayer**, To You all flesh will come.

#### Psalm 102:1-2

"Hear my **prayer**, O Lord, And let my cry come to You. <sup>2</sup> Do not hide Your face from me in the day of my trouble; Incline Your ear to me; In the day that I call, answer me speedily.

#### Psalm 102:17-20

"He shall regard the **prayer** of the destitute, And shall not despise their **prayer**. <sup>18</sup> This will be written for the generation to come, That a people yet to be created may praise the Lord. <sup>19</sup> For He looked down from the height of His sanctuary; From heaven the Lord viewed the earth, <sup>20</sup> To hear the groaning of the prisoner, To release those appointed to death,

#### Daniel 9:16-23

"O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us. <sup>17</sup> Now therefore, our God, hear the **prayer** of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate. <sup>18</sup> O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies. <sup>19</sup> O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name."

<sup>20</sup> Now while I was speaking, **praying**, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God, <sup>21</sup> yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. <sup>22</sup> And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. <sup>23</sup> At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision: "

## 1<sup>st</sup> Primary New Testament word for Pray – (G4336) –

(4336) προσευχομαι, — *pros-yoo'-khom-ahēe*; from (4314) (προς - pros) and (2172) (ευχομαι - euchomai); to *pray to* God, i.e. *supplicate, worship*: — (Translated in King James version as) – pray (x earnestly, for), make prayer.

### Scripture References:

#### Matthew 5:43-48

"You have heard that it was said, You shall love your neighbor and hate your enemy. <sup>44</sup>But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and **pray** for those who spitefully use you and persecute you, <sup>45</sup>that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. <sup>46</sup>For if you love those who love you, what reward have you? Do not even the tax collectors do the same? <sup>47</sup>And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? <sup>48</sup>Therefore you shall be perfect, just as your Father in heaven is perfect.

#### Matthew 6:5-15

"And when you **pray**, you shall not be like the hypocrites. For they love to **pray** standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. <sup>6</sup>But you, when you **pray**, go into your room, and when you have shut your door, **pray** to your Father who is in the secret place; and your Father who sees in secret will reward you openly. <sup>7</sup>And when you **pray**, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.

<sup>8</sup>"Therefore do not be like them. For your Father knows the things you have need of before you ask Him. <sup>9</sup>In this manner, therefore, **pray**:

Our Father in heaven,

Hallowed be Your name.

<sup>10</sup> Your kingdom come.

Your will be done

On earth as it is in heaven.

<sup>11</sup> Give us this day our daily bread.

<sup>12</sup> And forgive us our debts,

As we forgive our debtors.

<sup>13</sup> And do not lead us into temptation,

But deliver us from the evil one.

For Yours is the kingdom and the power and the glory forever. Amen.

<sup>14</sup> "For if you forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup> But if you do not forgive men their trespasses, neither will your Father forgive your trespasses."

**Matthew 26:36-46**

"Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." <sup>37</sup> And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. <sup>38</sup> Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

<sup>39</sup> He went a little farther and fell on His face, and **prayed**, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will."

<sup>40</sup> Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour? <sup>41</sup> Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak."

<sup>42</sup> Again, a second time, He went away and **prayed**, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." <sup>43</sup> And He came and found them asleep again, for their eyes were heavy.

<sup>44</sup> So He left them, went away again, and **prayed** the third time, saying the same words. <sup>45</sup> Then He came to His disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going. See, My betrayer is at hand."

**Mark 11:22-2**

"So Jesus answered and said to them, "Have faith in God. <sup>23</sup> For assuredly, I say to you, whoever says to this mountain, Be removed and be cast into the sea, and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. <sup>24</sup> Therefore I say to you, whatever things you ask when you **pray**, believe that you receive them, and you will have them. <sup>25</sup> And whenever you stand **praying**, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. <sup>26</sup> But if you do not forgive, neither will your Father in heaven forgive your trespasses."

**Mark 13:24-36**

"But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; <sup>25</sup> the stars of heaven will fall, and the powers in the heavens will be shaken. <sup>26</sup> Then they will see the Son of Man coming in the clouds with great power and glory. <sup>27</sup> And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

<sup>28</sup> "Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near. <sup>29</sup> So you also, when you see these things happening, know that it is near-at the doors! <sup>30</sup> Assuredly, I say to you, this generation will by no means pass away till all these things take place. <sup>31</sup> Heaven and earth will pass away, but My words will by no means pass away.

<sup>32</sup> "But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. <sup>33</sup> Take heed, watch and **pray**; for you do not know when the time is. <sup>34</sup> It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. <sup>35</sup> Watch therefore, for you do not know when the master of the house is coming-in the evening, at midnight, at the crowing of the rooster, or in the morning-<sup>36</sup> lest, coming suddenly, he find you sleeping. <sup>37</sup> And what I say to you, I say to all: Watch!"

