**TL12-02 Techniques of the Christian Life - The Technique of Prayer, No. 3**

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

In Jude 20, we have been concentrating on the expression, "praying in the Holy Spirit." **Jude is stressing the role, in this immediate context, of Bible study and of prayer for personal defense against apostasy**. None of us is immune to the threat of being influenced by the deception that Satan is constantly pouring in to the thought streams of our society. A believer is just as subject as anybody as to being confused and disoriented. I cannot warn you enough that when the Word of God says, " Therefore let anyone who thinks that he stands take heed lest he fall," He is talking to you and me because we have old sin natures. Those natures are prone to being deceived through the emotions by Satan. We're talking about the only defense we have against this kind of apostasy. I'm not talking about the kind of apostasy I told you about last Sunday night when I was in Los Angeles at the hotel and saw these beautifully dressed women walking up and down the corridors, and suddenly realized that those weren't women--those were men. There was a big convention of the gay liberation. We have been seeing them all over the place.

**Jud 1:20**  But ye, beloved, building up**G2026 V-PAP-NPM** yourselves on your most holy faith, praying**G4336 V-PNP-NPM** in**G1722 PREP** the Holy**G40 A-DSN** Ghost**G4151 N-DSN**,

**G2026** - (Verb) epoikodomeó (ep-oy-kod-om-eh'-o): to build upon (I build upon (above) a foundation.) Note: G2026 epoikodoméō (from G1909 /epí, "apt, fitting on," which intensifies G3618 /oikodoméō, "to build up, edify") – properly, appropriately build on, following a plan with pre-designed (pre-defined) specifications.

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

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

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

**1Co 10:12** Therefore let anyone who thinks**G1380 V-PAP-NSM** that he stands**G2476 V-RAN** take heed**G991 V-PAM-3S** lest he fall**G4098 V-2AAS-3S**.

**G1380** - (Verb) dokeó (dok-eh'-o): to have an opinion, to seem (I think, seem, appear, it seems.) Note: G1380 /dokéō ("suppose") directly reflects the personal perspective (values) of the person making the subjective judgment call, i.e. showing what they esteem (or not) as an individual.

**G2476** - (Verb) histémi (his'-tay-mee): to make to stand, to stand ((a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.)

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

**G4098** - (Verb) piptó (pip'-to): to fall (I fall, fall under (as under condemnation), fall prostrate.)

I'm not talking about that kind of grotesque outward apostasy. I'm talking about the sincerity that is inherent in the charismatic movement which no longer has the ignorant stamp upon it that it did a few years ago. Now you can watch it on television and it's the turnaround-collar professional and the smooth talkers, and the very cultured and refined. This is the dawning of the intensified stage of the age of apostasy, and that is what we have been studying in the book of Jude. You can go just as negative as the devil himself, toward that, and you will suffer the consequences as we always do **when we are negative toward what are the facts of the doctrines of the Word of God**. On the basis of the Word of God, the apostasy of the age is in variant forms, grotesque and ugly, refined and cultured, but it is apostasy. That's what Jude is trying to tell us here. **He's saying I want to explain to you how you people who are really on the line for the Lord are to defend yourself against this poison which is going to get worse as we get close to the Lord's return.**

So, we have found that Jude has stressed two things. First, in verse 20, "Building up yourselves on your most holy faith," and "Praying in the Holy Spirit." Verses 20 and 21 go together. The main verb of that sentence is in verse 21: "Keep yourselves in the love of God," which means to maintain your personal fellowship with the Father for protesting against apostasy. Verse 20 gives you two essentials for keeping yourselves in fellowship with the Father. One is "building up," and the second is "praying." Building up is "epoikodemeo." "Epoikodemeo" means to build up, and it is present active participle. This word is joined to another one in verse 21, and that is "proseuchomai." "Proseuchomai" is also present active participle--"praying." Now here are the two things that we are to do to maintain our fellowship. They are present, and they are tied to the main verb, which is in verse 21, "keeping," which is the Greek word "tereo"--"Keeping yourselves in the love of God." It is present participle.

**Jud 1:21**  Keep**G5083 V-AAM-2P** yourselves in**G1722 PREP** the love**G26 N-DSF** of God, looking for**G4327 V-PNP-NPM** the mercy**G1656 N-ASN** of our Lord Jesus Christ unto**G1519 PREP** eternal**G166 A-ASF** life**G2222 N-ASF**.

**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

**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).

**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, G26 (agápē) typically refers to divine love (= what God prefers).

**G4327** - (Verb) prosdechomai (pros-dekh'-om-ahee): to receive to oneself ((a) I await, expect, (b) I receive, welcome (originally: to my house), (c) I accept) Note: G4327 prosdéxomai (from G4314 /prós, "towards, interchange" and G1209/dexomai, "welcome, receive") – properly, to receive in a personal (open) manner; to welcome with warm reciprocity. G4327/prosdéxomai ("wait actively, expectantly") means being "ready and willing" to give and receive. G4327 (prosdéxomai) then expresses expectant waiting where a person is ready and willing to receive all that is hoped for (note the force of pros). This is active "looking-for-and-waiting!" [The high level of personal involvement (interest) motivating G4327 (prosdéxomai) accounts for why it is always in the Greek middle voice.]

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

**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.

**G166** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.) Note Cognate: G166 aiṓnios (an adjective, derived from G165 /aiṓn ("an age, having a particular character and quality") – properly, "age-like" ("like-an-age"), i.e. an "age-characteristic" (the quality describing a particular age); (figuratively) the unique quality (reality) of God's life at work in the believer, i.e. as the Lord manifests His self-existent life (as it is in His sinless abode of heaven). "Eternal (G166 /aiṓnios) life operates simultaneously outside of time, inside of time, and beyond time – i.e. what gives time its everlasting meaning for the believer through faith, yet is also time-independent. See G165 (aiōn). [G166 (aiṓnios) does not focus on the future per se, but rather on the quality of the age (G165 /aiṓn) it relates to. Thus believers live in "eternal (G166 /aiṓnios) life" right now, experiencing this quality of God's life now as a present possession. (Note the Gk present tense of having eternal life in Jn 3:36, 5:24, 6:47; cf. Ro 6:23.)]

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

This tells us that these things: building up yourself in the faith, that is, learning Bible doctrine and being positive to it; and, praying in the Spirit, praying as those who are filled with the Spirit, **take place at the same time as you are keeping yourself in fellowship with God**. These two things are a condition for this. You will not keep yourself in fellowship with the Lord; and, you will not maintain a condition of spiritual stability if, on the one hand, you are not building yourself up in the faith through the learning of the Word of God and positive response to it, and through praying, a life of regular prayer in the Holy Spirit.

People hurt themselves in all facets of their lives perhaps on these two accounts more than anything else. You do not study the Word of God, and when you hear somebody who explains the Word to you on an authoritative basis as sound doctrine, you are negative to it. Secondly, we are negligent in a life of prayer. So, the Christian is not doing the things that Jude says will protect you, will defend you, against being caught up in the deceptions of an age of apostasy, whether they be gross deceptions or cultured deceptions. Prayer in the Holy Spirit, we found, includes certain elements. It includes confession which is a private task. It includes thanksgiving prayers for answered prayer. It includes intersession for the needs of others. It also includes petitions for one's own needs.

