**TL12-01 Techniques of the Christian Life - The Technique of Prayer, No. 2**

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

We continue looking at the defense that Jude gives in his book concerning meeting apostasy. One of the defenses is prayer, and this is the second session on the defense of prayer. **We have learned thus far that there is an order in prayer**. There is a pattern in prayer. It is to be directed to the Father, in the name of the Son, and in the power of the Holy Spirit. Any other kind of prayer is out of line and is not heard or received by God. So it is very important that you learn this arrangement. This is not just a pattern that we recommend or which is optional. This is a doctrinal principle and requirement. Prayer is directed to the Father, in the name of the Son, and in the power of the Holy Spirit. The elements that are involved in prayer, we found, are **confession of personal known sins**; **thanksgiving for God's answers to prayer**; **intercession for others**; and, **petitions for ourselves**.

We also found that there was a relationship, and a varied relationship, between what you may ask in prayer and why you are asking for that particular item. Your petition and your desire are two different things. We found that sometimes the Word of God indicates that God will answer our petitions but we will not experience and enjoy what we thought we would as the result of that answer. Our desires are not met. On the other hand, God may not answer our specific petitions sometimes, but he will answer the desire that motivated that request. A third situation is where the petition is answered and the desire is answered. What you ask is granted, and what you hope to gain by that is also realized.

**Roadblocks to Answered Prayer**

However, there was **a fourth condition**, and that was that the petition was not answered nor was the desire answered. On both accounts there was a negative. This is caused by certain roadblocks to prayer being answered and to our desires being met. We're going to look at those roadblocks first of all.

1. **The Lack of Faith**

**The first roadblock** that we find in the Word of God to answered prayer is the lack of faith. We find this in Matthew 21:22: "In all things whatever you shall ask in prayer, believing, you shall receive." Prayer done merely as something that may possibly work is a mere ritual. Hebrews 11:6 says, "For without faith it is impossible to please Him, for he that comes to God must believe (must trust) that He is, and that He is a rewarder of those that diligently seek Him." So prayer cannot be treated just as something that may possibly be of benefit. Believing prayer means **you have confidence in God Himself** and you have confidence in the technique of prayer which He has designed. If you treat prayer as merely of questionable value, then you are reflecting on the truthfulness of God. That takes you out of fellowship, and that ends your prayer life.

**Mat 21:22**  And all things, whatsoever ye shall ask**G154 V-AAS-2P** in prayer, believing**G4100 V-PAP-NPM**, ye shall receive**G2983 V-FDI-2P**.

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

**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 4102 /pístis, "faith," derived from 3982 /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.

**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.

**Heb 11:6**  But without faith *it is* impossible**G102 A-NSN** to please**G2100 V-AAN** *him:* for he that cometh**G4334 V-PNP-ASM** to God must**G1163 V-PAI-3S** believe that he is, and *that* he is**G1096 V-PNI-3S** a rewarder**G3406 N-NSM** of them that diligently seek**G1567 V-PAP-DPM** him.

**G102** - (Adjective) adunatos (ad-oo'-nat-os): unable, powerless (of persons: incapable; of things: impossible; either the inability, or that which is impossible.)

**G2100** - (Verb) euaresteó (yoo-ar-es-teh'-o): to be well-pleasing (I give pleasure to, please (perhaps with the added idea of: rendering good service to).) Note: Cognate: G2100 euarestéō – to please (gratify) by giving what is acceptable. We only please the Lord by living in faith ("His inworked persuasions/preferences"). Accordingly, G2100 (euarestéō) and faith (G4102 /pístis) are directly connected in the NT. See G2101 (euarestos).

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

**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 . . . ").

**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).

**G3406** - (Noun, Masculine) misthapodotés (mis-thap-od-ot'-ace): one who pays wages (Usage: a rewarder.)

**G1567** - (Verb) ekzeteo (ek-zay-teh'-o): to seek out, demand, inquire (I seek out, seek out after, require.) Note: G1567 ekzētéō (from G1537 /ek, "out from and to" and G2212 /zētéō, "seek") – properly, seek out, emphasizing the personal intent of the seeker, i.e. the outcome intensely and personally desired by the seeker. This seeking is only as valuable (viable) as the motive which drives it.

God wants us to **approach prayer as a sure thing--a thing that we can claim**. It's a thing which if properly done brings results. Please remember that God will even answer prayer where our faith is on the weak side. This was demonstrated in the church that was gathered in prayer interceding for Peter when he was in prison. When he appeared at the door and the little girl ran inside, and said, "Peter is here. Our prayers been answered," nobody believed her. Consequently, they demonstrated that their faith was quite weak, and yet, Peter was freed from prison.

Jonah thanked God for answer to prayer in advance. We find this in Jonah 2:4 and 9.

**Jon 2:4**  Then I said, I am cast out**H1644 V‑Nifal‑Perf‑1cs** of thy sight**H5869 N‑cdc | 2ms**; yet**H389 Adv** I will look again toward**H413 Prep** thy holy temple.

**H1644** - (Verb) garash (gaw-rash'): to drive out, cast out

**H5869** - (Noun)ayin (ah'-yin): an eye

**H389** - (Adverb) ak (ak): surely, howbeit

**H413** - (Preposition) el (ale): to, into, towards

**Jon 2:9**  But I will sacrifice**H2076V‑Qal‑Imperf.Cohort‑1cs** unto thee with the voice of thanksgiving**H8426 N‑fs**; I will pay *that* that I have vowed. Salvation**H3444 N‑fs | 3fs** *is* of the LORD.

**H2076** - (Verb) zabach (zaw-bakh'): to slaughter for sacrifice

**H8426** - (Noun Feminine) todah (to-daw'): thanksgiving

**H3444** - (Noun Feminine) yeshuah (yesh-oo'-aw): salvation

1. **Out of the Will of God**

**Number two** is not asking according to the will of God. In 1 John 5:14 we have this principle stated: "And this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. God never promises that he is going to grant us that which He disapproves. **God's will is going to primarily be learned through His Word**. Please don't think that you will gain your request from God by making vows. **This is a fallacy to say**, "I'll make a promise to God and then He will answer my prayer." God does not grant our requests on the basis of vows that we make. The Lord Jesus Christ in His humanity is an example to us in prayer. In Matthew 26:39, He made the declaration that His prayer was on the basis of the Father's will, not on the basis of His will.

**1Jn 5:14**  And this is the confidence**G3954 N-NSF** that we have**G2192 V-PAI-1P** in him, that, if**G1437 COND** we ask any thing according to his will**G2307 N-ASN**, he heareth**G191 V-PAI-3S** us:

**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).

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**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.

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from G2309 /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). G2307 (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.]

**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 189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**Mat 26:39**  And he went a little further, and fell on his face, and prayed, saying, O my Father, if **G1487 COND** it be possible**G1415 A-NSN**, let this cup pass**G3928 V-2AAM-3S** from me: nevertheless not**G3756 PRT-N** as I will**G2309 V-PAI-1S**, but as thou *wilt.*

**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).

**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).

**G3928** - (Verb) parerchomai (par-er'-khom-ahee): to pass by, to come to (I pass by, pass away, pass out of sight; I am rendered void, become vain, neglect, disregard.)

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not"). G3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**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).]

Our old sin nature is always so very confident that it knows best, so it tends to guide us astray. So our praying goes only as far as the ceiling. The second principle is that if you want God to answer prayer, it must be in a way which is compatible with His will, and the way that we understand what is compatible with the will of God is to know and understand the Word of God. That is a basic and important principle.

1. **Lack of Compassion**

**A third** **roadblock** is lack of compassion. In Proverbs 21:13 we read, "Who so stops his ears at the cry of the poor, he also should cry himself but shall not be heard. In Mark 14:7, the Lord tells us that we will always have the poor with us. Therefore, there is no poverty program that the human mind can devise which will resolve poverty. It will always be here. However God does want us to be concerned and sympathetic for those who are in need. We do ourselves great personal injury when we ignore the fact that some people are poor, and that they have needs which we can aid them with meeting. Psalm 82:3-4 says, "Defend the poor and fatherless. Do justice to the afflicted and needy. Deliver the poor and needy. Rid them out of the hand of the wicked." In other words, even if the people are undeserving, God says have compassion upon those who are in need. A lack of pity upon those in the circle of our acquaintances who have some need causes us to lose out in blessing and in good things. In Psalm 41:1, the psalmist says, "Blessed is he that considers the poor. The Lord will deliver him in time of trouble." It may be that God does not listen and answer your prayers because of your mental attitude towards someone who is in need.

**Pro 21:13**  Whoso stoppeth**H331** **V‑Qal‑Prtcpl‑ms** his ears**H241** **N‑fsc | 3ms** at the cry**H2201 Prep‑m | N‑fsc** of the poor**H1800 Adj‑msc**, he also shall cry**H7121 V‑Qal‑Imperf‑3ms** himself, but shall not be heard**H6030 V‑Nifal‑Imperf‑3ms**.

**H331** - (Verb) atam (aw-tam'): to shut, shut up

**H241** - (Noun Feminine) ozen (o'-zen): an ear

**H2201** - (Noun, Neuter) zeugos (dzyoo'-gos): a pair, a yoke (a yoke, team; hence: a pair.)

**H1800** - (Adjective) dal (dal): low, poor, weak, thin, one who is low

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

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

**Mar 14:7**  For ye have the poor**G4434 A-APM** with you always, and whensoever ye will**G2309 V-PAS-2P** ye may do**G4160 V-AAN** them good**G2095 ADV**: but me ye have**G2192 V-PAI-2P** not always**G3842 ADV**.

**G4434** - (Adjective) ptóchos (pto-khos'): of one who crouches and cowers, hence) beggarly, poor (poor, destitute, spiritually poor, either in a good sense (humble devout persons) or bad.) Note: G4434 ptōxós (from ptōssō, "to crouch or cower like a beggar") – properly, bent over; (figuratively) deeply destitute, completely lacking resources (earthly wealth) – i.e. helpless as a beggar. 4434 (ptōxós) relates to "the pauper rather than the mere peasant, the extreme opposite of the rich" (WP, 1, 371).

**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).]

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

**G2095** - (Adverb) eu (yoo): well (well, well done, good, rightly; also used as an exclamation.)

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

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

**Psa 82:3**  Defend**H8199 V‑Qal‑Imp‑mp**  the poor**H1800 Adj‑ms** and fatherless**H3490 Conj‑w | N‑ms**: do justice**H6663 V‑Hifil‑Imp‑mp** to the afflicted**H6041 Adj‑ms** and needy**H7326 Conj‑w | V‑Qal‑Prtcpl‑ms**.

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

**H1800** - (Adjective) dal (dal): low, poor, weak, thin, one who is low

**H8490** - (Noun Masculine) yathom (yaw-thome'): an orphan

**H6663** - (Verb) tsadeq or tsadoq (tsaw-dak'): to be just or righteous

**H6041** - (Adjective) ani (aw-nee'): poor, afflicted, humble

**H7326** - (Verb) rush (roosh): to be in want or poor

**Psa 82:4**  Deliver**H6403 V‑Piel‑Imp‑mp**  the poor and needy: rid**H5337 V‑Hifil‑Imp‑mp** *them* out of the hand**H3027** **Prep‑m | N‑fsc** of the wicked **H7563 Adj‑mp**.

**H6403** - (Verb) palat (paw-lat'): to escape

**H5337** - (Verb) natsal (naw-tsal'): to strip, plunder, deliver oneself, be delivered, snatch away, deliver

**H3027** - (Noun Feminine) yad (yawd): hand

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

**Psa 41:1**  Blessed**H835 Interjection** *is* he that considereth**H413 Prep** the poor**H6033** **Adj‑ms**: the LORD will deliver**H4422 V‑Piel‑Imperf‑3ms | 3ms** him in time of trouble**H7451 N‑fs**.

**H835** - (Noun Masculine) esher (eh'-sher): happiness, blessedness

**H413** - (Preposition) el (ale): to, into, towards

**H6033** - (Adjective) anah (an-aw'): poor

**H4422** - (Verb) malat (maw-lat'): to slip away

**H7451** - (Adjective; noun masculine; noun feminine) ra' (rah): bad, evil

1. **Pride and Self-Righteousness**

**A fourth** **roadblock** is the presence of pride, and along with it the presence of self-righteousness. Job 35:12: "There they cry, but none gives an answer because of the pride of evil men. Surely God will not hear vanity. Neither will the almighty regard it." It seems strange and absolutely unbelievable, in view of what God says concerning pride and the results upon it, that so many Christians fall prey to this thing. There is more pride than you would think among believers. There is more vicious lack of compassion. There is more unkindness that stems and flows from Christians that you would not expect it from just because of their pride--their pride being wounded in one way or another. These are people who at the same time are proud of their self-righteousness. Romans 12:3 warns us against the practice of thinking more highly of ourselves than we should. This was Satan's sin, and it destroyed his communication with God (1 Timothy 3:6). When you pray, by what are you motivated? Is it seeking the Lord's glory, or is it seeking your own glory?

**Job 35:12**  There they cry**H6817 V‑Qal‑Imperf‑3mp**, but none giveth answer**H6030 V‑Qal‑Imperf‑3ms**, because of the pride**H1347 N‑msc** of evil men**H7451 Adj‑mp**.