**James 5:13-20**

"Is anyone among you suffering? Let him **pray** <sup>(G4336)</sup>. Is anyone cheerful? Let him sing psalms. <sup>14</sup> Is anyone among you sick? Let him call for the elders of the church, and let them **pray** <sup>(G4336)</sup> over him, anointing him with oil in the name of the Lord. <sup>15</sup> And the **prayer** <sup>(G2171)</sup> of faith will save the sick, and



the Lord will raise him up. And if he has committed sins, he will be forgiven. <sup>16</sup> Confess your trespasses to one another, and **pray** <sup>(2172)</sup> for one another, that you may be healed. The effective, fervent **prayer** <sup>(1162)</sup> of a righteous man avails much. <sup>17</sup> Elijah was a man with a nature like ours, and he **prayed** <sup>(4336)</sup> earnestly that it would not rain; and it did not rain on the land for three years and six months. <sup>18</sup> And he **prayed** <sup>(4336)</sup> again, and the heaven gave rain, and the earth produced its fruit. <sup>19</sup> Brethren, if anyone among you wanders from the truth, and someone turns him back, <sup>20</sup> let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.”

**(2171)** εὐχῆ — *yoo-khay*; from **(2172)** (εὐχομαι - euchomai); properly a *wish*, expressed as a *petition* to God, or in *votive* obligation: — (Translated in King James version as) – prayer, vow.

**(2172)** εὐχομαι, — *yoo'-khom-ahee*; middle of a primary verb; to *wish*; by implication to *pray* to God: — (Translated in King James version as) – pray, will, wish.

**(1162)** δεησις, — *deh'-ay-sis*; from **(1189)** (δεομαι - deomai); a *petition*: — (Translated in King James version as) – prayer, request, supplication.

## 2nd Primary New Testament word for Pray – (G3870) –

(3870) παρακαλεω, — *par-ak-al-eh'-o*; from (3844) (παρα - para) and (2564) (καλεω - kaleo); to *call near*, i.e. *invite, invoke* (by *imploration, hortation* or *consolation*): — (Translated in King James version as) – beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), entreat, pray.

### Scripture References:

#### Matthew 26:52-54

"But Jesus said to him, "Put your sword in its place, for all who take the sword will perish by the sword. <sup>53</sup> Or do you think that I cannot now **pray** to My Father, and He will provide Me with more than twelve legions of angels? <sup>54</sup> How then could the Scriptures be fulfilled, that it must happen thus?"

#### Mark 5:1-19

"Then they came to the other side of the sea, to the country of the Gadarenes. <sup>2</sup> And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, <sup>3</sup> who had his dwelling among the tombs; and no one could bind him, not even with chains, <sup>4</sup> because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. <sup>5</sup> And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

<sup>6</sup> When he saw Jesus from afar, he ran and worshiped Him. <sup>7</sup> And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me."

<sup>8</sup> For He said to him, "Come out of the man, unclean spirit!" <sup>9</sup> Then He asked him, "What is your name?"

And he answered, saying, "My name is Legion; for we are many." <sup>10</sup> Also he **begged** (3870 – King James translated as "besought") Him earnestly that He would not send them out of the country.

<sup>11</sup> Now a large herd of swine was feeding there near the mountains. <sup>12</sup> So all the demons **begged** (3870 – KJ translated as "besought") Him, saying, "Send us to the swine, that we may enter them."

<sup>13</sup> And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

<sup>14</sup> So those who fed the swine fled, and they told it in the city and in the country. And they went out to see what it was that had happened. <sup>15</sup> Then they came to Jesus, and saw the one who had been demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid.

<sup>16</sup> And those who saw it told them how it happened to him who had been demon-possessed, and about the swine. <sup>17</sup> Then they began to **plead** (<sup>3870</sup> – King James translated as "pray") with Him to depart from their region.

<sup>18</sup> And when He got into the boat, he who had been demon-possessed **begged** (3870 – King James translated as "prayed") Him that he might be with Him. <sup>19</sup> However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."

### 3<sup>rd</sup> Primary New Testament word for Pray – (G2065) –

(2065) ερωταω, — *er-o-tah'-o*; apparently from (2046) (ερεω - ereo) [compare (2045)]; to *interrogate*; by implication to *request*: — King James Version translation of this word is – ask, beseech, desire, intreat, pray.

#### Scripture References:

##### Luke 14:15-24

"Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God!"

