**TL11-02 Techniques of the Christian Life - The Technique of Prayer, No. 1**

*See Greek and Hebrew Parsing Abbreviations Tables at the bottom.*

**Jude 20**

Before we get specifically to the technique of prayer, let's review the teaching ministry of God the Holy Spirit. The first part of Jude 20 declared to us and advised us to meet apostasy by building a spiritual maturity structure in our souls by means of the Word of God. You and I as Christians have been given a living human spirit at the point of salvation. God the Holy Spirit came to indwell us for the purpose of leading us into spiritual maturity. Because this is true through the learning of the Word of God, we are able to develop the facets that constitute spiritual maturity which we have looked at before. On the other hand, failure to learn the Word of God and to respond to it exposes us to all the hazards of apostasy and all the misconception on all of the deception that is inherent in an apostate age. Under those conditions our soul, instead of being sensitive to God, becomes calloused and the guidance of God the Holy Spirit is cut off. Then a condition of spiritual darkness sets in upon all the facets of our soul and we are just completely out of touch with the mind and thinking and guidance of God.

**The Teaching Ministry of God the Holy Spirit**

So the teaching ministry of the Holy Spirit is very vital. Here's a brief review on that:

1. The indwelling of the believer by the Holy Spirit is permanent in the church age (John 14:16). He is here and He will continue to indwell us throughout the church age. This is one of the unique features of the church age. This was not true in other ages. The Holy Spirit came and went sovereignly.

**Joh 14:16**  And I will pray**G2065 V-FAI-1S** the Father**G3962 N-ASM**, and he shall give**G1325 V-FAI-3S** you another Comforter**G3875 N-ASM**, that he may abide**G3306 V-PAS-3S** with you for ever;

**G2065** - (Verb) erótaó (er-o-tah'-o): to ask, question ((a) I ask (a question), question, (b) I request, make a request to, pray.) Note: G2065 erōtáō (from eromai, "ask") – make an earnest request, especially by someone on "special footing," i.e. in "preferred position." G2065 /erōtáō ("to ask on special footing, intimacy") requests from a "preferred position" (E. Abbot, Johannine Grammar, 467,8). Such requesting receives special consideration because of the special relationship involved.

**G3962** - (Noun, Masculine) patér (pat-ayr'): a father (father, (Heavenly) Father, ancestor, elder, senior.) Note: G3962 patḗr – father; one who imparts life and is committed to it; a progenitor, bringing into being to pass on the potential for likeness. G3962 /patḗr ("father") is used of our heavenly Father. He imparts life, from physical birth to the gift of eternal life through the second birth (regeneration, being born again). Through ongoing sanctification, the believer more and more resembles their heavenly Father – i.e. each time they receive faith from Him and obey it, which results in their unique glorification. [G3962 /patḗr ("father") refers to a begetter, originator, progenitor – one in "intimate connection and relationship" (Gesenius). Just as in the NT, the OT never speaks of universal fatherhood of God toward men (see. G. B. Steven's concession, The Theology of the New Testament, p 70; see p 68) (TWOT 1, 6). For more on the Fatherhood of God see: Bruce, F. F., NIDNTT 2. 655-656; Burton, E. de W., The Epistle to the Galatians (Edinburgh: Clark 1921) 384-392; Jeremias, J., The Prayers of Jesus (ET) (London: SCM, 1967) 11-65.]

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G3875** - (Noun, Masculine) paraklétos (par-ak'-lay-tos): called to one's aid ((a) an advocate, intercessor, (b) a consoler, comforter, helper, (c) Paraclete.) Note: G3875 paráklētos (from G3844 /pará, "from close-beside" and G2564 /kaléō, "make a call") – properly, a legal advocate who makes the right judgment-call because close enough to the situation. G3875 /paráklētos ("advocate, advisor-helper") is the regular term in NT times of an attorney (lawyer) – i.e. someone giving evidence that stands up in court.

**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

1. The Holy Spirit enables the believer to learn the Word of God. The Holy Spirit can only teach a spiritual Christian; that is, one who is filled with the Spirit (Ephesians 5:18). To the Christian who is filled with the Spirit, God the Holy Spirit is able to teach him the spiritual phenomena of doctrine. Also, it is the Holy Spirit who brings to the Christian's memory what Jesus Christ has said. John 14:26 promises to us that the Spirit of God will do this for us. He will help us to remember what the Lord has said. The Bible contains what Christ has said, and consequently the **Bible is the mind of Christ** (1 Corinthians 2:16). But the Christian can obviously remember only the doctrine that he has studied. What he has not studied cannot be called to his memory.

**Eph 5:18**  And be not drunk**G3182 V-PPM-2P** with wine, wherein is excess**G810 N-NSF**; but be filled**G4137 V-PPM-2P** with the Spirit;

**G3182** - (Verb) methuskó (meth-oos'-ko): to make drunk (I make drunk; pass: I become drunk.)

**G810** - (Noun, Feminine) asótia (as-o-tee'-ah): unsavedness, wastefulness (wantonness, profligacy, wastefulness): Note: G810 asōtía (from 1 /A "without" and G4982 /sṓzō, "save") – properly, what can't be saved (waste); (figuratively) prodigality, spiritual wastefulness due to excessive behavior and the dire consequences it brings.

**G4137** - (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: Cognate: G4137 plēróō (from plērēs, "be full," see G4130 /plḗthō) – properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate). See G4130 (plēthō).

**Joh 14:26**  But the Comforter**G3875 N-NSM**, *which is* the Holy**G40 A-NSN** Ghost**G4151 N-NSN**, whom the Father will send**G3992 V-FAI-3S** in my name, he shall teach**G1321 V-FAI-3S** you all things, and bring all things to your remembrance**G5279 V-FAI-3S**, whatsoever I have said**G3004 V-2AAI-1S** unto you.

**G3875** - (Noun, Masculine) paraklétos (par-ak'-lay-tos): called to one's aid ((a) an advocate, intercessor, (b) a consoler, comforter, helper, (c) Paraclete.) Note: G3875 paráklētos (from G3844 /pará, "from close-beside" and G2564 /kaléō, "make a call") – properly, a legal advocate who makes the right judgment-call because close enough to the situation. G3875 /paráklētos ("advocate, advisor-helper") is the regular term in NT times of an attorney (lawyer) – i.e. someone giving evidence that stands up in court.

**G40** - (Adjective) hagios hag'-ee-os): sacred, holy (set apart by (or for) God, holy, sacred.) Note: G40 hágios – properly, different (unlike), other ("otherness"), holy; for the believer, G40 (hágios) means "likeness of nature with the Lord" because "different from the world." The fundamental (core) meaning of G40 (hágios) is "different" – thus a temple in the 1st century was hagios ("holy") because different from other buildings (Wm. Barclay). In the NT, G40 /hágios ("holy") has the "technical" meaning "different from the world" because "like the Lord." [G40 (hágios) implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to the Lord.]

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (H7308 - rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**G3992** - (Verb) pempó (pem'-po): to send (I send, transmit, permit to go, put forth.)

**G1321** - (Verb) didaskó (did-as'-ko): to teach (I teach, direct, admonish. To teach (literally, "cause to learn"); instruct, impart knowledge (disseminate information). Note: G1321 didáskō (from daō, "learn") – to teach (literally, "cause to learn"); instruct, impart knowledge (disseminate information). In the NT, G1321 /didáskō ("teach") nearly always refers to teaching the Scriptures (the written Word of God). The key role of teaching Scripture is shown by its great frequency in the NT, and the variety of word-forms (cognates). [This includes three noun-forms, two adjectival forms, and one verb, totaling about 220 occurrences in the NT).]

**G5279** - (Verb) hupomimnéskó (hoop-om-im-nace'-ko): to cause (one) to remember, to remind (I remind; pass: I remember, call to mind.) Note: G5279 hypomimnḗskō (from G5259 /hypó, "under" and G3403 /mimnḗskō, "remember") – properly, to remember because prompted.

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**1Co 2:16**  For who hath known**G1097 V-2AAI-3S** the mind**G3563 N-ASM** of the Lord, that he may instruct **4822 V-FAI-3S** him? But we have the mind**G3563 N-ASM** of Christ.

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason (the mind, the reason, the reasoning faculty, intellect. (Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, G3563 (noús) is the organ of receiving God's thoughts, through faith.

**G4822** - (Verb) sumbibazó (soom-bib-ad'-zo): to join together, to consider, to teach ((a) I unite or knit together, (b) I put together in reasoning, and so: I conclude, prove, (c) I teach, instruct.) Note: G4822 symbibázō (from G4862 /sýn, "identified with" and G1688 /embibázō, "to board a ship") – properly, bring together (combine), "causing to stride together" (TDNT); (figuratively) to grasp a truth by intertwining ideas needed to "get on board," i.e. come to the necessary judgment (conclusion); "to prove" (J. Thayer).

This is where many Christians make a serious mistake. They know that they have a living human spirit, and they know that God the Holy Spirit has been given to us as our guide and as a teacher, and they think that just having the Holy Spirit is all you need to have guidance from God. But you can go from the point of salvation, God the Holy Spirit coming into your life and indwelling your body, and never have one moment of guidance from the Spirit of God unless you have the Word of God which is the means through which He guides us. Consequently, unless you are a spirit-filled Christian who can be taught the Word of God, and unless you are a Christian who is learning the Word of God, **you cannot expect to have any guidance from God the Holy Spirit**. What you do is fall into some trap of emotionalism; some trap of sweetness and light outlook; or, some substitution of some kind, and you call it the guidance of the Lord.

1. The Holy Spirit teaches the Christian's human spirit (1 Corinthians 2:10-16). Compare with that Romans 8:16.

**1Co 2:10**  But God hath revealed**G601 V-AAI-3S** *them* unto us by his Spirit: for the Spirit searcheth**G2045 V-PAI-3S** all things, yea, the deep things**G899 N-APN** of God.

**G601** - (Verb) apokaluptó (ap-ok-al-oop'-to): to uncover, reveal (I uncover, bring to light, reveal.) Note: G601 apokalýptō (from G575 /apó, "away from" and G2572 /kalýptō, "to cover") – properly, uncover, revealing what is hidden (veiled, obstructed), especially its inner make-up; (figuratively) to make plain (manifest), particularly what is immaterial (invisible).

**G2045** - (Verb) ereunaó (er-yoo-nah'-o): search (I search diligently, examine.)

**G899** - (Noun, Neuter) bathos (bath'-os): depth (depth; deep water; met: fullness, immensity; an extreme degree; profundities, deep-laid plans.)

**1Co 2:11**  For what man knoweth**G1492 V-RAI-3S** the things of a man, *save* *(Note: if* **G1487 CONJ** *not* **G3361 Adv** *is what is in this Greek verse the KJV translates as save)* the spirit**G4151 N-NSN** of man which is in him? even so the things of God knoweth**G1492 V-RAI-3S** no man, but the Spirit**G4151 N-NSN** of God.

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (**true, factual**).

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**1Co 2:12**  Now we have received**G2983 V-2AAI-1P**, not the spirit**G4151 N-ASN** of the world**G2889 N-GSM**, but the spirit**G4151 N-ASN** which is of**G1537 PREP** God; that we might know**G1492 V-RAS-1P** the things that are freely given**G5483 V-APP-APN** to us**G1473 P-1DP** of God.

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). 2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**G2889** - (Noun, Masculine) kosmos (kos'-mos): order, the world (the world, universe; worldly affairs; the inhabitants of the world; adornment.) Note: G2889 kósmos (literally, "something ordered") – properly, an "ordered system" (like the universe, creation); the world. [The English term "cosmetic" is derived from G2889 /kósmos, i.e. the order ("ensemble") used of treating the face as a whole.]

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object)

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**1Co 2:13**  Which things also we speak**G2980 V-PAI-1P**, not in the words**G3056 N-DPM** which man's wisdom**G4678 N-GSF** teacheth**G1318 A-DPM**, but which the Holy Ghost teacheth**G1318 A-DPM**; comparing**G4793 V-PAP-NPM** spiritual things**G4152 A-DPN** with spiritual**G4152 A-APN**.

**G2980** - (Verb) laleó (lal-eh'-o): to talk ((I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

**G3056** - (Noun, Masculine) logos (log'-os): a word (as embodying an idea), a statement, a speech (a word, speech, divine utterance, analogy.) Note: G3056 lógos (from G3004 /légō, "speaking to a conclusion") – a word, being the expression of a thought; a saying. G3056 /lógos ("word") is preeminently used of Christ (Jn 1:1), expressing the thoughts of the Father through the Spirit. [G3056 (lógos) is a common term (used 330 times in the NT) with regards to a person sharing a message (discourse, "communication-speech"). G3056 (lógos) is a broad term meaning "reasoning expressed by words."]

**G4678** - (Noun, Feminine) sophia (sof-ee'-ah): skill, wisdom (wisdom, insight, skill (human or divine), intelligence.) Note: G4678 sophía (cf. saphēs, "clear") – wisdom (properly, "clarity"). [G4678 (sophía) is the root of the English terms, "sophistication" and "philosophy" – literally (respectively), "the art of using wisdom," "affection for wisdom."]

**G1318** - (Adjective) didaktos (did-ak-tos'): instructed, taught (taught, instructed.) Note: Cognate: G1318 didaktós (a verbal adjective) – taught (instructed). See G1321 /didaskō.

**G4793** - (Verb) sugkrinó (soong-kree'-no): to combine, compare (I join together, combine, compare, interpret, explain.) Note: G4793 sygkrínō (from G4862 /sýn, "identified with" and G2919 /krínō, "to judge") – properly, judge together, i.e. closely compare (discriminate). G4793 /sygkrínō ("judging together") is only used three times in the NT: positively in 1 Cor 2:13, and twice negatively in 2 Cor 10:12. Positively, G4793 /sygkrínō ("closely compare") means grasping truths combinatively as they are "fitly joined" into one entity, i.e. where each is understood in terms of the other (WP, 1 Cor 2:14). [G4793 /sygkrínō ("comparative evaluating") results in "unified understanding" as elements in a comparison are grasped as similar or dissimilar.]

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

**1Co 2:14**  But the natural**G5591 A-NSM** man receiveth**G1209 V-PNI-3S** not the things of the Spirit**G4151 N-GSN** of God**G2316 N-GSM**: for they are foolishness**G3472 N-NSF** unto him: neither can he know**G1097 V-2AAN** *them,* because they are spiritually**G4153 ADV** discerned**G350 V-PPI-3S**.

**G5591** - (Adjective) psuchikos (psoo-khee-kos'): natural, of the soul or mind (animal, natural, sensuous.) Note: G5591 psyxikós (an adjective, derived from G5590 /psyxḗ, "soul, natural identity") – properly, soulish, i.e. what is natural, as it relates to physical (tangible) life alone (i.e. apart from God's inworking of faith). G5591 /psyxikós ("natural") typically describes the natural ("lower") aspect of humanity, i.e. behavior that is "more of earth (carnality) than heaven." G5591 (psyxikós) then sometimes stands in contrast to G4152 /pneumatikós ("spiritual") – the higher, spiritual aspect of humanity that develops through faith (G4102 /pístis).

**G1209** - (Verb) dechomai (dekh'-om-ahee): to receive (I take, receive, accept, welcome. Note: G1209 déxomai – properly, to receive in a welcoming (receptive) way. 1209 (déxomai) is used of people welcoming God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17). [The personal element is emphasized with 1209 (déxomai) which accounts for it always being in the Greek middle voice. This stresses the high level of self-involvement (interest) involved with the "welcoming-receiving." G1209 (déxomai) occurs 59 times in the NT.]

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**G2316** - (Noun, Feminine; Noun, Masculine) theos (theh'-os): God, a god ((a) God, (b) a god, generally.) Note: G2316 theós (of unknown origin) – properly, God, the Creator and owner of all things (Jn 1:3; Gen 1 - 3).[Long before the NT was written, G2316 (theós) referred to the supreme being who owns and sustains all things.]

**G3472** - (Noun, Feminine) mória (mo-ree'-ah): foolishness (folly, absurdity, foolishness.) Note: Cognate: G3472 mōría (from G3474 /mōrós) – folly; literally, dull (lacking sharpness).

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

**G4153** - (Adverb) pneumatikós (pnyoo-mat-ik-oce'): spiritually (spiritually, in a spiritual way; from a spiritual point of view.) Note: Cognate: G4153 pneumatikṓs (an adverb, derived from G4151 /pneúma, "spirit") – spiritually, describing the non-physical (metaphysical) dimension.

**G350** - (Verb) anakrinó (an-ak-ree'-no): to examine, investigate (I examine, inquire into, investigate, question. Note: G350 anakrínō (from G303 /aná, "up, completing a process," which intensifies G2919 /krínō, "to select by separating/judging") – properly, to distinguish by vigorously judging "down to up," i.e. closely examining (investigating) through "the process of careful study, evaluation and judgment" (L & N, 1, 27.44); "to examine, investigate, question (so J. B. Lightfoot, Notes, 181f). [The prefix G303 /aná ("up") shows the process involved that takes krinō ("judging/separating") up to its needed conclusion. Accordingly, G350 (anakrínō) is often used in its forensic sense in the ancient world. It can even refer to "examination by torture" (see Field, Notes, 120f, Abbott-Smith).]

**1Co 2:15**  But he that is spiritual**G4152 A-NSM** judgeth**G350 V-PAI-3S** all things, yet he himself is judged**G350 V-PPI-3S** of no man.

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

**G350** - (Verb) anakrinó (an-ak-ree'-no): to examine, investigate (I examine, inquire into, investigate, question. Note: G350 anakrínō (from G303 /aná, "up, completing a process," which intensifies G2919 /krínō, "to select by separating/judging") – properly, to distinguish by vigorously judging "down to up," i.e. closely examining (investigating) through "the process of careful study, evaluation and judgment" (L & N, 1, 27.44); "to examine, investigate, question (so J. B. Lightfoot, Notes, 181f). [The prefix G303 /aná ("up") shows the process involved that takes krinō ("judging/separating") up to its needed conclusion. Accordingly, G350 (anakrínō) is often used in its forensic sense in the ancient world. It can even refer to "examination by torture" (see Field, Notes, 120f, Abbott-Smith).]

**1Co 2:16**  See above.

**Rom 8:16**  The Spirit**G4151 N-NSN** itself beareth witness with**G4828 V-PAI-3S** our**G1473 P-1GP** spirit**G4151 N-DSN**, that we are**G1510 V-PAI-1P** the children**G5043 N-NPN** of God:

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (H7307 rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**G4828** - (Verb) summartureó (soom-mar-too-reh'-o): to testify or bear witness with (I bear witness together with.)

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

**G5043** - ( Noun, Neuter) teknon (tek'-non): a child (of either sex) (a child, descendent, inhabitant.) Note: G5043 téknon – properly, a child; (figuratively) anyone living in full dependence on the heavenly Father, i.e. fully (willingly) relying upon the Lord in glad submission. This prompts God to transform them into His likeness. G5043 /téknon ("a child living in willing dependence") illustrates how we must all live in utter dependence upon the Lord (moment-by-moment), drawing guidance (care, nurture) from our heavenly Father. G5043 (téknon) emphasizes the childlike (not childish) attitude of heart that willingly (gladly) submits to the Father's plan. We profoundly learn this as we are receptive to Christ speaking His rhēma-word within to impart faith (cf. Ro 8:16,17 with Ro 10:17, Gk text).

1. The Father gives divine guidance to the believer through the teaching of the Holy Spirit (John 16:13-14). What you have not learned, the Spirit of God cannot use to give you the Father's guidance.

**Joh 16:13**  Howbeit when he, the Spirit**G4151 N-NSN** of truth**G225 N-GSF**, is come**G2064 V-2AAS-3S**, he will guide**G3594 V-FAI-3S** you into all truth**G225 N-ASF**: for he shall not speak**G2980 V-FAI-3S** of himself; but whatsoever he shall hear**G191 V-AAS-3S**, *that* shall he speak**G2980 V-FAI-3S**: and he will shew**G312 V-FAI-3S** you things to come**G2064 V-PNP-APN**.

**G4151** - (See Above)

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**G3594** - (Verb) hodégeó (hod-ayg-eh'-o): to lead, guide, teach (I lead, guide; met: I instruct, teach.)

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

**G2980** - (Verb) laleó (lal-eh'-o): to talk ((I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**G312** - (Verb) anaggelló (an-ang-el'-lo): to bring back word, announce (I bring back word, report; I announce, declare.) Note: G312 anaggéllō (from G303 /aná, "up, completing a process" and aggellō, "declare") – properly, tell all the way up, i.e. clearly – declaring a thought (communication) that shows it has cleared (gone through) its necessary stages.

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**Joh 16:14**  He shall glorify**G1392 V-FAI-3S** me: for he shall receive**G2983 V-FDI-3S** of**G1537 PREP** mine**G1699 PPro-G1S**, and shall shew**G312 V-FAI-3S** *it* unto you.

**G1392** - (Verb) doxazó (dox-ad'-zo): to render or esteem glorious (in a wide application) (I glorify, honor, bestow glory on.) Note: Cognate: G1392 doksázō (from G1391 /dóksa, "glory") – glorify; properly, to ascribe weight by recognizing real substance (value). See G1391 (doksa). "Glorifying (G1392 /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object)

**G1699** - (Possessive Pronoun) emos (em-os'): my (my, mine.)

**G312** - (Verb) anaggelló (an-ang-el'-lo): to bring back word, announce (I bring back word, report; I announce, declare.) Note: G312 anaggéllō (from G303 /aná, "up, completing a process" and aggellō, "declare") – properly, tell all the way up, i.e. clearly – declaring a thought (communication) that shows it has cleared (gone through) its necessary stages.

1. To know the will of God for oneself, we must know the Word of God (2 Timothy 2:15 and 2 Timothy 3:16).

**2Ti 2:15**  Study**G4704 V-AAM-2S** to shew**G3936 V-AAN** thyself approved**G1384 A-ASM** unto God, a workman that needeth not to be ashamed**G422 A-ASM**, rightly dividing**G3718 V-PAP-ASM** the word**G3056 N-ASM** of truth**G225 N-GSF**.

**G4704** - (Verb) spoudazó (spoo-dad'-zo): to make haste, to give diligence (I hasten, am eager, am zealous) Note: Cognate: G4704 spoudázō – properly, be swift (go fast, be speedy); (figuratively) to move speedily by showing full diligence (fully applying oneself); acting fervently (speedy commitment) to accomplish all that God assigns through faith ("His inbirthed persuasion"). Accordingly, G4704 (spoudázō) and faith (G4102 /pístis) are directly linked (see Eph 4:3-5; 2 Tim 4:7-9). See G4710 (spoudē).

**G3936** - (Verb) paristémi (par-is'-tay-mee): to place beside, to present, stand by, appear (I bring, present, prove, come up to and stand by, am present.) Note: G3936 parístēmi (from G3844 /pará, "from close-beside" and G2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

**G1384** - (Adjective) dokimos (dok'-ee-mos): tested, approved (approved, acceptable, tried. Note: G1384 dókimos (an adjective, derived from G1209/dexomai, "to receive, welcome") – properly, what passes the necessary test (scrutiny); hence acceptable because genuine (validated, verified). [G1384 (dókimos) is the root of: G1381 (dokimázō), G1382 (dokimḗ) and G1383 (dokímion). G1384 (dókimos) was used for the proving (testing) of coins, i.e. confirming they were genuine (not counterfeit, corrupted).]

**G422** - (Adjective) anepaischuntos (an-ep-ah'-ee-skhoon-tos): not to be put to shame (having no cause to be ashamed.) Note: G422 anepaísxyntos (from 1 /A "not" and G1870/epaisxynomai, "ashamed") – properly, not ashamed, because having discharged needed responsibility which appropriately accomplishes what God assigns (note the prefix, epi). G422/anepaisxyntos ("not disgraced"), used only in 2 Tim 2:15, refers to the (positive) result of being a good interpreter of Scripture. [4G22 (anepaísxyntos) is a rare word and "very seldom occurs in the ancient world. It does not appear in classical Greek at all" (CBL).]

**G3718** - (Verb) orthotomeó (or-thot-om-eh'-o): to cut straight (I cut straight; met: I handle correctly, teach rightly.) Note: G3718 orthotoméō(from temnō, "to cut" and 3717 /orthós, "straight") – properly, cut straight (on a straight line), i.e. "rightly divide" (correctly apportion).

