



Prayer

Prayer is a believer's petition and/or desire directed to God the Father, while the believer is filled with the Holy Spirit, either mentally or verbally, personally or collectively, based on His Word. Prayer involves claiming God's promises and His thinking to effect His will concerning a person, place, or thing. John 14:13-15; John 15:7; John 18:1.

"Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it. If you love Me, you will keep My commandments." (John 14:13-15, NASB)

"If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you." (John 15:7, NASB)

"When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples." (John 18:1, NASB)

In John 15:7, "If you abide in me" is the aorist active subjunctive of μένω (menō) and means that at a point of time maybe you will and maybe you won't be filled with the Holy Spirit. The believer is automatically filled with the Spirit when they confess sin biblically according to 1 John 1:9.

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

In John 15:7, the subjunctive mood means that being in fellowship is potential, depending upon your use of confession of sin biblically. "In me" means being in fellowship with Jesus Christ. You can stop abiding in Him as far as fellowship is concerned, but you can never lose your relationship in Him.

"My words" is accumulated *epignosis* Bible doctrine in the right lobe of the soul that is all usable in the spiritual life. This is Bible doctrine in the frame of reference, conscience, viewpoint, in the heart that is applicable to the believer's life and, in this case, in prayer. The aorist tense means that in a point of time that you have Bible doctrine ready to be applied. The active voice means that you have Bible doctrine to use and you have done your homework. The subjunctive mood means this is potential. It depends upon whether you are filled with the Holy Spirit and functioning under the grace apparatus for perception.

"Ask whatever you wish" means that any time you shoot up a prayer, you are benefited. The aorist middle imperative of αἰτέω (aiteō) means that if you are in fellowship with the Lord, you are commanded to ask, to pray. The aorist active subjunctive of θέλω (thelō) expresses a wish or desire. "It will be done for you" is the future middle indicative of γίνομαι (ginomai) and means that you are benefited from the prayer being answered. The indicative mood is the reality of the prayer being answered. Matt. 7:7; Matt. 21:22; Psalms 37:4; Psalms 55:22.

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you." (Matthew 7:7, NASB)

"And all things you ask in prayer, believing, you will receive." (Matthew 21:22, NASB)

"Delight yourself in the LORD; And He will give you the desires of your heart." (Psalms 37:4, NASB)

"Cast your burden upon the LORD and He will sustain you; He will never allow the righteous to be shaken." (Psalms 55:22, NASB)



Types of Prayer

Confession of Sin. 1 John 1:9. This is the only prayer that is effective when out of fellowship. Address the Father when confessing or naming your known sins since the last time you confessed your sins. Give thanksgiving to God the Father for His forgiveness. Pray in the name of Jesus Christ. Forget the sins you named because God has forgotten them.

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

Thanksgiving. Eph. 5:20.

"always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;" (Ephesians 5:20, NASB)

Intercession. Eph. 6:18.

"With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints," (Ephesians 6:18, NASB)

Petition for our own needs. Heb. 4:16.

"Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need." (Hebrews 4:16, NASB)

Direction of Prayer

Prayer must be directed only to God the Father, (Eph. 5:20; Matt. 6:9; 1 Peter 1:17) in the name of God the Son (John 14:13; John 15:16), and in the power of the Holy Spirit. Eph. 6:18. A believer is never to pray to the Holy Spirit or to pray to our Lord Jesus Christ. Prayer is empowered by the Holy Spirit. Prayer is made in the name of the Son.

"always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;" (Ephesians 5:20, NASB)

"Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. " (Matthew 6:9, NASB)

"If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; " (1 Peter 1:17, NASB)

"Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. " (John 14:13, NASB)

"You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. " (John 15:16, NASB)

"With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints," (Ephesians 6:18, NASB)

Reasons Why Prayers Are Not Answered

Prayer must be offered by the believer-priest. All believers have the right and mandate to pray. Prayers may not be answered by God the Father for any of the reasons listed below.