**H6817** - (Verb) tsaaq (tsaw-ak'): to cry, cry out, call

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

**H1347** - (Noun Masculine) ga'own (gaw-ohn'): redemption

**H7451** - (Adjective; noun masculine; noun feminine) ra' (rah): bad, evil

**Rom 12:3**  For I say**G3004 V-PAI-1S**, through the grace**G5485 N-GSF** given unto me, to every man that is among you, not to think *of himself* more highly**G5252 V-PAN** than he ought to think**G5426 V-PAN**; but to think soberly**G4993 V-PAN**, according as God hath dealt**G3307 V-AAI-3S** to every man the measure**G3358 N-ASN** of faith**G4102 N-GSF**.

**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").

**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").

**G5252** - (Verb) huperphroneó (hoop-er-fron-eh'-o): to be overly proud, to have high thoughts (I have high notions, am over-proud.) Note: G5252 hyperphronéō (from G5228 /hypér, "beyond" and G5426 /phronéō, "personal perspective regulating behavior") – properly, think beyond, exceeding proper (appropriate) limits; (figuratively) to act high-minded, lacking humility and a true sense of reality (Abbott-Smith).

**G5426**  - (Verb) phroneó (fron-eh'-o): to have understanding, to think ((a) I think, (b) I think, judge, (c) I direct the mind to, seek for, (d) I observe, (e) I care for.): Note G5426 phronéō (from G5424 /phrḗn, "the midriff or diaphragm; the parts around the heart," J. Thayer) – properly, regulate (moderate) from within, as inner-perspective (insight) shows itself in corresponding, outward behavior. G5426 (phronéō) essentially equates to personal opinion fleshing itself out in action (see J. Thayer). This idea is difficult to translate into English because it combines the visceral and cognitive aspects of thinking.

**G4993** - (Verb) sóphroneó (so-fron-eh'-o): to be of sound mind, to be temperate (I am of sound mind, am sober-minded, exercise self-control.) Note: Cognate: G4993 sōphronéō – properly, safety-minded; having a sober outlook that reflects true balance. For the believer, G4993 /sōphronéō ("think shrewdly") reflects what God defines is true moderation. This God-controlled perspective blends the extremities of truth on both sides of a matter. See 4998 (sōphrōn). [The whole word-family (root, sōphro-) comes from two words: sōos ("safe") and phrēn ("what regulates life," the root of the English term, "diaphram"). Example: An opera singer controls the length (quality) of their tones by their diaphragm, which even controls our ability to breathe and moderates heartbeat. This regulates ("brings safety") to the body, keeping it properly controlled.]

**G3307** - (Verb) merizó (mer-id'-zo): to divide (I divide into parts, divide, part, share, distribute; mid: I share, take part in a partitioning; I distract.) Note: G3307 merízō(from G3313 /méros, "a single part, member") – properly, to divide, distribute into parts (portions), i.e. separate (distinguish) one part from another. [G3307 /merízō can be used positively meaning "distribute as properly needed" (1 Cor 7:17.]

**G3358** - (Noun, Neuter) metron (met'-ron): a measure (a measure, whether lineal or cubic; a measuring rod.) Note: G3358 métron – properly, a measure (the actual measure itself); (figuratively) the basis for determining what is enough (or not enough), what is fair (or not fair), etc. G3358 /métron ("standard, measure") is the controlling basis by which something is determined as acceptable or unacceptable – preeminently rooting to the Lord Himself as His being is the only ultimate measure of truth.

**G4102** - (Noun, Feminine) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness.) Note: G4102 pístis (from 3982/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).

**1Ti 3:6**  Not a novice**G3504 A-ASM**, lest being lifted up with pride**G5187 V-APP-NSM** he fall into the condemnation**G2917 N-ASN** of the devil**G1228 A-GSM**.

**G3504** - (Adjective) neophutos (neh-of'-oo-tos): newly planted ((lit: newly-planted), newly converted to Christianity, recent convert.)

**G5187** - (Verb) tuphoó (toof-o'-o): to be conceited, foolish (I puff up, make haughty; pass: I am puffed up, am haughty.) Note: G5187 typhóō (from typhos, "smoke") – properly, to blow smoke, cloud up the air; (figuratively) having a cloudy (muddled) mind-set, i.e. moral blindness resulting from poor judgment which brings further loss of spiritual perception.

**G2917** - (Noun, Neuter) krima (kree'-mah): a judgment ((a) a judgment, a verdict; sometimes implying an adverse verdict, a condemnation, (b) a case at law, a lawsuit.) Note: Cognate: G2917 kríma (a neuter noun derived from G2919 /krínō, "to distinguish, judge") – judgment, emphasizing its result (note the -ma suffix). This is everlasting damnation (torment) for the unredeemed (the usual implication of G2319 /theostygḗs) – or the eternal benefits that come from the Lord's judgment in favor of the redeemed (cf. Rev 20:4). See G2919 (krinō). G2917 /kríma ("the results of a judgment") dramatically Links cause-to-effect. Indeed, every decision (action) we make carries inevitable eternal results (cf. Ecc 12;14).

**G1228** - (Verb) diaggelló (de-ang-gel'-lo): to publish abroad, proclaim (I announce throughout (the world), spread the news of, give notice of, teach.) Note: G1229 diaggéllō (from G1223 /diá, "all the way through, thoroughly," which intensifies aggellō, "declare") – properly, thoroughly declare (publically herald); fully announce, "declaring far and wide," i.e. widely (profusely) proclaiming.

You are acquainted with the story of the publican and the Pharisee in Luke 18:9-14. There we read that the Pharisee prayed, thanking God for how commendable a person he was, and he went right through. God saw the sin of pride, the sin of self-righteousness, in the Pharisees heart, and we're told, in verse 14, that he did not go home justified. He went home with prayer unanswered and he went home as an unsaved man.

**Luk 18:9**  And he spake this parable unto certain which trusted**G3982 V-2RAP-APM** in themselves that they were righteous**G1342 A-NPM**, and despised**G1848 V-PAP-APM** others:

**G3982** - (Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.) Note: G3982 peíthō(the root of G4102 /pístis, "faith") – to persuade; (passive) be persuaded of what is trustworthy. The Lord persuades the yielded (SAVED) believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

**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."

**G1848** - (Verb) exoutheneó (ex-oo-then-eh'-o): to despise, treat with contempt (I set at naught, ignore, despise. Note: G1848 eksouthenéō (from G1537 /ek, "completely out from," which intensifies outheneō, "bring to naught, reduce to nothing") – properly, cast out as nothing; set at nought; "to count as nothing, to treat with utter contempt, i.e. as zero" (WP, 2, 281); "set at nought, despise utterly" (A-S); to regard something as lacking any standing (value).

**Luk 18:10**  Two men went up into the temple to pray**G4336 V-ADN**; the one a Pharisee, and the other a publican.

**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.

**Luk 18:11**  The Pharisee stood and prayed**G4336 V-INI-3S** thus with himself, God, I thank thee, that I am not **G3588 T-NPM** as**G5618 ADV** other men**G444 N-GPM** *are,* extortioners, unjust, adulterers, or even as this publican.

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray ( I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from 4314 /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.

**G3588** - (Definite Article) ho, hé, to (ho): the (the, the definite article.)

**G5618** - (Adverb) hósper (hoce'-per): just as, even as (just as, as, even as.) Note: G5618 hṓsper (an emphatic adverb, derived from G4007 /per, "indeed" intensifying G5613 /hōs, "as") – "indeed just as," "just exactly like."

**G444** - (Noun, Masculine) anthrópos (anth'-ro-pos): a man, human, mankind (a man, one of the human race.) Note: G444 ánthrōpos – man, also the generic term for "mankind"; the human race; people, including women and men (Mt 4:19, 12:12, etc.). G444 (anthrōpos) relates to both genders (male and female) as both are created in the image of God – each equally vested with individual personhood and destiny (cf. Gal 3:28). Accordingly, the Bible uses G444 (ánthrōpos) of a specific man, woman, or class (type, group) of people – i.e. mankind in general (inclusive of every man, woman and child; see also 1 Cor 11:7). (G435 /anḗr specifically refers to a male and 1135 /gynḗ to a female.) [G444 /ánthrōpos ("man") answers to the Hebrew term, ̓adam – and G435 (anḗr) answers to the Hebrew term ̓ish.K Wuest, "There are two words in Greek which mean 'man,' anēr, which refers to a male individual of the human reace, and anthrNote: G444 ánthrōpos – man, also the generic term for "mankind"; the human race; people, including women and men (Mt 4:19, 12:12, etc.). H444 (anthrōpos) relates to both genders (male and female) as both are created in the image of God – each equally vested with individual personhood and destiny (cf. Gal 3:28). Accordingly, the Bible uses G444 (ánthrōpos) of a specific man, woman, or class (type, group) of people – i.e. mankind in general (inclusive of every man, woman and child; see also 1 Cor 11:7). (G435 /anḗr specifically refers to a male and G1135 /gynḗ to a female.) [G444 /ánthrōpos ("man") answers to the Hebrew term, ̓adam – and G435 (anḗr) answers to the Hebrew term ̓ish.K Wuest, "There are two words in Greek which mean 'man,' anēr, which refers to a male individual of the human reace, and anthrōpos, which is the racial, generic term, and which has the general idea of 'mankind' " (3, Great Truths to Live By, 46).]

**Luk 18:12**  I fast **G3522 V-PAI-1S** twice in the week, I give tithes**G586 V-PAI-1S** of all that I possess**G2932 V-PNI-1S**.

**G3522** - (Verb) nésteuó (nace-tyoo'-o): to fast (I fast, abstain from food.)

**G586** - (Verb) apodekatoo (ap-od-ek-at-o'-o): to pay a tenth of (I take off (deduct) a tenth part (of my property) (and give it away), pay tithe.)

**G2932** - (Verb) ktaomai (ktah'-om-ahee): to acquire ((a) I acquire, win, get, purchase, buy, (b) I possess, win mastery over.)

**Luk 18:13**  And the publican, standing afar off, would not lift up**G1869 V-AAN** so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful**G2433 V-APM-2S** to me a sinner**G268 A-DSM.**

**G1869** - (Verb) epairó (ep-ahee'-ro): to lift up (I raise, lift up.)

**G2433** - (Verb) hilaskomai (hil-as'-kom-ahee): to be propitious, make propitiation for ((a) I have mercy on, show favor to, (b) trans. with object of sins: I forgive, pardon.) Note: Cognate: G2433 hiláskomai (akin to G2434 /hilasmós, "propitiation, appeasement/satisfaction of divine wrath on sin") – properly, to extend propitiation, showing mercy by satisfying (literally, propitiating) the wrath of God on sin; "to conciliate, appease, propitiate (so the LXX; see also Thackeray, Gr., 270f quoting from inscriptions and Deiss., BS, 224f)" (Abbott-Smith). See G2434 /hilasmos ("propitiation").

**G268** - (Adjective) hamartólos (ham-ar-to-los'): sinful (sinning, sinful, depraved, detestable.) Note: Cognate: G268 hamartōlós (a substantival adjective, derived from G264 /hamartánō, "to forfeit by missing the mark") – properly, loss from falling short of what God approves, i.e. what is "wide of the mark"; a blatant sinner. ) Note: Cognate: G268 hamartōlós (a substantival adjective, derived from G264 /hamartánō, "to forfeit by missing the mark") – properly, loss from falling short of what God approves, i.e. what is "wide of the mark"; a blatant sinner.

**Luk 18:14**  I tell you, this man went down to his house justified**G1344 V-RPP-NSM** *rather* than the other: for every one that exalteth**G5013 V-PAP-NSM** himself shall be abased**G5013 V-FPI-3S**; and he that humbleth**G5013 V-FPI-3S** himself shall be exalted**G5312 V-FPI-3S**.

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē)

**G5013** - (Verb) tapeinoó (tap-i-no'-o): to make low, to humble (I make or bring low, humble, humiliate; pass: I am humbled.) Note: Cognate: G5013 tapeinóō – make (become) low, to humble. See G5011 (tapeinos). With the believer, G5013 /tapeinóō ("show humility, true lowliness") happens by being fully dependent on the Lord – dismissing reliance upon self (self-government) and emptying carnal ego. This exalts the Lord as our all-in-all and prompts the gift of His fullness in us.

**G5312** - (Verb) hupsoó (hoop-so'-o): to lift or raise up, to exalt, uplift ((a) I raise on high, lift up, (b) I exalt, set on high) Note: G5312 hypsóō (from G5311 /hýpsos, "height") – properly, raise high (elevate), exalt.

If you have this attitude of being a spiritual snob, despising others, then I can tell you that your prayers are canceled out. We are forever having Christians who are playing this Pharisaic role of looking upon other believers who are worse than they are. It is really pretty hard, sooner or later, not to find some other Christian who has qualities that you consider worse than your qualities. This is building your image of righteousness for yourself on the basis of somebody else's lack of righteousness. If you have this attitude of being a spiritual snob, which is what the Pharisee had, God will not answer or hear your prayers. The publican, on the other hand, asked God to be merciful to him, a sinner. He asked God for this on the basis of the provision that was in the holy place in the temple where the mercy seat was kept. This blood-sprinkled mercy seat was a picture of Christ the Savior to come. This man, verse 14 says, went home justified.