**G3056** - (Noun, Masculine) logos (log'-os): a word (as embodying an idea), a statement, a speech (a word, speech, divine utterance, analogy.) Note: G3056 lógos (from G3004 /légō, "speaking to a conclusion") – a word, being the expression of a thought; a saying. G3056 /lógos ("word") is preeminently used of Christ (Jn 1:1), expressing the thoughts of the Father through the Spirit. [G3056 (lógos) is a common term (used 330 times in the NT) with regards to a person sharing a message (discourse, "communication-speech"). G3056 (lógos) is a broad term meaning "reasoning expressed by words."]

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

**2Ti 3:15**  And that from a child thou hast known**G1492 V-RAI-2S** the holy scriptures**G1121 N-APN**, which are able**G1410 V-PNP-APN** to make thee wise**G4679 V-AAN** unto salvation through**G1223 PREP** faith**G4102 N-GSF** which is in**G1722 PREP** Christ Jesus.

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G1121** - (Noun, Neuter) gramma (gram'-mah): that which is drawn or written, a letter (a letter of the alphabet; collectively: written (revelation); (a) a written document, a letter, an epistle, (b) writings, literature, learning.)

**G1410** - (Verb) dunamai (doo'-nam-ahee): to be able, to have power ((a) I am powerful, have (the) power, (b) I am able, I can.) Note: Cognate: G1410 dýnamai (a primitive verb) – to show ability (power); able (enabled by God), empowered. See the cognate-noun, G1411 /dýnamis ("ability, power").

**G4679** - (Verb) sophizó (sof-id'-zo): to make wise (I make wise, instruct; pass: I am skillfully devised.)

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G4102** - (Noun, Feminine) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness.) Note: G4102 pístis (from G3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith. Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). [G4102 (pistis) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (His way). Faith (G4102/pistis) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.] - 1. The root of G4102/pistis ("faith") is G3982/peithô ("to persuade, be persuaded") which supplies the core-meaning of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1). Faith (G4102/pistis) is always received from God, and never generated by us. Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). Eph 2:8,9: " For by grace you have been saved through faith (G4102/pistis); and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast" (NASU). Gal 5:22,23: "22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith (G4102/pistis), 23 gentleness, self-control; against such things there is no law." - 2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (peri) you for the purpose (hin) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness and work of faith, in (His) ability." Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. 2. Faith (G4102/pistis) enables the believer to know God's preferred-will (cf. J. Calvin; see G2307/thelçma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/thelçma)" are directly connected in Scripture. 2 Ro 12:2,3: " And do not be conformed to this world, but betransformed by the renewing of your mind, so that you may prove what the will (G2307/thelçma) of God is, that which is good and acceptable and perfect. 3For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). 5 2 Cor 8:5,7: " And this, not as we had expected, but they first gave themselves to the Lord and to us by the will (G2307/thelçma) of God" (NASU).- 7" But just as you abound in everything, in faith (G4102/pistis) and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also" (NASU). Heb 10:36,38: "36For you have need of endurance, so that when you have done the will (G2307/thelçma) of God, you may receive what was promised" (NASU). " BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH (G4102/pistis); AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM" (NASU). 1 Jn 5:4: "For whatever is born of God conquers the world; and this is the conquest that has conquered the world – our faith (G4102/pistis)." 3. In sum, faith (G4102/pistis) is a persuasion from God that we receive as He grants impulse ("divine spark"; cf. the Heb hiphil form of believe, \*mn, in a later discussion). Faith is always the work of God and involves hearing His voice – whereby the believer lays hold of His preferred-will (cf. J. Calvin).1 Hab 2:1: " I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak in (Heb b ) me" (NASU). Hab 2:4: "Behold, as for the proud one, His soul is not right within him; But the righteous will live in his faith" (= G4102/pistis, "faith from the Lord"). More on what faith is . . . and isn't n Scripture, faith and belief are not exactly the same. Faith always comes from God and involves His revelation therefore faith is beyond belief! Faith is God's work; faith is never the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His rhçma-word within (see Ro 10:17, Gk text).In all of Scripture, only the term faith is ever used in the following way: Ro 14:23: Whatever is not of faith (G4102/pistis) is sin." Heb 11:6: "And without faith (G4102/pistis) it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (NASU). Reflection: Nothing quite like this two-fold witness appears elsewhere in the Bible. These sweeping statements sober the heart and inspire the soul! The Lord offers to inbirth faith in each scene of life – so that each matters equally in eternity . . . no matter how insignificant they seem (Lk 16:10 with Lk 17:6 and 2 Pet 1:2). Key quotes "Faith always pre-supposes revelation" (W. H. Griffith Thomas, Genesis, 55). "Faith is always a response to a divine revelation" (W. H. Griffith Thomas, Hebrews, 143). "Faith . . . both in its initiation and every step of the way, is Spirit given . . . faith is God given" (W. Hendriksen, Galatians, 197). "Faith precedes works, and is not something merely deduced by reason of existing" (D. Edmond Hiebert, Thessalonians, 2 Thes 1:11). "Faith is always a gift of God" (L. Morris, John, p 520). "The basis of faith is God's revelation of Himself . . . Christianity came to be seen as a faith event" (O. Michel, Dictionary of New Testament Theology). "Faith is the divine response, wrought in man, by God" (from Berkof's Systematic Theology, representing the views of Barth and Brunner)."Faith always has the element of assurance, certainty and confidence . . . and evidential value substantiating the thing we hope for . . . with faith, there is no strain or tension; rather, it has the element of assurance and confidence in it . . . if there is strain or tension . . . trying to persuade yourself to keep from doubting, you can be quite sure that it is not faith . . . faith is not the law of mathematical probability, . . . faith is not natural . . .faith is spiritual, the gift of God . . . you cannot command faith at will, faith is always something that is given-inwrought by God; . . . therefore, if you want to be a man of faith, it will always be the result of becoming a certain type of person" (M. Lloyd Jones, Romans, Ro 4:18-25). "Faith is the div ely given conviction of things unseen" (Homer Kent Jr., Hebrews, 217, quoting Theological Dictionary of the NT vol 2, 476). "Faith is the organ which enables people to see the invisible order" (F.F. Bruce, Hebrews, 279). "Faith is knowing what is His will toward us; therefore, we hold faith to be the knowledge of God's will toward us" (John Calvin, as quoted by R. McAfee Brown in Is Faith Obsolete?). "Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale)."We have made faith a condition of mind, when it is a divinely imparted grace of the heart . . . we can receive faith only as he gives it . . . you cannot manufacture faith, you can not work it up . . . you can believe a promise, and at the same time not have the faith to appropriate it . . . genuine, Scriptural faith is not our ability to ‘count it done,’ but is the deep consciousness divinely imparted to the heart of man that it is done, . . . it is the faith that only God can give . . . do not struggle in the power of the will . . . what a mistake to take our belief in God and call of faith . . . Christ, the living word, is our sufficiency . . . (Charles Price, The Real Faith, Logos/publications). Note: On the distinction between believing (belief), and faith in the Scriptures see Js 2:19; Jn 10:38; Ac 8:13, 26:27,28; Ro 14:2; 2 Thes 2:11; 1 Jn 4:1; also Jn 2:23, 7:31, 12:42 and G4102/pisteuô ("believe"). As in the Gospels, a person's believing (belief) is vital (cf. Heb 11:6). But a personal encounter with Christ (a true connection with Him and His Word) is always necessary for believing ("man's responsibility") to be transformed into faith (which is always and only God's word). See also Mt 8:10,13, 9:22,28,29, 15:28; Ac 20:21; Ro 9:32; Gal 3:9,22. Summary: Belief and faith are not exactly equivalent terms. When Jesus told people, "Your faith has made you well," faith was still His gift (Eph 2:8,9). Any gift however, once received, becomes the "possession" of the recipient. Faith however is always from God and is purely His work (2 Thes 1:11). Note: The Greek definite article is uniformly used in the expressions "your faith," "their faith" (which occur over 30 times in the Greek NT). This genitive construction with the article refers to "the principle of faith (operating in) you" – not "your faith" in the sense that faith is ever generated by the recipient. [The meaning of the definite article in this construction is "the principle of faith at work in you," "the operating-principle of faith in them," etc. For examples see: Mt 9:2,22,29; Lk 17:19; Phil 2:17; 2 Pet 1:5, etc.] Faith (G4102/pistis) involves belief but it goes beyond human believing because it involves the personal revelation (inworking) of God. Faith is always God's work. Our believing has eternal meaning when it becomes "faith-believing" by the transforming grace of God. Reflection: Demons believe (and shudder) . . . but they do not have (experience) faith! Js 2:19: "You believe that God is one. You do well; the demons also believe, and shudder" (NASU).

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

1. The results of the teaching of the Holy Spirit are found in 2 Timothy 3:16. They are:

**2Ti 3:16**  All scripture**G1124 N-NSF** *is* given by inspiration of God**G2315 A-NSF**, and *is* profitable**G5624 A-NSM** for**G4314 PREP** doctrine**G1319 N-ASF**, for**G4314 PREP** reproof**G1319 N-ASF**, for**G4314 PREP** correction**G1882 N-ASF**, for**G4314 PREP** instruction**G3809 N-ASF** in**G1722 PREP** righteousness**G1343 N-DSF**:

**G1124** - (Noun, Feminine) graphé (graf-ay'): a writing, scripture ((a) a writing, (b) a passage of scripture; plur: the scriptures.) Note: G1124 graphḗ – properly, writing. G1124 (graphḗ) is used 51 times in the NT – always of holy Scripture, i.e. the inspired, inerrant writings of the Bible (the 66 books of Scripture, 39 in Hebrew, 27 in Greek). [The NT generally uses G1124 (graphḗ) for the Hebrew Scriptures (the OT) – but see also 2 Tim 3:16 and 2 Pet 3:16. G1124 (graphḗ) was used for the Hebrew Scriptures as early as Aristeas (about 130 bc; so MM).]

**G2315** - (Adjective) theopneustos (theh-op'-nyoo-stos): God-breathed, inspired by God (God-breathed, inspired by God, due to the inspiration of God.) Note: G2315 theópneustos (from G2316 /theós, "God" and G4154 /pnéō, "breathe out") – properly, God-breathed, referring to the divine inspiration (inbreathing) of Scripture (used only in 2 Tim 3:16).

**G5624** - (Adjective) óphelimosg: (o-fel'-ee-mos): useful, profitable (profitable, beneficial, useful.

**G4314** - (Preposition) pros (pros): advantageous for, at (denotes local proximity), toward (denotes motion toward a place) (to, towards, with.) Note: G4314 prós (a preposition) – properly, motion towards to "interface with" (literally, moving toward a goal or destination). G4314 /prós ("towards, with") indicates "extension toward a goal, with implied interaction or reciprocity (L & N, 1, 84.18), with "presumed contact and reaction" (L & N, 1, 84.23). 4314 (prós) naturally suggests the cycle of initiation and response (L-N, 1,90.25, 90.33). [G4314 (prós) can mean "in view of," or "in light of, but never "against," except where the context indicates an active exchange (interface) done in opposition.]

**G1319** - (Noun, Feminine) didaskalia (did-as-kal-ee'-ah): the function or the information (instruction, teaching.) Note: Cognate: G1319 didaskalía (a feminine noun derived from G1321 /didáskō, "teach") – properly applied-teaching; Christian doctrine (teaching) as it especially extends to its necessary lifestyle (applications). See G1321 (didaskō)

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**G1882** - (Noun, Feminine) epanorthósis (ep-an-or'-tho-sis): correction (correction, reformation, setting straight (right) again.) Note: G1882 epanórthōsis (from G1909 /epí, "on, fitting" intensifying G461 /anorthóō, "make straight") – properly, suitable because straight, i.e. restored to its (original) proper condition; hence, correction (referring to something that is aptly "straightened out").

**G3809** - (Noun, Feminine) paideia (pahee-di'-ah): the rearing of a child, training, discipline (discipline; training and education of children, hence: instruction; chastisement, correction.) Note: Cognate: G3809 paideía (from G3811 /paideúō, see there) – properly, instruction that trains someone to reach full development (maturity).

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

* 1. It is profitable for doctrine. We learn categories of truth.
	2. It is profitable for reproof. That is, it points out our sins to us when we learn the Word of God.
	3. It is profitable for correction. It points out how to get back on course again. 1 John 1:9 is getting back on course through the Word of God.

**Jn 1:9**  If**G1437 COND** we confess**G3670 V-PAS-1P** our sins, he is faithfu**lG4103 A-NSM** and just**G1342 A-NSM** to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from all unrighteousness**G93 N-GSF**.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

**G4103** - (Adjective) pistos (pis-tos'): faithful, reliable (trustworthy, faithful, believing.) Note: Cognate: G4103 pistós (an adjective, derived from G3982 /peíthō, "persuaded") – properly, faithful (loyalty to faith; literally, fullness of faith); typically, of believing the faith God imparts. [The root of G4103 /pistós, "faithful" and G4100 /pisteúō, "faith," are the same (pist-), referring to persuasion.]

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G993 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

* 1. Finally, it is profitable for instruction in righteousness which is our experiential sanctification; that is, knowing doctrine tells us how to live.

How to learn from the Holy Spirit is explained to us in Isaiah 28 13. There you have the expression "precept upon precept," which is classification of truth upon classification of truth. You have to learn the Word of God by its classifications. It also uses the phrase "line upon line," which means just like you see it in your Bible, verse-by-verse instruction in the Word of God. Thirdly, it says, "here a little, there a little," which means regular study of the Word of God on a day-by-day basis. Spiritual binges inspired in you by some challenge that somebody gets up and gives will not do it. This is what is dangerous about spiritual challenges. If God's people are not given the word of God along with a challenge, they will be inspired to storm out to do something that they will not be able to cope with. Challenges are very dangerous things. You have to have the basis of a systematic intake of the Word, and then you have all the challenge that you need.

**Isa 28:13**  But the word**H1697 N‑msc** of the LORD was unto them precept**H6673 N‑ms** upon precept**H6673** **Prep‑l | N‑ms** , precept**H6673 N‑ms**  upon precept**H6673 Prep‑l | N‑ms** ; line**H6957** **N‑ms** upon line**H6957** **Prep‑l | N‑ms** , line**H6957 N‑ms** upon line**H6957** **Prep‑l | N‑ms** ; here a little**H2191 N‑ms**, *and* there a little**H2191** **N‑ms** ; that they might go**H1980 V‑Qal‑Imperf‑3mp**, and fall**H3782 Conj‑w | V‑Qal‑ConjPerf‑3cp** backward**H268** **V‑Qal‑Imperf‑3mp**, and be broken**H7665 Conj‑w | V‑Nifal‑ConjPerf‑3cp** , and snared**H3369** **Conj‑w | V‑Nifal‑ConjPerf‑3cp**  , and taken**H3920** **Conj‑w | V‑Nifal‑ConjPerf‑3cp**.

**H1697** - (Noun Masculine) dabar (daw-baw'): speech, word

**H6673** - (Noun Masculine) tsav (tsav): perhaps command

**H6957** - (Noun Masculine) qav (kav): line

**H2191** - (Noun Masculine zeer Spelling: (zeh-ayr'): a little

**H1980** - (Verb) halak (haw-lak'): to go, come, walk

**H3782** - (Verb) kashal (kaw-shal'): to stumble, stagger, totter

**H268** - (Substantive) achor (aw-khore'): the hind side, back part

**H7665** - (Verb) shabar (shaw-bar'): to break, break in pieces

**H3369** - (Verb) yaqosh (yaw-koshe'): to lay a bait or lure

**H3920** - (Verb) lakad (law-kad'): to capture, seize, take

***Annotator’s Comment:***

*Isaiah asks them (****Isa 28:9****) a question as to whom shall teach them to understand doctrine.*

*In* ***Isa 25:10*** *he demonstrates that it is scripture and describes the method required to understand doctrine.*

***Isa 28:9****Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.*

***Isa 28:10****For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:*

*But at the end of (****Isa 28:13****) starting at* ***H1980*** *which is in the Hebrew Imperfect tense, that they may not do this and continue in their sinful ways, causing them to fall backwards (backsliding) and be taken* ***H3920****, which is in the Hebrew Perfect tense meaning a sure thing, alluding to being taken to Babylon in captivity.*

The Holy Spirit cannot teach the believer who does not expose himself to the teaching of Bible doctrine. That should be a self-evident fact. If you are not someplace where you are being instructed, then the Spirit of God cannot teach you.

1. Failure to know necessary doctrine in a life situation is compensated for with emotional responses. When you don't know doctrine, you go to emotion, and you cover up with that. With that point I should say we are not decrying or belittling emotion. Again, we're trying to put it in its proper perspective and in its proper place.

**Prayer**

We are now confronted with a study of the subject of prayer. What is prayer? Prayer is talking to God. It is speaking to God as we would speak to our earthly fathers. It is coming to God trustingly with your sins, your problems, and your needs. It's bringing to God whatever it is that you want to ask him about, the direction you need, and the requests that you have. People will often discredit prayer as being nonproductive. They pray and nothing happens is the way it goes. But the problem lies with the technique that you use in prayer. The problem does not lie with the provision of prayer that God has given us. If you use the wrong technique, your prayers will indeed neither be heard nor answered. People have certain caricatures about prayer, and then when nothing happens, they discredit this means that God has provided for us to accomplish the Lord's work and to receive our needs.

For example, they will have a caricature of burning incense. I'm going to pray so I'm going to go and burn incense. Or, I'm going to light candles. When I was in Guatemala a few weeks ago, every Roman Catholic cathedral was filled with people who were on their knees lighting candles and earnestly speaking to the candle almost as if it were a living thing in itself, trying through that religious act to reach God. They were praying. To light that candle meant that you were praying. **This is a factor of heathenism**.

During World War II when I was in China, I was in Peking on one occasion visiting some of the temples. I had an excellent rickshaw boy as a guide. He took us into one temple that was dimly lit. When I first came in, I thought there were two huge posts in front of me. Then I realized that these were not posts but that these were the legs of a monster giant Buddha. You finally had to look up and you saw this Buddha standing over there, potbellied and smiling, looking down on you. He was the Buddha of long life. Our guide said, "You may pray to Buddha to give you long life." And he handed us a taper to light the candle right there--good old heathen pagan mystic ritual. He handed it to me and I shook my head and said, "No," because I knew who was behind Buddha of long life--fatty boy up there--and it wasn't God. The other Marine officer with me went for it. He took it and he lit it thinking that by this act of prayer, by lighting this candle, he would achieve something.

They also used to have prayer wheels in China. You would walk through the temples of the priests, and here was the prayer wheel, and here was this fellow babbling and spinning the wheel the whole time. People used to throw in a few prayers. They'd walk by and give that wheel a spin sending a lot of prayers out.

Some people think that we should have that back home here sometime. That's the idiocy of paganism. But there are people who spin their wheels and then they say, "Hmmm, prayer doesn't work. God is not answering." Some people bring sacrifices; they use their prayer beads; they read their devotional books; they make pilgrimages; they bring offerings of food; they fast; or, they practice self-denial. That has nothing to do with the technique of prayer. So if you hope to get God's attention through these rituals that you may perform, you're going to be disappointed because your technique is wrong.

So Jude 20 has told us to meet apostasy, in the first place, by developing a spiritual maturity structure in your soul. "But you, beloved, building up yourselves on your most holy faith." Now the last part of that verse gives us a second defense against apostasy, and that is praying in the Holy Spirit. Here is the second way that God provides to enable us to resist apostasy--praying in the Holy Spirit. The Holy Spirit has a major role in our prayer life. Praying in the Holy Spirit means praying from a soul which is controlled by the Holy Spirit. Obviously, we have immediately touched upon a major technique of the Christian life. You understand that there are certain techniques by which we live as Christians. If you do not use these techniques, your Christian life will falter. One of them, for example, is the confession of known sins. Another one here is a life of prayer. The Christian who does not pray is neglecting a major technique of the Christian life, and will be become eventually an effective believer.

The Holy Spirit plays a major role because the Bible tells us that the Holy Spirit edits our prayers. In Romans 8:26 we read, "Likewise the Spirit also helps our infirmity, for we know not what we should pray for as we ought; but the Spirit Himself makes intercession for us with groanings which cannot be uttered; and he that searches the hearts knows what is the mind of the Spirit because he makes the intercession for the saints according to the will of God."

**Rom 8:26**  Likewise the Spirit also helpeth**G4878 V-PNI-3S** our infirmities**G769 N-DPF**: for we know**G1492 V-RAI-1P** not what we should pray for**G4336 V-ADS-1P** as we ought**G1163 V-PAI-3S**: but the Spirit itself maketh intercession**G5241 V-PAI-3S** for us**G1473 P-1GP** with groanings**G4726 N-DPM** which cannot be uttered**215 A-DPM**.

**G4878** - (Verb) sunantilambanomai (soon-an-tee-lam-ban'-om-ahee): to take hold with at the side, to take a share in, generally to help (I lend a hand along with, take interest in (a thing) along with (others), assist jointly to perform some task, cooperate with, take my share in, help, aid.) Note: G4878 synantilambánomai – properly, to give assistance with full initiative because closely-identified – supplying help that exactly corresponds to the need. [Note the prefixes: G4862 /sýn ("closely identified with") and G473 /antí ("corresponding") which each nuance the root (G2983 /lambánō, "aggressively lay hold of"). G4878 (synantilambánomai) is always in the Greek middle voice in the NT to further underline the high personal (self) interest motivating giving the help (which is personally shared).]

**G769** - (Noun, Feminine) astheneia (as-then'-i-ah): weakness, frailty (want of strength, weakness, illness, suffering, calamity, frailty.) Note: Cognate: G769 asthéneia – properly, without strength (negating the root sthenos, "strength"). See G772 (asthenēs). G769 /asthéneia ("weakness, sickness") refers to an ailment that deprives someone of enjoying or accomplishing what they would like to do. G769 (asthéneia) focuses on the handicaps that go with the weakness. [G769 (asthéneia) expresses the weakening influences of the illness or a particular problem, especially as someone becomes wrongly (overly) dependent.]

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray (I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (G4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

**G1163** - (Verb) dei (die): it is necessary (it is necessary, inevitable; less frequently: it is a duty, what is proper. Note: G1163 deí – properly, what must happen, i.e. what is absolutely necessary ("it behooves that . . . ").

**G5241** - (Verb) huperentugchanó (hoop-er-en-toong-khan'-o): to intercede, to make petition for (I intercede for, make petition for.) Note: G5241 hyperentygxánō (from G5228 /hypér, "for benefit" and G1793/entygxanō, "come in line with") – properly, to light upon (happen); literally, "bending over" to intercede, "confer benefit" (cf. R, 629). G5241 (hyperentygxánō) is used only in Ro 8:26. G5241/hyperentygxánō ("intercede") refers to the Holy Spirit interceding in every scene of our lives so we can "come in line with" the Lord's eternal purpose. The content of these intercessions goes beyond human language, and includes bringing sacred mysteries into our daily walk with Christ.

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**G4726** - (Noun, Masculine) stenagmos (sten-ag-mos'): a groaning (a groaning, sighing.) Note: Cognate: G4726 stenagmós – groaning (sighing), especially brought on by circumstances creating great pressure. See G4727 (stenazō).

**G215** - (Adjective) alalétos (al-al'-ay-tos): inexpressible (unutterable, that baffles words, unexpressed.)

Praying: this is the Greek word "proseuchomai." It is a verb in the present tense which as you know means that it's to be a constant experience of the Christian life. "Pray without ceasing" is the Scriptural admonition. It is active which means you do it to yourself. You don't go to a priest or some intermediary or some great religious leader and say, "Pray for me." It is not wrong for you to ask other believers to join with you in prayer for a specific need that you have. However, be sure that you are simply asking them to join you before God in that prayer and not asking them to do your praying for you. All of you are perfectly qualified, as believers, to do your own praying. So, it is active here. You are to do your praying. It is a participle which means that it is a divine principle which is here being declared. To pray in the spirit means to pray in the condition where you are in fellowship with the Father because sins have been confessed and the Spirit of God is enabled then to lead you in your prayer life.

**The Mechanics of Prayer**

1. **Address the Father in prayer**

**First of all**, we need to look at the mechanics of prayer. A lot of people get this mixed up. **When you pray**, to whom do you speak? Whom do you address in prayer? You should not be careless about teaching your children in addressing God in prayer. Once in a while, we'll hear somebody in Sunday school in the little departments of the beginners and primaries who are saying, "All right children, let's fold our hands we're going to pray, 'Dear Jesus.'" **Right away they've taught some false doctrine**. It's okay to ask the kids to fold their hands and bow their heads and close their eyes so they can establish privacy to speak to God in prayer. **But don't you then promptly teach them to address the wrong person of the godhead in prayer**.