<sup>16</sup> Then He said to him, "A certain man gave a great supper and invited many, <sup>17</sup> and sent his servant at supper time to say to those who were invited, Come, for all things are now ready. <sup>18</sup> But they all with one accord began to make excuses. The first said to him, I have bought a piece of ground, and I must go and see it. I **ask** (G2065 – KJ translated as "pray") you to have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I am going to test them. I **ask** (G2065 – KJ translated as "pray") you to have me excused. <sup>20</sup> Still another said, I have married a wife, and therefore I cannot come. <sup>21</sup> So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind. <sup>22</sup> And the servant said, Master, it is done as you commanded, and still there is room. <sup>23</sup> Then the master said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. <sup>24</sup> For I say to you that none of those men who were invited shall taste my supper. "

##### John 17:1-26

"Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. <sup>3</sup> And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. <sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

<sup>6</sup> "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. <sup>7</sup> Now they have known that all things which You have given Me are from You. <sup>8</sup> For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.

<sup>9</sup> "I **pray** for them. I do not **pray** for the world but for those whom You have given Me, for they are Yours. <sup>10</sup> And all Mine are Yours, and Yours are Mine, and I am glorified in them. <sup>11</sup> Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. <sup>12</sup> While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. <sup>13</sup> But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. <sup>14</sup> I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup> I do not **pray** that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> Sanctify them by Your truth. Your word is truth. <sup>18</sup> As You sent Me into the world, I also have sent them into the world. <sup>19</sup> And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

<sup>20</sup> "I do not **pray** for these alone, but also for those who will believe in Me through their word; <sup>21</sup> that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that

the world may believe that You sent Me. <sup>22</sup> And the glory which You gave Me I have given them, that they may be one just as We are one: <sup>23</sup> I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

<sup>24</sup> "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. <sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. <sup>26</sup> And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

## 4<sup>th</sup> Primary New Testament word for Prayer – (G4335) –

(4335) προσευχη, — *pros-yoo-khay*’; from (4336) (προσευχομαι - proseuchomai); *prayer* (*worship*); by implication an *oratory* (*chapel*): — (Translated in King James version as) – x pray earnestly, prayer. (4336) – for definition and scriptures, refer to page 8 of this study.

### Scripture References:

**Matthew 21:12-13** "Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. <sup>13</sup> And He said to them, "It is written, My house shall be called a house of **prayer**, but you have made it a den of thieves."

**Matthew 21:21-22** "So Jesus answered and said to them, "Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, Be removed and be cast into the sea, it will be done. <sup>22</sup> And whatever things you ask in **prayer**, believing, you will receive."

**Revelation 8:3-4** "When He opened the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup> And I saw the seven angels who stand before God, and to them were given seven trumpets. <sup>3</sup> Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the **prayers** of all the saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense, with the **prayers** of the saints, ascended before God from the angel's hand. <sup>5</sup> Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake. <sup>6</sup> So the seven angels who had the seven trumpets prepared themselves to sound."

## THE MODEL PRAYER

### **Luke 11:1-4 (see also Matthew 6:9-13)**

"Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."

2 So He said to them, "When you pray, say:

Our Father in heaven,  
Hallowed be Your name.

Your kingdom come.

Your will be done

On earth as it is in heaven.

3 Give us day by day our daily bread.

4 And forgive us our sins,

For we also forgive everyone who is indebted to us.

And do not lead us into temptation,

But deliver us from the evil one."

## HOW PERSISTENT SHOULD YOU BE?

### **Luke 11:5-13**

" And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, Friend, lend me three loaves; <sup>6</sup> for a friend of mine has come to me on his journey, and I have nothing to set before him; <sup>7</sup> and he will answer from within and say, Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you? <sup>8</sup> I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

<sup>9</sup> "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>10</sup> For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

<sup>11</sup> If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? <sup>12</sup> Or if he asks for an egg, will he offer him a scorpion? <sup>13</sup> If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"

## SHOULD YOU ASK ONLY ONCE?

### Jesus Christ's Example

**Matthew 26:36-46** "Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." <sup>37</sup> And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. <sup>38</sup> Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

<sup>39</sup> He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will."

<sup>40</sup> Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour? <sup>41</sup> Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak."

<sup>42</sup> Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." <sup>43</sup> And He came and found them asleep again, for their eyes were heavy.

<sup>44</sup> So He left them, went away again, and prayed the third time, saying the same words. <sup>45</sup> Then He came to His disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going. See, My betrayer is at hand."