God wants to give us salvation. 2 Peter 3:9 makes that clear. But our pride, our good works, and our personal virtues are viewed as filthy rags by God, and they hinder what God would do for us (Isaiah 64:6). God wants to answer prayers. Our arrogance hinders it. So, maybe God is not answering your prayer because of the problem of your pride, your self-righteousness, and your presumption that you are better than other Christians.

**2Pe 3:9**  The Lord is not slack**G1019 V-PAI-3S** concerning his promise**G1860 N-GSF**, as some men count slackness**G1022 N-ASF**; but is longsuffering**G3114 V-PAI-3S** to us-ward, not willing that any should perish**G3114 V-PAI-3S**, but that all should come**G5562 V-AAN**  to repentance**G3341 N-ASF**.

**G1019** - (Verb) bradunó (brad-oo'-no): to retard, to be slow (I am slow, I delay, tarry.) Note: Cognate: G1019 bradýnō – loiter, be unduly slow. "The word implies, besides delay, the idea of lateness with reference to an appointed time" (M. Vincent). See G1021 (bradys).

**G1860** - (Noun, Feminine) epaggelia (ep-ang-el-ee'-ah): a summons, a promise (a promise.) Note: G1860 epaggelía (a feminine noun comprised of G1909 /epí, "appropriately on" and aggellō, "announce") – a promise which literally "announces what is fitting" (apt, appropriate). G1860/epaggelia ("an appropriate promise") is nearly always used of God's promises in the NT – and hence guaranteed by His own eternal Law (Being). [In the NT (and throughout antiquity), G1860 (epaggelía) is a legal term that refers to an officially sanctioned promise. "Almost every NT use of the word promise (epaggelia) points back to the OT" (Walter C. Kaiser, Jr., Back Toward the Future, Hints for Interpreting Bible Prophecy, 102).]

**G1022** - (Noun, Feminine) bradutés (brad-oo'-tace): slowness (tardiness, slowness, delay.) Note: Cognate: G1022 bradýtēs – slowness. See G1021 (bradys).

**G3114** - (Verb) makrothumeó (mak-roth-oo-meh'-o): to persevere, to be patient (I suffer long, have patience, am forbearing, perseverance.) Note: Cognate: G3114 makrothyméō – properly, long-tempered (to defer anger), refusing to retaliate with anger, because of human reasoning. [The literal sense if the term is "extending a long time (way)."] G3114 /makrothyméō ("showing divinely-directed patience") is "longsuffering" because it only expresses anger as the Lord directs (i.e. is the opposite of being "quick-tempered"). See G3115 (makrothymia).

**G5562** - (Adjective) chólos (kho-los'): lame, halt, maimed (lame, deprived of a foot, limping.)

**G3341** - (Noun, Feminine) metanoia (met-an'-oy-ah): change of mind, repentance (repentance, a change of mind, change in the inner man.) Note: Cognate: G3341 metánoia – literally, "a change of mind" ("after-thought"); repentance. See G3340 /metanoeō ("repent").

**Isa 64:6**  But we are all as an unclean**H2931** **Prep‑k, Art | Adj‑ms** *thing,* and all our righteousnesses**H6666 N‑fpc | 1cp** *are* as filthy**H5708 N‑fpc | 1cp**  rags **H899 Conj‑w, Prep‑k | N‑msc** ; and we all do fade**H5034 Conj‑w | V‑Qal‑ConsecImperf‑1cp** as a leaf; and our iniquities**H5771 Conj‑w | N‑cpc | 1cp**, like the wind, have taken us away**H5375 V‑Qal‑Imperf‑3mp | 1cp**.

**H2931** - (Adjective) tame (טָמֵא) (taw-may'): unclean, foul in a religious sense

**H6666** - (Noun Feminine) tsedaqah (tsed-aw-kaw'): righteousness

**H5708** - (Noun Feminine) ed (ayd): filthy

**H899** - (Noun Masculine) beged (behg'-ed): treachery

**H5034** - (Verb) nabel (naw-bale'): to be senseless or foolish

**H5771**- (Noun Masculine) avon (aw-vone'): Iniquity, guilt, punishment for iniquity

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

1. **Discord in the Home**

**A fifth** **roadblock** to answered prayer is discord in the home. In 1 Peter 3:7, we have this pointed out as a possible hindrance to prayer. "In like manner you husbands dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered." Parents who fight cannot pray with results because their fighting puts them out of fellowship. Usually they're in such intense feeling of anger and indignation that they ignore confession of sin. Children who fight cannot pray effectively because they too in that condition are not likely to make confession of sin. So anger, malice, unfriendliness--all of these are mental attitudes sins which neutralize your prayer, and they find expression within the family unit.

**1Pe 3:7**  Likewise, ye husbands, dwell with**G4924 V-PAP-NPM** *them* according to knowledge**G1108 N-ASF,** giving**G632 V-PAP-NPM** honour**G5092 N-ASF** unto the wife, as unto the weaker vessel, and as being heirs together**G4789 A-NPM** of the grace of life; that your prayers be not hindered**G1581 V-PPN**.

**G4924** - (Verb) sunoikeo (soon-oy-keh'-o): to share the knowledge of (I dwell with, live in wedlock with) Note: To dwell together (Vulg.cohabito): of the domestic association and intercourse of husband and wife, 1 Peter 3:7; for many examples of this use, see Passow, under the word, 1; (Liddell and Scott, under the word, I. 2).

Thayer) – properly, to apportion honor, "giving someone their due" (L-S; so also in classical Gk).

**G1108** - (Noun, Feminine) gnósis (gno'-sis): a knowing, knowledge (knowledge, doctrine, wisdom.) Note: Cognate: G1108 gnṓsis (a feminine noun derived from G1097 /ginṓskō, "experientially know") – functional ("working") knowledge gleaned from first-hand (personal) experience, connecting theory to application; "application-knowledge," gained in (by) a direct relationship. See G1097 (ginōskō). G1108 /gnṓsis ("applied-knowledge") is only as accurate (reliable) as the relationship it derives from. For example, the Gnostics boasted of their "applied knowledge" gained by their personal spiritual experiences – and it was (is) disastrous! ["Gnosticism" is literally, "the cult based on having special, personal knowledge" (G1108 /gnṓsis).]

**G632** - (Verb) aponemó (ap-on-em'-o): to assign, apportion (I assign, apportion, render (as due).) Note: G632 aponémō (from G575 /apó, "from" and nemō, "to dispense the proper portion," J.

**H5092** - (Noun, Feminine) timé (tee-may'): a valuing, a price (a price, honor.) Note: G5092 timḗ (from tiō, "accord honor, pay respect") – properly, perceived value; worth (literally, "price") especially as perceived honor – i.e. what has value in the eyes of the beholder; (figuratively) the value (weight, honor) willingly assigned to something.

**G4789** - (Adjective) sugkléronomos (soong-klay-ron-om'-os): a co-inheritor (a joint heir, participant.) Note: G4789 sygklēronómos (from G4862 /sýn, "closely identified with" and G2818 /klēronómos, "an heir, with inheritance determined by lot") – properly, joint-heir; used of believers sharing in the inheritance of the heavenly Father with (through) the chief heir, Jesus Christ. See G2818 (klēronomos). [In the papyri, sygklēronomos ("fellow-heir") occurs on an Ephesian inscription of the Imperial period (see British Museum Inscription, III, 249, N, 633.7, ala MM 609; see also Deissmann, LAE2, 92).]

**G1581** - (Verb) ekkoptó (ek-kop'-to): to cut off, cut down, cut out, to frustrate (I cut out (off, away), remove, prevent.) Note: G1581 ekkóptō (from G1537 /ek, "out from and to" and G2875 /kóptō, "cut") – properly, cut off (out) and left to the inevitable outcome: (figuratively) entirely remove (cut off), emphasizing complete detachment (removal, severance).

If you are a grace-oriented Christian, you will resolve a lot of these threats from your old sin nature. A grace-oriented family will not be as likely to be at each other's throats because everybody will have a perspective relative to themselves and to the Lord. Consequently, they will take things in stride; they will not be trying to change the world; they will understand that God is the planner and the executer; and, within the family situation they will resolve things as mature grace-oriented people. Consequently, no matter what their problems are, they will avoid slamming the door of God answering their prayers. Discord and conflict in the home, unresolved, or not taken in a grace way, will destroy your prayer life.

1. **Selfish Asking**

**A sixth roadblock** is selfish asking. James 4:2-3: "You ask and receive not because you ask amiss, that you may consume it upon your lusts. You adulterers and adulteresses, know you not that friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." We will often say we need something, but what we really mean is that we want something to satisfy some lust of our old sin nature. So there are many things around us that will lead us into senseless selfish desires. These desires will hinder our prayer life.

**Jas 4:2**  Ye lust**G1937 V-PAI-2P**, and have**G2192 V-PAI-2P** not: ye kill**G5407 V-PAI-2P**, and desire to have**G2206 V-PAI-2P**, and cannot obtain**G2013 V-2AAN**: ye fight**G3164 V-PNI-2P** and war**G4170 V-PAI-2P**, yet ye have**G2192 V-PAI-2P** not, because ye ask not.

**G1937** - (Verb) epithumeó (ep-ee-thoo-meh'-o): desire, lust after (I long for, covet, lust after, set the heart upon.) Note: G1937 epithyméō (from G1909 /epí, "focused on" intensifying G2372 /thymós, "passionate desire") – properly, to show focused passion as it aptly builds on (Gk epi, "upon") what a person truly yearns for; to "greatly desire to do or have something – 'to long for, to desire very much' " (L & N, 1, 25.12).

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G5407** - (Verb) phoneuó (fon-yoo'-o): to kill, murder (I murder, kill.) Note: G5407 phoneúō (from G5408 /phónos, "murder, homicide") – to murder, commit intentional (unjustified) homicide.

**G2206** - (Verb) zéloó (dzay-lo'-o): to be jealous ((a) intrans: I am jealous, (b) trans: I am jealous of, with acc. of a person; I am eager for, am eager to possess, with acc. of a thing.) Note: Cognate: G2206 zēlóō (an onomatopoetic word, imitating the sound of boiling water) – properly, to bubble over because so hot (boiling); (figuratively) "to burn with zeal" (J. Thayer); "to be deeply committed to something, with the implication of accompanying desire – 'to be earnest, to set one's heart on, to be completely intent upon' " (L & N, 1, 25.76). See 2205 (zēlos).

**G2013** - (Verb) epitugchanó (ep-ee-toong-khan'-o): to light upon, to obtain (I attain, obtain, acquire.) Note: G2013 epitygxánō (from G1909 /epí, "suitably on," which intensifies G5177/tygxanō, "hit a mark, reach a point") – properly, obtain by "lighting upon" (falling in line with), happening upon; attain to, because at the right point to "suitably obtain." ["The simple (root) verb G5177 (tygxánō) originally means 'to hit the mark'; hence, 'to fall in with, light upon, attain' " (WS, 724).]

**G3164** - (Verb) machomai (makh'-om-ahee): to fight (I engage in battle, fight; hence: I strive, contend, dispute.)

**G4170** - (Verb) polemeó (pol-em-eh'-o): to make war (I make war, contend, fight, battle.)

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**Jas 4:3**  Ye ask**G154 V-PAI-2P**, and receive**G2983 V-PAI-2P** not, because ye ask**G154 V-PMI-2P** amiss**G2560 ADV** , that ye may consume**G1159 V-AAS-2P** *it* upon your lusts**G2237 N-DPF**.

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

**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.

**G154** - (See Above)

**G2560** - (Adverb) kakós (kak-oce'): badly (badly, evilly, wrongly.) Note: Cognate: G2560 kakṓs (the adverbial form of G2556 /kakós) – sore-misery related to experiencing grievous harm (affliction).

**G1159** - (Verb) dapanaó (dap-an-ah'-o): to spend, spend freely (I spend, bear expense, waste, squander.) Note: G1159 dapanáō – properly, to spend (expend); (figuratively) spending one's money, time, energy, resources, etc.; (passive) become spent, (consumed by); "to exert great effort in doing something" (L & N, 1, 42.27).

**G2237** - (Noun, Feminine) hédoné (hay-don-ay'): pleasure (pleasure, a pleasure, especially sensuous pleasure; a strong desire, passion.) Note: G2237 hēdonḗ (from hēdos, "pleasrable to the senses") – properly, sensual pleasure; what is enjoyable to the natural (physical) senses. G2237 /hēdonḗ ("satisfaction of physical appetite") has a strong negative connotation, generally referring to pleasure that is made an end in itself. That is, the satiation of bodily desires (lusts) at the expense of other things. [G2237 /hēdonḗ is the root of the English terms, "hedonism," "hedonistic."]