**The Word of God declares to us that we are to direct our prayers to the Father**. In John 17:1, we have the high priestly prayer of the Lord Jesus Christ, and **in that prayer he addresses the Father**. "These words spoke Jesus and lifted up his eyes to heaven said, 'Father the hour is come.'" In Ephesians 5:20, the Apostle Paul gives guidance again for the direction of prayer" "Giving thanks always (which is one of the elements of prayer) for all things unto God and the Father in the name of our Lord Jesus Christ." You do not address the Son. In Matthew 6:9, we again have prayer directed in that occasion when the disciples said, "Teach us to pray." We have what is mistakenly called the Lord's Prayer. It should be called the apostles' prayer. "Jesus said, 'After this manner, therefore pray. Our Father who art in heaven hallowed be thy name." The prayer is always addressed to the Father. So that's point number one. If you want to learn how to pray, learn the mechanics of prayer. The first step of prayer is to address it to the right person of the godhead. And you never address anybody in prayer except the **Father**.

**Joh 17:1**  These words spake**G2980 V-AAI-3S** Jesus, and lifted up his eyes to heaven, and said**G3004 V-2AAI-3S**, Father, the hour is come**G2064 V-2RAI-3S**; glorify**G1392 V-AAM-2S** thy Son, that thy Son also may glorify**G1392 V-AAS-3S** thee:

**G2980** - (Verb) laleó (lal-eh'-o): to talk ((I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**G1392** - (Verb) doxazó (dox-ad'-zo): to render or esteem glorious (in a wide application) (I glorify, honor, bestow glory on.) Note: Cognate: G1392 doksázō (from G1391 /dóksa, "glory") – glorify; properly, to ascribe weight by recognizing real substance (value). See G1391 (doksa). "Glorifying (G1392 /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).

**Mat 6:9**  After this manner**G3779 ADV** therefore pray**G4336 V-PNM-2P** ye: Our Father which art in**G1722 PREP** heaven**G3772 N-DPM**, Hallowed**G37 V-APM-3S** be thy name**G3686 N-NSN**.

**G3779** - (Adverb) houtó and houtós (hoo'-to): in this way, thus (thus, so, in this manner.) Note: G3779 hoútō (an adverb, derived from the demonstrative pronoun, G3778 /hoútos, "this") – like this . . .; in this manner, in this way (fashion), in accordance with this description (i.e. corresponding to what follows); in keeping with; along this line, in the manner spoken.

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray ( I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G3772** - (Noun) ouranos (oo-ran-os'): heaven (heaven, (a) the visible heavens: the atmosphere, the sky, the starry heavens, (b) the spiritual heavens. Note: G3772 ouranós – heaven (singular), and nearly as often used in the plural ("heavens"). "The singular and plural have distinct overtones and therefore should be distinguished in translation (though unfortunately they rarely are)" (G. Archer).

**G37** - (Verb) hagiazó (hag-ee-ad'-zo): to make holy, consecrate, sanctify (I make holy, treat as holy, set apart as holy, sanctify, hallow, purify.) Note: Cognate: G37 hagiázō (from G40 /hágios, "holy") – to regard as special (sacred), i.e. holy ("set apart"), sanctify. See G40 (hagios). [G37 (hagiázō) means "to make holy, consecrate, sanctify; to dedicate, separate" (Abbott-Smith).]

**G3686** - (Noun, Neuter) onoma (on'-om-ah): a name, authority, cause (name, character, fame, reputation.) Note: G3686 ónoma – name; (figuratively) the manifestation or revelation of someone's character, i.e. as distinguishing them from all others. Thus "praying in the name of Christ" means to pray as directed (authorized) by Him, bringing revelation that flows out of being in His presence. "Praying in Jesus' name" therefore is not a "religious formula" just to end prayers (or get what we want)! ["According to Hebrew notions, a name is inseparable from the person to whom it belongs, i.e. it is something of his essence. Therefore, in the case of the God, it is especially sacred" (Souter).]

1. **Pray in the Name of the Son**

**Secondly**, you pray in the name of God the Son. In the Book of John we have several verses clarifying this point. In John 14:13 Jesus said, "And whatever you shall ask in My name that will I do, that the Father may be glorified in the Son." In John 15:16 He says, "You have not chosen Me but I have chosen you and ordained you that you should go and bring forth fruit and that your fruit should remain, that whatever you shall ask of the Father (notice that it is addressed to the Father) in my name, He may give it to you." It doesn't say, "Whatsoever you shall ask of Me the Son." In John 16:23-24 Jesus says, "And in that day you shall ask me nothing. Verily, verily, I say unto you, whatever you shall ask the Father in my name, He will give it to you. Heretofore you have asked nothing in my name. Ask and you shall receive, that your joy may be full." Then, of course, Ephesians 5:20 again adds that same point that we are to pray in the name of the Son. "Giving thanks always for all things and to God and the Father in the name of our Lord Jesus Christ."

**Joh 14:13**  And whatsoever ye shall ask**G154 V-AAS-2P** in**G1722 PREP** my name**G3686 N-DSN**, that will I do**G4160 V-FAI-1S**, that the Father may be glorified**G1392 V-APS-3S** in**G1722 PREP** the Son**G5207 N-DSM**.

**G154** - (Verb) aiteó (ahee-teh'-o): to ask, request (I ask, request, petition, demand.)

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G3686** - (Noun, Neuter) onoma (on'-om-ah): a name, authority, cause (name, character, fame, reputation.) Note: G3686 ónoma – name; (figuratively) the manifestation or revelation of someone's character, i.e. as distinguishing them from all others. Thus "praying in the name of Christ" means to pray as directed (authorized) by Him, bringing revelation that flows out of being in His presence. "Praying in Jesus' name" therefore is not a "religious formula" just to end prayers (or get what we want)! ["According to Hebrew notions, a name is inseparable from the person to whom it belongs, i.e. it is something of his essence. Therefore, in the case of the God, it is specially sacred" (Souter).]

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**G1392** - (Verb) doxazó (dox-ad'-zo): to render or esteem glorious (in a wide application) (I glorify, honor, bestow glory on.) Note: Cognate: G1392 doksázō (from G1391 /dóksa, "glory") – glorify; properly, to ascribe weight by recognizing real substance (value). See G1391 (doksa). "Glorifying (G1392 /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).

**G5207** - (Noun, Masculine) huios (hwee-os'): a son (a son, descendent.) Note: G5207 hyiós – properly, a son (by birth or adoption); (figuratively) anyone sharing the same nature as their Father. For the believer, becoming a son of God begins with being reborn (adopted) by the heavenly Father – through Christ (the work of the eternal Son). In the NT, G5207 /hyiós ("son") equally refers to female believers (Gal 3:28). G5207 /hyiós ("son") emphasizes likeness of the believer to the heavenly Father, i.e. resembling His character more and more by living in faith ("God's inwrought persuasons," see G4102 /pístis). G5207 /hyiós ("son") highlights the (legal) right to the Father's inheritance, i.e. as the believer lives in conformity with the Father's nature (purpose).

**Joh 15:6**  If a man abide**G3306 V-AAS-3S** **not** in**G1722 PREP** me, he is cast**G906 V-API-3S** forth as a branch, and is withered**G3583 V-API-3S**; and men gather**G4863 V-PAI-3P** them, and cast**G906 V-PAI-3P** *them* into the fire**G4442 N-ASN**, and they are burned.

**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

**G1722** - (See Above)

**G906** - (Verb) balló (bal'-lo): to throw, cast ((a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.)

**G3583** - (Verb) xérainó (xay-rah'-ee-no): to dry up, waste away (I dry up, parch, am ripened, wither, waste away.)

**G4863** - (Verb) sunagó (soon-ag'-o): to lead together, bring together, come together (pass.), entertain (I gather together, collect, assemble, receive with hospitality, entertain.)

**G906** - (See Above)

**G4442** - (Noun, Neuter) pur (poor): fire (fire; the heat of the sun, lightning; fig: strife, trials; the eternal fire.) Note: G4442 pýr – fire. In Scripture, fire is often used figuratively – like with the "fire of God" which transforms all it touches into light and likeness with itself God's Spirit, like a holy fire, enlightens and purifies so that believers can share more and more in His likeness. Indeed the fire of God brings the uninterrupted privilege of being transformed which happens by experiencing faith from Him. Our lives can become true offerings to Him as we obey this imparted faith from God by His power. [This is illustrated by God's fire burning continuously at the entrance of the Tabernacle where the priests made sweet-savor offerings. Compare Lev 6:12,13 with 1 Pet 2:5,9.]

**Joh 16:23**  And in that day ye shall ask**G2065 V-FAI-2P** me nothing**G3762 A-ASN-N**. Verily, verily, I say unto you, Whatsoever ye shall ask**G154 V-AAS-2P** the Father**G3962 N-ASM** in**G1722 PREP** my name**G3686 N-DSN**, he will give**G1325 V-FAI-3S** *it* you**G4771 PPro-D2P** .

**G2065** - (Verb) erótaó (er-o-tah'-o): to ask, question ((a) I ask (a question), question, (b) I request, make a request to, pray.) Note: G2065 erōtáō (from eromai, "ask") – make an earnest request, especially by someone on "special footing," i.e. in "preferred position." G2065 /erōtáō ("to ask on special footing, intimacy") requests from a "preferred position" (E. Abbot, Johannine Grammar, 467,8). Such requesting receives special consideration because of the special relationship involved.

**G3762** - (Adjective) oudeis and outheis, oudemia, ouden and outhen (oo-dice'): no one, none (no one, none, nothing.) Note: G3762 oudeís (from 3756 /ou "no, not" and G1520 /heís, "one") – properly, not one; no one, nothing. G3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. G3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition). [G3762 /oudeís ("not one, none") categorically excludes, declaring as a fact that no valid example exists.]

**G154** - (Verb) aiteó (ahee-teh'-o): to ask, request (I ask, request, petition, demand.)

**G3962** - (Noun, Masculine) patér (pat-ayr'): a father (father, (Heavenly) Father, ancestor, elder, senior.) Note: G3962 patḗr – father; one who imparts life and is committed to it; a progenitor, bringing into being to pass on the potential for likeness. G3962 /patḗr ("father") is used of our heavenly Father. He imparts life, from physical birth to the gift of eternal life through the second birth (regeneration, being born again). Through ongoing sanctification, the believer more and more resembles their heavenly Father – i.e. each time they receive faith from Him and obey it, which results in their unique glorification. [G3962 /patḗr ("father") refers to a begetter, originator, progenitor – one in "intimate connection and relationship" (Gesenius). Just as in the NT, the OT never speaks of universal fatherhood of God toward men (see. G. B. Steven's concession, The Theology of the New Testament, p 70; see p 68) (TWOT 1, 6). For more on the Fatherhood of God see: Bruce, F. F., NIDNTT 2. 655-656; Burton, E. de W., The Epistle to the Galatians (Edinburgh: Clark 1921) 384-392; Jeremias, J., The Prayers of Jesus (ET) (London: SCM, 1967) 11-65.]

**G1722** - (See Above)

**G3686** - (See Above)

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G4771** - (Personal Pronoun) su (soo): you (early mod. Eng. thou) (you.)

**Joh 16:24**  Hitherto have ye asked**G154 V-AAI-2P** nothing**G3762 A-ASN-N** in**G1722 PREP** my name **G3686 N-DSN**: ask**G154 V-PAM-2P**, and ye shall receive**G2983 V-FDI-2P**, that your joy**G5479 N-NSF** may be full**G4137 V-RPP-NSF**.

**G154** - (See Above)

**G3762** - (See Above)

**G1722** - (See Above)

**G3686** - (See Above)

**G154** - (See Above)

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**G5479** - (Noun, Feminine) chara (khar-ah'): joy, delight (oy, gladness, a source of joy.) Note: Cognate: G5479 xará (another feminine noun from the root xar-, "extend favor, lean towards, be favorably disposed") – properly, the awareness (of God's) grace, favor; joy ("grace recognized"). [The etymological link between G5463 /xaírō ("rejoice because of grace"), G5479 /xará ("joy because of grace") and G5485 /xáris ("grace") – i.e. that they are all cognates – is observed by LS (p 1,976), Zod (Dict), CBL, Wigram's Englishman's Greek Concordance (Ed. Ralph Winters), Word Study Greek-English NT (Tyndale, Ed. Paul McReynolds) – see also DNTT (2,356) and TDNT (9; 359,60). TDNT likewise groups them as cognates, referring to G5479 (xará) as the noun-form (nomen actionis), discussing them separately in light of their distinct connotations.]

**G4137** - (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: Cognate: G4137 plēróō (from plērēs, "be full," see G4130 /plḗthō) – properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate). See G4130 (plēthō).

**Eph 5:20**  Giving thanks**G2168 V-PAP-NPM** always for all things unto God**G2316 N-DSM** and the Father**G3962 N-DSM** in**G1722 PREP** the name**G3686 N-DSN** of our**G1473 P-1GP** Lord Jesus Christ;

**G2168** - (Verb) eucharisteó (yoo-khar-is-teh'-o): to be thankful (I thank, give thanks; pass. 3 sing: is received with thanks.) Note: G2168 euxaristéō (from G2095 /eú, "good" and G5485/xaris, "grace") – properly, acknowledging that "God's grace works well," i.e. for our eternal gain and His glory; to give thanks – literally, "thankful for God's good grace."

**G2316** - (Noun, Feminine; Noun, Masculine) theos (theh'-os): God, a god ((a) God, (b) a god, generally.) Note: G2316 theós (of unknown origin) – properly, God, the Creator and owner of all things (Jn 1:3; Gen 1 - 3).[Long before the NT was written, G2316 (theós) referred to the supreme being who owns and sustains all things.]

**G3962** - (Noun, Masculine) patér (pat-ayr'): a father (father, (Heavenly) Father, ancestor, elder, senior.) Note: G3962 patḗr – father; one who imparts life and is committed to it; a progenitor, bringing into being to pass on the potential for likeness. G3962 /patḗr ("father") is used of our heavenly Father. He imparts life, from physical birth to the gift of eternal life through the second birth (regeneration, being born again). Through ongoing sanctification, the believer more and more resembles their heavenly Father – i.e. each time they receive faith from Him and obey it, which results in their unique glorification. [G3962 /patḗr ("father") refers to a begetter, originator, progenitor – one in "intimate connection and relationship" (Gesenius). Just as in the NT, the OT never speaks of universal fatherhood of God toward men (see. G. B. Steven's concession, The Theology of the New Testament, p 70; see p 68) (TWOT 1, 6). For more on the Fatherhood of God see: Bruce, F. F., NIDNTT 2. 655-656; Burton, E. de W., The Epistle to the Galatians (Edinburgh: Clark 1921) 384-392; Jeremias, J., The Prayers of Jesus (ET) (London: SCM, 1967) 11-65.]

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G3686** - (Noun, Neuter) onoma (on'-om-ah): a name, authority, cause (name, character, fame, reputation.) Note: G3686 ónoma – name; (figuratively) the manifestation or revelation of someone's character, i.e. as distinguishing them from all others. Thus "praying in the name of Christ" means to pray as directed (authorized) by Him, bringing revelation that flows out of being in His presence. "Praying in Jesus' name" therefore is not a "religious formula" just to end prayers (or get what we want)! ["According to Hebrew notions, a name is inseparable from the person to whom it belongs, i.e. it is something of his essence. Therefore, in the case of the God, it is specially sacred" (Souter).]

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**So the place that the Son comes into your prayer life is that you are praying in His authority**. You are praying as a child of God who is born again and who therefore has complete access to that throne of grace. It is your right and privilege at any time of the day and night to approach God the Father in prayer through the authority of the Son to whom you are united by your faith in Him.

1. **Pray in the Power of the Holy Spirit**

**The third factor** of the mechanics of prayer is the role of God the Holy Spirit that Jude refers to here, and that is that **we are to pray in the power of God the Holy Spirit.** Ephesians 6:18 says, "Praying always with all prayer and supplication in the Spirit and watching there and to with all perseverance," and so on. In Romans 15:13, Paul says, "Now the God of hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Spirit." Our functioning in the Christian life is always by means of the power of the Holy Spirit. Of course, this is what Jude 20 has also been teaching us.

**Eph 6:18**  Praying**G4336 V-PNP-NPM** always with all prayer**G4335 N-GSF** and supplication**G1162 N-GSF** in**G1722 PREP** the Spirit**G4151 N-DSN**, and watching**G69 V-PAP-NPM** thereunto with all perseverance**G4343 N-DSF** and supplication**G1162 N-DSF** for all saints**G40 A-GPM**;

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray ( I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (G4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

**G4335** - (Noun, Feminine) proseuché (pros-yoo-khay'): prayer ((a) prayer (to God), (b) a place for prayer (used by Jews, perhaps where there was no synagogue)). Note: Cognate: G4335 proseux (from G4314 /prós, "towards, exchange" and G2171/euxe, "a wish, prayer") – properly, exchange of wishes; prayer. See G4335 (proseuxomai).

**G1162** - (Noun, Feminine) deésis (deh'-ay-sis): a need, entreaty (supplication, prayer, entreaty.) Note: Cognate G1162 déēsis (deō, "to be in want, lack"; see the cognate G1189 /déomai, "praying for a specific, felt need") – heart-felt petition, arising out of deep personal need (sense of lack, want). [G1162 (déēsis) ultimately roots back to G1211 /dḗ ("really") which likewise implies a felt need that is personal and urgent (R, 1149).]

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach H7307) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**G69** - (Verb) agrupneó (ag-roop-neh'-o): to be sleepless, wakeful (I am not asleep, am awake; especially: I am watchful, careful.) Note: G69 agrypnéō (from 1 /A, "not" and G5258 /hýpnos, "sleep") – properly, no sleeping; (figuratively) staying vigilant (alert, attentive), i.e. without any unnecessary "time off."

**G4343** - (Noun, Feminine) proskarterésis (pros-kar-ter'-ay-sis): steadfastness (perseverance.) Note: Cognate: G4343 proskartérēsis – strong perseverance which prevails by interacting with God (used only in Eph 6:18). See G4342 (proskartereō).

**G1162** - (Noun, Feminine) deésis (deh'-ay-sis): a need, entreaty (supplication, prayer, entreaty.) Note: Cognate: G1162 déēsis (deō, "to be in want, lack"; see the cognate G1189 /déomai, "praying for a specific, felt need") – heart-felt petition, arising out of deep personal need (sense of lack, want). [G1162 (déēsis) ultimately roots back to G1211 /dḗ ("really") which likewise implies a felt need that is personal and urgent (R, 1149).]

**G40** - (Adjective) hagios hag'-ee-os): sacred, holy (set apart by (or for) God, holy, sacred.) Note: G40 hágios – properly, different (unlike), other ("otherness"), holy; for the believer, G40 (hágios) means "likeness of nature with the Lord" because "different from the world." The fundamental (core) meaning of G40 (hágios) is "different" – thus a temple in the 1st century was hagios ("holy") because different from other buildings (Wm. Barclay). In the NT, 40 /hágios ("holy") has the "technical" meaning "different from the world" because "like the Lord." [G40 (hágios) implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to the Lord.]

**Rom 15:13**  Now the God of hope**G1680 N-GSF** fill**G4137 V-AAO-3S** you with all joy and peace in believing**G4100 V-PAN**, that ye may abound**G4052 V-PAN** in**G1722 PREP** hope**G1680 N-DSF**, through the power**G1411 N-DSF** of the Holy Ghost.

**G1680** - (Noun, Feminine) elpis (el-pece'): expectation, hope (hope, expectation, trust, confidence.)

**G4137** - (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: Cognate G4137 plēróō (from plērēs, "be full," see G4130 /plḗthō) – properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate). See G4130 (plēthō).

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**G4052** - (Verb) perisseuó (per-is-syoo'-o): to be over and above, to abound ((a) intrans: I exceed the ordinary (the necessary), abound, overflow; am left over, (b) trans: I cause to abound.) Note: G4052 perisseúō (from G4012 /perí, "all-around" which indicates abundance or surplus) – properly, exceed, go beyond the expected measure, i.e. above and beyond ("more than . . . "); "what goes further (more), surpasses" (J. Thayer).\

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G1680** - (Noun, Feminine) elpis (el-pece'): expectation, hope (hope, expectation, trust, confidence.)

**G1411** - (Noun, Feminine) dunamis (doo'-nam-is): (miraculous) power, might, strength ((a) physical power, force, might, ability, efficacy, energy, meaning (b) plur: powerful deeds, deeds showing (physical) power, marvelous works.) Note: G1411 dýnamis (from G1410 /dýnamai, "able, having ability") – properly, "ability to perform" (L-N); for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (G1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). G1411 (dýnamis) is a very important term, used 120 times in the NT.

**Here's the divine technique for prayer**. God has given us a divine provision. Prayer was designed for His children to be able to talk to him. So there is a proper way of handling prayer, and when a proper prayer is dispensed, it instantly spans the vast space between us and heaven and it is immediately received in heaven. It's much better for you and me as believers to use the instrument of prayer in times of crises in our life than it is for you to get on the phone and call some friend to yak about it. It is a lot better for you to talk to God than to some person about the crises. You have a direct line, I'm happy to tell you, right into Heaven's throne room. You should automatically turn to God in prayer rather than to your friends. The problem, however, is to make the right connection. We need to repeat the requests of the disciples, "Lord teach us to pray."

**John 14:6**

**In the Old Testament, they placed the call to heaven through the Levitical Priesthood**. All prayers went through the Levitical Priesthood. If you wanted to pray to God, you went to the priest who made your sacrifice and you made your approach to God. **But in the New Testament, the dispensation of grace, we have a direct dialing system**. When we are born into God's family, every Christian becomes a believer priest. This is taught in 1 Peter 2:5 and 9. So believers today have direct access to the Father without any human manipulator in between. We place our prayer to God the Father as we've already indicated (Matthew 6:6, Matthew 6:9, John 16:23, 1 Peter 1:17). You place your prayer call directly to God.

**1Pe 2:5**  Ye also, as lively**G2198 V-PAP-NPM** stones, are built up**G3618 V-PPI-2P** a spiritual**G4152 A-NSM** house**G3624 N-NSM,** an holy priesthood**G2406 N-NSN**, to offer up **G399 V-AAN** spiritual**G4152 A-APF** sacrifices**G2378 N-APF**, acceptable**G2144 A-APF** to God by**G1223 PREP** Jesus Christ.

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

**G3618** - (Verb) oikodomeó (oy-kod-om-eh'-o): to build a house (I erect a building, build; fig. of the building up of character: I build up, edify, encourage.)

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

**G3624** - (Noun, Masculine) oikos (oy'-kos): a house, a dwelling ((a) a house, the material building, (b) a household, family, lineage, nation.)

**G2406** - (Noun, Neuter) hierateuma (hee-er-at'-yoo-mah): a priesthood (the act or office of priesthood) Note: G2406 hieráteuma (from G2409 /hiereús, "priest") – priesthood.

**G399** - (Verb) anapheró (an-af-er'-o): to carry up, lead up ((a) I carry up, lead up, (b) I offer up (on a high altar) as a sacrifice, offer up to God on high.) Note: G399 anaphérō (from G303 /aná, "up" and G342 /phérō, "bring, carry") – properly, bring up to the goal (end point), i.e. carrying something through its sequence to reach its needed consummation (note the prefix, ana).

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

**G2378** - (Noun, Feminine) thusia (thoo-see'-ah): a sacrifice (abstr. and concr: sacrifice; a sacrifice, offering. Note: G2378 thysía – properly, an offering (sacrifice); an official sacrifice prescribed by God; hence an offering the Lord accepts because offered on His terms. G2378 /thysía ("sacrifice") refers to various forms of OT blood sacrifices ("types") – all awaiting their fulfillment in their antitype, Jesus Christ (Heb 10:5-12).

**G2144** - (Adjective) euprosdektos (yoo-pros'-dek-tos): acceptable (well-received, acceptable, welcome, pleasing.)

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**1Pe 2:9**  But ye**G4771 P-2NP** *are* a chosen**G1588 A-NSN** generation**G1085 N-NSN**, a royal**G934 A-NSN** priesthood**G2406 N-NSN**, an holy nation**G1484 N-NSN**, a peculiar**G1519 PREP** people**G2992 N-NSM**; that ye should shew forth**G1804 V-AAS-2P** the praises of him who hath called**G2564 V-AAP-GSM** you out of darkness**G4655 N-GSN** into his marvellous**G2298 A-ASN** light:

**G4771** - (Personal Pronoun) su (soo): you (early mod. Eng. thou) (you.)

**G1588** - (Adjective) eklektos (ek-lek-tos'): select, by implication favorite (chosen out, elect, choice, select, sometimes as subst: of those chosen out by God for the rendering of special service to Him (of the Hebrew race, particular Hebrews, the Messiah, and the Christians).) Note: Cognate: G1588 eklektós (an adjective, derived from G1586 /eklégomai, "to select, choose," also used as a substantive/noun) – properly, selected (chosen from, out of), especially as a deeply personal choice – literally "chosen, out of a personal preference (intention)." See G1586 (eklegomai). Typically, G1588 /eklektós ("select, chosen") describes people who choose to follow the Lord, i.e. become God's choice by freely receiving faith (G4102 /pístis) from Him. Accordingly, these two terms are directly connected (see Tit 1:1; Lk 18:7,8).