We pointed out that the mechanics of prayer is directed to the Father, in the name of the Son, and in the power of the Holy Spirit. We found that there was a relationship between what we asked God and what God gives us. Sometimes God gives us what we ask but the desire that we want to fulfill is not satisfied. Sometimes He doesn't grant what we really ask but the desire for which we were seeking fulfillment He does grant. Sometimes when we are in a right condition of prayer, what we ask is granted and the desire, the reason we ask, that is also fulfilled. And there are times when neither what we ask nor the desire is fulfilled.

We pointed out several reasons why prayers are not granted. One was for lack of faith; not believing; not trusting; or approaching prayer as a questionable practice, not one that really works. Another one was asking in selfishness, not to the Lord's glory. Another was praying under carnality, with unconfessed sin. You'll never have a prayer answered in that status. Also, we shouldn't pray with lack of compassion, lacking a grace-orientation attitude so that we do not have compassion for those who may have some need. Maybe we ask outside of what is God's will so that we may indulge it upon our own will. Pride: if we pray in pride, God will not hear us. If we pray in disobedience to the Word of God, He will not hear. We must be filled with the Holy Spirit of God when we pray. God also says that praying under a condition where we lack domestic tranquility, where there is conflict within the home, will restrict the response in prayer.

We want to remind you that there are negative attitudes toward prayer which are self-destructive to us. We have the idea sometimes that prayer is a special kind of gift; that prayer is only for private use; that prayer is optional--you do it when you feel like it or when you happen to be in trouble; that you don't have time to pray; that there's so much for you to do that when you pray you don't know what to say; that you can't stand listening to other people who pray; that you never see the results of your prayer; or, that your mind wanders during prayer. All of these we took up in some detail last time.

We also pointed at some false ideas of prayer: that there are certain words you must use; that there are certain emotions you must express; that there is certain posture that you must assume physically; or, that there is a certain schedule or certain ritual under which you must pray for prayer to be genuine. None of these are true. We have in the Word of God a divine command to believers that they should pray. Every believer priest has the right to represent himself before God in prayer. **The word of God lays upon us the responsibility for doing so.** In Mark 11:24, the Holy Spirit says, "Therefore I say unto you, whatever things you desire when you pray, believe that you receive them, and you shall have them." You have the right to approach God and to ask him for the things that you want and that you need. In Matthew 18:19 we read, "Again I say to you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by My Father who is in heaven."

**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,** and ye**G4771 P-2DP** shall have**G1510 V-FDI-3S** *them.*

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

**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.

**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). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

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

**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").

**Mat 18:19**  Again**G3825 ADV** I say unto you, That if two of you shall agree**G4856 V-AAS-3P** on**G1909 PREP** earth**G1093 N-GSF** as touching**G4012 PREP** any thing that they shall ask, it shall be done**G1096 V-FDI-3S** for them of my Father which is in heaven.

**G3825** - (Adverb) palin (pal'-in): back (of place), again (of time), further (again, back, once more, further, on the other hand.)

**G4856** - (Verb) sumphóneó (soom-fo-neh'-o): to call out with, to be in harmony, generally to agree (I agree with, harmonize with, agree together.) Note: G4856 symphōnéō (from G4862 /sýn, "together with" and G5456 /phōnḗ, "sound, voice," which is the root of the English word, "symphony") – properly, voicing the same opinion because like-minded. ["G4856 (symphōnéō) was originally, a harmony of voices, figuratively, to harmonize with in the sense of to agree with" (Souter), i.e. to be in harmony, agreeing, because in one concord (A-S, so also in Plato, Aristotle). G4856 (symphōnéō) is derived from G4859 (sýmphōnos).]

**G1909** - (Preposition) epi (ep-ee'): on, upon (on, to, against, on the basis of, at.) Note: G1909 epí (a preposition) – properly, on (upon), implying what "fits" given the "apt contact," building on the verbal idea. G1909 /epí ("upon") naturally looks to the response (effect) that goes with the envisioned contact, i.e. its apt result ("spin-offs," effects). The precise nuance of G1909 (epí) is only determined by the context, and by the grammatical case following it – i.e. genitive, dative, or accusative case.

**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.]

**G4012** - (Preposition) peri (per-ee'): about, concerning, around (denotes place, cause or subject) ((a) gen: about, concerning, (b) acc: around.) Note: G4012 perí (a preposition) – properly, all-around (on every side); encompassing, used of full (comprehensive) consideration where "all the bases are covered" (inclusively). G4012 (perí) is often translated "concerning" ("all about"). [G4012 /perí is the root of the English term, "perimeter."]

**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).

Furthermore, we not only have the right as Christians to approach God, but we also have the command to have regular periods of prayer. 1 Thessalonians 5:17 says, "Pray without ceasing." In Hebrews 4:16, we have that very great encouragement of approaching God's throne of grace: "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." The simple fact is that God does not give if we do not ask. James 4:2: "You lust and have not. You kill and desire to have and cannot obtain. You fight and war, yet you have not because you ask not." If you do not have, it is because you are not asking. Yet the Word of God gives us clear assurances that prayer is a working relationship with the living God. In 1 Peter 3:12, Peter says, "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers. But the face of the Lord is against them that do evil." In Psalm 143:1, the psalmist declares to us that God answers prayer: "Hear my prayer, O Lord. Give ear to my supplications. In your faithfulness, answer me, and in your righteousness."

**1Th 5:17**  Pray**G4336 V-PNM-2P** without ceasing**G89 ADV**.

**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.

**G89** - (Adverb) adialeiptós (ad-ee-al-ipe'-toce): incessantly (unceasingly, without remission.) Note: G89 adialeíptōs (an adverb, derived from 1 /A "not," G1223 /diá, "across" and G3007 /leípō, "to leave") – properly, nothing left between, i.e. without any unnecessary interval (time-gap).

**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**G1656 N-ASM**, 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 H2580 /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). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

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

**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). G996 (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.)If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

**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 G2205 (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.)

**1Pe 3:12**  For the eyes of the Lord *are* over the righteous**G1342 A-APM**, and his ears *are open* unto their prayers**G1162 N-ASF**: but the face of the Lord *is* against**G1909 PREP** them that do**G4160 V-PAP-APM** evil**G2556 A-APN**.

**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."

**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).]

**G1909** - (Preposition) epi (ep-ee'): on, upon (on, to, against, on the basis of, at.) Note: G1909 epí (a preposition) – properly, on (upon), implying what "fits" given the "apt contact," building on the verbal idea. G1909 /epí ("upon") naturally looks to the response (effect) that goes with the envisioned contact, i.e. its apt result ("spin-offs," effects). The precise nuance of G1909 (epí) is only determined by the context, and by the grammatical case following it – i.e. genitive, dative, or accusative case.

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

**G2556** - (Adjective) kakos (kak-os'): bad, evil (bad, evil, in the widest sense.) Note: G2556 kakós (an Adjective), and the root of G2549 /kakía, "inner malice") – properly, inwardly foul, rotten (poisoned); (figuratively) inner malice flowing out of a morally-rotten character (= the "rot is already in the wood"). [G2556 /kakós is often a pronominal Adjective) (i.e. used as a substantive) meaning, "wickedness, inner evil."]