If we pray for the Lord's glory, then He will also honor that prayer and He will give us the desires of our heart. We read in Psalm 37:4, "Delight yourself also in the Lord and He shall give you the desires of your heart." You remember that the Israelites were bound and determined that they had to have meat to eat. Finally, God said, "Alright, here's your meat." They thought they would be happy, but they discovered that they were not. Solomon, on the other hand, was asked as a youth, "What do you want? Ask for anything you want. Whatever you want, you will have." Solomon asked unselfishly. He asked for wisdom, and God blessed him with much more. You can read about that in 1 Kings 3:10-14.

**Psa 37:4**  Delight thyself**H6026 Conj‑w | V‑Hitpael‑Imp‑ms** also in the LORD; and he shall give thee the desires**H4862 N‑fpc** of thine heart**H3820**.

**H6026** - (Verb) anog (aw-nag'): to be soft, delicate, dainty

**H4862** - (Noun Feminine) mishalah (mish-aw-law'): request, petition

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

**1Ki 3:10**  And the speech pleased the Lord, that Solomon had asked**H7592 V‑Qal‑Perf‑3ms** this thing.

**H7592** - (Verb) shaal (shaw-al'): to ask, inquire

**1Ki 3:11**  And God said unto him, Because thou hast asked**H7592 V‑Qal‑Perf‑2ms** this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding**H995 V‑Hifil‑Inf** to discern**H8085 Prep‑l | V‑Qal‑Inf** judgment**H494 N‑ms1**;

**H7592** - (Verb) shaal (shaw-al'): to ask, inquire

**H995** - (Verb) bin (bene): to discern

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

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

**1Ki 3:12**  Behold, I have done according to thy words**H1697 Prep‑k | N‑mpc | 2ms:** lo, I have given thee a wise**H2450** and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee**H3644 Prep | 2ms**.

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

**H2450** - (Adjective) chakam (khaw-kawm'): wise

**H3644** - (adverb; conjunction; substantive; conjunction) kemo or kamo (kem-o'): like, as, when

**1Ki 3:13**  And I have also given**H5414 V‑Qal‑Perf‑1cs** thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

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

**1Ki 3:14**  And if**H518** **Conj‑w | Conj**  thou wilt walk**H1980 V‑Qal‑Imperf‑2ms** in my ways, to keep**H8104 Prep‑l | V‑Qal‑Inf** my statutes and my commandments, as thy father David did walk, then I will lengthen**H748 Conj‑w | V‑Hifil‑ConjPerf‑1cs** thy days.

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

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

**H8104** - (Verb) shamar (shaw-mar'): to keep, watch, preserve)

**H748** - (Verb) arak (aw-rak'): to be long

1. **Unconfessed Mental Attitude Sins**

**A seventh roadblock** is mental attitude sins which are unconfessed. Psalm 66:18 warns us about this: "If I regard iniquity in my heart, the Lord will not hear me." Isaiah 59:2 stresses the same thing: "But your iniquities have separated between you and your God, and your sins have hidden His face from you, and He will not hear. Jeremiah 5:25 says, "Your iniquities have turned away these things, and your sins have withheld good things from you. So here we have mental sins. These mental sins begin in the mind of the soul. Proverbs 23:7 tells us that we are what we think. James 1:14-15 tells us that sin begins with what we think. You and I may put on a good front that will fool people, but God is not fooled. 1 Samuel 16:7 tells us that God does not look merely upon the outward, but he looks upon the heart. God's ear is deaf to the Christians who are not confessing those mental sins. Even if you confess your outward actions sins, that does not cover those mental attitude sins--hatred, self-pity, an unforgiving spirit, pride, and so on. But confession restores to praying ground. So there is this specific area of mental sins that the Bible says will hinder your prayers.

**Psa 66:18**  If **H518** **Conj‑w | Conj**  I regard**H7200** **Conj‑w | V‑Hifil‑ConjPerf‑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

**Isa 59:2**  But your iniquities**H5771** **N‑cpc | 2mp** have separated**H914** **V‑Hifil‑Prtcpl‑mp**  between you and your God, and your sins have hid *his* face from you, that he will not hear**H8085** **Prep‑m | V‑Qal‑Inf**.

**H5771**-(Noun Masculine) avon (aw-vone'): Iniquity, guilt, punishment for iniquity

**H914** - (Verb) badal (baw-dal'): to be divided, separate

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

**Jer 5:25**  Your iniquities**H5771** **N‑cpc | 2mp** have turned away**H5186** **V‑Hifil‑Perf‑3cp** these *things,* and your sins have withholden**H4513** **V‑Qal‑Perf‑3cp** good**H2896** **Art | N‑ms** *things* from you.

**H5771**- (Noun Masculine) avon (aw-vone'): Iniquity, guilt, punishment for iniquity

**H5186** - (Verb) natah (naw-taw'): to stretch out, spread out, extend, incline, bend

**H4513** - (Verb) mana (maw-nah'): to withhold, hold back

**H2896** - (Adjective) towb (tobe): pleasant, agreeable, good

**Pro 23:7**  For as he thinketh**H8176** **V‑Qal‑Perf‑3ms** in his heart**H5315** **Prep‑b | N‑fsc | 3ms**, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee**H5973** **Prep | 2fs**.

**H8176** - (Verb) shaar (shaw-ar'): to calculate, reckon

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

**H5973**  - (Preposition) im (eem): with

**Jas 1:14**  But every man is tempted**G3985 V-PPI-3S**, when he is drawn away**G1828 V-PPP-NSM** of his own lust**G1939 N-GSF**, and enticed.

**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.

**G1828** - (Verb) exelkó (ex-el'-ko): to draw out or away ((lit: I draw out of the right place, or I draw aside out of the right )

**G1939** - (Noun, Feminine) epithumia (ep-ee-thoo-mee'-ah): desire, passionate longing, lust ( desire, eagerness for, inordinate desire, lust.) Note: Cognate: G1939 epithymía (from G1909 /epí, "focused on" and G2372 /thymós, "passionate desire") – properly, passion built on strong feelings (urges). These can be positive or negative, depending on whether the desire is inspired by faith (God's inbirthed persuasion). See G1937 (epithymeō).

**Jas 1:15**  Then when lust hath conceived**G4815 V-2AAP-NSF**, it bringeth forth**G5088 V-PAI-3S** sin: and sin, when it is finished, bringeth forth**G616 V-PAI-3S** death.

**G4815** - (Verb) Sullambanó (sool-lam-ban'-o): to collect, to take, by implication to take part with, to conceive (I seize, apprehend, assist, conceive, become pregnant.)

**G5088** - (Verb) tiktó (tik'-to): to beget, bring forth (I bear, bring forth, produce, beget, yield.)

**G616** - (Verb) apokueó (ap-ok-oo-eh'-o): to give birth to (I bring forth, give birth to (a child), a medical or physical word, marking the close of pregnancy.)

**1Sa 16:7**  But the LORD said unto Samuel, Look not on his countenance**H4758** **N‑msc | 3ms**, or on the height of his stature; because I have refused**H3988** **V‑Qal‑Perf‑1cs | 3ms** him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance**H5869** **Prep‑l, Art | N‑cd**, but the LORD looketh**H7200** **V‑Qal‑Imperf‑3ms** on the heart.

**H4758** - (Noun Masculine) mareh (mar-eh'): sight, appearance, vision

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

**H5869** - (Noun)ayin (ah'-yin): an eye

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

1. **Not Being Filled with the Holy Spirit**

Then there is an **eighth area**, and that's not being filled with the Holy Spirit. Ephesians 6:18 says that we are to be filled with the Spirit. **Being filled with the spirit means to have sins confessed**. It is a state of spirituality. Unconfessed sin grieves the Holy Spirit so he will not act for us in prayer (Romans 8:26-27). He cannot act in our behalf. Praying only works if it is in the Spirit. That's what Jude told us. That's where we started--praying in the Spirit. It is the Holy Spirit who keeps the line open. So if you are not filled with the Spirit, you are really wasting your time in prayer.

**Eph 6:18**  Praying**G4336 V-PNP-NPM** always with**G1722 PRE** all prayer and supplication in the Spirit**G4151 N-DS,** and watching**G69 V-PAP-NPM** thereunto with all perseverance**G4343 N-DSF** and supplication**G1162 N-DSF** for all saints;

**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.

**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).]

**Rom 8:26**  Likewise the Spirit**G4151 N-NSN** 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**G4151 N-NSN** itself maketh intercession**G5241 V-PAI-3S** for us with groanings**G4726 N-DPM** which cannot be uttered**G215 A-DPM**.

**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.]

**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 4314 /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.

**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). 5241 (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.

**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.)

**Rom 8:27** And he that searcheth**G2045 V-PAP-NSM** the hearts knoweth**G1492 V-RAI-3S** what *is* the mind of the Spirit**G4151 N-GSN**, because he maketh intercession**G1793 V-PAI-3S** for the saints according to *the will of* God.

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

**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).

**G4151** - (See Above)

**G1793** - (Verb) entugchanó (en-toong-khan'-o): to chance upon, by implication confer with, entreat ((a) I meet, encounter, hence: (b) I call (upon), make a petition, make suit, supplication.) Note: G1793 entygxánō (from G1722 /en, "in," which intensifies G5177 /tygxánō, "to obtain by hitting the mark") – properly, "light upon (meet with), obtain" (LS); "to go and meet a person to converse, consult," i.e. to intervene ("intersect with"). [J. Thayer documents how this meaning is consistently the same in ancient Greek writers. The root of G5177 (tygxánō) means "to strike, hit the bulls-eye" ("spot on"). Accordingly, it is used in classical Greek as the antonym of harmartia ("to miss the mark, sin"), so Lucian, Xenophon, Homer, etc. (see Thayer, G5177 /tygxánō).]

1. **Disobedience to the Word of God**

**Finally, a very large one** is disobedience to the Word of God. 1 John 3:22 warns us about that: "And whatever we ask, we receive of Him because we keep His commandments and do those things that are pleasing in His sight. Also in John 15:7: "If you abide in Me and My words abide in you, you shall ask what you will and it shall be done unto you." Notice that it says, "If My words abide in you." So it is important to learn the Word of God. It is important to obey the doctrine of God. You have a splendid example in the Old Testament in King Saul in 1 Samuel 15 and 1 Samuel 28. You remember that Samuel wanted Saul to be a great and faithful king. 1 Samuel 11:6 speaks to us of the occasion that the Spirit of God came upon King Saul, and Samuel had great hopes for Saul. But Saul soon was guilty of disobedience of the Word of God. By steps, it led him to the place where the door to communication with God was slammed shut. There was the occasion when he was facing the Philistines in battle. Samuel had said, "I will come and perform the sacrifice before the battle on behalf of the army which will ensure victory." Samuel didn't come. Seven days had passed, so Saul decided to take things into his own hands, and he performed the sacrifice, intruding into the priestly office (1 Samuel 13:12-14). In the battle with the Amalekites, in 1 Samuel 15:13-26, he did not destroy all the animals, and again Samuel rebuked him. You remember that the reason he said he kept these animals was to sacrifice them for the Lord.

**1Jn 3:22**  And whatsoever we ask**G154 V-PAS-1P**, we receive **G2983 V-PAI-1P** of him, because we keep**G5083 V-PAI-1P** his commandments**G1785 N-APF**, and do**G4160 V-PAI-1P** those things that are pleasing**G701 A-APN** in his sight.

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

**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.

**G5083** - (Verb) téreó (tay-reh'-o): to watch over, to guard (I keep, guard, observe, watch over.) Note: G5083 tēréō (from tēros, "a guard") – properly, maintain (preserve); (figuratively) spiritually guard (watch), keep intact

**G1785** - (Noun, Feminine) entolé (en-tol-ay'): an injunction, order, command (an ordinance, injunction, command, law.) Note: G1785 entolḗ (a feminine noun derived from G1722 /en, "in," which intensifies G5056 /télos, "reach the end, consummation") – properly, "in the end," focusing on the end-result (objective) of a command. [G1785 /entolḗ (a feminine noun) highlights the nature of a specific order (charge), i.e. its "in-context objective."]

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

**G701** - (Adjective) arestos (ar-es-tos'): pleasing, fit (pleasing, satisfactory, acceptable.) Note: Cognate: G701 arestós (an adjective) – pleasing (because in moral agreement). See G700 (areskō).

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

**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.)

**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 (4487 /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.]

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**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).

*Read 1 Samuel - 15:1, Chapter 28, 11:6, 13:12-14 and 15:13-26*

Years later we find that Saul has become very hardened in his negative responses. Finally, the Holy Spirit has left him (1 Samuel 16:14). His right to the kingdom is canceled (1 Samuel 15:28); that is, those who are his heirs will not inherit his throne. Samuel dies and there is no contact with God in 1 Samuel 25:1. Again Saul faces the Philistine army. He tries all the usual methods of communication with God, and everything is closed because of his disobedience of the Word of God. Finally, with Samuel gone, you remember the story of how he desperately calls up the medium of Endor and asks her to bring up Samuel. That's the only time in history that a séance really worked. Samuel had nothing but bad news for Saul. That was that he was going to die in battle with his sons. So Saul's sin remained unconfessed. His prayers remain unanswered. This is how he went to his death.