**G1085** - (Noun, Neuter) genos (ghen'-os): family, offspring (offspring, family, race, nation, kind.)

**G934** - (Adjective) basileios (bas-il'-i-os): royal (courtiers, palaces, a body of kings, royal.) Note: Cognate: G934 basíleios – properly, kingly, royal. See G932 (basileia)

**G2406** - (See Above)

**G1484** - (Noun, Neuter) ethnos (eth'-nos): a race, a nation, the nations (as distinct from Israel) (a race, people, nation; the nations, heathen world, Gentiles.) Note: G1484 éthnos (from ethō, "forming a custom, culture") – properly, people joined by practicing similar customs or common culture; nation(s), usually referring to unbelieving Gentiles (non-Jews).

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G2992** - (Noun, Masculine) laos (lah-os'): the people ((a) a people, characteristically of God's chosen people, first the Jews, then the Christians, (b) sometimes, but rarely, the people, the crowd.) Note: G2992 laós (the root of the English term, "laity") – a people, particularly used of "the people of the Lord" (= Heb ʽam). G2992 (laos) is the usual term for "the people of God" and thus typically used in the LXX (OT) and the Gospels, for believing Israel (Jews). Example: Heb 4:9: "So there remains a Sabbath rest for the people (G2992 /laós) of God" (NASU).

**G1804** - (Verb) exaggelló (ex-ang-el'-lo): tell out, proclaim (I announce publicly, proclaim.) Note: G1804 eksaggéllō (from H1537 /ek, "completely out from," which intensifies G312 /anaggéllō, "to declare, announce") – properly, fully proclaim, "declare out" (entirely).

**G2564** - (Verb) kaleó (kal-eh'-o): to call ((a) I call, summon, invite, (b) I call, name.)

**G4655** - (Noun, Masculine; Noun, Neuter) skotos (skot'-os): darkness (darkness, either physical or moral.) Note: G4655 skótos (a neuter noun) – properly, darkness (obscurity); (figuratively) the principle of sin with its certain results.

**G2298** - (Adjective) thaumastos (thow-mas-tos'): wonderful (to be wondered at, wonderful, marvelous.) Note: Cognate: G2298 thaumastós – marvelous, describing an awe-evoking sight (dramatic sense of wonder), moving the beholder to their deepest emotions. See G2296 (thaumázō).

**Mat 6:6**  But thou, when thou prayest**G4336 V-PNS-2S**, enter into thy closet, and when thou hast shut thy door, pray**G4336 V-ADM-2S** to thy Father which is in secret; and thy Father which seeth**G991 V-PAP-NSM** in secret shall reward**G591 V-FAI-3S** thee openly**G5318 A-DSN**.

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray (I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (G4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

**G991** - (Verb) blepó (blep'-o): to look (at) ((primarily physical), I look, see (perceive, discern. Note: G991 blépō – properly, to see, be observant (watchful). G991 (blépō) suggests "to see something physical, with spiritual results (perception)." That is, it carries what is seen into the non-physical (immaterial) realm so a person can take the needed action (respond, beware, be alert).

**G591** - (Verb) apodidómi (ap-od-eed'-o-mee): to give up, give back, return, restore ((a) I give back, return, restore, (b) I give, render, as due, (c) mid: I sell.) Note: G591 apodídōmi (from G575 /apó, "from" and G1325 /dídōmi, "give") – properly, give from, i.e. to return (especially as a payment), in relation to the source of the giving back.

**G5318** - (Adjective) phaneros (fan-er-os'): visible, manifest (apparent, clear, visible, manifest; adv: clearly.)

**Mat 6:9**  After this manner**G3779 ADV** therefore pray**G4336 V-PNM-2P** ye: Our Father which art in**G1722 PREP** heaven**G3772 N-DPM**, Hallowed**G37 V-APM-3S** be thy name**G3686 N-NSN**.

**G3779** - (Adverb) houtó and houtós (hoo'-to): in this way, thus (thus, so, in this manner.) Note: G3779 hoútō (an adverb, derived from the demonstrative pronoun, G3778 /hoútos, "this") – like this . . .; in this manner, in this way (fashion), in accordance with this description (i.e. corresponding to what follows); in keeping with; along this line, in the manner spoken.

**G4336** - (See Above)

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G3772** - (Noun) ouranos (oo-ran-os'): heaven (heaven, (a) the visible heavens: the atmosphere, the sky, the starry heavens, (b) the spiritual heavens. Note: G3772 ouranós – heaven (singular), and nearly as often used in the plural ("heavens"). "The singular and plural have distinct overtones and therefore should be distinguished in translation (though unfortunately they rarely are)" (G. Archer).

**G37** - (Verb) hagiazó (hag-ee-ad'-zo): to make holy, consecrate, sanctify (I make holy, treat as holy, set apart as holy, sanctify, hallow, purify.) Note: Cognate: G37 hagiázō (from G40 /hágios, "holy") – to regard as special (sacred), i.e. holy ("set apart"), sanctify. See G40 (hagios). [G37 (hagiázō) means "to make holy, consecrate, sanctify; to dedicate, separate" (Abbott-Smith).]

**G3686** - (Noun, Neuter) onoma (on'-om-ah): a name, authority, cause (name, character, fame, reputation.) Note: G3686 ónoma – name; (figuratively) the manifestation or revelation of someone's character, i.e. as distinguishing them from all others. Thus "praying in the name of Christ" means to pray as directed (authorized) by Him, bringing revelation that flows out of being in His presence. "Praying in Jesus' name" therefore is not a "religious formula" just to end prayers (or get what we want)! ["According to Hebrew notions, a name is inseparable from the person to whom it belongs, i.e. it is something of his essence. Therefore, in the case of the God, it is especially sacred" (Souter).]

**Joh 16:23**  And in that day ye shall ask**G2065 V-FAI-2P** me nothing**G3762 A-ASN-N**. Verily, verily, I say unto you, Whatsoever ye shall ask**G154 V-AAS-2P** the Father**G3962 N-ASM** in**G1722 PREP** my name**G3686 N-DSN**, he will give**G1325 V-FAI-3S** *it* you**G4771 PPro-D2P** .

**G2065** - (Verb) erótaó (er-o-tah'-o): to ask, question ((a) I ask (a question), question, (b) I request, make a request to, pray.) Note: G2065 erōtáō (from eromai, "ask") – make an earnest request, especially by someone on "special footing," i.e. in "preferred position." G2065 /erōtáō ("to ask on special footing, intimacy") requests from a "preferred position" (E. Abbot, Johannine Grammar, 467,8). Such requesting receives special consideration because of the special relationship involved.

**G3762** - (Adjective) oudeis and outheis, oudemia, ouden and outhen (oo-dice'): no one, none (no one, none, nothing.) Note: G3762 oudeís (from 3756 /ou "no, not" and G1520 /heís, "one") – properly, not one; no one, nothing. G3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. G3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition). [G3762 /oudeís ("not one, none") categorically excludes, declaring as a fact that no valid example exists.]

**G154** - (See Above)

**G3962** - (Noun, Masculine) patér (pat-ayr'): a father (father, (Heavenly) Father, ancestor, elder, senior.) Note: G3962 patḗr – father; one who imparts life and is committed to it; a progenitor, bringing into being to pass on the potential for likeness. G3962 /patḗr ("father") is used of our heavenly Father. He imparts life, from physical birth to the gift of eternal life through the second birth (regeneration, being born again). Through ongoing sanctification, the believer more and more resembles their heavenly Father – i.e. each time they receive faith from Him and obey it, which results in their unique glorification. [G3962 /patḗr ("father") refers to a begetter, originator, progenitor – one in "intimate connection and relationship" (Gesenius). Just as in the NT, the OT never speaks of universal fatherhood of God toward men (see. G. B. Steven's concession, The Theology of the New Testament, p 70; see p 68) (TWOT 1, 6). For more on the Fatherhood of God see: Bruce, F. F., NIDNTT 2. 655-656; Burton, E. de W., The Epistle to the Galatians (Edinburgh: Clark 1921) 384-392; Jeremias, J., The Prayers of Jesus (ET) (London: SCM, 1967) 11-65.]

**G1722** - (See Above)

**G3686** - (See Above)

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G4771** - (Personal Pronoun) su (soo): you (early mod. Eng. thou) (you.)

**1Pe 1:17**  And if**G1487 COND** ye call on**G1941 V-PMI-2P** the Father, who without respect of persons**G678 ADV** judgeth**G2919 V-PAP-ASM** according**G2596 PREP** to every man's**G1538 A-GSM** work**G2041 N-ASN**, pass**G390 V-2APM-2P** the time**5550 N-ASM** of your sojourning**G3940 N-GSF** *here* in**G1722 PREP** fear**G5401 N-DSM**:

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G1941** - (Verb) epikaleó (ep-ee-kal-eh'-om-ahee): to call upon ((a) I call (name) by a supplementary (additional, alternative) name, (b) mid: I call upon, appeal to, address.)

**G678** - (Adverb) aprosópolémptós (ap-ros-o-pol-ape'-tos): not accepting the person, without respect of persons ((literary and Jewish), without any preference (undue favor, partiality) for a person.)

**G2919** - (Verb) krinó (kree'-no): to judge, decide :((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the verb, (b) I decide, I think (it) good.) Note: G2919 krínō – properly, to separate (distinguish), i.e. judge; come to a choice (decision, judgment) by making a judgment – either positive (a verdict in favor of) or negative (which rejects or condemns). J. Thayer comments that "the proper meaning of G2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong). [G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. G2919 (krinō) originally meant "separate." So Homer, of Ceres separating the grain from the chaff (Iliad, v, 501). Thence, 'to distinguish, to pick out, to be of opinion, to judge' " (WS, 418).]

**G2596** - (Preposition) kata (kat-ah'): down, against, according to (gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.) Note: G2596 katá (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer). [G2596 (katá) is written 'kat' or 'kath' before a vowel. So too, kata loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208). G2596 /katá ("bring down exactly, complete") is "opposite" to G303 /aná ("bring up to completion").

**G1538** - (Adjective) hekastos (hek'-as-tos): each, every (each (of more than two), every one.) Note: G1538 hékastos (from hekas, "separate") – each (individual) unit viewed distinctly, i.e. as opposed to "severally" (as a group).

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

**G390** - (Verb) anastrephó (an-as-tref'-o): to overturn, turn back (I overturn; I turn back, return; I turn hither and thither; pass: I turn myself about; I sojourn, dwell; I conduct myself, behave, live.)

**G5550** - (Noun, Masculine) chronos (khron'-os): time (time, a particular time, season.) Note: G5550 xrónos – time (in general), especially viewed in sequence (a "succession of moments"); time in duration in the physical-space world, sovereignly apportioned by God to each person. G5550 /xrónos ("time in sequence, duration") especially expresses time quantitatively – in contrast to G2450 /Ioudaízō ("opportune time") which portrays time qualitatively ("time as opportunity").

**G3940** - (Noun, Feminine) paroikia (par-oy-kee'-ah): a sojourning (a sojourning, a dwelling in a strange land.)

**G1722** - (See Above)

**G5401** - (Noun) phobos (fob'-os): panic flight, fear, the causing of fear, terror ((a) fear, terror, alarm, (b) the object or cause of fear, (c) reverence, respect.) Note: G5401 phóbos (from phebomai, "to flee, withdraw") – fear (from Homer about 900 bc on) G5401 (phóbos) meant withdrawal, fleeing because feeling inadequate (without sufficient resources, Abbott-Smith). Fear (G5401 /phóbos) is commonly used in Scripture – sometimes positively (in relation to God) but more often negatively of withdrawing from the Lord (His will). [Fundamentally, G5401 /phóbos ("fear") means withdraw (separate from), i.e. flee (remove oneself) and hence to avoid because of dread (fright).]

**The number that you have to dial is JOHN-146**. John 14:6 is the number you have to dial on this direct dialing system. If you can't dial this number and have not dialed this number, you have no access and no hope of being heard. John 14:6 reads, "Jesus said unto him, 'I am the way, the truth, and the life. No man comes unto the Father but by Me.'" The connection is established through your new birth through your relationship to the Lord Jesus Christ.

**Joh 14:6**  Jesus saith**G3004 V-PAI-3S** unto him, I am the way**G3598 N-NSF**, the truth**G225 N-NSF**, and the life**G2222 N-NSF**: no man**G3762 A-NSM-N** cometh**G2064 V-PNI-3S** unto the Father**G3762 A-NSM-N**, ***but*** (Greek words in verse are [If**G1487 CONJ** not**G3361 Adv**] translated in KJV as ***but***) by**G1223 Prep** me**G1473** **PPro-G1S**.

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G3598** - (Verb) hodoiporeó (hod-oy-por-eh'-o): to travel (I travel, pursue a way, journey.)

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

**G2222** - (Noun Feminine) zóé (dzo-ay'): life (life, both of physical (present) and of spiritual (particularly future) existence) Note: G2222 zōḗ – life (physical and spiritual). All life (G2222 /zōḗ), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life.

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**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**G3962** - (Noun, Masculine) patér (pat-ayr'): a father (father, (Heavenly) Father, ancestor, elder, senior.) Note: G3962 patḗr – father; one who imparts life and is committed to it; a progenitor, bringing into being to pass on the potential for likeness. G3962 /patḗr ("father") is used of our heavenly Father. He imparts life, from physical birth to the gift of eternal life through the second birth (regeneration, being born again). Through ongoing sanctification, the believer more and more resembles their heavenly Father – i.e. each time they receive faith from Him and obey it, which results in their unique glorification. [G3962 /patḗr ("father") refers to a begetter, originator, progenitor – one in "intimate connection and relationship" (Gesenius). Just as in the NT, the OT never speaks of universal fatherhood of God toward men (see. G. B. Steven's concession, The Theology of the New Testament, p 70; see p 68) (TWOT 1, 6). For more on the Fatherhood of God see: Bruce, F. F., NIDNTT 2. 655-656; Burton, E. de W., The Epistle to the Galatians (Edinburgh: Clark 1921) 384-392; Jeremias, J., The Prayers of Jesus (ET) (London: SCM, 1967) 11-65.]

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

Now once the connection to heaven is established, it never has to be reinstalled. You have a permanent hotline to the Father's throne of grace. You will never call this number and find a busy signal, day or night. The service man will never come by and cut off your service because of lack of payment. It is a grace system, **and it's all been paid for already**. The Father invites us therefore without any hesitation for any reason at all to call him at any time. Jeremiah 33:3 says, "Call into me and I will answer thee and show the great and mighty things which you know not." Hebrews 4:16 adds to that, "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." You have no reason whatsoever at any time to have any hesitancy to approach God.

**Jer 33:3**  Call**H7121 V‑Qal‑Imp‑ms** unto me, and I will answer**H6030 Conj‑w | V‑Qal‑ConjImperf.h‑1cs | 2mse** thee, and shew **H5046 Conj‑w | V‑Hifil‑ConjImperf.Cohort‑1cs** thee great**H1419 Adj‑fp** and mighty**H1219 Conj‑w | Adj‑fp** things, which thou knowest **H3045 V‑Qal‑Perf‑2ms | 3mp** not**H3808 Adv‑NegPrt**.

**H7121** - (Verb) qara (kaw-raw'): to call, proclaim, read

**H6030** - (Verb) anah (aw-naw'): to answer, respond

**H5046** - (Verb) nagad (naw-gad'): to be conspicuous

**H1419** - (Adjective) gadol gaw-dole'): great

**H1219** - (Verb) batsar (baw-tsar'): to cut off, make inaccessible, enclose

**H3045** - (Verb) yada (yaw-dah'): to know

**H3808** - (Adverb) lo (lo): not

**Heb 4:16**  Let us therefore come**G4334 V-PNS-1P** boldly**G3954 N-GSF** unto the throne**G2362 N-DSM** of grace **G5485 N-GSF**, that we may obtain**G2983 V-2AAS-1P** mercy**G1656 N-ASM**, and find grace**G5485 N-GSF** to help **G996 N-ASF** in time of need**G2121 A-ASF**.

**G4334** - (Verb) proserchomai (pros-er'-khom-ahee): to approach, to draw near (I come up to, come to, come near (to), approach, consent (to))

**G3954** - (Noun, Feminine) parrésia (par-rhay-see'-ah): freedom of speech, confidence (freedom, openness, especially in speech; boldness, confidence.) Note: G3954 parrhēsía (from G3956 /pás, "all" and rhēsis, "a proverb or statement quoted with resolve," L-S) – properly, confidence (bold resolve), leaving a witness that something deserves to be remembered (taken seriously).

**G2362** - (Noun, Masculine) thronos (thron'-os): a throne (a (king's) throne, seat; meton: power, dominion; a potentate.)

**G5485** - (Noun, Feminine) charis (khar'-ece): grace, kindness ((a) grace, as a gift or blessing brought to man by Jesus Christ, (b) favor, (c) gratitude, thanks, (d) a favor, kindness.) Note: Cognate: G5485 xáris (another feminine noun from xar-, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, grace. G5485 (xáris) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them"). G5485 /xáris ("grace") answers directly to the Hebrew (OT) term G2580 /Kaná ("grace, extension-toward"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them. [G5485 (xáris) is sometimes rendered "thanks" but the core-idea is "favor, grace" ("extension towards").

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). 2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**G1656** - (Noun, Masculine; Noun, Neuter) eleos (el'-eh-os): mercy, pity, compassion (pity, mercy, compassion.) Note: G1656 éleos (translating OT H2617 /kataisxýnō, "covenant-loyalty, covenant-love" in the OT-LXX over 170 times) – properly, "mercy" as it is defined by loyalty to God's covenant.

**G5485** - (Noun, Feminine) charis (khar'-ece): grace, kindness ((a) grace, as a gift or blessing brought to man by Jesus Christ, (b) favor, (c) gratitude, thanks, (d) a favor, kindness.) Note: Cognate: G5485 xáris (another feminine noun from xar-, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, grace. G5485 (xáris) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them"). G5485 /xáris ("grace") answers directly to the Hebrew (OT) term G2580 /Kaná ("grace, extension-toward"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them. [G5485 (xáris) is sometimes rendered "thanks" but the core-idea is "favor, grace" ("extension towards").

**G996** - (Noun, Feminine) boétheia (bo-ay'-thi-ah): help ((a) abstr: assistance, (b) concr: (a technical term of nautical language), a help.) Note: Cognate: G996 boḗtheia (a feminine noun derived from G997 /boēthéō) – a brand of help, especially critical assistance that meets an urgent situation delivering very needed aid). See G997 (boētheō). [G996 (boḗtheia) is used of auxiliary aid (remedy), critically needed for rescue (as in Herodotus and Xenophon). 996 (boḗtheia) is also used of the help provided by ropes (tackle, etc.).]

**G2121** - (Adjective) eukairos (yoo'-kahee-ros): timely (opportune, timely, suitable; perhaps sometimes: holiday, festival.)

Now the Old Testament saints were taught a technique for prayer. When the Old Testament believer approached God, **he had to approach God on the basis of the promises that God made**. They would call upon God and say, "Now God you promised to do this, and I call upon you as a true and honest God to do this that you have promised." Sometimes they would even be given the very words to use in this prayer. In Deuteronomy 26:5 ff, they are given the very words that they were to use in prayer. But **Christians today are not told what to say**. We are, as a matter of fact, not to use some stereotyped repetitious prayer that we read somewhere, that someone has written, that we repeatedly use. **That's religion**. Consequently, it is wrong to use the Lord's Prayer as an approach to God. There is nothing more ridiculous than using the Lord's Prayer. **Religion is the worst thing that ever happened to mankind--man trying to gain God's favor through his own efforts**. This is what religion teaches people.

**Deu 26:5**  And thou shalt speak**H6030 Conj‑w | V‑Qal‑ConjPerf‑2ms** and say**H559** **Conj‑w | V‑Qal‑ConjPerf‑2ms** before the LORD thy God, A Syrian ready to perish**H6 V‑Qal‑Prtcpl‑ms** *was* my father, and he went down**H3381 Conj‑w | V‑Qal‑ConsecImperf‑3ms** into Egypt, and sojourned**H1481 Conj‑w | V‑Qal‑ConsecImperf‑3ms** there with a few, and became there a nation**H1471 Prep‑l | N‑ms**, great, mighty, and populous**H7227 Conj‑w | Adj‑ms**:

**H6030** - (Verb) anah (aw-naw'): to answer, respond

**H559** - (Verb) amar (aw-mar'): to utter, say

**H6** - (Verb) abad (aw-bad'): to perish

**H3381** - (Verb) yarad (yaw-rad'): to come or go down, descend

**H1481** - (Verb) guwr (goor): to sojourn

**G1471** - (noun masculine; proper name, of a people) goy (go'-ee): nation, people

**H7227** - (Adjective; feminine; noun masculine) rab (rab): much, many, great

I saw a television program one time where there was a man on the high seas. He was in a boat and the boat was sinking. He ended up in the ocean. His boat was sinking under him and a school of sharks was circling him. So guess what he did. "Our Father who art in heaven hallowed be thy name." He starts repeating the Lord's Prayer while the sharks are circling him. Why? Because he thought this was a way of gaining safety against the sharks. Instead he should have been yelling, "God do something about the sharks please." He'd have been more on the beam and probably would have gotten better results. The model of the Lord's Prayer is simply a model, and it's meaningless superstitious magic for us to repeat it.

What **God wants you to do is to talk in your own words**. How would you feel as a parent, those of you who have children, if your youngster came up to you and he decided he'd like to ask you for an ice cream cone? So he came up with his little brother or sister and said, "Daddy, I scream, you scream, we all scream for ice cream," because you read a little poem, a little jingle, to talk to you. Every time the kid opened his mouth he was dangling to you in some way. That's exactly what we do with God the Father who is infinitely more interested, the Bible has indicated, to supply us with our requests than even our earthly fathers are. So, don't treat God with your little stereotype poems and your little religious rituals. When you use a prayer like that, you are just a little bit away from the man who is spinning his prayer wheel and trying to approach God in that way.

Now **the basis of effectual prayer is the name of the Lord Jesus Christ**. His name refers to all that He is as the Son of God; all that he has done; and, all the authority that He represents. Jesus taught this change from the Old Testament order of praying on the basis of God's promises **to** praying on the basis of His authority as the Son of God (John 16:24). **This new basis, the Christian is told, will guarantee him results**. In John 16:23, the Lord says, "Whatever you shall ask the Father in my name (on the basis of My authority, on the basis of My leading a view through the Spirit of God), he will give it to you."

**Joh 16:23**  And in that day ye shall ask**G2065 V-FAI-2P** me nothing**G3762 A-ASN-N**. Verily, verily, I say unto you, Whatsoever ye shall ask**G154 V-AAS-2P** the Father**G3962 N-ASM** in**G1722 PREP** my**G1473 P-1GS** name**G3686 N-DSN**, he will give**G1325 V-FAI-3S** *it* you**G4771 PPro-D2P**.

**G2065** - (Verb) erótaó (er-o-tah'-o): to ask, question ((a) I ask (a question), question, (b) I request, make a request to, pray.) Note: G2065 erōtáō (from eromai, "ask") – make an earnest request, especially by someone on "special footing," i.e. in "preferred position." G2065 /erōtáō ("to ask on special footing, intimacy") requests from a "preferred position" (E. Abbot, Johannine Grammar, 467,8). Such requesting receives special consideration because of the special relationship involved.

**G3762** - (Adjective) oudeis and outheis, oudemia, ouden and outhen (oo-dice'): no one, none (no one, none, nothing.) Note: G3762 oudeís (from G3756 /ou "no, not" and G1520 /heís, "one") – properly, not one; no one, nothing. G3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. G3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition). [G3762 /oudeís ("not one, none") categorically excludes, declaring as a fact that no valid example exists.]

