

PRAYER AND THE WILL OF MAN:

Part VI

Whirlwind Worship



Over the last few months we have been looking at prayer and the will of man. We have looked at the fact that prayer is worship, as praise is worship, just like anything we do of a sacrificial nature that God asks us to do is worship. God only receives and alights on a pure sacrifice. Because we are moving according to the word of God and that word is in us, it is the purity of the word that makes the sacrifice holy. (See Hebrews 13:15 & 16)

In Genesis we read that God breathed into man and he became a living soul. (See Genesis 2:7, KJV) God allows Noah to take every creature that has the breath of life in it onto the ark. (See Genesis 7:15) When God

created the earth we know he spoke or breathed. God sacrificed His breath to create something for us. I sensed this month the need to look at the 22 words translated as prayer in the Bible. There is a purpose for this. In each case it takes a sacrifice to pray this way, to speak this way, or to breathe this way. The concept that as God speaks or as His word is spoken, it creates or births something is totally Biblical. But so often we forget why. It's because God chose to sacrifice. He sacrifices His word to create. He willingly gives it up to give to us. It is in Him we live and move and have our being (See Acts 17:28). God gives a portion of Himself so that we can live. Without Him we could not move nor have any being.

So as you study these words understand and study them in the context of sacrifice. If we do not, we use them and God's word in the same way as witches or warlocks cast spells. Let me explain. There is no sacrifice of obedience to God when spells are cast. We know from 1 Samuel 15 that doing our own thing is idolatry and witchcraft in the eyes of God. Spells are cast to get a human desire or benefit. But God exhorts us to give of ourselves. We can always expect benefits because God promises them to us and His word is true. But we can also unwittingly speak or "prophesy" or pray or proclaim in a self-centered way when we are not taught the idea of spiritual reproduction as an outflow and extension of Christ's sacrifice. Jesus said, "I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it

produces many seeds." (See John 12:24, NIV)

The dangers of witchcraft and idolatry that Saul experienced in 1 Samuel are very real for our churches today. When we forget that prayer, and service and praise and worship music and other forms of ministry reproduce spiritual offspring because of the sacrificial nature of the Word, who is Jesus Christ-- and we reproduce "results" without sacrifice, we reproduce bastard spiritual seed. Since our central focus is a "result" and not obedience to the will and word of God in our lives, we will look for manifestations and/or demonstrations of power constantly. Is there anything wrong with demonstrations of God's power? No. The Bible is clear that when we preach the Good News of the kingdom of God that miraculous signs follow those that believe. (See Mark 16:15-18) But there is a subtle danger and it is this: Psalm 103:7 says that Moses knew God's ways but the people saw His manifestations. After a time of constantly hearing about power and manifestations we forget the order of sacrifice. The reason manifestations flow is as a result of sacrifice---Christ's love for us; God, the Father's love for us and His Son, and the sacrifice of love it takes the Holy Spirit to live inside of us. We must also sacrifice. We must also lay down our own will. Then Father God comes and alights on the sacrifice. As a result, something of His nature is birthed in and around us. As a result, new life is birthed and Godly resurrection comes from death. Out of this love, life is produced. When this takes place

we begin to know God and His ways. We understand what He will do and will not do, based upon our relationship with Him. We understand what He likes and what He does not like based upon knowing what His ways are. We will always see the manifestations. It is easy to use God's word, see results or manifestations and assume we know His ways. The test is loving sacrifice. As you review these 22 words, think of the nature of sacrifice that we have studied over the last several months and be blessed when you pray according to God's word and will.

Twenty-two words translated as 'prayer' in our Bibles:

Old Testament (Hebrew)

1. **Na:** Is a particle added to a verb which would connote harshness or kindness, but basically meaning, "I pray you now, (go or do, etc). . ." See Genesis 12:13 when Abram asks Sarai to say she is his sister.
2. **An'na:** Here we see the previous particle employed in this phrase, "Oh, now! I beseech (pray) thee. . ." (See Genesis 50:17) After Jacob's death, the ten sons of Leah send word supposedly from their dead father, Jacob, to Joseph that Joseph should forgive their misdeeds against him. The word they use is *anna*.
3. **Luw:** This word is only used once. It is a conditional particle, basically meaning a wish. Translated something like this, "Oh, I would that God would. . . If by

peradventure. . ." (See Genesis 23:13.)

4. **Palal:** Is a root word basically meaning to judge as when you intercede for something either officially or mentally, while you are making supplication. It is used in Numbers 11:2 after the Israelites complain to the Lord about their hardships and the Lord sends fire, consuming some on the outskirts. Moses prays (*Palal*) to the Lord on their behalf.
5. **Chanan:** To bend or stoop in kindness to an inferior. This word is used by Solomon throughout his prayer to the Lord in 2 Chronicles 6:38.
6. **Paga:** To fall upon, pray to, entreat by accident, almost violently, to lay upon. Used by Job in chapter 21:15. By using this word we can see the mental attitude Job has toward God at this point and his anguished state.
7. **Athar:** To burn incense in worship, to intercede and expect reciprocal listening while you are entreating. See Job 33:26.
8. **Tephillah:** Intercession or supplication in a hymn of prayer. We see it used by Solomon in his prayer of dedication in the temple (1 Kings 8:45), like the word *chanan*. But because it comes from the root of *palal*, we know it is used in Solomon's official capacity as King. While this fact may not seem important, because it carries the meaning of hymnal intercession, one

can assume that some portions of Solomon's prayer may have been sung or chanted.