**Psa 143:1**  Hear my prayer, O LORD, give ear**H238 V‑Qal‑Imp‑ms** to my supplications**H8469 N‑mpc | 1cs**: in thy faithfulness**H530 Prep‑b | N‑fsc | 2ms** answer**H6030 V‑Qal‑Imp‑ms | 1cs** me, *and* in thy righteousness**H6666 Prep‑b | N‑fsc | 2ms**.

**H238** - (Verb) azan (aw-zan'): to give ear, listen

**H8469** - (Noun Masculine) tachanun (takh-an-oon') supplication for favor

**H530** - (Noun) emunah (em-oo-naw'): steadfastness, fidelity

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

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

Then, we are also told that God does respond to what we ask. John 14:13 says, "And whatever you shall ask in my name, that will I do, that the Father may be glorified in the Son. Prayer is heard, it is answered, and **God does respond as we meet the qualifications for effective prayer**. There is no reason that anyone should not be able to be a prayer warrior. All prayer is a matter of grace. When you declare, "My father," your words are instantly heard in heaven. Hebrews 4:16 tells us that you can approach the throne of grace. **Prayer is actually a vehicle**. It's the vehicle for your confession of sins (1 John 1:9). Psalm 32:5 says, "I acknowledge my sin unto You, and my iniquity have I not hidden. I said I will confess my transgressions unto the Lord, and you forgave the iniquity of my sin." Confession brings forgiveness. Prayer is a vehicle for confessing.

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

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

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

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

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

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

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

**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**G1656 N-ASM**, 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 H2580 /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). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

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

**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). G996 (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.)If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

**Psa 32:5**  I acknowledged**H3045 V‑Hifil‑Imperf‑1cs | 2ms** my sin**H2403 N‑fsc | 1cs** unto thee, and mine iniquity**H5771 N‑csc** 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**H2403 N‑fsc | 1cs**. 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

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

Prayer is also a way for you to cast your cares upon the Lord. It's the way of using the faith rest technique. 1 Peter 5:7: "Casting all your care upon Him for He cares for you." Prayer is also our vehicle for thanksgiving. 1 Thessalonians 5:18: "In everything give thanks, for this is the will of God in Christ Jesus concerning you." That's a prayer that often is not easy for us to utter. "In everything give thanks." Prayer is also a means of asking God for the assistance that others may need. 1 Timothy 2:1-3 says, "I exhort therefore that first of all supplications, prayers, intercessions, and giving thanks be made for all men, for kings and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." This is our justification for praying for the president, for members of Congress, for the governor, and for people in positions of civil authority. **Their leadership may be such that we may live in a condition of peace so that we may have freedom for the propagating of the Word of God**.

**1Pe 5:7**  Casting**G1977 V-AAP-NPM** all your care**G3308 N-ASF** upon him; for he careth**G3199 V-PAI-3S** for you.

**G1977** - (Verb) epiriptó (ep-ir-hrip'-to): to cast upon (I throw (cast) (upon), as of cares.)

**G3308** - (Noun, Feminine) merimna (mer'-im-nah): care, anxiety (care, worry, anxiety.) Note: Cognate: G3308 mérimna (see G3307 /merízō, "divide") – properly, a part, separated from the whole; (figuratively) worry (anxiety), dividing and fracturing a person's being into parts. See G3309 (merimnaō).

**G3199** - (Verb) meló (mel'-o): to be an object of care (it is a care, it is an object of anxiety, it concerns.) Note: G3199 mélō (the third person singular of melō, "to care, be concerned") – to care about (be concerned with), especially paying attention (giving thought) to – i.e. "taking an interest" (L-S) with the "implication of some apprehension . . . " (L & N, 1, 25.223.)

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

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

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

**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.

**1Ti 2:1**  I exhort therefore, that, first**G4412 ADV-S** of all, supplications**G1162 N-APF**, prayers**G4335 N-APF**, intercessions**G1783 N-APF**, *and* giving of thanks**G2169 N-APF**, be made**G4160 V-PPN** for all men;

**G4412** - (Adverb, Superlative) próton (pro'-ton): before, at the beginning (first, in the first place, before, formerly.)

**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).]

**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).

**G1783** - ( Noun, Feminine) enteuxis (ent'-yook-sis): a petition, supplication (lit: approaching the king, hence a technical term), a petition, prayer, intercession.) Note: Cognate: 1783 énteuksis – properly, intervention (intersection which literally "hits the mark"); intervention led by God, marking intersection between heaven and earth as it reflects the Lord's specific will. See 1793 (entygxanō). [The root of this term is G5177 (tygxánō) which 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). Thus biblical intercession centers in waiting upon the Lord to learn what hits the mark (is His will) – i.e. guiding the believer to act as His agent. Intercession is not "the tool in and of itself" to act according to the mark, of the intercessor! It always builds on faith (learning God's persuasion).] G1783 /énteuksis ("Spirit-directed intervention") refers to the petitions (intercessions) of believers as they "fall in line with" God's will – revealing how the one intervening should get involved after drawing near to God and agreeing with His revealed will. True intercession (1783 /énteuksis) seeks to act only as the Lord directs, i.e. following His will to act as His hand extended (cf. 1 Jn 4:17).

**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).

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

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

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

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

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

**1Ti 2:3**  For this *is* good**G2570 A-NSN** and acceptable**G587 A-NSN** in the sight of God our Saviour**G4990 N-GSM**;

**G2570** - (Adjective) kalos (kal-os'): beautiful, good (beautiful, as an outward sign of the inward good, noble, honorable character; good, worthy, honorable, noble, and seen to be so.) Note: G2570 kalós – attractively good; good that inspires (motivates) others to embrace what is lovely (beautiful, praiseworthy); i.e. well done so as to be winsome (appealing).

**G587** - (Adjective) apodektos (ap-od'-ek-tos): acceptable (worthy to be received (welcomed), acceptable, welcome, pleasant.) Note: Cognate: G587 apódektos (an adjective, derived from G588 /apodéxomai, "gladly receive") – properly, what is gladly welcomed because pleasing (acceptable). G587 (apódektos) looks back to the source that prompts the glad receiving (note the prefix, apo). For the believer, this is God Himself (His grace). See G588 (apodexomai)

**G4990** - (Noun, Masculine) sótér (so-tare'): a savior, deliverer (a savior, deliverer, preserver.) Note: Cognate: G4990 sōtḗr (a masculine noun, derived from G4982 /sṓzō, "save") – properly, the Savior, Jesus Christ who saves believers from their sins and delivers them into His safety. See G4982 (sōzō). G4990 /sōtḗr ("Savior") is the root of the theological term, sotierology ("the study of salvation through Christ"). This term is also spelled "soteriology," but with the same meaning.]