**G154** - (Verb) aiteó (ahee-teh'-o): to ask, request (I ask, request, petition, demand.)

**G3962** - (Noun, Masculine) patér (pat-ayr'): a father (father, (Heavenly) Father, ancestor, elder, senior.) Note: G3962 patḗr – father; one who imparts life and is committed to it; a progenitor, bringing into being to pass on the potential for likeness. G3962 /patḗr ("father") is used of our heavenly Father. He imparts life, from physical birth to the gift of eternal life through the second birth (regeneration, being born again). Through ongoing sanctification, the believer more and more resembles their heavenly Father – i.e. each time they receive faith from Him and obey it, which results in their unique glorification. [G3962 /patḗr ("father") refers to a begetter, originator, progenitor – one in "intimate connection and relationship" (Gesenius). Just as in the NT, the OT never speaks of universal fatherhood of God toward men (see. G. B. Steven's concession, The Theology of the New Testament, p 70; see p 68) (TWOT 1, 6). For more on the Fatherhood of God see: Bruce, F. F., NIDNTT 2. 655-656; Burton, E. de W., The Epistle to the Galatians (Edinburgh: Clark 1921) 384-392; Jeremias, J., The Prayers of Jesus (ET) (London: SCM, 1967) 11-65.]

**G1722** - (See Above)

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**G3686** - (Noun, Neuter) onoma (on'-om-ah): a name, authority, cause (name, character, fame, reputation.) Note: G3686 ónoma – name; (figuratively) the manifestation or revelation of someone's character, i.e. as distinguishing them from all others. Thus "praying in the name of Christ" means to pray as directed (authorized) by Him, bringing revelation that flows out of being in His presence. "Praying in Jesus' name" therefore is not a "religious formula" just to end prayers (or get what we want)! ["According to Hebrew notions, a name is inseparable from the person to whom it belongs, i.e. it is something of his essence. Therefore, in the case of the God, it is specially sacred" (Souter).]

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G4771** - (Personal Pronoun) su (soo): you (early mod. Eng. thou) (you.)

**Joh 16:24**  Hitherto have yeasked**G154 V-AAI-2P** nothing**G3762 A-ASN-N** in**G1722 PREP** my name**G3686 N-DSN**: ask**G154 V-PAM-2P**, and ye shall receive**G2983 V-FDI-2P**, that your joy**G5479 N-NSF** may be full**G4137 V-RPP-NSF**.

**G154** - (See Above)

**G3762** - (See Above)

**G1722** - (See Above)

**G3686** - (See Above)

**G154** - (See Above)

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**G5479** - (Noun, Feminine) chara (khar-ah'): joy, delight (oy, gladness, a source of joy.) Note: Cognate: G5479 xará (another feminine noun from the root xar-, "extend favor, lean towards, be favorably disposed") – properly, the awareness (of God's) grace, favor; joy ("grace recognized"). [The etymological link between G5463 /xaírō ("rejoice because of grace"), G5479 /xará ("joy because of grace") and G5485 /xáris ("grace") – i.e. that they are all cognates – is observed by LS (p 1,976), Zod (Dict), CBL, Wigram's Englishman's Greek Concordance (Ed. Ralph Winters), Word Study Greek-English NT (Tyndale, Ed. Paul McReynolds) – see also DNTT (2,356) and TDNT (9; 359,60). TDNT likewise groups them as cognates, referring to G5479 (xará) as the noun-form (nomen actionis), discussing them separately in light of their distinct connotations.]

**G4137** - (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: Cognate: G4137 plēróō (from plērēs, "be full," see G4130 /plḗthō) – properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate). See G4130 (plēthō).

There are certain practices that the unsaved try to imitate. They try to approach God in prayer. They try to ask God even in Christ's name, but they have no authority to use His name. They have no relationship to the Son of God so this will not work. Sometimes, however, God will answer the prayer of unbelievers. I don't think we can say that He will not do that. There have been many occasions when unbelievers have called upon God and their prayers were answered. If God did the answering of that prayer, it was only on the basis of the grace of God and His mercy that he elected sovereignly to extend. It was not because that person had a claim. But **you and I, as believers, have a claim upon God**. When we speak to our Father, he has to listen to us. He has to consider and he has to respond because we approach Him on the authority of His Son whom he will never reject, and to whom he will never turn a deaf ear**. You have a totally different ground than the unbeliever does.**

So, our approach is, **we who have accepted Christ**, to come to the Father which in itself declares and admits that only He can solve our problem, and our names carry no weight, but **the name of Christ carries all the weight that we need**. Since the Father gave up His Beloved Son in salvation (that was the greatest thing he could do for us), He will not refuse us lesser things. Romans 8:32 tells us this.

**Rom 8:32**  He that spared**G5339 V-ADI-3S** **not** his own**G2398 A-GSM** Son, but delivered**G3860 V-AAI-3S** him up for us all, how shall he not**G3780 PRT-I** with him also freely give**G5483 V-FDI-3S**  us**G1473 P-1DP** all things?

**G5339** - (Verb) pheidomai (fi'-dom-ahee): to spare, forbear (I spare, abstain, forbear.)

**G2398** - (Adjective) idios (id'-ee-os): one's own, distinct (one's own, belonging to one, private, personal; one's own people, one's own family, home, property.) Note: G2398 ídios (a primitive word, NAS dictionary) – properly, uniquely one's own, peculiar to the individual. G2398 /ídios ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic Adjective) means 'private, personal' " (WS, 222).

**G3860** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

**G3780** - (Particle, Interrogative; Particle, Negative) ouchi (oo-khee'): not, not at all (by no means, not at all.) Note: G3780 ouxí (an emphatic negative adverb, intensifying G3756 /ou, "not"; see R, G1157) – properly definitely not, absolutely out of the question! G3780 (ouxi) is always emphatic, denying (dismissing) what is entirely non-factual – meaning "definitely not!" (G. Archer). ["The base, ou, is made stronger by -xi (ouxi, as in Lk 1:60). Brugmann considers ouxi an intensive particle and different from the Homeric ki (ou-ki)" (R, G1164).]

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**The Elements of Prayer**

Now **there are certain elements in prayer that we should learn**. Let's look at these briefly--elements that should be involved in prayer. You understand that prayer is your privilege. Your approach is on the basis of the fact that you are a believer in union with Jesus Christ, that you have His authority to approach the Father, and that the Father is eager and ready to listen. You have a direct dialing system. **You as your own priest may approach God without any intermediary. There are certain elements that should be included in prayer**.

1. **Confession**

Obviously, point **number one should be confession as per 1 John 1:9**. Prayer has to be made, as Jude 20 indicates, in the power and control of God the Holy Spirit. Every one of us is either operating under the control of the Holy Spirit or under the control of the old sin nature. When the old sin nature controls our lives, we have trouble on the line with our calls to heaven. That's one of the reasons the calls don't get through, and we think that prayer is not working. There's nothing wrong with prayer. It's our technique that we're using, trying to talk to God when we are not in a spirit-filled condition. We are in an unconfessed state of sin. Unconfessed sin automatically keeps our prayer from getting through to heaven.

**1Jn 1:9**  If**G1437 COND** we confess**G3670 V-PAS-1P** our sins, he is faithfu**lG4103 A-NSM** and just**G1342 A-NSM** to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from all unrighteousness**G93 N-GSF**.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

**G4103** - (Adjective) pistos (pis-tos'): faithful, reliable (trustworthy, faithful, believing.) Note: Cognate: G4103 pistós (an adjective, derived from G3982 /peíthō, "persuaded") – properly, faithful (loyalty to faith; literally, fullness of faith); typically, of believing the faith God imparts. [The root of G4103 /pistós, "faithful" and G4100 /pisteúō, "faith," are the same (pist-), referring to persuasion.]

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G993 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

Now this is very important. Don't waste your time trying to talk to God if there is known unconfessed sin. Take care of that first. Now you may go through all the motions of prayer. You may have all of the greatest sincerity in the world. But because you have unconfessed sin, your line is out of order. Your fellowship has been broken. That's what Psalm 66:18 means when it says, "If I regard iniquity in my heart the Lord will not hear me." He couldn't say it any plainer than that. If there is sin unconfessed, God will not hear you. Now when you come to prayer meeting, I trust you do understand that it is important that you make confession of sin, but not in prayer meeting. Don't get in the prayer group and do your confessing to God there where everybody is listening in. That should be done on your own private line, so do that at home before you come, or sit there silently while it's coming up your turn, your opportunity to pray, and get your confession made.

**Psa 66:18**  If **H518** I regard**H7200 V‑Qal‑Perf‑1cs** iniquity**H205 N‑ms** in my heart**H3820 Prep‑b | N‑msc | 1cs**, the Lord will not hear**H8085 V‑Qal‑Imperf‑3ms** *me:*

**H518** - (conjunction; hypothetical particle; imperfect; infinitive; interrogative particle) im (eem): if

**H7200** - (Verb) raah (raw-aw'): to see

**H205** - (Noun Masculine) aven (aw-ven'): trouble, sorrow, wickedness

**H3820** - (Noun Masculine) leb (labe): inner man, mind, will, heart

**H8085** - (verb feminine; verb masculine) shama (shaw-mah'): to hear

1. **Thanksgiving**

Another element of **prayer is thanksgiving**. 1 Thessalonians 5:18 and Ephesians 5:20 tell us to express this kind of continual thanksgiving to God. Confession has been made. The line is open. Now we begin speaking with thanksgiving. Thanksgiving implies praise. Psalm 107:8 says, "O that men would praise the Lord for His goodness and for His wonderful works to the children of men. Thanksgiving is a way of praising God. Christians do not bring animal sacrifices to praise God. Instead we bring what Hebrews 13:15 refers to as the sacrifice of praise; that is, the fruit of our lips. We praise God in a different way than they did in the Old Testament with those sacrifices. All good things come from God. So, he alone is worthy of our fullest praise (James 1:17). So we confess sin. Then we express our praise, our thanksgiving. We remember what the Lord has done for us and we express that gratitude.

**1Th 5:18**  In every thing give thanks**G2168 V-PAM-2P**: for this is the will**G2307 N-NSN** of God in Christ Jesus concerning**G1519 PREP** you**G4771 P-2AP**.

**G2168** - (Verb) eucharisteó (yoo-khar-is-teh'-o): to be thankful (I thank, give thanks; pass. 3 sing: is received with thanks.) Note: G2168 euxaristéō (from G2095 /eú, "good" and G5485/xaris, "grace") – properly, acknowledging that "God's grace works well," i.e. for our eternal gain and His glory; to give thanks – literally, "thankful for God's good grace."

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from 2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected. [Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). 2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.]

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G4771** - (Personal Pronoun) su (soo): you (early mod. Eng. thou) (you.)

**Eph 5:20**  Giving thanks**G2168 V-PAP-NPM** always**G3842 ADV** for all things unto God**G2316 N-DSM** and the Father**G3962 N-DSM** in**G1722 PREP** the name**G3686 N-DSN** of our**G1473 P-1GP** Lord Jesus Christ;

**G2168** - (Verb) eucharisteó (yoo-khar-is-teh'-o): to be thankful (I thank, give thanks; pass. 3 sing: is received with thanks.) Note: G2168 euxaristéō (from G2095 /eú, "good" and G5485/xaris, "grace") – properly, acknowledging that "God's grace works well," i.e. for our eternal gain and His glory; to give thanks – literally, "thankful for God's good grace."

**G3842** - (Adverb) pantote (pan'-tot-eh): at all times (always, at all times, ever.)

**G2316** - (Noun, Feminine; Noun, Masculine) theos (theh'-os): God, a god ((a) God, (b) a god, generally.) Note: G2316 theós (of unknown origin) – properly, God, the Creator and owner of all things (Jn 1:3; Gen 1 - 3).[Long before the NT was written, G2316 (theós) referred to the supreme being who owns and sustains all things.]

**G3962** - (Noun, Masculine) patér (pat-ayr'): a father (father, (Heavenly) Father, ancestor, elder, senior.) Note: G3962 patḗr – father; one who imparts life and is committed to it; a progenitor, bringing into being to pass on the potential for likeness. G3962 /patḗr ("father") is used of our heavenly Father. He imparts life, from physical birth to the gift of eternal life through the second birth (regeneration, being born again). Through ongoing sanctification, the believer more and more resembles their heavenly Father – i.e. each time they receive faith from Him and obey it, which results in their unique glorification. [G3962 /patḗr ("father") refers to a begetter, originator, progenitor – one in "intimate connection and relationship" (Gesenius). Just as in the NT, the OT never speaks of universal fatherhood of God toward men (see. G. B. Steven's concession, The Theology of the New Testament, p 70; see p 68) (TWOT 1, 6). For more on the Fatherhood of God see: Bruce, F. F., NIDNTT 2. 655-656; Burton, E. de W., The Epistle to the Galatians (Edinburgh: Clark 1921) 384-392; Jeremias, J., The Prayers of Jesus (ET) (London: SCM, 1967) 11-65.]

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G3686** - (Noun, Neuter) onoma (on'-om-ah): a name, authority, cause (name, character, fame, reputation.) Note: G3686 ónoma – name; (figuratively) the manifestation or revelation of someone's character, i.e. as distinguishing them from all others. Thus "praying in the name of Christ" means to pray as directed (authorized) by Him, bringing revelation that flows out of being in His presence. "Praying in Jesus' name" therefore is not a "religious formula" just to end prayers (or get what we want)! ["According to Hebrew notions, a name is inseparable from the person to whom it belongs, i.e. it is something of his essence. Therefore, in the case of the God, it is specially sacred" (Souter).]

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**Psa 107:8**  Oh that *men* would praise**H3034** **V‑Hifil‑Imperf‑3mp** the LORD *for* his goodness **H2617 N‑msc | 3ms**, and *for* his wonderful works**H6381 Conj‑w | V‑Nifal‑Prtcpl‑fpc | 3ms** to the children**H1121 Prep‑l | N‑mpc** of men!

**H3034** - (Verb) yadah (yaw-daw'): to throw, cast

**H2617** - (Noun Masculine) heced (kheh'-sed): goodness, kindness

**H6381** - (Verb) pala (paw-law'): to be surpassing or extraordinary

**H1121** - (Noun Masculine) ben (bane): son

**Heb 13:15**  By him therefore let us offer**G399 V-PAS-1P** the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks**G3670 V-PAP-GPM** to his name**G3686 N-DSN**.

**G399** - (Verb) anapheró (an-af-er'-o): to carry up, lead up ((a) I carry up, lead up, (b) I offer up (on a high altar) as a sacrifice, offer up to God on high.) Note: G399 anaphérō (from G303 /aná, "up" and G342 /phérō, "bring, carry") – properly, bring up to the goal (end point), i.e. carrying something through its sequence to reach its needed consummation (note the prefix, ana).

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

**G3686** - (See Above)

**Jas 1:17**  Every good**G18 A-NSF** gift**G1394 N-NSF** and every perfect gift**G1434 N-NSN** is from above, and cometh down**G2597 V-PAP-NSN** from the Father of lights, with whom is no variableness**G3883 N-NSF**, neither shadow of turning**G5157 N-GSF**.

**G18** - (Adjective) agathos (ag-ath-os'): good (Inrinsically good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.)

**G1394** - (Noun, Feminine) dosis (dos'-is): the act of giving, a gift (a giving, gift, donation.) Note: G1394 dósis (from G1325 /dídōmi, "give") – gift, emphasizing the intention (aim) that motivates the giving and the chain-reaction of giving-and-responding.

**G1434** - (Noun, Neuter) dóréma (do'-ray-mah): a gift, a bestowment (a gift, bounty.)

**G2597** - (Verb) katabainó (kat-ab-ah'-ee-no): to go down (go down, come down, either from the sky or from higher land, descend.)

**G3883** - (Noun) parallagé (par-al-lag-ay'): change (a change, variation, mutation.)

**G5157** - (Noun) tropé (trop-ay'): a turning (a turning, change, mutation.)

1. **Intersession**

The **third element in prayer is intercession for others**. You can turn freely to the heavenly Father for guidance and for daily needs of those around you (Philippians 4:6). Ephesians 6:18 calls upon us to intercede for all the saints. It is God's will that you should pray for others: for Christians as per Ephesians 6 18; and, also it is God's will that you pray for unbelievers (1 Timothy 2:1-3). God also wants you to pray for those you love, and also to pray for those who run you down. Matthew 5:44 calls us to pray for those who abuse us, who despite-fully use us. Pray for those who mistreat you. Also we are to pray for the salvation of the lost (1 Timothy 2:4), and we are to pray for our national leaders and the country (1 Timothy 2:2). While we realize from prophecy that the nations of the world are going to a certain self-destructive end, yet we also realize that God has established, as one of his divine institutions, human government for the protection of the human race. We are constantly admonished that we are to pray for our government. Why? Well, we are to pray specifically that we may enjoy peace because peace gives us the condition and the opportunity and the situation for the propagation of the Gospel and the Word of God. So it is very important that we pray for the government of our nation that it may establish a condition that the Word of God may have free expression.

**Php 4:6**  Be careful**G3309 V-PAM-2P** for nothing**G3367 A-ASN-N**; but in every thing by prayer**G4335 N-DSF** and supplication**G1162 N-DSF** with thanksgiving**G2169 N-GSF** let your requests**G1162 N-DSF** be made known**G1107 V-PPM-3S**unto God.

**G3309** - (Verb) merimnaó (mer-im-nah'-o): to be anxious, to care for ( I am over-anxious; with acc: I am anxious about, distracted; I care for.) Note: G3809 (merimnaō ) is "an old verb for worry and anxiety – literally, to be divided, distracted" (WP, 2, 156). It is more commonly used in this negative sense in the NT.)

**G3367** - (Adjective) médeis, médemia, méden (may-dice'): no one, nothing ( no one, none, nothing. (Note: G3367 mēdeís(from G3361 /mḗ, "not a possibility" and G1520 /heís, "one") – properly, "no one, nothing" – literally, "not even one.")

**G4335** - (Noun, Feminine) proseuché (pros-yoo-khay'): prayer ((a) prayer (to God), (b) a place for prayer (used by Jews, perhaps where there was no synagogue)). Note: Cognate: G4335 proseux (from G4314 /prós, "towards, exchange" and G2171/euxe, "a wish, prayer") – properly, exchange of wishes; prayer. See G4335 (proseuxomai).

**G1162** - (Noun, Feminine) deésis (deh'-ay-sis): a need, entreaty (supplication, prayer, entreaty.) Note: Cognate: G1162 déēsis (deō, "to be in want, lack"; see the cognate G1189 /déomai, "praying for a specific, felt need") – heart-felt petition, arising out of deep personal need (sense of lack, want). [G1162 (déēsis) ultimately roots back to G1211 /dḗ ("really") which likewise implies a felt need that is personal and urgent (R, 1149).]

**G2169** - (Noun, Feminine) eucharistia (yoo-khar-is-tee'-ah): thankfulness, giving of thanks (Usage: thankfulness, gratitude; giving of thanks, thanksgiving.) Note: Cognate: G2169 euxaristía (from G2170/euxáristos, "thankful for God's grace") – properly, thankfulness (thanksgiving) – literally, "the giving of thanks for God's grace." See G2168 (euxaristeō).

**G1162** - (Noun, Feminine) deésis (deh'-ay-sis): a need, entreaty (supplication, prayer, entreaty.) Note: Cognate:G1162 déēsis (deō, "to be in want, lack"; see the cognate G1189 /déomai, "praying for a specific, felt need") – heart-felt petition, arising out of deep personal need (sense of lack, want). [G1162 (déēsis) ultimately roots back to G1211 /dḗ ("really") which likewise implies a felt need that is personal and urgent (R, 1149).]

**G1107** - (Verb) gnórizó (gno-rid'-zo): to come to know, to make known (I make known, declare, know, discover.)

**Eph 6:18**  Praying**G4336 V-PNP-NPM** always with all prayer**G4335 N-GSF** and supplication**G1162 N-GSF** in the Spirit, and watching**G69 V-PAP-NPM** thereunto with all perseverance**G4343 N-DSF** and supplication**G1162 N-DSF** for all saints**G40 A-GPM**;

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray ( I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (G4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

**G4335** - (Noun, Feminine) proseuché (pros-yoo-khay'): prayer ((a) prayer (to God), (b) a place for prayer (used by Jews, perhaps where there was no synagogue)). Note: Cognate: G4335 proseux (from G4314 /prós, "towards, exchange" and G2171/euxe, "a wish, prayer") – properly, exchange of wishes; prayer. See G4335 (proseuxomai).

**G1162** - (Noun, Feminine) deésis (deh'-ay-sis): a need, entreaty (supplication, prayer, entreaty.) Note: Cognate:G1162 déēsis (deō, "to be in want, lack"; see the cognate G1189 /déomai, "praying for a specific, felt need") – heart-felt petition, arising out of deep personal need (sense of lack, want). [G1162 (déēsis) ultimately roots back to G1211 /dḗ ("really") which likewise implies a felt need that is personal and urgent (R, 1149).]

**G69** - (Verb) agrupneó (ag-roop-neh'-o): to be sleepless, wakeful (I am not asleep, am awake; especially: I am watchful, careful.) Note: G69 agrypnéō (from 1 /A, "not" and G5258 /hýpnos, "sleep") – properly, no sleeping; (figuratively) staying vigilant (alert, attentive), i.e. without any unnecessary "time off."

**G4343** - (Noun, Feminine) proskarterésis (pros-kar-ter'-ay-sis): steadfastness (perseverance.) Note: Cognate: G4343 proskartérēsis – strong perseverance which prevails by interacting with God (used only in Eph 6:18). See G4342 (proskartereō).

**G1162** - (Noun, Feminine) deésis (deh'-ay-sis): a need, entreaty (supplication, prayer, entreaty.) Note: Cognate: G1162 déēsis (deō, "to be in want, lack"; see the cognate G1189 /déomai, "praying for a specific, felt need") – heart-felt petition, arising out of deep personal need (sense of lack, want). [G1162 (déēsis) ultimately roots back to G1211 /dḗ ("really") which likewise implies a felt need that is personal and urgent (R, 1149).]

**G40** - (Adjective) hagios hag'-ee-os): sacred, holy (set apart by (or for) God, holy, sacred.) Note: G40 hágios – properly, different (unlike), other ("otherness"), holy; for the believer, G40 (hágios) means "likeness of nature with the Lord" because "different from the world." The fundamental (core) meaning of G40 (hágios) is "different" – thus a temple in the 1st century was hagios ("holy") because different from other buildings (Wm. Barclay). In the NT, 40 /hágios ("holy") has the "technical" meaning "different from the world" because "like the Lord." [G40 (hágios) implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to the Lord.]

***Annotator’s Comment:***

*Eph 6:17 through Eph 6:20 is one Greek sentence and should be read and studied as such. Robert Estienne (Robert Stephanus) a 16th-century printer was first to number the verses and chapters for each book of the Bible based on an arbitrary method which ended up splitting clauses within many single verses as if each clause was a single sentence/thought. This division of the Bible into chapters and verses has received criticism from many Bible scholars because it can cause Christians and Pastors to misunderstand what a verse actual says and teaches if this issue is not understood. His verse numbers entered printed editions in 1551 (New Testament) and 1571 (Hebrew Bible).*

*Note: There are Bible Publishers today who leave the paragraphs intake and insert the location number in a smaller font within the original Greek or Hebrew sentence. This allows people to easily find the location reference without misleading the reader.*

**Rom 15:13**  Now the God of hope fill**G4137 V-AAO-3S** you with all joy and peace in believing**G4100 V-PAN**, that ye may abound**G4052 V-PAN** in**G1722 PREP** hope**G1680 N-DSF**, through the power**G1411 N-DSF** of the Holy Ghost.

**G4137** - (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: Cognate: G4137 plēróō (from plērēs, "be full," see G4130 /plḗthō) – properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate). See G4130 (plēthō).

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**G4052** - (Verb) perisseuó (per-is-syoo'-o): to be over and above, to abound ((a) intrans: I exceed the ordinary (the necessary), abound, overflow; am left over, (b) trans: I cause to abound.) Note: G4052 perisseúō (from G4012 /perí, "all-around" which indicates abundance or surplus) – properly, exceed, go beyond the expected measure, i.e. above and beyond ("more than . . . "); "what goes further (more), surpasses" (J. Thayer).\

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G1680** - (Noun, Feminine) elpis (el-pece'): expectation, hope (hope, expectation, trust, confidence.).

**G1411** - (Noun, Feminine) dunamis (doo'-nam-is): (miraculous) power, might, strength ((a) physical power, force, might, ability, efficacy, energy, meaning (b) plur: powerful deeds, deeds showing (physical) power, marvelous works.) Note: G1411 dýnamis (from G1410 /dýnamai, "able, having ability") – properly, "ability to perform" (L-N); for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (G1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). G1411 (dýnamis) is a very important term, used 120 times in the NT.**1Th 2:1**  For yourselves, brethren, know our entrance in unto you, that it was not in vain:

**1Th 2:2**  But even after that we had suffered before**G4310 V-2AAP-NPM**, and were shamefully entreated**G5195 V-APP-NPM**, as ye know**G1492 V-RAI-2P**, at Philippi, we were bold**G3955 V-ADI-1P** in our God to speak**G2980 V-AAN** unto you the gospel of God with much contention**G73 N-DSM**.