God does not hear prayers addressed to the Holy Spirit or to Jesus Christ, although prominent Bible



teachers claim that God does hear them. It is never bona fide. Some people pray, "O Holy Spirit descend on us." That type of prayer will never be heard. Others pray, "O blessed Jesus," or "gracious Master." These prayers will not be heard because even the Holy Spirit directs His prayers to the Father as does Jesus Christ. Rom. 8:26-27; John 17:1.

"In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God." (Romans 8:26-27, NASB)

"Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You, " (John 17:1, NASB)

The prayer is from an unbeliever. The one offering a prayer must have a relationship with God. Unbelievers have no relationship with God. John 3:36.

""He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."" (John 3:36, NASB)

The prayer was from a believer out of fellowship, thus lacking the filling of the Spirit. Prayer must be offered in status of the filling of the Holy Spirit. Eph. 6:18.

"With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints," (Ephesians 6:18, NASB)

Lack of obedience to His commandments found only in the Word of God. 1 John 3:22; Eph. 5:18.

"and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight." (1 John 3:22, NASB)

"And do not get drunk with wine, for that is dissipation, but be filled with the Spirit," (Ephesians 5:18, NASB)

Non-compliance with divine will. Prayer must be offered according to God's will to be effective. To know the will of God, you must know the Word of God. Effective prayer warriors know Bible doctrine. 1 John 5:14.

"This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us." (1 John 5:14, NASB)

Lack of Faith. Matt. 21:22; Mark 11:24; James 1:5-6.

"Jesus said to him, "If I want him to remain until I come, what is that to you? You follow Me!" " (John 21:22, NASB)

" "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you. " (Mark 11:24, NASB)

"But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind." (James 1:5-6, NASB)

Prayer must be offered with thanksgiving. Eph. 6:20.

"for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak." (Ephesians 6:20, NASB)



Prayer must be offered on a grace basis. There never will be a time when any believer earns or deserves the right to be heard. Prayer is approaching the throne of grace. Heb. 4:16.

"Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need." (Hebrews 4:16, NASB)

Wrong motives. James 4:2-3.

"You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures." (James 4:2-3, NASB)

In a state of sin or carnality. Psalms 66:18.

"If I regard wickedness in my heart, The Lord will not hear;" (Psalms 66:18, NASB)

Lack of compassion. Prov. 21:13.

"He who shuts his ear to the cry of the poor Will also cry himself and not be answered." (Proverbs 21:13, NASB)

Lack of harmony in the home. 1 Peter 3:7.

"You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered." (1 Peter 3:7, NASB)

Pride or self-righteousness. Job 35:12-13.

""There they cry out, but He does not answer Because of the pride of evil men. "Surely God will not listen to an empty cry, Nor will the Almighty regard it." (Job 35:12-13, NASB)

Prayer Petitions and Prayer Answers

In Numbers 11:4-6 and Numbers 11:13, the prayer petition was answered, flesh to eat, but the desire was not answered, to have happiness.

"The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat? "We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, but now our appetite is gone. There is nothing at all to look at except this manna."" (Numbers 11:4-6, NASB)

""Where am I to get meat to give to all this people? For they weep before me, saying, 'Give us meat that we may eat!'" (Numbers 11:13, NASB)

In Genesis 18:32-33, the prayer petition was not answered, to spare Sodom and Gomorrah, but the desire was answered. Lot's safety.

"Then he said, "Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy it on account of the ten." As soon as He had finished speaking to Abraham the LORD departed, and Abraham returned to his place." (Genesis 18:32-33, NASB)

In John 11:41-45, the prayer petition was answered, to raise Lazarus from the dead, and the desire was answered, for bystanders to believe.

"So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. "I knew that You always hear Me; but because of the people standing around I said it, so that



they may believe that You sent Me." When He had said these things, He cried out with a loud voice, "Lazarus, come forth." The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go." Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him." (John 11:41-45, NASB)

Fuel of Prayer

Fuel for prayer includes promises and cluster promises and doctrines. It also includes salvation promises and Christian walk promises. John 3:16.

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. " (John 3:16, NASB)

Old Testament examples of trusting in the Lord's deliverance. Psalms 56:3 1 Sam. 17:47.