I realize that after all has been said and done concerning what the Bible says about prayer, our obligation, and our encouragement, that there is this edge of doubt. There are these questions that come up. For example, "If God knows all things, why do I have to ask him for anything?" Now that's a human viewpoint thought, and it comes out of your human viewpoint reasonings. If you have this thought, "If God knows everything, why do I have to ask him for anything," I can tell you that this is being stimulated by the old sin nature within you. The Christian way of life however is not based upon man's logical reasoning. Christianity relies upon divine ways which are revealed to us in the Word of God. For this reason, the real question is, "What does God say about the way He has chosen to meet our needs?" The question is not, "Why do we have to ask Him if he knows everything." The question is, "What does God say? What does doctrine say concerning how God says, 'I will meet your needs?'" Here are the conditions:

This is the way the game is played and God is the one who decides this. The Lord tells us that we are to be active in asking Him, as we saw in John 14:13-14. Prayer is our way of direct communication with God. "Our Father" is an expression that is immediately heard in heaven. The Lord does not say that He will look into our minds to see what we need and what we want. What he does say in Matthew 7:7 is, "Ask and it shall be given you; seek and you shall find; and, knock and it shall be opened unto you." Now here are spiritual principles relative to prayer laid out: **Ask**, your normal practice of prayer. **Seek**, pursuing guidance that you need. **Knock**, the intensity of appeal, looking to God and saying, "All is lost if you do not provide." Prayer as a practice really demonstrates our dependence upon God even though He knows our needs. In Matthew 6:7 we read, "But when you pray, use not vain repetitions as the pagans do, for they think that they shall be heard for their much speaking. Be not you therefore like unto them for your Father knows what things you have need of before you ask Him." There is a clear declaration that God does know what we want, obviously, since he's omniscient, but he does also expect us to ask Him. All we have to do is ask Him. We don't have to use vain repetitions. We don't have to use key phrases. We don't have to interject "Lord" and "Hallelujah" or any other holy language that you think might somehow appeal to God. However, we do have to ask Him for what He very well knows that we need.

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

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

**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.)

**Joh 14:14**  If**G1437 COND** ye shall ask**G154 V-AAS-2P** any thing in**G1722 PREP** my name**G3686 N-DSN**, I**G1473 P-1GS** will do**G4160 V-FAI-1S** *it.*

**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.

**G154** - (See Above)

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

**G3686** - (See Above)

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

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

**Mat 7:7**  Ask**G154 V-PAM-2P**, and it shall be given**G1325 V-FPI-3S** you; seek**G2212 V-PAM-2P**, and ye shall find**G2147 V-FAI-2P**; knock**G2925 V-PAM-2P**, and it shall be opened**G455 V-2FPI-3S** unto you**G4771 P-2DP**:

**G154** - (See Above)

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

**G2212** - (Verb) zéteó (dzay-teh'-o): to seek (I seek, search for, desire, require, demand.: Note G2212 zētéō – properly, to seek by inquiring; to investigate to reach a binding (terminal) resolution; to search, "getting to the bottom of a matter."

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

**G2925** - (Verb) krouó (kroo'-o): to strike (I knock, beat a door with a stick, to gain admittance.)

**G455** - (Verb) anoigó (an-oy'-go): to open (I open.)

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

**Mat 6:7**  But when ye pray**G4336 V-PNP-NPM**, use not vain repetitions, as the heathen *do:* for they think**G1380 V-PAI-3P** that they shall be heard**G1522 V-FPI-3P** for their much speaking**G4180 N-DSF**.

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray ( I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from 4G314 /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.

**G1380** - (Verb) dokeó (dok-eh'-o): to have an opinion, to seem (I think, seem, appear, it seems.) Note: G1380 /dokéō ("suppose") directly reflects the personal perspective (values) of the person making the subjective judgment call, i.e. showing what they esteem (or not) as an individual.

**G1522** - (Verb) eisakouó (ice-ak-oo'-o): to listen, to obey (I hear, listen to, heed.) Note: G1522 eisakoúō (from G1519 /eis, "into, unto" and G191 /akoúō, "hear") – properly, hear into (unto), i.e. deeply heard; to listen intently ("intentionally, deeply") to grasp a statement extending to its purpose or result (note the force of the prefix,G1519 /eis).

**G4180** - (Noun, Feminine) polulogia (pol-oo-log-ee'-ah): much speaking (much-speaking, loquacity.) G4180 polylogía (from G4183 /polýs, "much in quantity" and G3056 /lógos, "'word, speech") – properly, voluminous words; a great quantity of words (used only in Mt 6:7).

Now that's the system. God hears our prayers because of His righteousness and because of His faithfulness. Psalm 143:1 points this out. The importance and the reality of prayer is evidenced for us by the fact that the Holy Spirit has been assigned the job of helping us to pray. In Romans 8:26-27 we read, "Likewise the Spirit also helps with our infirmity. For we know not what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. And He that searches the heart knows what is the mind of the Spirit, because He makes intercession for the Saints according to the will of God. That's the marvelous thing that God the Holy Spirit has been assigned the duty of guiding us in our prayer life. When we pray according to the will of God, everything that we ask for is granted. Everything that we seek falls in line. The Christian who is responsive to the Word of God and sensitive to his personal sins (and keeps them confessed), will be in a condition where his mouth will be uttering the very words that Jesus Christ Himself would be saying. He is indeed praying in the Lord's name. He is asking just as if the Lord himself were praying. The Lord's prayers were always answered.

**Psa 143:1**  Hear**H8085** **V‑Qal‑Imp‑ms** my prayer**H8605** **N‑fsc | 1cs**, O LORD, give ear**H238 V‑Qal‑Imp‑ms** to my supplications**H8469 N‑mpc | 1cs**: in thy faithfulness**H530 Prep‑b | N‑fsc | 2ms** answer**H6030 V‑Qal‑Imp‑ms | 1cs** me, *and* in thy righteousness**H6666 Prep‑b | N‑fsc | 2ms**.

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

**H8605** - (Noun Feminine) tephillah (tef-il-law'): prayer

**H238** - (Verb) azan (aw-zan'): to give ear, listen

**H8469** - (Noun Masculine) tachanun (takh-an-oon'): supplication for favor

**H530** - (Noun) emunah (em-oo-naw'): steadfastness, fidelity

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

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

**Rom 8:26**  Likewise the Spirit also helpeth**G4878 V-PNI-3S** our infirmities: for we know**G1492 V-RAI-1P** not what we should pray**G4336 V-ADS-1P** for as we ought: but the Spirit itself maketh intercession**G5241 V-PAI-3S** for us with groanings which cannot be uttered**G215 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).]

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

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

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

**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 of the Spirit, because he maketh intercession**G1793 V-PAI-3S** for the saints**G40 A-GPM**  according to *the will of* God.

**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).

**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, G40 /hágios ("holy") has the "technical" meaning "different from the world" because "like the Lord." [G40 (hágios) implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to the Lord.]