**G4310** - (Verb) propascho (prop-as'-kho): suffer before (I suffer previously.)

**G5195** - (Verb) hubrizó (hoo-brid'-zo): to run riot, to outrage, insult (I insult, treat with insolence.) Note: G5195 hybrízō (from G5196 /hýbris, "an injury, reproach") – properly, to seize (steal); (figuratively) to injure, bring loss, especially to damage someone's reputation (good name, honor); to rob a person of what rightfully belongs to them (seizing it away from them and for one's own). G5195 /hybrízō ("deliberately, spitefully injure") refers to mistreating people, using unfair tactics to inflict undeserved harm. This expresses the work of "one whose insolence and contempt of others breaks forth in wanton and outrageous acts" (K. Wuest, Word Studies, Vol 2, Pastoral Epistles, 1 Timothy, 34).

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G3955** - (Verb) parrésiazomai (par-hray-see-ad'-zom-ahee): to speak freely or boldly (I speak freely, boldly; I am confident.) Note: Cognate: G3955 parrhēsiázomai – speaking boldly, "derived from pan (G3956/pás and rhēsis (G4483/rhéō hence, bold 'speaking out, of every word' " (WS, 933). See 3954 (parrēsia).

**G2980** - (Verb) laleó (lal-eh'-o): to talk ((I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

**G73** - (Noun, Masculine) agón (ag-one'): a gathering, contest, struggle (an (athletic) contest; hence, a struggle (in the soul). Note: G73 agṓn(a masculine noun, and the root of the English words, "agony," "agonize") – properly, a contest (struggle), a grueling conflict (fight); (figuratively) positive struggle that goes with "fighting the good fight of faith" (1 Tim 6:12) – which literally states, "Struggle (75 /agōnízomai) the good struggle (73 /agṓn) of the (life of) faith." [G73 (agṓn) refers to "an (athletic) contest; hence, a struggle (in the soul)" (Souter).

**1Th 2:3**  For our exhortation**G3874 N-NSF** *was* not of**G1537 PREP** deceit**G4106 N-GSF**, nor of uncleanness**G167 N-GSF,** nor in guile**G1388 N-DSM**:

**G3874** - (Noun, Feminine) paraklésis (par-ak'-lay-sis): a calling to one's aid, encouragement, comfort (a calling for, summons, hence: (a) exhortation, (b) entreaty, (c) encouragement, joy, gladness, (d) consolation, comfort.) Note: Cognate: G3874 paráklēsis – properly, a call (urging), done by someone "close beside," i.e. a personal exhortation that delivers the "evidence that stands up in God's court." [G3874 (paráklēsis) is cognate with G3875 /paráklētos ("legal advocate") and thus has legal overtones.] G3874 (paráklēsis) is an "intimate call" that someone personally gives to deliver God's verdict, i.e. "the close-call" that reveals how the Lord weighs in the relevant facts (evidence). G3874 /paráklēsis ("holy urging") is used of the Lord directly motivating and inspiring believers to carry out His plan, delivering His particular message to someone else. The core-meaning of G3874 /paráklēsis ("personal urging") is shaped by the individual context, so it can refer to: exhortation, warning, encouragement (comfort), etc.

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object)

**G4106** - (Noun, Feminine) plané: (plan'-ay): a wandering (a wandering; fig: deceit, delusion, error, sin.) Note: Cognate: G4106 plánē (a feminine noun derived from G4105 /planáō) – deviant behavior; a departure from what God says is true; an error (deception) which results in wandering (roaming into sin). See G4105 (planaō).

**G167** - (Noun, Feminine) akatharsia (ak-ath-ar-see'-ah): uncleanness (uncleanness, impurity.) Note: Cognate: G167 akatharsía (from 1 /A "not" and G2513 /katharós, "clean because unmixed, pure") – ritual impurity, caused by leprosy, open infection, child birth, touching a corpse, etc. See G169 (akathartos). [This use of G167 /akatharsía occurs in the LXX (see Lev 9:6, 12:5, 13:11, etc.).]

**G1388** - (Noun, Masculine) dolos (dol'-os): a bait, craft, deceit (deceit, guile, treachery.) Note: G1388 dólos – properly, bait; (figuratively) deceit (trickery) using bait to alure ("hook") people, especially those already festering in excessive, emotional pain (brought on by themselves). G1388 /dólos ("deceit motivated by guile") uses decoys to snare (deceive) people which implies treachery to exploit the naive (undiscerning) – baiting them through (with) their own greed. [G1388 (dólos) is the root of: G1386 (dólios), G1387 (dolióō) and G1389 (dolóō).]

**Mat 5:44**  But I say**G3004 V-PAI-1S** unto you, Love**G25 V-PAM-2P** your enemies**G2190 A-APM**, bless**G2127 V-PAM-2P** them that curse**G2672 V-PNP-APM** you, do**G4160 V-PAM-2P** good to them that hate**G3404 V-PAP-APM** you, and pray**G4336 V-PNM-2P** for them which despitefully use**G1908 V-PAP-GPM** you, and persecute**G1377 V-PAP-GPM** you;

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. G25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

**G2190** - (Adjective) echthros (ech-thros'): hostile, hated, hostile; subst: an enemy. Note: G2190 exthrós – properly, an enemy; someone openly hostile (at enmity), animated by deep-seated hatred. G2190/exthros ("enemy"), implies irreconcilable hostility, proceeding out of a "personal" hatred bent on inflicting harm (DNTT). [G2190 (exthrós) describes a person resolved to inflict harm (see DNTT, Vol 1, 553) – i.e. driven by irreconcilable, deep-rooted enmity.]

**G2127** - (Verb) eulogeó (yoo-log-eh'-o): to speak well of, praise ((lit: I speak well of) I bless; pass: I am blessed.) Note: G2127 eulogéō (from G2095 /eú, "well, good" and G3056 /lógos, "word, reason") – properly, to speak (reason) which confers benefit; hence, bless. G2127 /eulogéō ("confer what is beneficial") is used of God blessing people (Lk 1:28; Eph 1:3; Heb 6:14, etc.) – and His people blessing Him (Lk 1:64, 2:28, 24:53; 1 Cor 14:16; Js 3:9).

**G2672** - (Verb) kataraomai (kat-ar-ah'-om-ahee): to curse (I curse.) Note: Cognate: G2672 kataráomai – to curse. See G2671 (katara).

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**G3404** - (Verb) miseó (mis-eh'-o): to hate (I hate, detest, love less, esteem less)

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray ( I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (G4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

**G1908** - (Verb) epéreazó (ep-ay-reh-ad'-zo): to revile (I insult, treat wrongfully, molest, revile.) Note: G1908 epēreázō (from G1909 /epí, "upon" and epēreia, "threatening, reviling abuse") – properly, to intimidate by using threats and false accusations "tailor-made" to the situation, i.e. under-handed tactics "customized" to smear someone's reputation (revile, abusively insult). G1908 /epēreázō ("custom-crafted reviling") is only used in Lk 6:28 and 1 Pet 3:16.

**G1377** - (Verb) diókó (dee-o'-ko): to put to flight, pursue, by implication to persecute (I pursue, hence: I persecute.) Note: G1377 diṓkō – properly, aggressively chase, like a hunter pursuing a catch (prize). G1377 (diṓkō) is used positively ("earnestly pursue") and negatively ("zealously persecute, hunt down"). In each case, G1377 (diṓkō) means pursue with all haste ("chasing" after), earnestly desiring to overtake (apprehend).

**1Ti 2:4**  Who will**G2309 V-PAI-3S** have all men to be saved**G4982 V-APN**, and to come**G2064 V-2AAN** unto the knowledge**G1922 N-ASF** of the truth**G225 N-GSF**.

**G2309** - (Verb) theló ( eth-el'-o,): to will, wish (I will, wish, desire, am willing, intend, design.) Note: Cognate: G2309 thélō (a primitive verb, NAS dictionary) – to desire (wish, will), wanting what is best (optimal) because someone is ready and willing to act. G2309 /thélō ("to desire, wish") is commonly used of the Lord extending His "best-offer" to the believer – wanting (desiring) to birth His persuasion (faith) in them which also empowers, manifests His presence etc. See G2307 (thelēma). [Note the close connection between faith (G4102 /pístis, "God's inbirthed persuasion") and this root (thel-, G2307 /thélēma); cf. 2 Cor 8:5-7 and Heb 10:36-39).]

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**G1922** - (Noun, Feminine) epignósis (ep-ig'-no-sis): recognition, knowledge (knowledge of a particular point (directed towards a particular object); perception, discernment, recognition, intuition.) Note: Cognate: G1922 epígnōsis (from G1909 /epí, "on, fitting" which intensifies G1108 /gnṓsis, "knowledge gained through first-hand relationship") – properly, "contact-knowledge" that is appropriate ("apt, fitting") to first-hand, experiential knowing. This is defined by the individual context. See G1921 (epignōskō).

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

**1Ti 2:2**  For kings, and *for* all that are in authority**G5247 N-DSF**; that we may lead**G1236 V-PAS-1P** a quiet and peaceable**G2272 A-ASM** life**G979 N-ASM** in all godliness**G2150 N-DSF** and honesty**G4587 N-DSF**.

**G5247** - (Noun, Feminine) huperoché (hoop-er-okh-ay'): a projection, eminence (superiority, excellence, preeminence, authority.) Note: Cognate: G5247 hyperox (from G5242/hyperéxō, "hold above") – prominence (because elevated); pre-eminent (superior). See G5242 (hyperéxō). G5247 (hyperoxē) is "primarily, 'a projection, eminence,' as a mountain peak, hence, metaphorically, 'pre-eminence, superiority, excellency' " (Vine, Unger, White, NT, 46). [G5247 (hyperoxḗ) is properly "a projection (eminence), as the peak of a mountain; me

**G1236** - (Verb) diagó (dee-ag'-o): to carry over, to pass ((either trans. or intrans.), I spend time, pass time, live.

**G2272** - (Adjective) hésuchios (hay-soo'-khee-os): ranquil (quiet, tranquil, peaceful.) Note: G2272 hēsýxios (an adjective derived from hēsyxos, "quiet, stillness") – properly, quiet (still), i.e. steady (settled) due to a divinely-inspired inner calmness. G2272/hēsyxios ("calmly quiet") describes being "appropriately tranquil" by not misusing (or overusing) words that would stir up needless friction (destructive commotion).

**G979** - (Noun, Masculine) bios (bee'-os): life, living ((a) life, (b) manner of life; livelihood.) Note: G979 bíos – properly, God's gift of physical life, animating all creation "to live and move and have its being" (cf. Ac 17:28); (figuratively) the way a person invests (or spends) the gift of physical life. G979 (bios) is "the period or duration of earthly life . . . in a secondary sense, the means by which life is sustained; and thirdly, the manner in which that life is spent" (R. Trench). [G979 (bíos) is the root of the English term "biography," i.e. the record (account) of how we invested (or spent!) our physical lives.]

**G2150** - (Noun, Feminine) eusebeia (yoo-seb'-i-ah): piety (piety (towards God), godliness, devotion, godliness.) Note: G2150 eusébeia (from 2095 /eú "well" and 4576 /sébomai, "venerate, pay homage") – properly, someone's inner response to the things of God which shows itself in godly piety (reverence). G2150 /eusébeia ("godly heart-response") naturally expresses itself in reverence for God, i.e. what He calls sacred (worthy of veneration)

**G4587** - (Noun, Feminine) semnotés (sem-not'-ace): seriousness (dignity, honor, gravity, seriousness.) Note: Cognate: G4587 semnótēs – properly, gravity ("gravitas"), referring to what has real weight (dignity); hence, veneration for what is worthy of respect (personal admiration). See G4586 (semnos). This root (semno-) refers to what deserves due reverence; it has a "sense of gravity and dignity, that invites reverence" (R. Trench). G4587 /semnótēs ("dignity because weighty") refers to what is august (venerable, time-honored), i.e. "solemnly respectable." G4587 (semnótēs) reflects what has been transformed by God and exhibits "moral and spiritual gravity (gravitas)" – like what attends a deep, godly character. This sense of dignity also invites reverence from others, who should likewise exalt what is noble (morally-elevated)

**A Prayer List**

It is not a bad idea in fulfilling this part of your prayer life to have a prayer list. Some of you keep one. It is a helpful thing just because our minds skip. This is especially true when people come up and they do consider you a person that they'd like to have join with them as a believer in prayer. Someone comes up and says, "I have this thing coming up. I'd like to ask you to pray with me for the Lord's guidance in this." It is easy to say, "Yes, right. You bet." And then other people come up and talk to you. Other things come in your mind and you never think about it again. It would be better to say, "Yes, okay," and then reach in and take out a little card, jot the thing down, and then if you have a list at home, add it to that. You'll be surprised how many things you will find regularly to pray for. Then you'll also find that it's quite a great pleasure and an encouragement to take a pencil and cross through the ones that God has answered one way or another and given you a disposition of. It is not a bad idea to keep a prayer list and to make your requests specific. People have a lot at stake. You have a lot at stake. Prayer is the solution for much of that. It would be too bad to forget somebody at some strategic moment.

1. **Petition**

Finally there is a **fourth element, and that is petition for our own needs**. John 15:7 and Romans 8:32 tell us to ask for those things that are our personal needs--requesting things for ourselves before the throne of grace (Hebrews 4:16). The blind beggar Bartimaeus asked a lot and he received his sight (Mark 10:51-52). He asked for himself. You and I can equally ask for the great things, the big things. God has the same offer to you and me to day. He gives us a blank check. Just fill it in. Just ask for the things for yourself (John 15:7, John 14:13-14). Please remember that prayer basically is asking God. When you reduce prayer to its basic feature, it is asking. That's what it's all about. Other elements come into it in an associated way but they're not exactly prayer, such as our confession and our thanksgiving. **It is that** **intercession for others and that asking for ourselves that is at the heart of prayer**. That's why God designed it. The father may not always grant our wants but he will always grant the needs which we have requested and which it is His plan for us to have (Philippians 4:19).

**Joh 15:7**  If**G1437 COND** ye abide**G3306 V-AAS-2P** in**G1722 PREP** me**G1473 P-1DS**, and my**G1473 P-1DS** words**G4487 N-NPN** abide**G3306 V-AAS-3S** in**G1722 PREP** you**G4771 P-2DP**, ye shall ask**G154 V-FMI-2P** what ye will**G2309 V-PAS-2P**, and it shall be done**G1096 V-FDI-3S** unto you**G4771 P-2DP**.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**G4487** - (Noun, Neuter) rhéma (hray'-mah): a word, by implication a matter (a thing spoken, (a) a word or saying of any kind, as command, report, promise, (b) a thing, matter, business.) Note: G4487 rhḗma (from G4483 /rhéō, "to speak") – a spoken word, made "by the living voice" (J. Thayer). G4487 /rhḗma ("spoken-word") is commonly used in the NT (and in LXX) for the Lord speaking His dynamic, living word in a believer to inbirth faith ("His inwrought persuasion"). 10:17: "So faith proceeds from (spiritual) hearing; moreover this hearing (is consummated) through a rhēma-word (G4487 /rhḗma) from Christ" (Gk text). [See also Gal 3:2,5 which refers to "the hearing of faith" (Gk text) – i.e. a spiritual hearing that goes with the divine inbirthing of faith.]

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G4771** - (Personal Pronoun) su (soo): you (early mod. Eng. thou) (you.)

**G154** - (Verb) aiteó (ahee-teh'-o): to ask, request (I ask, request, petition, demand.)

**G2309** - (Verb) theló ( eth-el'-o,): to will, wish (I will, wish, desire, am willing, intend, design.) Note: Cognate: G2309 thélō (a primitive verb, NAS dictionary) – to desire (wish, will), wanting what is best (optimal) because someone is ready and willing to act. G2309 /thélō ("to desire, wish") is commonly used of the Lord extending His "best-offer" to the believer – wanting (desiring) to birth His persuasion (faith) in them which also empowers, manifests His presence etc. See G2307 (thelēma). [Note the close connection between faith (G4102 /pístis, "God's inbirthed persuasion") and this root (thel-, G2307 /thélēma); cf. 2 Cor 8:5-7 and Heb 10:36-39).]

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

**G4771** - (Personal Pronoun) su (soo): you (early mod. Eng. thou) (you.)

**Rom 8:32**  He that spared**G5339 V-ADI-3S** **not** his own**G2398 A-GSM** Son, but delivered**G3860 V-AAI-3S** him up for us all, how shall he not**G3780 PRT-I** with him also freely give**G5483 V-FDI-3S** us all things?

**G5339** - (Verb) pheidomai (fi'-dom-ahee): to spare, forbear (I spare, abstain, forbear.)

**G2398** - (Adjective) idios (id'-ee-os): one's own, distinct (one's own, belonging to one, private, personal; one's own people, one's own family, home, property.) Note: G2398 ídios (a primitive word, NAS dictionary) – properly, uniquely one's own, peculiar to the individual. G2398 /ídios ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic Adjective) means 'private, personal' " (WS, 222).

**G3860** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

**G3780** - (Particle, Interrogative; Particle, Negative) ouchi (oo-khee'): not, not at all (by no means, not at all.) Note: G3780 ouxí (an emphatic negative adverb, intensifying G3756 /ou, "not"; see R, G1157) – properly definitely not, absolutely out of the question! G3780 (ouxi) is always emphatic, denying (dismissing) what is entirely non-factual – meaning "definitely not!" (G. Archer). ["The base, ou, is made stronger by -xi (ouxi, as in Lk 1:60). Brugmann considers ouxi an intensive particle and different from the Homeric ki (ou-ki)" (R, G1164).]

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

**Heb 4:15**  For we have not an high priest**G749 N-ASM** which cannot be touched with the feeling of**G4834 V-AAN** our infirmities**G769 N-DPF**; but was in all points tempted**G3985 V-RPP-ASM** like as *we are, yet* without**G5565 ADV** sin**G266 N-GSF**.

**G749** - (Noun, Masculine) archiereus (ar-khee-er-yuce'): high priest (Usage: high priest, chief priest) Note: G749 arxiereús (from G746 /arxḗ, "chief, pre-eminent one" and G2409 /hiereús, "a priest") – a chief-priest, i.e. a leader among priests.

**G4834** - (Verb) sumpatheó (soom-path-eh'-o): to have a fellow feeling with, sympathize with (I sympathize with, have compassion on.)

**G769** - (Noun, Feminine) astheneia (as-then'-i-ah): weakness, frailty (want of strength, weakness, illness, suffering, calamity, frailty.) Note: Cognate: G769 asthéneia – properly, without strength (negating the root sthenos, "strength"). See G772 (asthenēs). G769 /asthéneia ("weakness, sickness") refers to an ailment that deprives someone of enjoying or accomplishing what they would like to do. G769 (asthéneia) focuses on the handicaps that go with the weakness. [G769 (asthéneia) expresses the weakening influences of the illness or a particular problem, especially as someone becomes wrongly (overly) dependent.]

**G3985** - (Verb) peirazó (pi-rad'-zo): to make proof of, to attempt, test, tempt (I try, tempt, test.) Note: G3985 peirázō (from G3984 /peíra, "test, trial") – "originally to test, to try which was its usual meaning in the ancient Greek and in the LXX" (WP, 1, 30). "The word means either test or tempt" (WP, 1, 348). Context alone determines which sense is intended, or if both apply simultaneously. G3985 (peirazō) means "tempt" ("negative sense") in: Mt 16:1, 19:3, 22:18,35; Mk 8:11, 10:2, 12:15; Lk 11:16, 20:33; Jn 8:6; Js 1:13,14. G3985 (peirazō) however is used of positive tests in: Mt 4:11; Lk 22:28; 1 Cor 10:13; Js 1:12.

**G5565** - (Adverb) chóris (kho-rece'): separately, separate from (apart from, separately from; without.) Note: G5565 xōrís (a preposition, also used as an adverb which is probably derived from G5561 /xṓra, "an open or detached space") – properly, apart from, separated ("without"); (figuratively) detached, rendering something invalid or valid.

**G266** - (Noun, Feminine) hamartia (ham-ar-tee'-ah): a sin, failure (prop: missing the mark; hence: (a) guilt, sin, (b) a fault, failure (in an ethical sense), sinful deed.) Note: G266 hamartía (a feminine noun derived from 1 /A "not" and G3313 /méros, "a part, share of") – properly, no-share ("no part of"); loss (forfeiture) because not hitting the target; sin (missing the mark). G266 /hamartía ("sin, forfeiture because missing the mark") is the brand of sin that emphasizes its self-originated (self-empowered) nature – i.e. it is not originated or empowered by God (i.e. not of faith, His inworked persuasion, cf. Ro 14:23).

**Mar 10:51**  And Jesus answered**G611 V-AOP-NSM** and said unto him, What wilt thou that I should do**G4160 V-AAS-1S** unto thee? The blind man said unto him, Lord, that I might receive my sight**G308 V-AAS-1S**.

**G611** - (Verb) apokrinomai (ap-ok-ree'-nom-ahee): to answer (I answer, reply, take up the conversation.)

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**G308** - (Verb) anablepó (an-ab-lep'-o): to look up, recover sight (I look up, recover my sight.)

**Mar 10:52**  And Jesus said unto him, Go thy way; thy faith hath made thee whole**G4982 V-RAI-3S**. And immediately he received his sight**G308 V-AAI-3S**, and followed**G190 V-IAI-3S** Jesus in the way.

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

**G308** - (See Above)

**G190** - (Verb) akoloutheó (ak-ol-oo-theh'-o): to follow (I accompany, attend, follow.)

**Joh 15:7**  If**G1437 COND** ye abide**G3306 V-AAS-2P** in**G1722 PREP** me**G1473 P-1DS**, and my**G1473 P-1DS** words**G4487 N-NPN** abide**G3306 V-AAS-3S** in**G1722 PREP** you**G4771 P-2DP**, ye shall ask**G154 V-FMI-2P** what ye will**G2309 V-PAS-2P**, and it shall be done**G1096 V-FDI-3S** unto you**G4771 P-2DP**.

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**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

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**G4771** - (Personal Pronoun) su (soo): you (early mod. Eng. thou) (you.)

**G154** - (Verb) aiteó (ahee-teh'-o): to ask, request (I ask, request, petition, demand.)

**G2309** - (Verb) theló ( teth-el'-o,): to will, wish (I will, wish, desire, am willing, intend, design.) Note: Cognate: G2309 thélō (a primitive verb, NAS dictionary) – to desire (wish, will), wanting what is best (optimal) because someone is ready and willing to act. G2309 /thélō ("to desire, wish") is commonly used of the Lord extending His "best-offer" to the believer – wanting (desiring) to birth His persuasion (faith) in them which also empowers, manifests His presence etc. See G2307 (thelēma). [Note the close connection between faith (G4102 /pístis, "God's inbirthed persuasion") and this root (thel-, G2307 /thélēma); cf. 2 Cor 8:5-7 and Heb 10:36-39).]

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

**Rom 8:32**  He that spared**G5339 V-ADI-3S** **not** his own**G2398 A-GSM** Son, but delivered**G3860 V-AAI-3S** him up for us all, how shall he not**G3780 PRT-I** with him also freely give**G5483 V-FDI-3S**  us all things?

**G5339** - (Verb) pheidomai (fi'-dom-ahee): to spare, forbear (I spare, abstain, forbear.)

**G2398** - (Adjective) idios (id'-ee-os): one's own, distinct (one's own, belonging to one, private, personal; one's own people, one's own family, home, property.) Note: G2398 ídios (a primitive word, NAS dictionary) – properly, uniquely one's own, peculiar to the individual. G2398 /ídios ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic Adjective) means 'private, personal' " (WS, 222).

**G3860** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

**G3780** - (Particle, Interrogative; Particle, Negative) ouchi (oo-khee'): not, not at all (by no means, not at all.) Note: G3780 ouxí (an emphatic negative adverb, intensifying G3756 /ou, "not"; see R, G1157) – properly definitely not, absolutely out of the question! G3780 (ouxi) is always emphatic, denying (dismissing) what is entirely non-factual – meaning "definitely not!" (G. Archer). ["The base, ou, is made stronger by -xi (ouxi, as in Lk 1:60). Brugmann considers ouxi an intensive particle and different from the Homeric ki (ou-ki)" (R, G1164).]