**1Sa 16:14**  But the Spirit of the LORD departed**H5493** **V‑Qal‑Perf‑3fs** from Saul, and an evil **H7451** **Adj‑fs** spirit**H7307** **N‑cs** from the LORD troubled**H1204** **Conj‑w | V‑Piel‑ConjPerf‑3fs | 3ms** him.

**H5493** - (Verb) sur (soor): to turn aside

**H7451** - (Adjective; noun masculine; noun feminine) ra' (rah): bad, evil

**H7307** - (Noun Feminine) ruach (roo'-akh): breath, wind, spirit

**H1204** - (Verb) baath (baw-ath'): to fall upon, startle, terrify

**1Sa 15:28**  And Samuel said unto him, The LORD hath rent**H7167** **V‑Qal‑Perf‑3ms** the kingdom of Israel from thee this day, and hath given**H5414** **Conj‑w | V‑Qal‑ConjPerf‑3ms | 3fs** it to a neighbor of thine, *that is* better than thou.

**H7167** - (Verb) qara (kaw-rah'): to tear

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

**1Sa 25:1**  And Samuel died**H4191** **Conj‑w | V‑Qal‑ConsecImperf‑3ms**; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

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

If you are disobedient to the Word of God, you need not go running around talking to your friends or consulting with Christian leaders in order to get some counseling for getting the things in your life straightened out. **The thing to do rather is to take David's way**. David tells us the pattern that he followed. In Psalm 32:5, David says, "I acknowledged my sin unto you, and my iniquity have I not hidden. I said I will confess my transgressions unto the Lord and You forgave us the iniquity of my sin." Better that we should confess. Better that we should align ourselves back up with what God has said. Acts 13:22 says, "And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony and said, 'I have found David, the son of Jesse, a man after my own heart who shall fulfill all of my will.'" David pleased God because he confessed sin and was obedient to the Word of God.

**Psa 32:5**  I acknowledged**H3045** **V‑Hifil‑Imperf‑1cs | 2ms** my sin**H2403** **N‑fsc | 1cs** unto thee, and mine iniquity**H5771** **Conj‑w | N‑csc | 1cs** have I not hid**H3680** **V‑Piel‑Perf‑1cs**. I said, I will confess**H3034** **V‑Hifil‑Imperf.h‑1cs** my transgressions**H6588** **N‑mpc | 1cs** unto the LORD; and thou forgavest**H5375** **V‑Qal‑Perf‑2ms** the iniquity**H5771** **N‑csc** of my sin. Selah.

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

**H2403** - (Noun Feminine) chatta'ah (khat-taw-aw'): sinful thing, sin

**H5771** - (Noun Masculine) avon (aw-vone'): Iniquity, guilt, punishment for iniquity

**H3680** - (Verb) kasah (kaw-saw'): to cover

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

**H6588** - (Noun Masculine) pesha (peh'-shah): transgression

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

**H5771** - (Noun Masculine) avon (aw-vone'): Iniquity, guilt, punishment for iniquity

**Act 13:22**  And when he had removed him, he raised up**G1453 V-AAI-3S** unto them David to be their king; to whom also he gave testimony, and said, I have found**G2147 V-2AAI-1S** David the *son* of Jesse, a man after mine own heart, which shall fulfil**G4160 V-FAI-3S** all my will.

**G1453** - (Verb) egeiró (eg-i'-ro): to waken, to raise up ((a) I wake, arouse, (b) I raise up.)

**G2147** - (Verb) heuriskó (hyoo-ris'-ko,): to find (I find, learn, discover, especially after searching.)

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

So here are the roadblocks that you will face. There may be others that you'll find in the Word of God, but these certainly are there. If you find that your petitions and your desires are not met, this may be the answer--one of these nine situations that come upon us.

**Principles of Prayer**

There are certain general things that it would be well for us to understand about the practice of prayer. Just to summarize some of what we have said, there are certain principles that should have evolved now concerning prayer:

1. John 15:7 makes it clear that prayer can **only be offered to God** by a believer priest. If you are not a Christian, you have no right to approach God in prayer. Only a believer priest can pray.

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

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

**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).

1. Prayer is to comply with **the faith rest principle** (Matthew 21:22, Mark 11:24, James 1:5-6). When we pray we are to approach God on a believing basis on the fact of the reality of prayer.

**Mat 21:22**  And all things, whatsoever ye shall ask**G154 V-AAS-2P** in prayer, believing**G4100 V-PAP-NPM**, ye shall receive**G2983 V-FDI-2P**.

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

**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.

**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.

**Heb 11:6**  But without faith *it is* impossible**G102 A-NSN** to please**G2100 V-AAN** *him:* for he that cometh**G4334 V-PNP-ASM** to God must**G1163 V-PAI-3S** believe that he is, and *that* he is**G1096 V-PNI-3S** a rewarder**G3406 N-NSM** of them that diligently seek**G1567 V-PAP-DPM** him.

**G102** - (Adjective) adunatos (ad-oo'-nat-os): unable, powerless (of persons: incapable; of things: impossible; either the inability, or that which is impossible.)

**G2100** - (Verb) euaresteó (yoo-ar-es-teh'-o): to be well-pleasing (I give pleasure to, please (perhaps with the added idea of: rendering good service to).) Note: Cognate: G2100 euarestéō – to please (gratify) by giving what is acceptable. We only please the Lord by living in faith ("His inworked persuasions/preferences"). Accordingly, G2100 (euarestéō) and faith (G4102 /pístis) are directly connected in the NT. See G2101 (euarestos).

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

**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 . . . ").

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**G3406** - (Noun, Masculine) misthapodotés (mis-thap-od-ot'-ace): one who pays wages (Usage: a rewarder.)

**G1567** - (Verb) ekzeteo (ek-zay-teh'-o): to seek out, demand, inquire (I seek out, seek out after, require.) Note: G1567 ekzētéō (from G1537 /ek, "out from and to" and G2212 /zētéō, "seek") – properly, seek out, emphasizing the personal intent of the seeker, i.e. the outcome intensely and personally desired by the seeker. This seeking is only as valuable (viable) as the motive which drives it.

**Mar 11:24**  Therefore I say unto you, What things soever ye desire**G154 V-PMI-2P**, when ye pray**G4336 V-PNP-NPM**, *believe***G4100 V-PAM-2P** that ye receive**G2983 V-PAI-2P** *them,* and ye shall have**G1510 V-FDI-3S** *them.*

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**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.

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**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").

**Jas 1:5**  If**G1487 COND** any of you lack**G3007 V-PPI-3S** wisdom, let him ask**G154 V-PAM-3S** of God, that giveth**G1325 V-FPI-3S** to all *men* liberally, and upbraideth**G3679 V-PAP-GSM** not; and it shall be given**G1325 V-FPI-3S** him.

**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).

**G3007** - (Verb) leipó (li'-po): to leave, leave behind ((earlier: I leave behind, abandon), (a) I am wanting, (b) mid: e.g. with gen: I come behind (in a race), am left behind in, fall short of (some standard), am wanting in.)

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

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

**G3679** - (Adverb) peze (ped-zay'): on foot, by land (on foot, by land.)

**Jas 1:6**  But let him ask**G154 V-PAM-3S** in faith**G4102 N-DSF**, nothing wavering**G1252 V-PMP-NSM**. For he that wavereth**G1252 V-PMP-NSM** is like**G1503 V-RAI-3S** a wave of the sea driven with the wind and tossed.

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

**G4102** - (See Above)

**G1252** - (Verb) diakrinó (dee-ak-ree'-no): to distinguish, to judge (I separate, distinguish, discern one thing from another; I doubt, hesitate, waver.) Note: G1252 diakrínō (from G1223 /diá, "thoroughly back-and-forth," which intensifies G2919 /krínō, "to judge") – properly, investigate (judge) thoroughly – literally, judging "back-and-forth" which can either (positively) refer to close-reasoning (descrimination) or negatively "over-judging" (going too far, vacillating). Only the context indicates which sense is meant.]

**G1503** - (Verb) eikó (i'-ko): be like (I am like, resemble.)

1. Prayer has to **conform to the will of God to be effective** (1 John 5:14). To know the will of God, you must know the Word of God. Effective prayer warriors, you will discover, are people who are good Bible students, people who know the Word of God.

**1Jn 5:14**  And this is the confidence**G3954 N-NSF** that we have**G2192 V-PAI-1P** in him, that, if**G1437 COND** we ask any thing according to his will**G2307 N-ASN**, he heareth**G191 V-PAI-3S** us:

**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).

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**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.

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from G2309 /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). G2307 (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.]

**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 189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**Mat 26:39**  And he went a little further, and fell on his face, and prayed, saying, O my Father, if **G1487 COND** it be possible**G1415 A-NSN**, let this cup pass**3928 V-2AAM-3S** from me: nevertheless not**G3756 PRT-N** as I will**G2309 V-PAI-1S**, but as thou *wilt.*

**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).

**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).

**G3928** - (Verb) parerchomai (par-er'-khom-ahee): to pass by, to come to (I pass by, pass away, pass out of sight; I am rendered void, become vain, neglect, disregard.)

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not"). G3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**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).]

Prayer has **to be offered in the filling of the Holy Spirit** (Ephesians 6:18). A Christian who is not in the inner circle of temporal fellowship will not be a person to whom God will respond.

**Eph 6:18**  Praying**G4336 V-PNP-NPM** always with**G1722 PRE** all prayer and supplication in the Spirit, and watching**G69 V-PAP-NPM** thereunto with all perseverance**G4343 N-DSF** and supplication**G1162 N-DSF** for all saints;

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray ( I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from 4314 /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).

**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).]

Prayer is to **be made with thanksgiving**. Ingrates have a way of getting spiritually confused (Philippians 4:6). Prayer is to be made in conjunction with the appreciation for what God has done.

**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**G155 N-APN** 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).

**G155** - (Noun, Neuter) aitéma (ah'-ee-tay-mah): a request (a petition, request.)

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

**Prayer offered in the status of carnality cannot be heard** (Psalm 66:18, James 4:2-3). This is the opposite of what we've just said about being filled with the Spirit. It has to flow from that inner circle of fellowship. Any prayer that God answers when we are out of fellowship, which He in His sovereignty may do, is simply a response of His grace.

**Psa 66:18**  If I regard**H7200 V‑Qal‑Perf‑1cs** iniquity**H205 N‑ms** in my heart **H3820 Prep‑b | N‑msc | 1cs**, the Lord will not**H3808** **Adv‑NegPrt** hear**H8085 V‑Qal‑Imperf‑3ms** *me:*

**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

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

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

**Jas 4:2**  Ye lust**G1937 V-PAI-2P**, and have**G2192 V-PAI-2P** not: ye kill**G5407 V-PAI-2P**, and desire to have**G2206 V-PAI-2P**, and cannot obtain**G2013 V-2AAN**: ye fight**G3164 V-PNI-2P** and war**G4170 V-PAI-2P**, yet ye have**G2192 V-PAI-2P** not, because ye ask not.

**G1937** - (Verb) epithumeó (ep-ee-thoo-meh'-o): desire, lust after (I long for, covet, lust after, set the heart upon.) Note: G1937 epithyméō (from G1909 /epí, "focused on" intensifying G2372 /thymós, "passionate desire") – properly, to show focused passion as it aptly builds on (Gk epi, "upon") what a person truly yearns for; to "greatly desire to do or have something – 'to long for, to desire very much' " (L & N, 1, 25.12).

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G5407** - (Verb) phoneuó (fon-yoo'-o): to kill, murder (I murder, kill.) Note: G5407 phoneúō (from G5408 /phónos, "murder, homicide") – to murder, commit intentional (unjustified) homicide.

**G2206** - (Verb) zéloó (dzay-lo'-o): to be jealous ((a) intrans: I am jealous, (b) trans: I am jealous of, with acc. of a person; I am eager for, am eager to possess, with acc. of a thing.) Note: Cognate: G2206 zēlóō (an onomatopoetic word, imitating the sound of boiling water) – properly, to bubble over because so hot (boiling); (figuratively) "to burn with zeal" (J. Thayer); "to be deeply committed to something, with the implication of accompanying desire – 'to be earnest, to set one's heart on, to be completely intent upon' " (L & N, 1, 25.76). See 2205 (zēlos).

**G2013** - (Verb) epitugchanó (ep-ee-toong-khan'-o): to light upon, to obtain (I attain, obtain, acquire.) Note: G2013 epitygxánō (from G1909 /epí, "suitably on," which intensifies G5177/tygxanō, "hit a mark, reach a point") – properly, obtain by "lighting upon" (falling in line with), happening upon; attain to, because at the right point to "suitably obtain." ["The simple (root) verb G5177 (tygxánō) originally means 'to hit the mark'; hence, 'to fall in with, light upon, attain' " (WS, 724).]

**G3164** - (Verb) machomai (makh'-om-ahee): to fight (I engage in battle, fight; hence: I strive, contend, dispute.)

**G4170** - (Verb) polemeó (pol-em-eh'-o): to make war (I make war, contend, fight, battle.)

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**Jas 4:3**  Ye ask**G154 V-PAI-2P**, and receive**G2983 V-PAI-2P** not, because ye ask**G154 V-PMI-2P** amiss**G2560 ADV** , that ye may consume**G1159 V-AAS-2P** *it* upon your lusts**G2237 N-DPF**.