However, you and I must admit to ourselves that we are regularly negligent of prayer. Even in a group of strong believers who are sincerely interested in having a large blessing in their lives, it would be pretty difficult to find someone who would be quite satisfied with the practice of prayer in his own life. I can assure you that much of the grief that we bring into our life is because we lack the practice of prayer. If you want smoothness in your relationships within your home, within your business, and within your social relationships, it begins, first of all, with a knowledge of doctrine, and secondly with a life of prayer. **Those two things will carry you through to a spiritual stability**. You will not be an explosive person who is spewing out all over the people all around you if you have spiritual stability. The Christians who are spiritual basket cases are that because they are negligent of the Word, or they don't even have an opportunity to learn it, and they are negligent of prayer. For those of us who fit into that category, there's no doubt that we are negligent of prayer. For others of us who perhaps our lives are not quite so torn up, we might be tempted to think that we're pretty great warriors. We might even call ourselves prayer warriors. However, the neglect of prayer is a thing that plagues every one of us. Usually we neglect prayer until the situation is hopeless, until we come into some crises. Then we become intense pleaders with God. We turn with zeal that comes from our desperation to God to ask Him to deliver us.

What do you think God does when you do that? Well you might say, from human viewpoint, that God says, "You didn't speak to me when you didn't need me. Now you're in trouble. That is just what you deserve." Now all of the legalists think that that's what God is going to do. Sure, now I've got troubles. Now I'm running to God saying, "O Lord, please straighten this out." Well, I'm happy to tell you that the age of grace is upon us, and the psalmist recognized that our God has always acted with his negligent children in grace. Psalm 50:15 says, "And call upon me in the day of trouble. I will deliver you. You shall glorify Me." God is not going to hold our negative resistance to prayer against us. He is going to deliver us. But the trouble is that after our problems are over and God has delivered us, we move back into indifference toward prayer.

**Psa 50:15**  And call upon**H7121** **Conj‑w | V‑Qal‑Imp‑ms | 1cs** me in the day of trouble**H6869** **N‑fs**: I will deliver**H2502** **V‑Piel‑Imperf‑1cs | 2ms** thee, and thou shalt glorify me**H3513** **Conj‑w | V‑Piel‑ConjImperf‑2ms | 1cs**.

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

**H6869** - (Noun Feminine) tsarah (tsaw-raw'): straits, distress

**H2502** - (Verb) chalats (khaw-lats'): to draw off or out, withdraw

**H3513** - (Verb) kabad or kabed (kaw-bad'): to be heavy, weighty, or burdensome

Remember the statement in 1 Samuel 12:23: **It is a sin not to pray**. "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you." "That I should sin against the Lord," and sin is always against the Lord, "in ceasing to pray for you." You and I recognize that we are negligent of prayer. We sit down to a meal, and like a bunch of animals we dig in without thanking God for the food. We realize that we have decisions to make, choices to make, and we never sit down for a moment silently and say, "Father, what should I do here? Which choice shall I make? Where does the decision lay that is compatible with your plan for me?" We realize that there is no time when we personally engage on behalf of the burdens of believers, of the problems that people have within the circle of our friends, our neighbors, and the things that come to our mind, and that we don't even stop for just a moment, and say, "Lord, there's so-and-so. They're facing this problem. Can you help them? I uphold them to you."

**1Sa 12:23**  Moreover as for me**H595**, God forbid **H2486** **Interjection | 3fs** that I should sin**H2398** **Prep‑m | V‑Qal‑Inf** against the LORD**H3068** **Prep‑l | N‑proper‑ms** in ceasing**H2308** **Prep‑m | V‑Qal‑Inf** to pray for you: but I will teach**H3384** **Conj‑w | V‑Hifil‑ConjPerf‑1cs** you the good and the right way**H1870** **Prep‑b | N‑csc**:

**H595** - (pronoun singular common; pronoun singular) anoki (aw-no-kee'): I

**H2486** - (Interjection) chalilah (khaw-lee'-law): far be it!

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

**H2308** - (Verb) chadal (khaw-dal'): to cease

**H3384** - (Verb) yarah or yara (yaw-raw'): to throw, shoot

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

If we recognize that we are often guilty of that kind of prayerlessness, then that's the first thing you need to confess, because that's a sin. It is a sin not to pray for people who are in trouble, when you know about it. It is a sin not to pray for the conflicts that you have in your life, and not take them to the Lord and say, "Father, I would be a four-way fool to think that I can solve these problems in my life. Obviously I can't, or they wouldn't have been there in the first place if I were all that smart. Now I'm taking this matter and I'm committing it to you, and I'm asking for great and fantastic changes to improve the problems that face me; to resolve my financial pinch; to resolve my social difficulties; to resolve my business needs;" or, **whatever it is**. You take it to the Lord and you lay it before Him. If you don't, the first thing you have to do is go back to the Lord and say, "I must confess. I ignored you when it came to making this decision. I ignored you when I was confronted with this problem."

**Acts 12:1-19**

We have in Scriptures a very dramatic example of where prayerlessness will lead. In Acts 12, we have the dramatic story of Peter's escape from prison. King Herod Agrippa, grandson of Herod the Great who sought to kill the Lord Jesus, was persecuting the church. This was several years after the crucifixion. His goal was to discourage Christians and to win favor with the Jews who opposed the Christian movement. In Acts 12:1, we read, "Now about that time, Herod the king stretched forth his hands to vex certain of the church." This man, a government leader, the basest of men, was being motivated by his master who controls all human governments, Satan. Under Satan's direction, this man in authority was seeking to destroy those who were God's voice, whose voice was causing people to see themselves and thus to create opposition to the early Christian movement. Verse 2 says. "And he killed James, the brother of John, with the sword." James was the brother of the Apostle John. This was the James who was in the inner circle with the Lord Jesus: Peter, James, and John--it was that James, the one who was that close to the Lord Jesus. This James was the first apostle to die a martyr's death. I want to point out that there is no Scripture that tells us what the Christians were doing when James was taken under official arrest and when he was condemned to death.

**Act 12:1**  Now about that time Herod the king stretched forth**G1911 V-2AAI-3S** *his* hands to vex**G2559 V-AAN** certain of the church.

**G1911** - (Verb) epiballó (ep-ee-bal'-lo): to throw over, to throw oneself ((a) I throw upon, cast over, (b) I place upon, (c) I lay, (d) intrans: I strike upon, rush.)

**G255**9 - (Verb) kakoó (kak-o'-o): to ill-treat (I treat badly, afflict, embitter, make angry.) Note: Cognate: G2559 kakóō – to inflict misery (ill-treatment, vexation); to harm, injure. See G2556 (kakos).**Act 12:2**  And he killed**G337 V-2AAI-3S** James the brother of John with the sword.

**G337** - (Verb) anaireó (an-ahee-reh'-o): to take up, take away, make an end (I take up, take away the life of, make an end of, murder.)

We can't decide from this silence that the Christians were doing nothing. But I think it is noteworthy, at least, in passing, to observe that we have no indication that the Christians were praying, as we are going to in a moment relative to another apostle who was also condemned to death. In the case of James, we simply have the facts given to us that Herod Agrippa took him, for favor with the Jews; he condemned him to death; and, he executed him. The Scriptures are silent as to what the believers were doing relative to prayer. We can't press it that they were not praying, but in any case, you almost have the suggestion here, in the Holy Spirit leaving that out, that prayer was not a big factor with the Christians in meeting this problem. Here was one of their leaders. Here was a man that God had given to them for spiritual leadership. His life was on the line, and we have no indication that the believers were meeting it with the strongest weapon they had, which is prayer, which is the strongest weapon you and I have to meet our problems. Verse 3 says, "And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison and delivered him to four quaternions of soldiers to keep him, intending after Passover to bring him forth to the people."