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

**Heb 4:15**  For we have not an high priest**G749 N-ASM** which cannot be touched with the feeling**G4834 V-AAN** of our infirmities**G769 N-DPF**; but was in all points**G3956 A-APN** tempted**G3985 V-RPP-ASM** like as**G3665 N-ASF** *we are, yet* without**G5565 ADV** sin.

**G749** - (Noun, Masculine) archiereus (ar-khee-er-yuce'): high priest (Usage: high priest, chief priest) Note: G749 arxiereús (from G746 /arxḗ, "chief, pre-eminent one" and G2409 /hiereús, "a priest") – a chief-priest, i.e. a leader among priests.

**G4834** - (Verb) sumpatheó (soom-path-eh'-o): to have a fellow feeling with, sympathize with (I sympathize with, have compassion on.)

**G769** - (Noun, Feminine) astheneia (as-then'-i-ah): weakness, frailty (want of strength, weakness, illness, suffering, calamity, frailty.) Note: Cognate: G769 asthéneia – properly, without strength (negating the root sthenos, "strength"). See G772 (asthenēs). G769 /asthéneia ("weakness, sickness") refers to an ailment that deprives someone of enjoying or accomplishing what they would like to do. G769 (asthéneia) focuses on the handicaps that go with the weakness. [G769 (asthéneia) expresses the weakening influences of the illness or a particular problem, especially as someone becomes wrongly (overly) dependent.]

**G3956** - (Adjective) pas (pas): all, every (all, the whole, every kind of.) Note: G3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24) G3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." G365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts. [When G3956 (pás) modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.]

**G3985** - (Verb) peirazó (pi-rad'-zo): to make proof of, to attempt, test, tempt (I try, tempt, test.) Note: G3985 peirázō (from G3984 /peíra, "test, trial") – "originally to test, to try which was its usual meaning in the ancient Greek and in the LXX" (WP, 1, 30). "The word means either test or tempt" (WP, 1, 348). Context alone determines which sense is intended, or if both apply simultaneously. G3985 (peirazō) means "tempt" ("negative sense") in: Mt 16:1, 19:3, 22:18,35; Mk 8:11, 10:2, 12:15; Lk 11:16, 20:33; Jn 8:6; Js 1:13,14. G3985 (peirazō) however is used of positive tests in: Mt 4:11; Lk 22:28; 1 Cor 10:13; Js 1:12.

**G3665** - (Noun, Feminine) homoiotés (hom-oy-ot'-ace): likeness, in like manner (likeness, resemblance.)

**G5565** - (Adverb) chóris (kho-rece'): separately, separate from (apart from, separately from; without.) Note: G5565 xōrís (a preposition, also used as an adverb which is probably derived from G5561 /xṓra, "an open or detached space") – properly, apart from, separated ("without"); (figuratively) detached, rendering something invalid or valid.

**Joh 13:13**  Ye call me Master**G5455 V-PAI-2P** and Lord**G2962 N-NSM**: and ye say**G3004 V-PAI-2P** well**G2573 ADV**; for**G1063 CONJ** *so* I am**G1510 V-PAI-1S**.

**G5455** - (Verb) phóneó (fo-neh'-o): to call out (I give forth a sound, hence: (a) of a cock: I crow, (b) of men: I shout, (c) trans: I call (to myself), summon; I invite, address.)

**G2962** - (Noun, Masculine) kurios (koo'-ree-os): lord, master (lord, master, sir; the Lord.) Note: G2962 kýrios – properly, a person exercising absolute ownership rights; lord (Lord). [In the papyri, G2962 (kýrios) likewise denotes an owner (master) exercising full rights.]

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G2573** - (Adverb)kalós (kal-oce'): well (well, nobly, honorably, rightly.) Note: Cognate:G 2573 kalṓs(the adverbial form of G2570 /kalós) – well-perceived; viewed as good (advantageous, appealing), i.e. as "winsomely attractive." See G2570 (kalos).

**G1063** - (Conjunction) gar (gar): for, indeed (a conjunction used to express cause, explanation, inference or continuation) (Note: G1063 gár (a conjunction) – for. While "for" is usually the best translation of G1063 (gár), its sense is shaped by the preceding statement – the "A" statement which precedes the G1063 (gár) statement in the "A-B" unit.

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

**Joh 13:14**  If I**G1473 P-1NS** then**G3767 CONJ**, *your* Lord and Master, have washed**3538 V-AAI-1S** your feet; ye also ought**G3784 V-PAI-2** to wash**G3538 V-PAN** one another's**G240 C-GPM** feet.

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**G3767** - (Conjunction) oun (oon): therefore, then, (and) so (therefore, then.) Note: G3767 oún (a conjunction) – therefore, now then, accordingly so. G3767 (oún) occurs 526 times in the NT and is typically translated "therefore" which means, "By extension, here's how the dots connect."

**G3538** - (Verb) niptó (nip'-to): to wash (I wash; mid. I wash my own (hands, etc.).

**G3784** - (Verb) opheiló (of-i'-lo): to owe (I owe, ought be indebted, i.e. obliged to rectify a debt ("ought").) Note: G3784 opheílō (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt ("ought"). G3784 /opheílō ("owe") refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt. [G3784 (opheílō) "originally belonged to the legal sphere; it expressed initially one's legal and economic, and then later one's moral, duties and responsibilities to the gods and to men, or to their sacrosanct regulations. . . . opheílō expresses human and ethical responsibility in the NT" (DNTT, 2, 662.663).]

**G3538** - (See Above)

**G240** - (Reciprocal Pronoun) allélón (al-lay'-lone): of one another (one another, each other.)

**Php 4:19**  But my God shall supply**G4137 V-FAI-3S** all your need**G5532 N-ASF** according**G2596 PREP** to his riches**G4149 N-ASM** in**G1722 PREP** glory**G1391 N-DSF** by**G1722 PREP** Christ Jesus.

**G4137** - (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: Cognate: G4137 plēróō (from plērēs, "be full," see G4130 /plḗthō) – properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate). See G4130 (plēthō).

**G5532** - (Noun, Feminine) chreia (khri'-ah): need, business (need, necessity, business.)

**G2596** - (Preposition) kata (kat-ah'): down, against, according to (gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.) Note: G2596 katá (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer). [G2596 (katá) is written 'kat' or 'kath' before a vowel. So too, kata loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208). G2596 /katá ("bring down exactly, complete") is "opposite" to G303 /aná ("bring up to completion").

**G4149** - (Noun, Masculine; Noun, Neuter) ploutos (ploo'-tos): wealth (riches, wealth, abundance, materially or spiritually.) Note: Cognate: G4149 ploútos (from G4183 /polýs, "much in number, quantity") – properly, abundance, possessions of many kinds; riches.

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G1391** - (Noun, Feminine) doxa (dox'-ah): opinion (always good in NT), praise, honor, glory (honor, renown; glory, an especially divine quality, the unspoken manifestation of God, splendor.) Note: G1391 dóksa (from dokeō, "exercising personal opinion which determines value") – glory. G1391 /dóksa ("glory") corresponds to the OT word, kabo (OT H3519, "to be heavy"). Both terms convey God's infinite, intrinsic worth (substance, essence). [G1391 (dóksa) literally means "what evokes good opinion, i.e. that something has inherent, intrinsic worth" (J. Thayer).]

**G1722** - (See Above)

**Petitions vs. Desires**

There is another factor that I'd like to cover, and that is the relation of prayer petitions and prayer desires. I don't want to run over this quickly because I think this is an important feature for us to understand. **There is a difference between what we ask of God and what we desire**. Many times we ask in a confused way because we are confused about our desires. First of all, there are certain conditions where we have illustrated in Scripture where people have a petition answered. They ask God for something. God gives them what they asked for, but what they wanted by their petition--their desire--is not granted. The petition is answered. But the desire is not answered.

**Numbers 11:4-6**

For example, Numbers 11:4-6 says, "And the mixed multitude that was among them fell to lusting and the children of Israel also wept again and said, 'Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers and the melons and the leaks and the onions and the garlic, but now our soul is dried away. There is nothing at all besides this manna before our eyes; and the manna was a coriander seed,'" and so on. Here was a request, a complaint, first of all, concerning what they had to eat. So verse 13 says, "From where should I have flesh to give unto all these people, for they weep unto me saying, 'Give us flesh that we may eat.'" That was the petition that the children of Israel directed to God through Moses. They wanted to get off that manna diet and they wanted some meat to eat. That was the petition. Psalm 106:15 reads, "And he gave them their request (referring to this desire for meat) but sent leanness into their soul." They thought they would be happy and find satisfaction if He sent them the meat. He sent them the meat and they found that it did not satisfy and it did not produce happiness. It hindered their happiness.

**Num 11:4**  And the mixt multitude**H628 Conj‑w, Art | N‑ms**  that *was* among**H7130 Prep‑b | N‑msc | 3ms** them fell a lusting**H8378 N‑fs**: and the children of Israel also wept again, and said, Who shall give us flesh**H1320 N‑ms** to eat?

**H628** - (Noun Masculine) asaphsuph (as-pes-oof'): a collection, rabble

**H7130** - (Noun Masculine) qereb (keh'-reb): inward part, midst

**H8378** - (Noun Feminine) taavah (tah-av-aw'): a desire

**H1320** - (Noun Masculine) basar (baw-sawr'): flesh (meat)

**Num 11:5**  We remember**H2142 V‑Qal‑Perf‑1cp** the fish, which we did eat**H398 V‑Qal‑Imperf‑1cp** in Egypt freely**H2600 Adv;** the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

**H2142** - (Verb) zakar (זָכַר) (zaw-kar'): remember

**H398** - (Verb) akal (aw-kal'): to eat

**H2600** - (Adverb) chinnam (khin-nawm'): out of favor

**Num 11:6**  But now our soul**H5315 N‑fsc | 1cp** *is* dried away: *there is* nothing**H369 Adv** at all, beside this manna**H4478 Art | N‑ms**, *before* our eyes.

**H5315** - (Noun Feminine) nephesh (neh'-fesh): a soul, living being, life, self, person, desire, passion, appetite, emotion

**H369** - (substantive; particle of negation) ayin (ah'-yin): nothing, nought

**H4478** - (Noun Masculine) man (mawn): manna (a kind of bread)

**Num 11:13**  Whence should I have flesh**H1320 N‑ms** to give**H5414 Prep‑l | V‑Qal‑Inf** unto all this people? for they weep unto me, saying, Give**H5414 V‑Qal‑Imp‑ms | 3fs** us flesh, that we may eat**H398 Conj‑w | V‑Qal‑ConjImperf.Cohort‑1cp**.

**H1320** - (See Above)

**H5414** - (Verb) nathan (naw-than'): to give, put, set

**H5414** - (See Above)

**H398** - (Verb) akal (aw-kal'): to eat

**Psa 106:15**  And he gave**H5414 Conj‑w | V‑Qal‑ConsecImperf‑3ms** them their request**H7596 N‑fsc | 3mp**; but sent leanness**H7332 N‑ms** into their soul**H5315 Prep‑b | N‑fsc | 3mp**.

**H5414** - (Verb) nathan (naw-than'): to give, put, set

**H7596** - (Noun Feminine) sheelah or shelah (sheh-ay-law'): request, thing asked for

**H7332** - (Noun Masculine) razon (raw-zone'): leanness, wasting, scantness

**H5315** - (Noun Feminine) nephesh (neh'-fesh): a soul, living being, life, self, person, desire, passion, appetite, emotion

**1 Samuel 8:5-9**

Another example is 1 Samuel 8:5-9, where we have the request on the part of Israel that they have a ruler to be placed over them. That was their desire. 1 Samuel 8:5 says, "They said unto him, 'Behold, you are old and your sons walk not in your ways. Now make us a king to judge just like all the nations.' But the thing displeased Samuel when they said, 'Give us a king to judge us.' And Samuel prayed unto the Lord." The Lord went on there and told Samuel that he has not been rejected, but the people are rejecting God Himself. Verse 9 says, "Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king who shall reign over them." Their desire is, "Give us a king." Verse 19 says, "Nevertheless the people refused to obey the voice of Samuel. They said, 'No, but we will have a king over us.'" So they got their king. God granted their desire, but as you know they did not become like other nations. It brought them a great deal of grief. They thought other nations were happy with a king. They found themselves unhappy, and actually they remained under God's control and under God's direction, but their request did not fulfill their desire of personal satisfaction as a nation. It brought them all the grief that God promised them it would.

**1Sa 8:5**  And said unto him, Behold, thou art old, and thy sons walk not in thy ways **H1870 Prep‑b | N‑cpc | 2ms :** now make us a king to judge**H8199 Prep‑l | V‑Qal‑Inf | 1cp** us like all the nations**H1471 Art | N‑mp**.

**H1870** - (Noun Masculine) derek (deh'-rek): way, road, distance, journey, manner

**H8199** - (Verb) shaphat (shaw-fat'): to judge, govern

**H1471** - (noun masculine; proper name, of a people) goy (go'-ee): nation, people

**1Sa 8:6**  But the thing displeased Samuel, when they said, Give**H5414 V‑Qal‑Imp‑ms | 3fs** us a king to judge**H8199 Prep‑l | V‑Qal‑Inf | 1cp** us. And Samuel prayed unto the LORD.

**H5414** - (Verb) nathan (naw-than'): to give, put, set

**H8199** - (See Above)

**1Sa 8:7**  And the LORD said unto Samuel, Hearken unto the voice**H6963 Prep‑b | N‑msc** of the people in all that they say unto thee: for they have not rejected**H3988 V‑Qal‑Perf‑3cp** thee, but they have rejected**H3988 V‑Qal‑Perf‑3cp** me, that I should not reign**H4427 Prep‑m | V‑Qal‑Inf** over them.

**H6963** - (Noun Masculine) qol (kole): sound, voice

**H3988** - (verb) ma'ac ((maw-as'): to reject

**H4427** - (Verb) malak (maw-lak'): to be or become king or queen, to reign

**1Sa 8:8**  According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken**H5800 Conj‑w | V‑Qal‑ConsecImperf‑3mp | 1cs** me, and served**H5647 Conj‑w | V‑Qal‑ConsecImperf‑3mp** other gods, so do**H6213 V‑Qal‑Prtcpl‑mp** they also unto thee.

**H5800** - (Verb) azab (aw-zab'): to leave, forsake, loose

**H5647** - (Verb) abad (aw-bad'): to work, serve

**H6213** - (Verb) asah (aw-saw'): do, make

**1Sa 8:9**  Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew**H5046 Conj‑w | V‑Hifil‑ConjPerf‑2ms** them the manner**H4941 N‑msc** of the king that shall reign**H4427 V‑Qal‑Imperf‑3ms** over them.

**H5046** - (Verb) nagad (naw-gad'): to be conspicuous

**H4941** - (Noun) mishpat (mish-pawt'): judgment

**H5647** - (See Above)

**Mark 5:12-13**

Another example is Mark 5:12-13. This is the story you remember of the demoniac and the demons that are cast out of him, and the demons say, "Please don't send us into the pit of the abyss. Let us go into the swine," thinking that they would be happy and they would be safe there. So the Lord granted this request. They were permitted to go into the swine, and the swine promptly drowned themselves in the sea.

**Mar 5:12**  And all the devils**G1142 N-NPM** besought**G3870 V-AAI-3P** him, saying, Send**G3992 V-AAM-2S** us into the swine, that we may enter**G1525 V-2AAS-1P** into**G1519 PREP** them.

**G1142** - (Noun, Masculine) daimón (dah'-ee-mown): a demon (an evil-spirit, demon.) Note: Cognate: G1142 daímōn (a feminine noun) – a demon, i.e. a fallen angel. See G1139 /diamonizomai ("demonized") and G1140 /daimónion ("little demon"). [This term occurs more often in the Textus Receptus (TR) than the later editions of the critical text. See for example Rev 16:14, 18:2. Whereas G1140 (daimónion) emphasizes the evil nature of fallen angels, G1142 (daímōn) may stress the pervasive presence of demons in the world.]

**G3870** - (Verb) parakaleó (par-ak-al-eh'-o): to call to or for, to exhort, to encourage ((a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.) Note: G3870 parakaléō (from G3844 /pará, "from close-beside" and G2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." G3870 /parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court. [G3870 (parakaléō), the root of G3875 /paráklētos ("legal advocate"), likewise has legal overtones.]

**G3992** - (Verb) pempó (pem'-po): to send (I send, transmit, permit to go, put forth.)

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**Mar 5:13**  And forthwith Jesus gave them leave. And the unclean spirits went out**G1831 V-2AAP-NPN**, and entered**G1525 V-2AAI-3P**into**G1519 PREP** the swine: and the herd ran violently**G3729 V-AAI-3S** down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

**G1831** - (Verb) exerchomai (ex-er'-khom-ahee): to go or come out of (I go out, come out.)

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

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**G3729** - (Verb) hormaó (hor-mah'-o): to set in motion, to hasten on (I rush, hasten on.)

So here we have examples of the petition answered, but the desire that they sought was not answered. We have another condition where the petition is not answered, but the desire is granted.

**Mark 5:18-19**

For example, in Mark 5:18-19, the same demoniac after he was healed requested to be with Jesus. But it was not granted to him. He thought that if he could just be with the Lord that he would be able to serve the Lord. He wanted to serve the Lord and this was granted to him. The Lord told him to go back and testify to the great things that had happened to him. He actually got to serve the Lord, which was his request, but not the way he asked for it. He said, "Jesus, I want to go everywhere you go to serve you." The Lord says, "Yes, you will serve me, but you will serve me at a distance from me.

**Mar 5:18**  And when he was come into the ship, he that had been possessed with the devil**G1139V-AOP-NSM** prayed him that he might be with**G3326 PREP** him.

**G1139** - (Verb) daimonizomai (dahee-mon-id'-zom-ahee): to be possessed by a demon (I am possessed, am under the power of an evil-spirit or demon.) Note: G1139 daimonízomai (from G1142 /daímōn) – properly, demonized, i.e. coming under the power of a demon (fallen angel).

**G3326** - (Preposition) meta (met-ah'): with, among, after ((a) gen: with, in company with, (b) acc: (1) behind, beyond, after, of place, (2) after, of time, with nouns, neut. of adjectives.) Note: G3326 metá (a preposition) – properly, with ("after with"), implying "change afterward" (i.e. what results after the activity). As an active "with," G3326 (metá) looks towards the after-effect (change, result) which is only defined by the context. [G3326 (metá) before a vowel is written met (meth).]

**Mar 5:19**  Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done**G4160 V-AAI-3S** for thee, and hath had compassion**G1653 V-AAI-3S** on thee.

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**G1653** - (Verb) eleeó (el-eh-eh'-o): to have pity or mercy on, to show mercy (I pity, have mercy on.) Cognate: G1653 eleéō – to show mercy as God defines it, i.e. as it accords with His truth (covenant) which expresses "God's covenant-loyalty-mercy" (i.e. acting only on His terms). See G1656 (eleos).

This is man's way for solving a problem. How often have you asked for God to give you this solution to a problem, and God came along and he solved your problem, but in a different way. That's what we're talking about. Man's way is rejected. God gives His way. You don't get what you ask for, but you do get your desire fulfilled--the solution of your problem.

**Genesis 17:18-19**

In Genesis 17:18-19, we have the request that Ishmael should be an heir of promise. This was denied. The Lord said, "No, Ishmael will not be the son of promise. That's going to be a son that is to be born later." But what Abraham wanted was to see Ishmael a great nation, and he did get that desire. That was granted.

**Gen 17:18**  And Abraham said unto God, O that Ishmael might live**H2421 V‑Qal‑Imperf‑3ms** before thee!

**H2421** - (Verb) chayah (khaw-yaw'): to live

**Gen 17:19**  And God said, Sarah thy wife shall bear**H3205 V‑Qal‑Prtcpl‑fs** thee a son indeed; and thou shalt call his name**H7121 Conj‑w | V‑Qal‑ConjPerf‑2ms** Isaac: and I will establish**H6965 Conj‑w | V‑Hifil‑ConjPerf‑1cs** my covenant**H1285 N‑fsc | 1cs** with him for an everlasting**H5769 N‑ms** covenant**H1285 N‑fsc | 1cs**, *and* with his seed after him.

**H3205** - (Verb) yalad (yaw-lad'): to bear, bring forth, beget

**H7121** - (Verb) qara (kaw-raw'): to call, proclaim, read

**H6965** - (Verb) qum (koom): to arise, stand up, stand

**H1285** - (Noun Feminine) berith (ber-eeth'): a covenant

**H5769** - (Noun Masculine) olam (o-lawm'): long duration, antiquity, futurity

**Genesis 18:23-33**

In Genesis 18:23-33, the request on the part of Abraham was to spare Sodom and Gomorrah. Why did he want Sodom and Gomorrah spared? Because his nephew Lott was in the city and he didn't want his nephew to get killed. So he went and said, "Lord please spare Sodom and Gomorrah." That was his petition. The Lord did not spare Sodom and Gomorrah, but he gave him his desire. He did protect his nephew Lot.

**Gen 18:23**  And Abraham drew near, and said, Wilt thou also destroy the righteous**H6662 Adj‑ms** with the wicked**H7563 Adj‑ms**?

**H6662** - (Adjective) tsaddiq (tsad-deek'): just, righteous

**H7563** - (Adjective) rasha (raw-shaw'): wicked, criminal

**Gen 18:24**  Peradventure**H194 Adv** there be fifty righteous within the city: wilt thou also destroy and not spare**H5375 V‑Qal‑Imperf‑2ms** the place for the fifty righteous that *are* therein?

**H194** - (Adverb) ulay (oo-lah'ee): perhaps

**H5375** - (Verb) nasa or nasah (naw-saw'): to lift, carry, take

**Gen 18:25**  That be far from thee to do after this manner, to slay **H4191 Prep‑l | V‑Hifil‑Inf** the righteous with the wicked: and that the righteous should be**H1961 Conj‑w | V‑Qal‑ConjPerf‑3ms**  as the wicked, that be far from thee: Shall not the Judge**H8199 V‑Qal‑Prtcpl‑msc** of all the earth**H776 Art | N‑fs** do**H6213 V‑Qal‑Imperf‑3ms** right**H4941 N‑ms**?

**H4191** - (Verb) muth (mooth): to die

**H1961**  - (Verb) hayah (haw-yaw): to fall out, come to pass, become, be

**H8199** - (Verb) shaphat (shaw-fat'): to judge, govern

**H776** - (Noun Feminine) erets (eh'-rets): earth, land

**H6213** - (Verb) asah (aw-saw'): do, make

**H4941** - (Noun) mishpat (mish-pawt'): judgment

**Gen 18:26**  And the LORD said, If I find**H4672 V‑Qal‑Imperf‑1cs** in Sodom fifty righteous within the city, then I will spare**H5375 Conj‑w | V‑Qal‑ConjPerf‑1cs** all the place for their sakes **H5668 Prep‑b | N‑msc | 3mp**.

**H4672** - (Verb) matsa (maw-tsaw'): to attain to, find

**H5375** - (See Above)

**H5668** - (Adverb) abur (aw-boor'): for the sake of, on account of, so that

**Gen 18:27**  And Abraham answered and said, Behold now, I have taken**H2974 V‑Hifil‑Perf‑1cs** upon me to speak**H1696 Prep‑l | V‑Piel‑Int** unto the Lord, which *am but* dust and ashes:

**H2974** - (Verb) yaal (yaw-al'): to show willingness, be pleased, determine, undertake (to do anything)

**H1696** - (Verb) dabar (daw-bar'): to speak

**Gen 18:28**  Peradventure **H194 Adv** there shall lack **H2637 V‑Qal‑Imperf‑3mp | Pn** five of the fifty righteous: wilt thou destroy**H7843 V‑Hifil‑Imperf‑2ms** all the city for *lack of* five? And he said, If**H518 Conj** I find**H4672 V‑Qal‑Imperf‑1cs** there forty and five, I will not destroy**H7843 V‑Hifil‑Imperf‑1cs** *it.*

**H194** - (See Above)

**H2637** - (Verb) chaser (khaw-sare'): to lack, need, be lacking, decrease

**H7843** - (Verb) shachath (shaw-khath'): perhaps to go to ruin

**H518** - (conjunction; hypothetical particle; imperfect; infinitive; interrogative particle) im (eem): if

**H4672** - (See Above)

**H7843** - (See Above)

**Gen 18:29**  And he spake unto him yet again, and said, Peradventure**H194 Adv** there shall be forty found there. And he said, I will not do**H6213 V‑Qal‑Imperf‑1cs** *it* for forty's sake.

**H194** - (See Above)

**H6213** - (Verb) asah (aw-saw'): do, make

**Gen 18:30**  And he said *unto him,* Oh let not the Lord be angry**H2734 V‑Qal‑Imperf.Jus‑3ms**, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do**H6213 V‑Qal‑Imperf‑1cs** *it,* if I find thirty there.