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

**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.

**G154** - (See Above)

**G2560** - (Adverb) kakós (kak-oce'): badly (badly, evilly, wrongly.) Note: Cognate: G2560 kakṓs (the adverbial form of G2556 /kakós) – sore-misery related to experiencing grievous harm (affliction).

**G1159** - (Verb) dapanaó (dap-an-ah'-o): to spend, spend freely (I spend, bear expense, waste, squander.) Note: G1159 dapanáō – properly, to spend (expend); (figuratively) spending one's money, time, energy, resources, etc.; (passive) become spent, (consumed by); "to exert great effort in doing something" (L & N, 1, 42.27).

**G2237** - (Noun, Feminine) hédoné (hay-don-ay'): pleasure (pleasure, a pleasure, especially sensuous pleasure; a strong desire, passion.) Note: G2237 hēdonḗ (from hēdos, "pleasrable to the senses") – properly, sensual pleasure; what is enjoyable to the natural (physical) senses. G2237 /hēdonḗ ("satisfaction of physical appetite") has a strong negative connotation, generally referring to pleasure that is made an end in itself. That is, the satiation of bodily desires (lusts) at the expense of other things. [G2237 /hēdonḗ is the root of the English terms, "hedonism," "hedonistic."]

1. Prayer is made **on the basis of grace**. The believer never deserves anything (Hebrews 4:16).

**Heb 4:16**  Let us therefore come**G4334 V-PNS-1P** boldly**G3954 N-GSF** unto the throne of grace**G5485 N-GSF**, that we may obtain**G2983 V-2AAS-1P** mercy, and find**G2147 V-2AAS-1P** grace to help**G996 N-ASF** in**G1519 PREP** time**G2121 A-ASF** of need.

**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).

**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.

**G2147** - (Verb) heuriskó (hyoo-ris'-ko,): to find ( I find, learn, discover, especially after searching.)

**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.).]

**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.

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

The prayer order we have indicated is addressed to God the Father, in the name of God the Son, and by the power of the Holy Spirit: addressed to God the Father (Ephesians 5:20, Matthew 6:9, 1 Peter 1:17); in the name of the Son (John 14:13, John 15:16); and by the power of the Holy Spirit (Ephesians 6:18). For this reason we say that prayers which violate this order are not heard. If you pray to Jesus Christ, God the Father will not hear you. If you pray to the Holy Spirit, God the Father will not hear you. Both of these persons of the Godhead direct their prayers to the Father (Romans 8:26-27, John 17).

**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 Lord**G2962 N-GSM** Jesus**G2424 N-GSM** Christ**G5547 N-GSM**;

**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).]

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**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.]

**G2424** - (Noun, Masculine) Iésous (ee-ay-sooce'): Jesus or Joshua, the name of the Messiah, also three other Isreielites) (Jesus; the Greek form of Joshua; Jesus, son of Eliezer; Jesus, surnamed Justus.) Note: G2424 Iēsoús – Jesus, the transliteration of the Hebrew term, H3091 /Lṓt ("Yehoshua"/Jehoshua, contracted to "Joshua") which means "Yahweh saves" (or "Yahweh is salvation"). "Jesus Christ" is properly "Jesus the Christ." "Jesus" (G2424 /Iēsoús) is His human name, as the incarnate, eternal Son of God (Mt 1:21,25, see also Lk 1:31) – the Christ, the divine Messiah (the second Person of the holy Trinity). [Christ (His title) means "the Anointed One" (the eternal pre-incarnate, Logos, Jn 1:1-18).

**G5547** - (Noun, Masculine) Christos (khris-tos'): the Anointed One, Messiah, Christ (Anointed One; the Messiah, the Christ.) Note: G5547 Xristós (from G5548 /xríō, "anoint with olive oil") – properly, "the Anointed One," the Christ (Hebrew, "Messiah").

**Mat 6:9**  After this manner therefore pray**G4336 V-PNM-2P** ye: Our Father**G3962 N-VSM** which art in**G1722 PREP** heaven, Hallowed**G37 V-APM-3S** be thy name**G3686 N-NSN**.

**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.

**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).

**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 40 (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 specially sacred" (Souter).]

**1Pe 1:17**  And if**G1487 COND** ye call on**G1941 V-PMI-2P** the Father**G3962 N-ASM**, who without respect of persons**G678 ADV** judgeth**G2919 V-PAP-ASM** according to every man's work**G2041 N-ASN**, pass**G390 V-2APM-2P** the time**G5550 N-ASM** of your sojourning**G3940 N-GSF** *here* in fear:

**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.)

**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.]

**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).]

**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.)

**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 1391 (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 15:16**  Ye have not chosen**G1586 V-AMI-2P** me, but I**G1473 P-1NS** have chosen**G1586 V-AMI-2P** you, and ordained**G5087 V-AAI-1S** you, that ye should go and bring forth**G5342 V-PAS-2P** fruit, and *that* your fruit should remain**G3306 V-PAS-3S**: that whatsoever ye shall ask**G154 V-AAS-2P** of the Father in**G1722 PREP** my name**G3686 N-DSN**, he may give**G1325 V-2AAS-3S** it you**G4771 P-2DP**.

**G1586** - (Verb) eklegó (ek-leg'-om-ahee): to select (I pick out for myself, choose, elect, select.) Note: G1586 eklégomai (from G1537 /ek, "out of" and G3004 /légō, "speaking to a conclusion") – properly, to select (choose) out of, by a highly deliberate choice (i.e. real heart-preference) with a definite outcome (as with the destination of divine selection for salvation).

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

**G5087** - (Verb) tithémi (tith'-ay-mee): to place, lay, set (I put, place, lay, set, fix, establish.)

**G5342** - (Verb) pheró (fer'-o): to bear, carry, bring forth (I carry, bear, bring; I conduct, lead; perhaps: I make publicly known.) Note: G5342 phérō ("allied to German fahren, Scotch bairn, 'bear,' " J. Thayer, Curtis) – properly, to bear, carry (bring) along, especially temporarily or to a definite (prescribed) conclusion (defined by the individual context). See also G5409 /phoréō ("habitual bearing"). (1 Pet 1:13) being brought (G5342 /phérō) – 1 Pet 1:13 commands us to "completely (G5049 /teleíōs) hope on the grace now being brought (present, passive participle of G5342 /phérō) in (en) revelation (no article) of Jesus Christ." The following is a fuller expanded rendering of the Greek text, "Wherefore [in view of the meaning of salvation that extends to glorification, 1 Pet 1:9] having girded up the loins of your mind, being radically-moderate, completely hope on the grace being carried along (G5342 /phérō) to you, in revelation, concerning Jesus Christ."

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

**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).

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

**Eph 6:18**  Praying**G4336 V-PNP-NPM** always with**G1722 PRE** all prayer and supplication in the Spirit, and watching**G69 V-PAP-NPM** thereunto with all perseverance**G4343 N-DSF** and supplication**G1162 N-DSF** for all saints;

**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.

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**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).]

**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 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 4314 /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.

**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). 5241 (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.

**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.)

**Rom 8:27**  And he that searcheth**G2045 V-PAP-NSM** the hearts**G2588 N-APF** knoweth**G1492 V-RAI-3S** what *is* the mind**G5427 N-NSN** of the Spirit**G4151 N-GSN**, because he maketh intercession**G1793 V-PAI-3S** for the saints**G40 A-GPM** according**G2596 PREP** to *the will of* God**G2316 N-ASM**.

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

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: G2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**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).

**G5427** - (Noun, Neuter) phronéma (fron'-ay-mah): the thought (that which is in the mind) (thought, purpose, aspirations.) Note: Cognate: G5427 phrónēma (a neuter noun) – properly visceral opinion (the innermost, personal level of opinion); inner perspective as it determines (regulating) outward behavior, especially as it bears on the outward results (i.e. of exercising personal insight). Note the suffix, -ma, pointing to the result of the verbal idea. See G5429 (phronimos). G5427 /phrónēma ("the results of gut-insight") connects how the individual processes opinion-making to how they act.

**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.]

**G1793** - (Verb) entugchanó (en-toong-khan'-o): to chance upon, by implication confer with, entreat ((a) I meet, encounter, hence: (b) I call (upon), make a petition, make suit, supplication.) Note: G1793 entygxánō (from G1722 /en, "in," which intensifies G5177 /tygxánō, "to obtain by hitting the mark") – properly, "light upon (meet with), obtain" (LS); "to go and meet a person to converse, consult," i.e. to intervene ("intersect with"). [J. Thayer documents how this meaning is consistently the same in ancient Greek writers. The root of G5177 (tygxánō) means "to strike, hit the bulls-eye" ("spot on"). Accordingly, it is used in classical Greek as the antonym of harmartia ("to miss the mark, sin"), so Lucian, Xenophon, Homer, etc. (see Thayer, G5177 /tygxánō).]

**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.]

**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").

**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).

**The High Priestly Prayer**

**Joh 17:1**  These words spake Jesus, and lifted up his eyes to heaven, and said, 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:

**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).

**Joh 17:2**  As thou hast given**G1325 V-AAI-2S** him power over all flesh, that he should give**G1325 V-RAI-2S** eternal life to as many as thou hast given**G1325V-AAS-3S** him.

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

**Joh 17:3**  And this is life eternal, that they might know**G1097 V-PAS-3P** thee the only true**G228 A-ASM** God, and Jesus Christ, whom thou hast sent**G649 V-AAI-2S**.

**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?']

**G228** - (Adjective) aléthinos (al-ay-thee-nos'): TRUE (true (lit: made of truth), real, genuine.) Note: Cognate: G228 alēthinós (an adjective, derived from the other adjective of the same root/alēth-, G227 /alēthḗs, "true to fact") – properly, true (real), emphasizing the organic connection (authentic unity) between what is true (228 /alēthinós) and its source or origin (note the -inos suffix). See G225 (alētheia). G228 /alēthinós ("substantially true") refers to what is essentially true – connecting (visible) fact to its underlying reality. 228 (alēthinós) then emphasizes the integrity of what is true, down to its inner make-up (reality, "true inside and out"). G. E. Ladd, "The Johannine use of 228 (alēthinós) sometimes carries something of the Greek meaning of 'real,' but it is the real because it is the full revelation of God's faithfulness" (The Pattern of New Testament Truth, 81).

**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 17:4**  I have glorified**G1392 V-AAI-1S** thee on the earth**G1093 N-GSF**: I have finished**G5048 V-AAI-1S** the work which thou gavest**G1325 V-RAI-2S** me **to doG4160 V-AAS-1S**.

**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).

**G1093** - (Noun, Feminine) gé (ghay): the earth, land (the earth, soil, land, region, country, inhabitants of a region.) Note: G1093 gḗ – properly, the physical earth; (figuratively) the "arena" we live in which operates in space and time which God uses to prepare us for eternity. The physical earth (G1093 /gḗ) is the temporary, probationary place to live out moral preferences "through the body," i.e. as free moral agents (cf. 2 Cor 5:1-10). In this way, God makes an eternal record of everything we do on the earth. Through faith, each scene of life becomes equally, eternally significant (cf. Mt 13:31,32,17:20; cf. also Lk 16:10; Lk 17:6; 2 Pet 1:1). [The OT Hebrew term, H776 /erets ("earth"), also refers to the physical earth as "God's arena" – "the physical theater" in which our eternal destiny freely plays out.]

**G5048** - (Verb) teleioó (tel-i-o'-o): to bring to an end, to complete, perfect ((a) as a course, a race, or the like: I complete, finish (b) as of time or prediction: I accomplish, (c) I make perfect; pass: I am perfected.) Note: Cognate: G5048 teleióō – to consummate, reaching the end-stage, i.e. working through the entire process (stages) to reach the final phase (conclusion). See G5056 (telos). [This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

**G1325** - (See Above)

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

**Joh 17:5**  And now, O Father, glorify thou me with thine own self**G4572 F-2DSM** with the glory which I had**G2192 V-IAI-1S** with thee before**G4253 PREP** the world**G2889 N-ASM** was**G1510 V-PAN**.

**G4572** - (Reflexive Pronoun) seautou (seh-ow-too'): of (to, for) yourself (of yourself) Note: G4572 seautoú (from G4571 /sé, "you" and G846 /autós, "self") – properly, relating to yourself, as you bring the action (attention) back to (on) yourself.

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G4253** - (Preposition) pro (pro): before ((a) of place: before, in front of, (b) of time: before, earlier than.)

**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.]

**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 17:6**  I have manifested thy name unto the men which thou gavest**G1325 V-RAI-2S** me out of the world: thine they were, and thou gavest**G1325 V-RAI-2S** them me; and they have kept**G5083 V-RAI-3P** thy word**G3056 N-ASM**.

**G1325** - (See Above)\

**G5083** - (Verb) téreó (tay-reh'-o): to watch over, to guard (I keep, guard, observe, watch over.) Note: G5083 tēréō (from tēros, "a guard") – properly, maintain (preserve); (figuratively) spiritually guard (watch), keep intact

**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."]

**Joh 17:7**  Now they have known**G1097 V-RAI-3P** that all things whatsoever thou hast given**G1325 V-RAI-2S** me are of thee**G4771 P-2GS**.