**Act 12:3**  And because he saw it pleased the Jews, he proceeded further**G4369 V-2AMI-3S** to take**G4815 V-2AAN** Peter also. (Then were the days of unleavened bread.)

**G4369** - (Verb) prostithémi (pros-tith'-ay-mee): to put to, add (I place (put) to, add; I do again.) Note: G4369 prostíthēmi (from G4314 /prós, "towards, with" and G5087 /títhēmi, "to set, lay down") – properly, put together for a purpose; to gather ("add up"), stressing the objective of the increasing (reaching the goal for doing it).

**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.)

When Herod saw how popular it made him to execute James, he thought he'd really make a bash by taking the leader of the apostolic group. So, he took Peter into custody; imprisoned him; sentenced him to death; and, was holding him for execution until the Passover season. Herod again, we're told, was doing this to gain favor with the Jews. Peter, to this end, was placed under maximum security guard. He had four squads of soldiers, with four soldiers in each squad. These 16 men guarded Peter 24 hours a day. He was chained physically to two of them, and the other two stood outside his cell door, and they rotated around the clock, 24 hours total maximum surveillance security. This is the condition in which Peter finds himself.

Meanwhile the believers in the local church proceeded to gather in prayer. Peter, therefore, was kept in prison, but prayer was made without ceasing by the church unto God for him. This was continual, and the word "without ceasing" in the Greek means "fervent," practice--a fervent engagement in prayer in behalf of Peter. These people were praying in this mass great prayer meeting, "God, please get Peter out of prison." Peter is under four squads of soldiers, chained to two and watched by two. In the inner prison, there are two other guard posts beyond his cell before you get out to the iron gate, which is locked, before you get out to the streets. He was down deep under security. "God, get Peter out of prison. Save his life." Perhaps because of what happened to James, there was this zeal and fervent intensity of prayer constantly because they realized now that just because they were Christians, just because they were God's men, didn't mean that they were to escape the ravages of Satan's world and of Satan's control and of Satan's people.

So the Christians, in any case, the Holy Spirit points out, in this situation, were now engaged in prayer. What they were claiming was Mark 11:24 which tells us, "Therefore, I say unto you, whatever things you desire when you pray, believe that you receive them, and you shall have them. So they engaged in believing prayer. They simply wanted Peter freed, and believing that he would be was not enough to move God. They had to ask God. They held this continuous prayer meeting as Spirit-filled believers. In Psalm 66:18, we have stressed to us the condition which characterized this prayer meeting: "If I regard iniquity in my heart, the Lord will not hear me." So, here was a group of believers who gathered in prayer. **Every believer in the group made full confession of sin to the Lord**. They were functioning on the faith principle which is stated in 1 John 5:14-15, "And this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask we know that we have the petitions that we desired of Him." They knew that this was in the Lord's will. They were satisfied that it was a prayer which was compatible to the Lord's plan.

**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.*

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

**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.

**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). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**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").

**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 hear**H8085** **V‑Qal‑Imperf‑3ms** *me:*

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

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

**H3120** - (Noun Masculine) leb (labe): inner man, mind, will, heart

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

**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."]

**1Jn 5:15**  And if**G1437 COND** we know**G1492 V-RAI-1P** that he hear**G191 V-PAI-3S** us, whatsoever we ask, we know that we have**G2192 V-PAI-1P** the petitions**G155 N-APN** that we desired**G154 V-RAI-1P** of him.

**G1437** – (See Above)

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

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See 189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

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

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

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

What was Peter doing? Verse 6 says, "And when Herod would have brought him forth the same night, Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison." If there is anything that we may certainly see here about Peter, it's that he had a grace-oriented attitude. He had a relaxed mental attitude that here the night before his execution he's sleeping. Now if you put yourself in his place, most of us would say, "I'm not sure that if I knew that come the next morning they were going to severe my head from my body, that I would be sleeping soundly. But that's exactly what Peter was doing. Now **that is grace orientation**. My life and my times are in the Lord's hands. As long as He has a plan for me, I am immortal. When His plans and use for me are through, nothing can stop the hand of the oppressor. Now this is what Peter understood. So if God had a plan for him, he would be preserved. If not, he would be in the Lord's presence.

**Act 12:6**  And when Herod would have brought him forth, the same night Peter was sleeping**G2837 V-PPP-NSM** between two soldiers, bound**G1210 V-RPP-NSM** with two chains: and the keepers before the door kept the prison.

**G2837** - (Verb) koimaó from G2749 (koy-mah'-o): sleep, fall asleep, die (I fall asleep, am asleep, sometimes of the sleep of death.)

**G1210** - (Verb) deó (deh'-o) to tie, bind (I bind, tie, fasten; I impel, compel; I declare to be prohibited and unlawful.

He remembered, as we have recorded a statement which was made about him in John 21:18-19 where Jesus said, "Verily, verily, I say unto you, when you were young, you girded yourself and walked where you would go," speaking to Peter. "But when you shall be old, you shall stretch forth your hands, and another shall gird you and carry you where you would not go. This He spoke, signifying by what death he should glorify God, and when he had spoken this, He said unto him, 'Follow me.'"

Now perhaps Peter realized, for one thing, he was not an old man. Nobody was dressing him, and nobody was having to lead him around. So Peter may have thought, "I remember what the Lord said to me. I'm not an old man. My time is not up." In any case his mental attitude was one that permitted him to sleep.

Here's the tremendous power of prayer. Acts 12:7: "And behold an angel of the Lord came upon him and a light shone in the prison. And he smote Peter on the side (gently nudged him) and raised him up saying, 'Arise quickly.' And his chains fell off from his hands. And the angel said unto him, 'Gird yourself and bind on your sandals.' And so he did." You can just see the angels saying, "Put your clothes on, Peter," and Peter jumping up, putting his clothes on, putting his sash on, and the angel indicating that they're going to go out the door, and the angel saying, "Put your shoes on," and you can just see Peter saying, "Well, do I have time?" and the angel, very relaxed about it, says, "Yes. No hurry. No hurry. Just get your sandals on," taking his time and getting all of this put together. Then Peter starts rushing, and the angel says, "Put your cloak on too. It's a little cold out there tonight, Peter." And Peter says, "Oh yeah, the cloak." And he grabs the cloak and puts his outer garment on. Then the angel says "All ready?" Peter says, "Yes." And the angel says, "Alright, let's go," and he walks toward the door and the door slams open, and maybe sends the guards sprawling that were outside the door. But it says to us that, "He went out and followed him and knew not that it was true which was done by the angel, but thought he saw a vision." Verse 10 says, "When they were past the first and second guard, they came unto the iron gate that led into the city which opened to them of its own accord. And they went out and passed on through one street, and immediately the angel departed from him." The angel led him through one street away from the prison, and then the angel was gone.

**Act 12:10**  When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened**G455 V-API-3S844**to them of his own accord**844 A-NSF**: and they went out, and passed on through one street; and forthwith the angel**G32 N-NSM** departed from him.