**H2734** - (Verb) charah (khaw-raw'): to burn or be kindled with anger

**H6213** - (Verb) asah (aw-saw'): do, make

**Gen 18:31**  And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy**H7843 V‑Hifil‑Imperf‑1cs** *it* for twenty's sake.

**H7843** - (See Above)

**Gen 18:32**  And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy**H7843 V‑Hifil‑Imperf‑1cs** *it* for ten's sake.

**H7843** - (See Above)

**Gen 18:33**  And the LORD went his way, as soon as he had left communing**H1696 Prep‑l | V‑Piel‑Inf**  with Abraham: and Abraham returned unto his place.

**H1696** - (Verb) dabar (daw-bar'): to speak

**2 Corinthians 12:7-10**

In 2 Corinthians 12:7-10, the apostle Paul asked the Lord to remove the thorn, the physical problem under which he suffered, and which was a burden for him to carry. He said, "Lord would remove this burden?" He wanted relief from the thorn. The Lord did not remove the thorn but he did give him the grace to have the relief.

**2Co 12:7**  And lest I should be exalted above measure**G5229 V-PPS-1S** through the abundance of the revelations**G602 N-GPF**, there was given**G1325 V-API-3S** to me a thorn**G4647 N-NSM** in the flesh, the messenger**G32 N-NSM** of Satan to buffet**G2852 V-PAS-3S**  me, lest I should be exalted above measure**G5229 V-PPS-1S**.

**G5229** - (Verb) huperairó (hoop-er-ah'-ee-rom-ahee): to lift or raise over, mid. to uplift oneself (lit: I raise beyond, uplift; mid: I lift myself up, exalt myself, am )

**G602** - (Noun, Feminine) apokalupsis (ap-ok-al'-oop-sis): an uncovering (an unveiling, uncovering, revealing, revelation.) Note: Cognate: G602 apokálypsis – properly, uncovering (unveiling). See G601 (apokalyptō). G602 /apokálypsis ("revelation, unveiling") is principally used of the revelation of Jesus Christ (the Word), especially a particular (spiritual) manifestation of Christ (His will) previously unknown to the extent (because "veiled, covered").

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**G4647** - (Noun, Masculine) skolops (skol'-ops): anything pointed, a stake, thorn (a stake or thorn; fig: a sharp affliction.) Note: G4647 skólops – properly, anything with a sharp point, a thorn; (figuratively) an instrument producing pain, discomfort (acute irritation), used only in 2 Cor 12:7. [G4647 (skólops) refers to a thorn (sharp splinter) or even a pointed stake; in Hellenistic vernacular, a thorn (Abbott-Smith). G4647 (skólops) typically means "thorn" in the LXX (WP).]

**G32** - (Noun, Masculine) aggelos (ang'-el-os): a messenger, angel (a messenger, generally a (supernatural) messenger from God, an angel, conveying news or behests from God to men.) Note: G32 ággelos – properly, a messenger or delegate – either human (Mt 11:10; Lk 7:24, 9:52; Gal 4:14; Js 2:25) or heavenly (a celestial angel); someone sent (by God) to proclaim His message. G32 (ággelos) is used 176 times in the NT (usually of heavenly angels), but only the context determines whether a human or celestial messenger is intended. For example, g32 (ággelos) in Rev 1:20 can refer to heavenly angels or key leaders (perhaps pastors) of the seven churches. [G32 (ággelos) can refer to "a human messenger" (cf. John the Baptist, Mt 11:10, quoting Mal 3:1; see also Lk 7:24, 9:52). G32 /ággelos (plural, angeloi) refers to heavenly angels over 150 times in the NT, i.e. spiritual beings created by God to serve His plan. In Rev 2, 3, "angels" seems to refer to heavenly angels that serve God in conjunction with these seven local churches. (Rev 2:1) – "Probably 'the angels of the churches' (Rev 1:20, 2:1, etc.) – i.e. really angels, and not pastors" (DNTT, Vol 1, 103).]

**G2852** - (Verb) kolaphizó (kol-af-id'-zo): to strike with the fist (I strike with the fist, buffet; hence: I mistreat violently.) Note: Cognate: G2852 kolaphízō (from kolaphos "a blow from the fist") – properly, to strike with the fist (literally "knuckles"); to hit hard "with the knuckles, to make the blow sting and crush . . . in 2 Cor 12:7 the idea is striking with something sharp and painful, sticking deeply in the flesh so it remains there" (R. Lenski).

**G5229** - (Verb) huperairó (hoop-er-ah'-ee-rom-ahee): to lift or raise over, mid. to uplift oneself (lit: I raise beyond, uplift; mid: I lift myself up, exalt myself, am arrogant.)

**2Co 12:8**  For this thing I besought**G3870 V-AAI-1S** the Lord thrice, that it might depart**G868 V-2AAS-3S** from me.

**G3870** - (Verb) parakaleó (par-ak-al-eh'-o): to call to or for, to exhort, to encourage ((a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.) Note: G3870 parakaléō (from G3844 /pará, "from close-beside" and G2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." G3870 /parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court. [G3870 (parakaléō), the root of G3875 /paráklētos ("legal advocate"), likewise has legal overtones.]

**G868** - (Noun, Feminine) auxésis (owx'-ay-sis): growth (increasing, increase, growth.): Note: Cognate: G838 aúksēsis – growth (increase). See G837 (auksanō).

**2Co 12:9**  And he said unto me, My grace is sufficient**G714 V-PAI-3S** for thee: for my strength is made perfect**G5485 N-NSF** in weakness**G769 N-DSF**. Most gladly therefore will I rather glory in my infirmities**G769 N-DSF**, that the power**G1411 N-NSF** of Christ may rest**G1981 V-AAS-3S** upon me.

**G714**  - (Verb) arkeó (ar-keh'-o): to assist, suffice (I keep off, assist; I suffice; pass: I am satisfied.)

**G5485** - (Noun, Feminine) charis (khar'-ece): grace, kindness ((a) grace, as a gift or blessing brought to man by Jesus Christ, (b) favor, (c) gratitude, thanks, (d) a favor, kindness.) Note: Cognate: G5485 xáris (another feminine noun from xar-, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, grace. G5485 (xáris) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them"). G5485 /xáris ("grace") answers directly to the Hebrew (OT) term G2580 /Kaná ("grace, extension-toward"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them. [G5485 (xáris) is sometimes rendered "thanks" but the core-idea is "favor, grace" ("extension towards").

**G769** - (Noun, Feminine) astheneia (as-then'-i-ah): weakness, frailty (want of strength, weakness, illness, suffering, calamity, frailty.) Note: Cognate: G769 asthéneia – properly, without strength (negating the root sthenos, "strength"). See G772 (asthenēs). G769 /asthéneia ("weakness, sickness") refers to an ailment that deprives someone of enjoying or accomplishing what they would like to do. G769 (asthéneia) focuses on the handicaps that go with the weakness. [G769 (asthéneia) expresses the weakening influences of the illness or a particular problem, especially as someone becomes wrongly (overly) dependent.]

**G1411** - (Noun, Feminine) dunamis (doo'-nam-is): (miraculous) power, might, strength ((a) physical power, force, might, ability, efficacy, energy, meaning (b) plur: powerful deeds, deeds showing (physical) power, marvelous works.) Note: G1411 dýnamis (from G1410 /dýnamai, "able, having ability") – properly, "ability to perform" (L-N); for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (G1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). G1411 (dýnamis) is a very important term, used 120 times in the NT.

**G1981** - (Verb) episkénoó (ep-ee-skay-no'-o): to tent upon, abide (I raise a tent (over), dwell, spread a tabernacle over.) Note: G1981 episkēnóō (from G1909 /epí, "on" and G4637 /skēnóō, "to dwell in a pitched tent") – properly, to pitch (live in) a tent; (figuratively) power radiating from Christ as He comes upon (Gk epi) someone, so that He dwells in the committed believer.

**2Co 12:10**  Therefore I take pleasure in infirmities, in reproaches**G5196 N-DPF**, in necessities**G318 N-DPF**, in persecutions**G1375 N-DPM**, in distresses**G4730 N-DPF** for Christ's sake: for when I am weak**G770 V-PAS-1S**, then am I strong**G1415 A-NSM**

**G5196** - (Noun, Feminine) hubris (hoo'-bris): wantonness, insolence, an act of wanton violence ((a) insult, injury, outrage, (b) damage, loss.) Note: Cognate: G5196 hýbris (a feminine noun) – that type (brand) of damage or injury where the reproach adds "insult to injury." See G5195 (hybrizō).

**G318** - (Noun, Feminine) anagké (an-ang-kay'): necessity (necessity, constraint, compulsion; there is need to; force, violence.) Note: G318 anágkē (perhaps cognate with G43 /agkálē, "arm," which is derived from angkos, "a bent/uplifted arm poised to meet a pressing need") – necessity; a compelling need requiring immediate action, i.e. in a pressing situation. G318 /anágkē ("a necessity") calls for timely help, i.e. strong force needed to accomplish something compulsory (absolutely required). This kind of situation is typically brought on by great pain or distress (so Diod., LXX, Abbott-Smith). ["In classical Greek many words take their stem from anank-. The verb anankazō denotes the outward influence or pressure exerted by someone upon another. . . . At times there is implied in anankazō the idea of 'force,' thus it can even mean 'to torture' someone" (Liddell-Scott).]

**G1375** - (Noun, Masculine) diógmos dee-ogue-mos'): persecution (chase, pursuit; persecution.) Note: Cognate: G1375 diōgmós (from G1377 /diṓkō, "follow, pursue") – properly, pursuit (chase); persecution – literally, "the hunt to bring someone down like an animal," trying to suppress (punish) their convictions. See G1377 (diōkō). G1375 /diōgmós ("religious persecution") literally refers to those seeking to punish God's messengers with a vengeance – like a hunter trying to conquer (obliterate) someone as their "catch." [G1375 (diōgmós) is used in ancient and biblical Greek for persecution (hostility) shown by confused, spiritual "leaders." For example, it applies to the Roman Emperor, Decius (ad 250-251). He killed thousands of Christians who refused to offer sacrifices in his name.]

**G4730** - (Noun, Feminine) stenochória (sten-okh-o-ree'-ah): narrowness of space, difficulty (a narrow space, great distress, anguish.) Note: G4730 stenoxōría (from G4728 /stenós, "narrow, confined" and G5561 /xṓra, "space, territory, area") – properly, a narrow place; (figuratively) a difficult circumstance – which God always authorized and hence only produces a temporal sense of confinement. Through Christ's inworking of faith (G4102 /pístis, "divine persuasion"), internal distress (sense of pressure, anguish) is ironically the way He shows His limitless work – in our "limitations"! [Ro 2:9 however uses G4730 (stenoxōría) for negative confinements (inner distress), that result from living outside of God's will.]

**G770** - (Verb) astheneó (as-then-eh'-o): to be weak, feeble (I am weak (physically: then morally), I am sick.) Note: Cognate: G770 asthenéō – to be ill, without strength; to languish. See G772 (asthenēs).

**G1415** - (Adjective) dunatos (doo-nat-os'): strong, mighty, powerful ((a) of persons: powerful, able, (b) of things: possible. "Preeminent ability or power in something" ) Note: Cognate: G1415 dynatós (an adjective) – properly, able, describing what is made possible because of the power (ability) exerted by the subject; "preeminent ability or power in something" (WS, 1055). See G1411 (dynamis).

Then there is a third category where the petition is answered, and the desire is answered--both of them.

**1 Kings 18:36-39**

In 1 Kings 18:36-39, the petition is that the heathen might know God. It is granted. Why was the petition made? Because of the desire that the heathen would know God's power and would come to Him.

**1Ki 18:36**  And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known**H3045 V‑Nifal‑Imperf‑3ms** this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done**H6213 V‑Qal‑Perf‑1cs** all these things at thy word**H1697 Conj‑w, Prep‑b | N‑msc | 2ms**.

**H3045** - (Verb) yada (yaw-dah'): to know

**H6213** - (Verb) asah (aw-saw'): do, make

**H1697** - (Noun Masculine) dabar (daw-baw'): speech, word

**1Ki 18:37**  Hear**H6030 Conj‑w | V‑Qal‑ConjImperf‑3mp** me, O LORD, hear**H6030 Conj‑w | V‑Qal‑ConjImperf‑3mp** me, that this people may know**H3045 Conj‑w | V‑Qal‑ConjImperf‑3mp** that thou *art* the LORD God, and *that* thou hast turned**H5437 V‑Hifil‑Perf‑2ms** their heart**H3820** **N‑msc | 3mp** back again**H322 Adv**.

**H6030** - (Verb) anah (aw-naw'): to answer, respond

**H3045** - (Verb) yada (yaw-dah'): to know

**H5437** - (Verb) sabab (saw-bab'): to turn about, go around, surround

**H3820** - (Noun Masculine) leb (labe): inner man, mind, will, heart

**H322** - (Adverb) achorannith (akh-o-ran-neeth'): backwards

**1Ki 18:38**  Then the fire of the LORD fell, and consumed**H398 Conj‑w | V‑Qal‑ConsecImperf‑3fs** the burnt sacrifice**H5930 Art | N‑fs**, and the wood, and the stones, and the dust, and licked up**H3897 V‑Piel‑Perf‑3fs** the water that *was* in the trench.

**H398** - (Verb) akal (aw-kal'): to eat

**H5930** - (Noun Feminine) olah (o-law'): whole burnt offering

**H3897** - (Verb) lachak (law-khak'): to lick

**1Ki 18:39**  And when all the people saw**H7200 Conj‑w | V‑Qal‑ConsecImperf‑3ms** *it,* they fell on their faces: and they said**H559 Conj‑w | V‑Qal‑ConsecImperf‑3mp,** The LORD**H3068 N‑proper‑ms,** he**H1931** **Pro‑3ms** *is* the God**H430 Art | N‑mp**; the LORD**H3068 N‑proper‑ms** , he**H1931** **Pro‑3ms** *is* the God**H430 Art | N‑mp**.

**H7200** - (Verb) raah (raw-aw'): to see

**H559** - (Verb) amar (aw-mar'): to utter, say

**H430** - (Noun Masculine) elohim (el-o-heem'): God, god

**H3068** - (Proper Name)Yhvh (yeh-ho-vaw'): the proper name of the God of Israel

**H1931** - (pronoun 3rd person singular) hu or hi (hoo): he, she, it

**Judges 16:18-30**

In Judges 16:18-30, the petition was that Samson would receive back his strength to avenge the destruction of his eyes. He was granted the restoration of his strength. He was granted his desire also for vengeance upon those who had put out his eyes.

*Read these verses*

**Luke 23:42-43**

In Luke 23:42-43, the petition is by the thief on the cross is to be remembered in paradise. What was he asking for? Salvation. He asked to be remembered in paradise when Jesus went there, meaning, "I want to be saved." He was remembered and he was saved. His petition was granted and his desire was also answered.

**Luk 23:42**  And he said unto Jesus, Lord, remember**G3415 V-APM-2S** me when thou comest**G2064 V-2AAS-2S** into thy kingdom.

**G3415** - (Verb) mnaomai (mnah'-om-ahee): be mindful, remember (I remember, recollect.)

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**Luk 23:43**  And Jesus said unto him, Verily I say unto thee, To day shalt thou be**G1510 V-FDI-2S** with me in paradise**G3857 N-DSM**.

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

**G3857** - (Noun, Masculine) paradeisos (par-ad'-i-sos): a park, a garden, a paradise (Paradise.) Note: G3857 parádeisos – an ancient Persian word meaning "enclosure, garden, park."

**John 11:41-45**

In John 11:41-45, the petition was to raise Lazarus from the dead so that those about them would see and glorify God and believe. The petition was answered, and the desire was granted.

**Joh 11:41**  Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard**G191 V-AAI-2S** me.

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**Joh 11:42**  And I knew**G1492 V-LAI-1S** that thou hearest**G191 V-PAI-2S** me always**G3842 ADV**: but because of the people which stand by**G4026 V-RAP-ASM** I said *it,* that they may believe that thou hast sent**G649 V-AAI-2S** me.

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**G3842** - (Adverb) pantote (pan'-tot-eh): at all times (always, at all times, ever.)

**G4026** - (Verb) periistémi (per-ee-is'-tay-mee): to stand around, turn around (to avoid) (in intrans. act. tenses: I stand around; mid: I avoid, shun.) Note: G4026 periístēmi (from G4012 /perí, "encompassing" and G2476 /hístēmi, "stand") – properly, stand all-around; "originally, 'to place round; to stand round.' It is in the Greek middle voice which means 'to turn oneself about,' as for the purpose of avoiding something: hence, 'avoid, shun' " (WS, 1059). In 2 Tim 2:16 and Tit 3:9, G4026 /periístēmi ("block out") means to position oneself in a way that completely avoids contact. [G4026 (periístēmi) in 2 Tim 2:16 and Tit 3:9 is in the Greek middle voice ("to turn one's self about"). That is, to personally avoid (shun) by "standing far away from" (keeping a wide berth).]

**G649** - (Verb) apostelló (ap-os-tel'-lo): to send, send away (I send forth, send (as a messenger, commission, etc.), send away, dismiss.) Note: G6649 apostéllō (from G575 /apó, "away from" and G4724 /stéllō, "send") – properly, send away, i.e. commission; (passive) "sent on a defined mission by a superior." As an intensification of G4724 /stéllō ("send"), G649 (apostéllō) focuses back to the source (the one sending), strongly connecting the sender to the one sent (His mission). This verb is used of closely connecting the Lord (the sender) to the believers He personally commissions – as with John the Baptist (Mk 11:2) and the twelve apostles (Mt 10:5; cf. also with His holy angels, Mk 13:27).

**Joh 11:43**  And when he thus had spoken, he cried with a loud voice, Lazarus, come**G1204 V-PAM-2S** forth**G1854 ADV**.

**G1204** - (Adverb; Verb) deuro (dyoo'-ro): until now, come here! ((originally: hither, hence) (a) exclamatory: come, (b) temporal: now, the present.)

**G1854** - (Adverb) exó (ex'-o): outside, without (without, outside.)

**Joh 11:44**  And he that was dead**G2348 V-RAP-NSM** came forth, bound hand and foot with graveclothes**G2750 N-DPF**: and his face was bound about with a napkin. Jesus saith unto them, Loose**G3089 V-AAM-2P** him, and let him go.

**G2348** - (Verb) katamanthanó (kat-am-an-than'-o): to learn thoroughly (I understand, take in a fact about, consider carefully.) Note: G2648 katamanthánō (from G2596 /katá, "down to a point, exactly according to," which intensifies G3129 /manthánō, "learn") – properly, thoroughly (exactly) learn; to grasp something conclusively by considering it carefully (AS). It is only used in Mt 6:28.

**G2750** - (Noun, Feminine) Keiria (ki-ree'-ah): a bandage, grave-clothes (a kind of girdle made of cords; a bandage, grave clothes.)

**G3089** - (Verb) luó (loo'-o): to loose, to release, to dissolve ((a) I loose, untie, release, (b) met: I break, destroy, set at naught, contravene; I break up a meeting, annul.) Note: G3089 lýō – properly, loose (unleash) let go; release (unbind) so something no longer holds together; (figuratively) release what has been held back (like Christ "releasing" the seven seals in the scroll in Revelation).

**Joh 11:45**  Then many of the Jews which came to Mary, and had seen**G2300 V-ADP-NPM** the things which Jesus did, believed**G4100 V-AAI-3P** on him.

**G2300** - (Verb) theaomai (theh-ah'-om-ahee): to behold, look upon (I see, behold, contemplate, look upon, view; I see, visit.) Note: G2300 theáomai (from tháomai, "to gaze at a spectacle") – properly, gaze on (contemplate) as a spectator; to observe intently, especially to interpret something (grasp its significance); to see (concentrate on) so as to significantly impact (influence) the viewer. [G2300 (theáomai) is the root of G2302 /théatron ("spectacle in a theatre"), the root of the English term, "theatre."]

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

So here are three ways that your prayers are going to be handled:

1. You will sometimes ask God for something; he will give you what you ask for; but, what you wanted by that thing will not be granted you. This is a very dangerous experience to have and it happens to pushy Christians. It happens to people who insist and petition God that they are going to insist on having a certain thing, and when God grants it they discover that what they desired has not been fulfilled. As a matter of fact it causes people a great deal of grief.
2. There is also the situation where the condition is that the petition is not answered but you do get the thing you desired. God knows a better way to grant you what you seek.
3. Then there is the situation where you are right on the beam in Holy Spirit led praying. Your petition is answered and your desire is satisfied. That's the kind of praying that we should seek to accomplish.

Then we come, of course, to the sad category of petitions which are not answered and desires which are not answered. This is such a major classification that we're going to stop here and we're going to pick that one up in the next session.

Dr. John E. Danish, 1973

Annotated Greek and Hebrew words and grammar morphology by a pupil of Berean Christian Academy (School) and member of Berean Memorial Church).

**Greek Parsing Abbreviations Table**

Example: V-PAS-1P = **V** – Verb, **P** – Present, **A** – Active, **S** – Subjunctive, **1** – 1st Person, **P** - Plural

**Part of Speech**
**V** - Verb
**N** - Noun
**Adv** - Adverb
**Adj** - Adjective
**Art** - Article
**DPro** - Demonstrative Pronoun
**IPro** - Interrogative / Indefinite Pronoun
**PPro** - Personal / Possessive Pronoun
**RecPro** - Reciprocal Pronoun
**RelPro** - Relative Pronoun
**RefPro** - Reflexive Pronoun
**Prep** - Preposition
**Conj** - Conjunction
**I** - Interjection
**Prtcl** - Particle
**Heb** - Hebrew Word
**Aram** - Aramaic Word

**Tense**

**P** - Present
**I** - Imperfect
**F** - Future
**A** - Aorist
**R** - Perfect
**L** - Pluperfect

**Voice**

**A** - Active
**M** – Middle

**D** - middle Deponent (*Note: A verb that is middle-voice in form but active in its meaning*)
**P** - Passive
**M/P** - Middle or Passive

**N -** middle or passive deponent (*Note: A verb that is middle-voice in form but active in its meaning*)

**Mood**

**I** - **I**ndicative
**M** - I**M**perative
**S** - **S**ubjunctive
**O** - **O**ptative
**N** - Infi**N**itive
**P** – **P**articiple

**Case**

**N** - **N**ominative
**V** - **V**ocative
**A** - **A**ccusative
**G** - **G**enitive
**D** - **D**ative

**Number**

**S** - **S**ingular
**P** - **P**lural

**Hebrew Parsing Abbreviations Table**

**Verb Grammar Abbreviations**

**V - V**erb

**Person Gender Number**

**1** - 1st Person **m** – masculine **s** - singular

**2** - 2nd Person **f** – feminine **p** - plural

**3** - 3rd Person **c** - common

**Verb Aspects Meaning Example**

**Perf** – Perfect Completed action (I ran)

**Imperf** – Imperfect In-completed or progressive action (I was running / I am running )

**Conj** - Conjunction (Note: Hebrew “waw” (and, furthermore, but...)

**ConjPerf** - Conjunctive Perfect (*Note:* ***Conj*** *- Conjunctions join other words or groups of words*)

**ConjImperf** - Conjunctive Imperfect

**ConsecImperf** - Consecutive Imperfect

**Verbal Stems and Meanings:**

 **Stem Voice**  **Meaning Example**

1. Kal (**Qal**) Simple Active “He shot”

2. Niphal Simple Passive “He was shot”

 and Reflexive “He shot himself”

3. Piel Intensive Active/Causative “He really shot”

4. Pual Intensive Passive “He was really shot”

5. Hiphil Causative Active “He caused to be shot”

6. Hophal Causative Passive “He was caused to be shot”

7. Hithpael Reflexive “He shot himself”

**Other Grammar Abbreviations**

**Part of Speech Type Gender Number State**

Noun **g** gentilic **s** singular **d** determinate

 **p** plural

 **Type** **Gender** **Number** **State**

Number **o** ordinal **m** masculine **p** plural **c** construct

**f** feminine **s** singular **d** determinate

 **Person** **Gender** **Number** **State**

**Pro** (Pronoun) **1** 1st Person **m** masculine **c** common

**2** 2nd Person **f** feminine **s** singular

 **3** 3rd Person **p** plural

**DirObjM** (Direct Object Marker – English= the) - H853/eth (untranslatable mark of the **accusative case**)

**Prep** (Preposition) **Type**

**b** ("in")

**k** ("according to")

**l** ("with regard to")

**m** ("from")