**G1097** - (See Above)

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

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

**Joh 17:8**  For I have given unto them the words which thou gavest me; and they have received *them,* and have known surely that I came out**G1831 V-2AAI-1S** from thee, and they have believed**G4100 V-AAI-3P** that thou didst send**G649 V-AAI-2S** me.

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

**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.

**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 17:9**  I pray for them: I pray not for the world**G2889 N-GSM**, but for them which**G3739 R-GPM** thou hast given me; for they are thine**G4674 S-2NPN**.

**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.]

**G3739** - (Relative Pronoun) hos, hé, ho (hos): usually rel. who, which, that, also demonstrative this, that (who, which, what, that.)

**G4674** - (Possessive Pronoun) sos (sos): your (yours, thy, thine.) Note: G4674 sós – an emphatic, possessive-adjective meaning "your very own." G4674 (sós) is the emphatic form of the 2nd person personal pronoun (G4771 /sý, "you, your").

**Joh 17:10**  And all mine**G1699 S-1NPN** are thine**G4674 S-2NPN**, and thine**G4674 S-2NPN** are mine**G1699 S-1NPN**; and I am glorified in them.

**G1699** - (Possessive Pronoun) emos (em-os'): my (my, mine.) Note: G1699 emós (from G1700 /emoú, "my, mine") – an emphatic "possessive pronoun for the first person ('mine')" (J. Thayer), "representing the emphasized genitive (emou, 'mine,' Abbott-Smith).

**G4674** - (Possessive Pronoun) sos (sos): your (yours, thy, thine.) Note: G4674 sós – an emphatic, possessive-adjective meaning "your very own." G4674 (sós) is the emphatic form of the 2nd person personal pronoun (G4771 /sý, "you, your").

**G1699** - (See Above)

**Joh 17:11**  And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep**G5083 V-AAM-2S** through thine own name**G3686 N-DSN** those whom thou hast given me, that they may be one**G1520 A-NSN**, as**G2531 ADV** we**G1473 P-1NP** *are.*

**G5083** - (Verb) téreó (tay-reh'-o): to watch over, to guard (I keep, guard, observe, watch over.) Note: G5083 tēréō (from tēros, "a guard") – properly, maintain (preserve); (figuratively) spiritually guard (watch), keep intact

**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).]

**G1520** - (Adjective) heis (hice): one (one.)

**G2531** - (Adverb) kathos (kath-oce'): according as, just as (according to the manner in which, in the degree that, just as, as.Note: G2531 kathṓs (an adverb derived from G2596 /katá, "according to" and G5613 /hōs, "as compared to, to the extent of") – properly, "in proportion, to the degree that" (J. Thayer); just as (in direct proportion), corresponding to fully (exactly).

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

**Joh 17:12**  While I was with them in the world, I**G1473 P-1NS** kept**G5083 V-IAI-1S** them in thy name: those that thou gavest**G1325 V-RAI-2S** me I have kept**G5442 V-AAI-1S**, and none of them is lost**G622 V-2AMI-3S**, but the son of perdition**G684 N-GSF**; that the scripture**G1124 N-NSF** might be fulfilled**G4137 V-APS-3S**.

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

**G5083** - (See Above)

**G1325** - (See Above)

**G5442** - (Verb) phulassó (foo-las'-so): to guard, watch ((a) I guard, protect; mid: I am on my guard, (b) act. and mid. of customs and regulations: I keep, observe.Note: G5442 phylássō (akin to G5441 /phýlaks, "a military guard") – properly, preserve by "having an eye on" (J. Thayer), referring to the uninterrupted vigilance shepherds show in keeping their flocks (see Lk 2:8, used with G5438 /phylakḗ, "a military guard," i.e. exercising unbroken vigilance as a military guard). G5442 /phylássō ("keep watch over, keep secure") emphasizes the needed vigilance to keep what is entrusted. Thus 5442 (phylássō) is often used in the NT in the Greek middle voice meaning, "Personally be on guard against," stressing the constant, personal interest involved with the guarding. [Examples: Lk 12:15, "Beware of," (RV, "Keep yourselves from," cf. Ac 21:25); 2 Tim 4:15, "Be thou aware" (see Vine, Unger, White, NT, 65).]

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain, the implication of ruin and destruction).) Note: G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, G575 /apó). G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end. [This is also the meaning of G622 /apóllymi dating back to Homer (900 bc.]

**G684** - (Noun, Feminine) apóleia (ap-o'-li-a): destruction, loss (destruction, ruin, loss, perishing; eternal ruin.) Note: Cognate: G684 apṓleia (from G622 /apóllymi, "cut off") – destruction, causing someone (something) to be completely severed – cut off (entirely) from what could or should have been. (Note the force of the prefix, apo.) See G622 (apollymi). G684 /apṓleia ("perdition") does not imply "annihilation" (see the meaning of the root-verb, G622 /apóllymi, "cut off") but instead "loss of well-being" rather than being (Vine's Expository Dictionary, 165; cf. Jn 11:50; Ac 5:37; 1 Cor 10:9-10; Jude 11).

**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. 1124 (graphḗ) was used for the Hebrew Scriptures as early as Aristeas (about 130 bc; so MM).]

**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 17:13**  And now come I to thee; and these things I speak**G2980 V-PAI-1S** in the world**G2889 N-DSM**, that they might have**G2192 V-PAS-3P** my joy**G5479 N-ASF**fulfilled**G4137 V-RPP-ASF** in themselves.

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

**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.]

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**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"), 5479 /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).

**Joh 17:14**  I have given**G1325 V-RAI-1S** them thy word; and the world hath hated**G3404 V-AAI-3S** them, because they are **not** of the world**G2889 N-GSM**, even as I am **not** of the world.

**G1325** - (See Above)

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

**G2889** - (See Above)

**Joh 17:15**  I pray **not** that thou shouldest take**G142 V-AAS-2S** them out of the world, but that thou shouldest keep**G5083 V-AAS-2S** them from the evil**G4190 A-GSM**.

**G142** - (Verb) airó (ah'-ee-ro): to raise, take up, lift (I raise, lift up, take away, remove.)

**G5083** - (See Above)

**G4190** - (Adjective) ponéros (pon-ay-ros'): toilsome, bad (evil, bad, wicked, malicious, slothful.) Note: G4190 ponērós (an adjective which is also used substantively, derived from G4192 /pónos, "pain, laborious trouble") – properly, pain-ridden, emphasizing the inevitable agonies (misery) that always go with evil.

**Joh 17:16**  They are not of the world, even as I am not of the world.

**Joh 17:17**  Sanctify**G37 V-AAM-2S** them through thy truth**G225 N-DSF**: thy word is truth**G225 N-NSF**.

**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).]

**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.]

**Joh 17:18**  As thou hast sent**G649 V-AAI-2S** me into the world, even so have I also sent**G649 V-AAI-1S** them into the world.

**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 17:19**  And for their sakes I sanctify**G649 V-AAI-1S** myself, that they also might be sanctified**G37 V-RPP-NPM** through the truth**G225 N-DSF**.

**G649** - (See Above)

**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 40 (hagios). [G37 (hagiázō) means "to make holy, consecrate, sanctify; to dedicate, separate" (Abbott-Smith).]

**G225** - (See Above)

**Joh 17:20**  Neither pray I for these alone, but for them also which shall believe**G4100 V-FAP-GPM** on**G1519 PREP** me through their word**G3056 N-GSM**;

**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 4102 /pístis, "faith," derived from 3982 /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.

**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.

**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."]

**Joh 17:21**  That they all may be one**G1520 A-NSN**; as thou, Father, *art* in**G1722 PREP** me, and I in**G1722 PREP** thee, that they also may be one**G1520 A-NSN** in**G1722 PREP** us: that the world may believe**G4100 V-AAS-3S** that thou hast sent**G649 V-AAI-2S** me.

**G1520** - (Adjective) heis (hice): one (one.)

**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).

**G4100** - (See Above)

**G649** - (See Above)

**Joh 17:22**  And the glory**G1391 N-ASF** which thou gavest**G1325 V-RAI-2S** me I have given**G1325 V-RAI-1S** them; that they may be one**G1520 A-NSN**, even as we are one**G1520 A-NSN**:

**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).]

**G1325** - (See Above)

**G1520** - (See Above)

**Joh 17:23**  I in**G1722 PREP** them, and thou in**G1722 PREP** me, that they may be made perfect**G5048 V-RPP-NPM** in**G1722 PREP** one**G1520 A-NSN**; and that the world may know that thou hast sent me, and hast loved**G25 V-AAI-2S** them, as thou hast loved**G25 V-AAI-2S** me.

**G1722** - (See Above)

**G5048** - (Verb) teleioó (tel-i-o'-o): to bring to an end, to complete, perfect ((a) as a course, a race, or the like: I complete, finish (b) as of time or prediction: I accomplish, (c) I make perfect; pass: I am perfected.) Note: Cognate: G5048 teleióō – to consummate, reaching the end-stage, i.e. working through the entire process (stages) to reach the final phase (conclusion). See G5056 (telos). [This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

**G1520** - (See Above)

**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. 25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

**Joh 17:24**  Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold**G2334 V-PAS-3P** my**G1699 S-1ASF** glory, which thou hast given me: for thou lovedst**G25 V-AAI-2S** me before the foundation**G2602 N-GSF** of the world**G2889 N-GSM**.

**G2334** - (Verb) theóreó theh-o-reh'-o): to look at, gaze (I look at, gaze, behold; I see, experience, discern; I partake of.) Note: G2334 theōréō (from G2300 /theáomai, "to gaze, contemplate") – gaze on for the purpose of analyzing (discriminating). [G2334 (theōréō) is the root of the English term "theatre," i.e. where people concentrate on the meaning of an action (performance).]

**G1699** - (Possessive Pronoun) emos (em-os'): my (my, mine.) Note: G1699 emós (from G1700 /emoú, "my, mine") – an emphatic "possessive pronoun for the first person ('mine')" (J. Thayer), "representing the emphasized genitive (emou, 'mine,' Abbott-Smith).

**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. 25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

**G2602** - (Noun, Feminine) katabolé (kat-ab-ol-ay'): a laying down ((a) foundation, (b) depositing, sowing, deposit, technically used of the act of conception.) Note: G2602 katabolḗ (from G2596 /katá, "exactly according to," down from the most general to the most specific detail, "following all the way along," and 906 /bállō, "to cast") – properly, a foundation, cast according to a blueprint (original design); the substructure which determines the entire direction (destination) of all that follows; the foundation-plan, upon which the entire super-structure is built; (figuratively) the beginning (founding) that purposefully designs all that follows. G2602 /katabolḗ ("foundation-plan") typically relates to Christ's incarnation, i.e. coming to earth in the flesh to be our Redeemer. This divine plan was set and sealed (guaranteed) before creation (Heb 9:26; 1 Pet 1:20; Rev 13:8). In general, G2602 (katabolḗ) refers to the basis God has established, upon which all people can know Him. This was laid down before the first ray of sunshine or drop of water touched the earth..

**G2889** - (See Above)

**Joh 17:25**  O righteous Father, the world hath not known**G1097 V-2AAI-3S** thee: but I**G1473 P-1NS** have known**G1097 V-2AAI-1S** thee, and these have known that thou hast sent**G649 V-AAI-2S** me.

**G1097** - (See Above)

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

**G1097** - (See Above)

**G649** - (See Above)

**Joh 17:26**  And I have declared**G1107 V-AAI-1S** unto them thy name, and will declare**G1107 V-FAI-1S** *it:* that the love wherewith thou hast loved**G26 N-NSF** me may be in**G1722 PREP** them, and I in**G1722 PREP** them.

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

**G26** - (Noun) agapé (ag-ah'-pay): love, goodwill (love, benevolence, good will, esteem; plur: love-feasts. Typically refers to divine love (= what God prefers).) Note: G26 agápē – properly, love which centers in moral preference. So too in secular ancient Greek, G26 (agápē) focuses on preference; likewise the verb form (G25 /agapáō) in antiquity meant "to prefer" (TDNT, 7). In the NT,G 26 (agápē) typically refers to divine love (= what God prefers).

**G1722** - (See Above)

**Confession of Sin**

Now, you do have a specialized kind of prayer that is very important for you as Christians to make. This is the prayer of confession of sin. In the execution of 1 John 1:9, we actually are expressing a prayer. **Here's the order for the confession prayer**:

**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).

You address the prayer to God the Father. If you are going to have sins forgiven and temporal fellowship restored, the prayer is to be confessed to the Father. That is very important.

1. You turn the searchlight of the Word of God upon the issue that's breaking your fellowship. You know what the sin is. You turn to the Word of God to see what the Word of God has to say concerning that sin. Then you put that sin under the light of the Word.
2. You make the act of confession. Confession means that you **name the sin**.
3. You thank God for the fact that He has forgiven you that sin. This is a rather important practice. When you have prayed to the Father, called attention to the doctrine that's involved, and have made confession of the sin, it is important that you now thank God for the fact that He has forgiven you that sin.
4. Pray in the name of Jesus Christ.
5. Forget the sin as God has forgotten it, and move on. That's why we say that it is well for you to thank God that the sin is forgiven and that you can move on. Many Christians will make confession of sin. However, they then do not thank God for what He has done for them, so they have a guilt complex and they fall back out of fellowship because they're remembering what God has forgotten. That's an insult to God because it suggests that God cannot take care of some sin.