**G455** - (Verb) anoigó (an-oy'-go): to open (I open.)

**G844** - (Adjective) automatos (ow-tom'-at-os): acting of one's own will, of its own accord (of its own accord.) Note: G844 autómatos (from G846 /autós, "self" and maō, "to be ready, eager" which forms the English term, "automatic") – properly, "automatic, self-prompted, ready to go"; inherently disposed; needing no external force (persuasion) to decide or to act.

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

At that point, verse 11 says, "When Peter was come to himself, he said, "Now I know of a surety that the Lord has sent his angel and has delivered me out of the hand of Herod and from all the expectation of the people of the Jews." Up to this point, he thought, "Maybe I'm dreaming. Maybe I'm having a vision." He wasn't sure that this was for real, because the handcuffs, the manacles, were gone; the gates are open; the guards were stunned; and, they went through the outer two lines of the guard post and out into the street and away from the prison itself. So when Peter realized what had happened that indeed he was out there in the streets of Jerusalem, a free man here in the middle of the night, he went beating it around the corner down the street to the home of John Mark's mother where this prayer meeting was in progress continually in behalf of Peter's release. Verse 12 says, "And when he had considered the thing, he came to the House of Mary the mother of John whose surname was Mark, where many were gathered together praying." There were probably other assemblies gathered in other homes in Jerusalem praying for him also. "And as Peter knocked at the door of the gate, a maid came to hearken, named Rhoda." A slave girl answers the door. "And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate."

**Act 12:11**  And when Peter was come to himself, he said, Now I know**G1492 V-RAI-1S** of a surety**G230 ADV**, that the Lord hath sent his angel, and hath delivered**G1807 V-2AMI-3S** me out of the hand of Herod, and *from* all the expectation**G4329 N-GSF** of the people of the Jews.

**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).

**G230** - (Adverb) aléthós (al-ay-thoce'): truly (truly, really, certainly, surely.) Note: Cognate: G230 alēthṓs – truly (an adverb); in accord with fact, i.e. demonstrably valid and therefore genuine (reflecting true reality). See G225/alētheia ("truth").

**G1807** - (Verb) exaireó (ex-ahee-reh'-o): to take out, to deliver (I take out, remove; sometimes (mid): I choose, sometimes: I rescue.) Note: G1807 eksairéō (from G1537 /ek, "completely out from," intensifying G138 /hairéomai, "personally choose, prefer") – properly, remove completely ("totally out from"), i.e. bring into a "complete rescue (full removal)." [1807 (eksairéō) emphasizes total removal ("wholly out from"). This refers to a complete rescue, bringing a person into full deliverance.]

**G4329** - (Noun, Feminine) prosdokia (pros-dok-ee'-ah): expectation (expectation, waiting.)

**Act 12:12**  And when he had considered**G4894 V-2AAP-NSM** *the thing,* he came**G2064 V-2AAI-3S** to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying**G4336 V-PNP-NPM**.

**G4894** - (Verb) suneidon (soon-i'-do): to see together, to comprehend (I know, consider, am privy to.)

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

**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.

And this is kind of a humorous segment of Scripture. Here is Peter barreling down the streets as fast as he can up to this house, frantically knocking at the gate wanting to get in, and the girl opens and says, "Well, there's Peter. Praise the Lord." And she turns and runs into the house and says, "What do you know? Our prayers have been answered. Peter is out there." Meanwhile, Peter is out there knocking away like crazy saying, "Hey, Rhoda, you didn't open the gate," but she's all excited, and he's looking up and down the street waiting for the guards to come. Meanwhile, the people inside, what do you think they're going to do? "They said unto her, 'You're crazy.' But she constantly affirmed that it was even so. Then they said, 'It is his angel," meaning his guardian angel. The Jews believed that a person's guardian angel would take on the form and appearance of the person he's guarding, and that on certain occasions, that angel could appear to others looking like the person he's guarding. They said, "It's his angel," suggesting, probably, that Peter was dead, and that the guardian angel had come to tell them. They still couldn't accept the fact that God had answered their prayers, and prayer does work. Then, they thought that perhaps James was killed because they were negligent of prayer. Peter lived, and stands before the gate here, because we were faithful in prayer.

"Peter continued knocking, and when they had opened the door and saw him, they were astonished. But he, beckoning to them with a hand, to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, "Go show these things unto James and to the brethren. And he departed and went into another place." This James is the half-brother of the Lord Jesus Christ who was the pastor-teacher of the main assembly in Jerusalem.

So he gave the word to go tell the others what had happened before he went into hiding. The thing that we see is that our God is all powerful. Jeremiah 32:27 says, "Behold, I am the Lord the God of all flesh. Is there anything too hard for me?" Should we indeed be incredulous when God answers our prayers? No, this should be the norm of what we expect.

**Jer 32:27** "Behold, I am the LORD**H3068** **N‑proper‑ms,** the God**H430** **N‑mpc** of all flesh**H1320** **N‑ms.** Is anything too hard**H6381** **V‑Nifal‑Imperf‑3ms** for me?

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

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

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

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

Verses 18-19: "Now as soon as it was day, there was no small stir among the soldiers concerning what was become of Peter. And when Herod had sought for him and found him not, he examined the keepers and commanded that they should be put to death. And he went down from Judea to Caesarea and there abode." This was a pure mission impossible operation in the eyes of Herod Agrippa. When there was no explanation for the disappearance of Peter, he executed the guards who were responsible and who were on duty that night.

**Act 12:18**  Now as soon as it was day, there was no small stir among the soldiers, what was become**G1096 V-2ADP-GSF** of Peter.

**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).

**Act 12:19**  And when Herod had sought for**G1934 V-AAP-NSM** him, and found him not, he examined**G350 V-AAP-NSM** the keepers, and commanded that *they* should be put to death**G520 V-APN**. And he went down from Judaea to Caesarea, and *there* abode.

**G1934** - (Verb) epizéteó (ep-eed-zay-teh'-o): to inquire for (I seek after, desire, search for, make inquiries about.) Note: G1934 epizētéō (from G1909 /epí, "on, fitting" intensifying G2212 /zētéō, "seek," see there) – properly, seeking that follows through on the personal objective of the seeker (note the force of the prefix, epi).

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

**G520** - (Verb) apagó (ap-ag'-o): to lead away (I lead, carry, take away; met: I am led astray, seduced.)

Well, I'm happy to say that prayer works the same way today. In Jeremiah 33:3, we read, "Call unto Me, and I will answer you and show you great and mighty things which you do not know." James died perhaps because of lack of prayer and the believers not calling upon the Lord. Peter lived because they did call upon the Lord. God is ready to answer if we are ready to ask. Isaiah 65:24 says, "And it shall come to pass that before they call, I will answer. And while they are yet speaking. I will hear." How many times in this work it has been our experience, in one way or another, often financial ways, to be presenting before the Lord some very desperate need, and find that by the next morning's mail that need has been met?