## A SAMPLING OF PRAYERS AND PSALMS THAT TOUCHED MY HEART

### **1 Chronicles 29:10-20** <sup>3</sup>

"Therefore David blessed the Lord before all the assembly; and David said:

"Blessed are You, Lord God of Israel, our Father, forever and ever. <sup>11</sup> Yours, O Lord, is the greatness, The power and the glory, The victory and the majesty; For all that is in heaven and in earth is Yours; Yours is the kingdom, O Lord, And You are exalted as head over all. <sup>12</sup> Both riches and honor come from You, And You reign over all. In Your hand is power and might; In Your hand it is to make great And to give strength to all. <sup>13</sup> "Now therefore, our God, We thank You And praise Your glorious name. <sup>14</sup> But who am I, and who are my people, That we should be able to offer so willingly as this? For all things come from You, And of Your own we have given You. <sup>15</sup> For we are aliens and pilgrims before You,

As were all our fathers; Our days on earth are as a shadow, And without hope.

<sup>16</sup> "O Lord our God, all this abundance that we have prepared to build You a house for Your holy name is from Your hand, and is all Your own. <sup>17</sup> I know also, my God, that You test the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things; and now with joy I have seen Your people, who are present here to offer willingly to You. <sup>18</sup> O Lord God of Abraham, Isaac, and Israel, our fathers, keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You. <sup>19</sup> And give my son Solomon a loyal heart to keep Your commandments and Your testimonies and Your statutes, to do all these things, and to build the temple for which I have made provision."

<sup>20</sup> Then David said to all the assembly, "Now bless the Lord your God." So all the assembly blessed the Lord God of their fathers, and bowed their heads and prostrated themselves before the Lord and the king.

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<sup>3</sup> Psalms are songs and poems; however they are often used as prayers.



**Psalm 8**

"O LORD, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens!

<sup>2</sup> Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger.

<sup>3</sup> When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained, <sup>4</sup> What is man that You are mindful of him, And the son of man that You visit him? <sup>5</sup> For You have made him a little lower than the angels, And You have crowned him with glory and honor

<sup>6</sup> You have made him to have dominion over the works of Your hands; You have put all things under his feet, <sup>7</sup> All sheep and oxen— Even the beasts of the field, <sup>8</sup> The birds of the air, And the fish of the sea That pass through the paths of the seas.

<sup>9</sup> O LORD, our Lord, How excellent is Your name in all the earth!

**Psalm 139:1-18**

"O LORD, You have searched me and known me. <sup>2</sup> You know my sitting down and my rising up; You understand my thought afar off. <sup>3</sup> You comprehend my path and my lying down, and are acquainted with all my ways. <sup>4</sup> For there is not a word on my tongue, but behold, O LORD, You know it altogether. <sup>5</sup> You have hedged me behind and before, and laid Your hand upon me. <sup>6</sup> Such knowledge is too wonderful for me; it is high, I cannot attain it.

<sup>7</sup> Where can I go from Your Spirit? Or where can I flee from Your presence? <sup>8</sup> If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, <sup>10</sup> Even there Your hand shall lead me, and Your right hand shall hold me. <sup>11</sup> If I say, "Surely the darkness shall fall on me," even the night shall be light about me; <sup>12</sup> Indeed, the darkness shall not hide from You, but the night shines as the day; the darkness and the light are both alike to You.

<sup>3</sup> For You formed my inward parts; You covered me in my mother's womb. <sup>14</sup> I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, and that my soul knows very well. <sup>15</sup> My frame was not hidden from You, when I was made in secret, and skillfully wrought in the lowest parts of the earth. <sup>16</sup> Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when as yet there were none of them.

<sup>17</sup> How precious also are Your thoughts to me, O God! How great is the sum of them! <sup>18</sup> If I should count them, they would be more in number than the sand; When I awake, I am still with You.

## John 17

"Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. <sup>3</sup> And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. <sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

<sup>6</sup> "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. <sup>7</sup> Now they have known that all things which You have given Me are from You. <sup>8</sup> For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.

<sup>9</sup> "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. <sup>10</sup> And all Mine are Yours, and Yours are Mine, and I am glorified in them. <sup>11</sup> Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. <sup>12</sup> While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. <sup>13</sup> But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. <sup>14</sup> I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup> I do not pray that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> Sanctify them by Your truth. Your word is truth. <sup>18</sup> As You sent Me into the world, I also have sent them into the world. <sup>19</sup> And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

<sup>20</sup> "I do not pray for these alone, but also for those who will believe in Me through their word; <sup>21</sup> that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. <sup>22</sup> And the glory which You gave Me I have given them, that they may be one just as We are one: <sup>23</sup> I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

<sup>24</sup> "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. <sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. <sup>26</sup> And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

Bottom line, prayer is simply speaking from your heart and trusting that the one you are speaking to hears you. I know for a fact, He does.