**Negative Attitudes toward Prayer**

There are certain negative attitudes which you may have toward prayer. These negative attitudes may be some of the problem if you find that prayer is a drag in your life.

1. For one thing, you may say, "Wow, prayer is a spiritual gift. Since I don't have the gift, I can't pray, and I don't try to pray." You hear people say, "Oh, I don't go to prayer groups because I just don't have that gift." Well, I want to tell you that prayer is not a spiritual gift. It is something that every believer priest **can do**. Only believer priests can pray, but every believer priest can pray. So, you may set to rest the fact that you have to have a gift of prayer to be able to pray.
2. Another negative attitude is that prayer is personal. Therefore, it should not be done in groups with other Christians. However, in the New Testament we find that Christians did gather in groups for prayer. While there are some personal matters that you should not mention in group prayers, you may always cover them as unspoken requests. It is legitimate that your personal matters be there in the group as unspoken requests. It would certainly be out of line for you to ask a group to pray about something that is of a very personal nature.
3. Another negative attitude is that prayer is optional. I don't have to pray. I'm a Christian. I have liberty. If I feel like praying, if I want to pray, I can. If I don't, I won't. However, the Word of God does not leave prayer as an optional practice. It is the key for God to produce divine good through us. I realize that God knows our needs before we ask Him. However, he has established prayer as the method by which He's going to fulfill those needs. Therefore, we are commanded to pray, and we are told that if we do not, we will be lacking God's blessing.
4. Another negative attitude is, "I don't have time to pray." If this is your situation, it is a sign that you are a slave to the details of life. It's a sign that you are under enslavement of these elements of life that are chewing up your time. A lot of prayer time is lost, as a matter of fact, by what you waste your time on. If you'd stop to consider some of the things in which you waste your time, you would discover that you have a lot more prayer time.
5. Another negative attitude is that I don't know how to say it or what to say. This is a big concern to people particularly in prayer meeting. People frequently will not come to prayer meeting for the simple fact that they are afraid that they don't know what to say or how to say it. However, that's really a very self-centered attitude. No matter how you say it, I can assure you that the world will not stand still. The world will not stop no matter how you say your prayer. You are to start with what is obvious to you as something that you should pray about.

I have been in prayer meetings where it was evident to me that somebody wanted to pray and they were just concerned that they didn't know how to say it or what to say. All of a sudden they would enter a prayer group and now they would pray. I've heard people pray a prayer which I knew they had gone to a book, a book of prayers, and they had memorized it, and they had fixed it up. All of a sudden here's this person who can hardly say, "Huh?" when you say something to them, and yet they explode in prayer: "Almighty God, maker of heaven, thou who dwells out there in the universe among the stars and the angelic hosts, we do now beseech Thee in the name of thy Son to enter this place, this sanctuary where we now appeal to Thee from the depths of our hearts for those things which we do most earnestly need and which we do earnestly beseech Thee for." And I'm peeking at this person to see whether he's reading his prayer. I had a lady do this one time, and I wondered whether she was reading this, but she wasn't. She just did a good job of memorizing. But do you know what happened next week? No praying. It's hard to memorize those prayers every week like that and sound big time. That's ridiculous. I can't pray because I don't know how to say it or what to say. Yes you do. You just say it the way that is your way of saying it, and you say the things that are obviously important at the moment, and God will lead you to the things that are more important that you should be praying for.

1. Another cop-out is, "I can't stand listening to some people pray." You'd say, "Well, no. No Christian is going to say this." Oh, yes they will. I have heard some of these self-righteous women around here say, "I just can't stand listening to that man pray. When that man gets up and speaks, it just makes me burn all over. The problem is with you, not with that individual. If a person is praying where he's doctrinally incorrect, you make it correct. If you know better doctrine, you pray along with him and you correct the doctrine. If he's off, you silently ask God in the right way. But if you center your mind on the Lord and not on the people in your prayer group, you won't have any problem with anybody praying no matter how people pray. I know people get off in prayers. It's very tempting for some people to get off and start preaching in their prayers. Pretty soon they're explaining things to God that you wondered why God never knew this. Everyone is relieved, in a way, that they're explaining these doctrines to God in case He's not up on them. Nevertheless, you can have a very relaxed attitude even in a situation like that. Don't try to excuse yourself from praying because you can't stand the way some people pray.
2. Another favorite negative attitude is, "I never see the results of my prayers." So what if you don't? What's the difference? God hears, and a sovereign God deals with the legitimate requests according to His wisdom. It may not be the kind of answer that you think you would like to see, or that you think God should give you. But I guarantee you that if you are on praying ground, and you are offering legitimate requests, God will hear, and God will answer. It might be in ways that you at the moment are not even able to spot the answer. You have no excuse by saying, "I never see the results of my prayer."
3. You may also say, "My mind wanders when I pray." A lot of people's minds wander when the Word of God is taught. A lot of people's mouths wag when the Word of God is taught. They have mouths and minds that are wandering, but that's a matter of discipline and a matter of learning. Anytime you see somebody or hear somebody who's discourteous in a service by talking or distracting, he's an undisciplined slob who hasn't developed enough Christian personal spiritual maturity to be able to control his mouth within a service. He thinks he has something more important than what God has to deliver. Your mind will pull the same stunt on you until you develop, through learning the Word, some personal discipline. When you get enough right doctrine, you will know how to pray in the right way, and you will also be able to control your wandering mind.

So these are some negative responses, none of which are legitimate, but very frequently Christians come up with these as justification why they never show up for prayer meeting. I could multiply these. Obviously, there are many more excuses that people come up with: "I'm tired." "I'm busy." "It's a long day," and one thing or another. So I know that there are misconceptions and hesitancies that our old sin nature throws up to us, which are no problem with God--only with us.

**False Ideas about Prayer**

We have a lot of false ideas about prayer.

1. One of them is these traditional phrases. Some people think that traditional phrases will make your prayer acceptable to God. I was in a summer camp one time where the boys at a counselor ring were asked to sing the song, "Thank You Lord for saving my soul." The pious camp director, who was quite a legalist, said, "Now boys were going to sing, 'Thank Thee Lord for saving my soul.'" So there we were all singing, "Thank Thee Lord for saving my soul," because he thought that was appropriate English. Shakespearean English was in with God. Modern English was out. This is the principle that we have declared in Mark 7:13: "Making the Word of God of no effect through your tradition which you have delivered, and many such things you do." Now it may be a tradition that certain words are used in prayer. We may have certain phrases and certain terminology, but this is not to say that that's the only thing that's acceptable with God. There is no such thing as holy language in prayer. There is no such thing as phrasing that is required by God. Modern English is just as good as old English. There is no objection to addressing God in the way that you are used to speaking. On the other hand, there is no objection to addressing God in dignity and with respect, and we ought to address Him in that way. But don't think that there is specialized language by which you must approach God. This will dissuade you from praying.

**Mar 7:13**  Making the word of God of none effect**G208 V-PAP-NPM** through your tradition**G3862 N-DSF**, which ye have delivered**G3860 V-AAI-2P**: and many such like things do ye.

**G208** - (Verb) akuroó (ak-oo-ro'-o): to revoke (I annul, make of no effect, cancel.)

**G3862** - (Noun, Feminine) paradosis (par-ad'-os-is): a handing down or over, a tradition (an instruction, tradition.) Note: G3862 parádosis (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give over") – properly, give (hand over) from close-beside, referring to tradition as passed on from one generation to the next. [G3862 /parádosis also refers to "tradition" in Plato, Epictus, etc.]

**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.

1. Secondly, don't think that if you are intense in your praying that you will gain more results. Sometimes you're in a prayer group and you will be with somebody who will be repeating certain Bible expressions. "Amen." "Lord." "Hallelujah." "Praise the Lord." "The Lord willing." They think that this makes them more acceptable to God. Every request, every sentence, or every phrase is closed with "the Lord," "hallelujah," and so on. Or, you will have somebody who will think that his style of praying, his intensity, will be demonstrated by speaking slowly: "Our Father, who ... art in heaven ... hallowed be thy name," and he just carries on. You're sitting there waiting for his next word. Pretty soon, you notice the guy next to you dozing, and you give him an elbow, because the prayer is putting the troops to sleep. He's sharing his depth of intensity by slow praying. It can also go the opposite way. You have the guy who prays so fast that you think he wants to break the sonic boom. He's whipping it right through. You have both kinds of praying, slow and fast. This is that idea that I'm going to get in there and be all fired up and be intense because I'm going to get through to God. Your slowness of speaking, your speed of speaking, will not make it.
2. Another favorite misconception is your external position of prayer. It's thought that if you kneel, your praying will be far more acceptable to God than if you stand or sit. I knew a kid as a teenager who used to like to look at people's knees, particularly fellows, to see whether the hair was worn off their knees, and he thought he could tell their spirit's quality. If they were kneeling in prayer, it would wear off the hair on their knees. I don't know how many of you are knee checkers, but that's the kind of inanity that you get into--on your knees, that's a spiritual Christian. He's really in there for the Lord.
3. Some think that prayer is better if it's done in some supposedly holy place like church or a shrine or some goofy prayer tower that somebody builds. Some people have someplace like that where they go to pray. Do you have troubles? Do you have a crisis in your life? You hustle down to the church and you sit there in the cathedral and you pray because you're going to get through to God. Or, you go home and you pray in your closet. You shut the door; it gets locked; you can't get out; you lose your temper; and, you're out of fellowship. Or you pray on your face. A professional preacher loves this. He loves to get up and say, "I went into my study and I fell on my face in prayer before the Lord." And he tells what God showed him. Or, you can hold your hands up in the air. There are a lot of Christians today who like to pray like that. They feel that they're really getting through to God if they pray with those holy hands lifted up. Your physical posture does not make any difference in getting through to God. The only reason people pursue things like this is for the brag value when they speak about this later. They have a great opportunity to brag about how they fell on their faces. Or they closed themselves up in their closet and they interceded with God.
4. Another fallacy about prayer is the traditional schedule. Some think that your prayer will be more effective if you get up early in the morning to pray. If you just get up early in the morning, before your usual hour, before daybreak, get up there and stagger into the front room, on your knees with your eyelids half-open, and start praying to God. You're sitting there half-groggy trying to get awake. But it's early in the morning. Or, if you're out on a vacation, get out on the mountain top, and pray there as the dawn comes up. Or you pray all night. There is this idea. Every now and then you hear about some kooks who have an all-night prayer meeting. They're usually some apostate group praying around the clock. They build themselves a prayer tower and then they pray around the clock. Here are these apostate characters carrying on a little bit of religious ritual, and thousands of uninformed Christians are carried away with it and impressed.

We once had a man here at the church that said a very good thing. He said, "I don't pray when I'm tired." He was explaining why he didn't pray before he hopped into bed. This is another scheduled time, something very sacred. Some of us have been reared as children that that was the time to pray, just before we go to bed: when we're dog-tired; when we can hardly think; and, when we can't keep two sentences straight. That's the time to pray. We eventually get ourselves so wide awake trying to pray that we can't fall asleep for half the night, so we're dead tired all the next day and aren't worth anything to the Lord. The scheduling of prayers is a farce. Again, these are done frequently because it gives you good bragging material in the testimony service later.

**Misconceptions about Prayer**

There are also certain misconceptions. One of these is a misconception that the Lord's Prayer is also a holy magic talisman that you may use. Some people think that the Lord's Prayer is something you should repeat daily. Or if you're in some kind of crisis, that's the time to use the Lord's Prayer. Here you are in one of the great mountain passes out west. You're going down a steep grade, and you don't have any breaks in your car. So there you are holding the steering wheel, whipping right around those mountain roads, and so you start saying the Lord's Prayer to keep yourself from going over the cliff. You ought to be praying a little more specifically, "Lord, would you stop the car, please?" This would be more to the point, and it would be a prayer that would be more significant for you to have answered. There is no merit in standing up in church, as many do, every Sunday morning and repeating the Lord's Prayer.

It is also a misconception to think that you place public prayer above private prayer, or vice versa. Every now and then you hear somebody say. "Well, I don't pray in public because I think private prayer is what's important." Or, somebody says, "Well I don't pray privately. I center my attention on the importance of public prayer." One is not more important than the other.

These are a series of factors that are involved in prayer. These are the basics. I hope that your heart has been excited by the potential power that you have to be a prayer warrior. There are no personalities in the Christian life. There is nobody who is a better prayer person than anybody else. It all depends on your following the ground rules. It all depends on your knowledge of the Word and your subjection and response to God's technique of prayer. You can be just as effective as anybody that you can ever read stories about who accomplish great things through prayer. Prayer is a working system. It is not something that God stumbled into, something that He invented and hoped that somehow it would work. It is a working system. If you get over what people have put upon it which discourages you from praying, I think you will find that there will be a whole new facet of your spiritual experience that will come wonderfully alive as you realize you can talk to God and you can move heaven. Yes, you can.

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")