**Jer 33:3** Call to me and I will answer**H6030** **Conj‑w | V‑Qal‑ConjImperf.h‑1cs | 2mse**  you, and will tell**H5046** **Conj‑w | V‑Hifil‑ConjImperf.Cohort‑1cs** you great and hidden things that you have not known**H3045** **V‑Qal‑Perf‑2ms | 3mp.**

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

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

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

**Isa 65:24**  And it shall come to pass**H1961** **Conj‑w | V‑Qal‑ConjPerf‑3ms**, that before**H2962** **Adv** they call**H7121** **V‑Qal‑Imperf‑3mp**, I will answer; and while they are yet**H5750** **Adv** speaking**H1696** **V‑Piel‑Prtcpl‑mp**, I will hear**H8085** **V‑Qal‑Imperf‑1cs**.

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

**H2962** - (Preposition) terem (teh'-rem): not yet, ere, before that

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

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

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

Not so long ago a lady received a letter in which we stated that $1,000 was urgently needed in the ministry to bring us current on things that could no longer wait. She called me immediately on the phone when she got the letter. She said, "I just wanted to tell you. You've asked us in this letter to pray for this $1,000. You don't have to pray for it any longer because your letter came this morning, and yesterday my husband and I had written out a check for $1,000 that we are going to put in next Sunday," the next day as a matter of fact. Now, her check was already written before the letter ever went out for God's people to ask. He knew. He was preparing the answer. Those who received that letter, many of them, as soon as they read the letter they put it down and they asked God for that $1,000. The check was already written, and it was already destined to be on its way by that next Sunday. That is one incident over scores that I could multiply to you within the circle of our own experience.

We have yet to exploit the riches and the power of prayer*.* Psalm 116 says, "I love the Lord because He has heard my voice and my supplications. Because he has inclined his ear unto me, therefore will I call upon him as long as I live." These two things, steeping yourself in the knowledge of the Word of God and its doctrinal principles, and praying in the Holy Spirit will be the major defense that you can apply to your life in this age of apostasy. They will be the source of untold blessing. **Make no decisions without asking God about it**. Don't just make decisions on the basis of the world's standards and estimates. Always make decisions in terms of your service for the Lord. Remember that God takes care of His own who put His service first. The only reason you are going to take the next breath is to use your spiritual gifts, and that's all you're here for. Whatever else you do in life, that is the thing that should preoccupy you primarily. All the rest of the facets of your life are only channeled to that one thing--the exercise of your spiritual gifts in service. Doctrine gives you the guidance; prayer gives you the power.

**Psa 116:1**  I love**H157** **V‑Qal‑Perf‑1cs**  the LORD, because he hath heard **H8085** **V‑Qal‑Imperf‑3ms** my voice *and* my supplications**H8469** **N‑mpc | 1cs**.

**H157** - (Verb) aheb (aw-hab'): to love

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

**H8469** - (Noun Masculine) tachanun (takh-an-oon'): supplication for favor

**Why Should We Pray?**

So why should we pray?

1. We should pray, first of all, because God commands it (1 Thessalonians 5:17).

**1Th 5:17**  Pray**G4336 V-PNM-2P**  without ceasing**G89 ADV**.

**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.

**G89** - (Adverb) adialeiptós (ad-ee-al-ipe'-toce): incessantly (unceasingly, without remission.) Note: G89 adialeíptōs (an adverb, derived from 1 /A "not," G1223 /diá, "across" and G3007 /leípō, "to leave") – properly, nothing left between, i.e. without any unnecessary interval (time-gap).

1. We should pray because God is glorified when we praise and thank him in response to his answers (John 14:13).

**Joh 4:13**  Jesus answered and said unto her, Whosoever drinketh**G4095 V-PAP-NSM** of this water**G5204 N-GSN** shall thirst**G1372 V-FAI-3S** again**G3825 ADV**:

**G4095** - (Verb) pinó (pee'-no): to drink (I drink, imbibe.)

**G5204** - (Noun, Neuter) hudór (hoo'-dore): water (water.)

**G1372** - (Verb) dipsaó (dip-sah'-o): to thirst (I thirst for, desire earnestly.)

**G3825** - (Adverb) palin (pal'-in): back (of place), again (of time), further (again, back, once more, further, on the other hand.)

1. We should pray because we are helpless without the Lord. Life is more than the smart moves that we can make.
2. We should pray because prayer makes us partners in God's work. We are His agents.
3. We should pray because God wants us to pray for others (1 Timothy 2:1-3).

**1Ti 2:1**  I exhort therefore, that, first**G4412 ADV-S** of all, supplications**G1162 N-APF**, prayers**G4335 N-APF**, intercessions**G1783 N-APF**, *and* giving of thanks**G2169 N-APF**, be made**G4160 V-PPN** for all men;

**G4412** - (Adverb, Superlative) próton (pro'-ton): before, at the beginning (first, in the first place, before, formerly.)

**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).]

**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).

**G1783** - ( Noun, Feminine) enteuxis (ent'-yook-sis): a petition, supplication (lit: approaching the king, hence a technical term), a petition, prayer, intercession.) Note: Cognate: 1783 énteuksis – properly, intervention (intersection which literally "hits the mark"); intervention led by God, marking intersection between heaven and earth as it reflects the Lord's specific will. See 1793 (entygxanō). [The root of this term is G5177 (tygxánō) which 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). Thus biblical intercession centers in waiting upon the Lord to learn what hits the mark (is His will) – i.e. guiding the believer to act as His agent. Intercession is not "the tool in and of itself" to act according to the mark, of the intercessor! It always builds on faith (learning God's persuasion).] G1783 /énteuksis ("Spirit-directed intervention") refers to the petitions (intercessions) of believers as they "fall in line with" God's will – revealing how the one intervening should get involved after drawing near to God and agreeing with His revealed will. True intercession (1783 /énteuksis) seeks to act only as the Lord directs, i.e. following His will to act as His hand extended (cf. 1 Jn 4:17).

**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).

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

1. Finally, we should pray because, as God's children, it is our right to ask our Father for every need (Galatians 3:26. Philippians 4:19).

**Gal 3:26**  For ye are all the children of God by**G1223 PREP** faith**G4102 N-GSF** in Christ Jesus.

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

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

**G4102** - (Noun, Feminine) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness.) Note: G4102 pístis (from G3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith. Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). [G4102 (pistis) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (His way). Faith (G4102/pistis) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.] - 1. The root of G4102/pistis ("faith") is G3982/peithô ("to persuade, be persuaded") which supplies the core-meaning of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1). Faith (G4102/pistis) is always received from God, and never generated by us. Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). Eph 2:8,9: " For by grace you have been saved through faith (G4102/pistis); and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast" (NASU). Gal 5:22,23: "22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith (G4102/pistis), 23 gentleness, self-control; against such things there is no law." - 2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (peri) you for the purpose (hin) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness and work of faith, in (His) ability." Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. 2. Faith (G4102/pistis) enables the believer to know God's preferred-will (cf. J. Calvin; see G2307/thelçma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/thelçma)" are directly connected in Scripture. 2 Ro 12:2,3: " And do not be conformed to this world, but betransformed by the renewing of your mind, so that you may prove what the will (G2307/thelçma) of God is, that which is good and acceptable and perfect. 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). 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 rhéma-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).

I commend to you the defense against apostasy, the grotesque and the cultured kind in this age in which we live, by learning how to play in the Spirit on the basis of the doctrine of the Word of God to which you have responded and which you have received into your soul. God will respond if you will respond.

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")