9. **Lachash:** To whisper. This word comes from the same root word as incantation or spell. Used by Isaiah in chapter 26:16.
10. **Tsla:** To bend or bow (as a rib does), to almost limp or curve (be halt) in prayer. It is used by King Darius in Ezra 6:10 when he issues a decree sending the Jews back to offer sacrifices and prayers to their God (while building a temple).
11. **Siyach:** A contemplation or pondering (with oneself/to mutter) in meditation or prayer. Also an utterance (complaint) or declaration (See Psalm 55:17).
12. **Sha'al:** To inquire, request, demand or ask. This is the word used in Psalm 122:6 when it says, "Pray for the peace of Jerusalem: 'May those who love you be secure.' " (NIV)
13. **Be'ah:** To seek, ask, desire like when one gushes over or swells (out); to boil over in prayer. This is the understanding in Daniel 6:11 when the decree is issued which stops Daniel from praying to Yahweh. We often think that Daniel went quietly to his home and just simply opened the windows toward Jerusalem to pray. But the word used here gives us the understanding that when the satraps and other administrators found Daniel praying, they found him literally boiling over in prayer. Of course, this sends

Daniel straight into the lions' den (through the turmoil) and on the fast track to high appointment in the kingdom! We normally don't think that our sacrifice of prayer can get us in trouble. But when we boil over in Holy Ghost anointed prayer, trouble with the world sends us straight into our destiny call from God!

14. **Chalah**: To beseech after one has been defiled or wounded or afflicted or made sick (like a women in travail). We see this concept employed correctly in Daniel 9 by Daniel (and he gets results). We also see it used in Zechariah 7:2 by the elders as they inquire whether they should seek God in this way. God gives them a rebuke in verse 5, telling them they really weren't praying inwardly in this attitude but making an outward showing of travail!

New Testament (Greek)

15. **Deomai**: To bind oneself (knit) in prayer (even urgently) in making a request. This is the word used by Peter in Acts 8: 22 to Simon the sorcerer to pray and ask God's forgiveness for trying to buy the Holy Spirit.
16. **Deesis**: This is a petition or supplication almost to the end of one's days or death. It carries that much binding desire. It is used by Paul in Romans 10:1 where he says, "Brothers, my heart's desire and

prayer to God for the Israelites is that they may be saved . . ." It is used in James 5:16 where it says, "The effectual, fervent *prayer* of the **righteous** availeth much." **And no, I did not forget to type the word "man."** In many of the ancient texts the word "man" simply is not there. This is not a gender-specific prayer. I always thought the passage held far more weight translated as it really is written in the original texts---the righteous meaning all of us who know that Jesus paid the price for our righteousness.

17. **Enteuxis**: To interview in prayer or intercession. This is the word used in 1 Timothy 4:5 where Paul gives Timothy instructions to avoid those that make a contention about forbidding to marry or eat certain foods. Because, as Paul makes his point clear, marriage or the eating of certain foods is consecrated because you go to (interview) the Lord in prayer to get an answer from Him as to whether this is something you personally should or should not do.
18. **Erotao**: To ask/beseech as a favor (even to interrogate). This is the word used by Jesus when He says He will *ask* the Father to send The Comforter (See John 14:16).
19. **Euche**: This is a petition as an obligatory prayer or vow (votive). The understanding here takes on a whole new meaning when we realize that this is the word used in James 5:15 when he asks, "Is there any sick

among you?" And then he commands the elders of the church to pray. He then says, "and the *prayer* (euche) offered in faith will make the sick person well. . ."

20. **Euchomai**: This is a petition as the previous word is, but with the understanding of a wish. It is the word used in the next verse of James 5:16, "Therefore confess your sins to each other and *pray* (euchomai) for each other so that you may be healed."
21. **Parakaleo**: This word has an interesting dual meaning: One near (calling) and to call near, invite, invoke, comfort in prayer. Note the root word similarities between the word paraklete (Holy Spirit, Comforter) and ecclesia (called out to meet or church). It is used in Mark 5:18 where the once demon-possessed man begged (parakaleo) Jesus to go with him in the boat. Jesus turns around and tells him no, he can't come, but sends him back to his home to testify about what Jesus had done for him. This command literally "calls" the man "out" as the first evangelist to the Decapolis or the ten-city region! (See Mark 5: 1-20)
22. **Proseuche/Proseuchomai**: Oratory worship/prayer (in earnest). See Revelation 5:8 and Acts 10:4.

There are other words which give us the understanding of prayer and worship, but they are not translated as *prayer* in the Bible. I pray the Lord blesses you this month as you study this list and worship in prayer and praise, with understanding. Remember, we always pray for your requests. We thank those of you who have let us know that the Lord has answered prayer already so we can take your requests off of the list. You can continue to email new prayer requests. Log on next month for more

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