"When I am afraid, I will put my trust in You." (Psalms 56:3, NASB)

"and that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD'S and He will give you into our hands."" (1 Samuel 17:47, NASB)

New Testament example of trusting in God's grace plan for your life. John 15:7.

"If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. " (John 15:7, NASB)

Promises for eternity. 2 Tim. 4:6-8.

"For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing." (2 Timothy 4:6-8, NASB)

Language of Prayer

Traditional prayer lingo doesn't make a prayer acceptable. Mark 7:13.

"thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that." " (Mark 7:13, NASB)

Many people won't pray publicly because they think they have to use the King James English such as, "Father we thank thee, that thou hast given us this day, etc." There is no Holy Ghost language. Pray in ordinary English. Address God in your own vernacular, your own speech. Shakespearean language is out. You don't have to use certain Bible expressions often used excessively such as "Amen, brother," "Lord willing," "Hallelujah, praise the Lord." You don't have to use flowery or eloquent language. It's as phony as it can be. People aren't thinking when they use this 50 times in 15 minutes.

A rule of thumb in verbal prayers is to keep it short and to the point. Any prayer over five minutes in public is too long. As long as you wish for private prayers, maybe even 10 minutes. It can be as long as you can concentrate, as long as your doctrinal endurance will hold out. Use your frame of reference and go through a prayer in Scripture. Ephesians 1:15 shows some prayer vocabulary.

"For this reason I too, having heard of the faith in the Lord Jesus which exists among you and your love for all the saints," (Ephesians 1:15, NASB)



False Views Regarding Prayer

False views regarding prayer include traditional thinking (human viewpoint) such as thinking that prayer is more effective to kneel than to sit or to stand. Also that prayer is more effective if done in a church, or in some “sacred” geographical location, or per a traditional schedule such as prayer meetings held only mid-week, or that you pray around the clock. Some guy gets out of bed at 2:00 am to go down to some apostate church to pray so that they can brag about praying around the clock.

Misconceptions about prayer include that the Lord’s Prayer is to be repeated each Sunday, you must pray to the Holy Spirit, or thinking that public prayer is more meritorious than private prayer. Some wrongly believe that the besetting sin of unanswered prayer is unbelief or lack of faith. James 1:5-6.

"But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind." (James 1:5-6, NASB)

Some wrongly believe that prayer is a spiritual gift and they don’t have that gift. Prayer is never shown in the lists of spiritual gifts. All Church Age believers are priests and therefore all can pray to God the Father at any time. Eph. 4; Rom. 12; 1 Cor. 12 through 1 Cor. 14; Heb. 4:14-16.

"Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need." (Hebrews 4:14-16, NASB)

Some wrongly believe that prayer is personal and should not be done with other believers as in public prayer meetings. Acts 16:13; Acts 12:12; Acts 20:36.

"And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled." (Acts 16:13, NASB)

"And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying." (Acts 12:12, NASB)

"When he had said these things, he knelt down and prayed with them all." (Acts 20:36, NASB)

Some wrongly believe that women can pray only when men are present. 1 Tim. 2:11; 1 Cor. 14:34-35.

"A woman must quietly receive instruction with entire submissiveness." (1 Timothy 2:11, NASB)

"The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church." (1 Corinthians 14:34-35, NASB)

Some wrongly believe that prayer is optional and not necessary because God knows everything and how everything is going to turn out anyway. This is fatalism. Prayer is not optional, it is commanded by God. In a sense, 1 John 1:9 is prayer. It is the only prayer that is always answered while out of fellowship. John 15:7; 1 Thess. 5:17; 1 John 1:9.

"If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you." (John 15:7, NASB)



"pray without ceasing;" (1 Thessalonians 5:17, NASB)

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

In 1 Thessalonians 5:17, "Pray without ceasing" means daily prayer. "Pray is προσεύχομαι (proseuchomai) and means to pray face to face. "Ceasing" is the present active imperative of ἀδιαλείπτως (adialeiptōs) and means constantly, unceasingly. It is volitional. It graces you and others out. Heb. 4:16.

"Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need." (Hebrews 4:16, NASB)

Some wrongly believe that they don't have time to pray. Actually, you don't have time in this life not to pray. If you don't have time, the details of life are enslaving you. Some say they don't know how to pray and don't know what to say. Don't be so self-centered. Learn Bible doctrine and you will soon learn what to say in prayer.

Some people cannot stand to hear a certain person pray. Don't get your eyes on people. If the prayer is not doctrinal, then pray your own prayer silently while they are praying out loud. Follow along mentally with a verbal doctrinal prayer however.

Many don't seem to see the overt results of their prayers. So what? It is God who answers them according to His perfect plan and timing. Sometimes, your mind may wander when others pray. Prayer takes *epignosis* Bible doctrine in the right lobe of your soul. It takes the discipline which Bible doctrine provides. Take in doctrine and grow spiritually.

Effective Prayer

Effective prayer comes from the heart. Effective prayer is a vehicle for the expression of gratitude to the Lord. Effective prayer includes gratitude for God's essence and His fairness. 1 Sam. 2:1-3.

"Then Hannah prayed and said, 'My heart exults in the LORD; My horn is exalted in the LORD, My mouth speaks boldly against my enemies, Because I rejoice in Your salvation. 'There is no one holy like the LORD, Indeed, there is no one besides You, Nor is there any rock like our God. 'Boast no more so very proudly, Do not let arrogance come out of your mouth; For the LORD is a God of knowledge, And with Him actions are weighed.' (1 Samuel 2:1-3, NASB)

Effective prayer includes gratitude for God's prosperity. 1 Sam. 2:4-8.

"'The bows of the mighty are shattered, But the feeble gird on strength. 'Those who were full hire themselves out for bread, But those who were hungry cease to hunger. Even the barren gives birth to seven, But she who has many children languishes. 'The LORD kills and makes alive; He brings down to Sheol and raises up. 'The LORD makes poor and rich; He brings low, He also exalts. 'He raises the poor from the dust, He lifts the needy from the ash heap To make them sit with nobles, And inherit a seat of honor; For the pillars of the earth are the LORD'S, And He set the world on them.' (1 Samuel 2:4-8, NASB)

Effective prayer includes gratitude for God's protection. In 1 Samuel 2:9-10, "He keeps" is שָׁמַר (shāmar) in the Hebrew and means to hedge about, to guard, to protect. Effective prayer includes gratitude for putting problems into the hands of the Lord and to wait for God's judgment.

"'He keeps the feet of His godly ones, But the wicked ones are silenced in darkness; For not by might



shall a man prevail. "Those who contend with the LORD will be shattered; Against them He will thunder in the heavens, The LORD will judge the ends of the earth; And He will give strength to His king, And will exalt the horn of His anointed." (1 Samuel 2:9-10, NASB)

Group Prayer

Example 1 – Jesus Christ and Peter, James, and John went up on the mountain to pray. This prayer revealed the imminent death of our Lord on the Cross and a preview of the Millennial glory to come. Our Lord also revealed some of His glory to these disciplines called the Transfiguration. Luke 9:28; Luke 9:32.

"Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray." (Luke 9:28, NASB)

"Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him." (Luke 9:32, NASB)

In Luke 9:32, "overcome with sleep" was not negative volition, but an inability to grasp the situation because of a lack of spiritual growth. They had no rapport. Peter's response was a desire to build three tabernacles. Time was of the essence, but the disciples didn't get the message here. They were present physically, but absent mentally and spiritually.

"And as these were leaving Him, Peter said to Jesus, "Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah"—not realizing what he was saying." (Luke 9:33, NASB)

Example 2 – Jesus Christ desired rapport with His disciples. He was making clear the need for *agapao* love. He wanted their thinking to include the fulfillment of sharing the happiness of God (+H). John 14:21; John 14:23-24; John 14:28; John 14:31; John 15:11.

"He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." (John 14:21, NASB)

"Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me." (John 14:23-24, NASB)

"You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I." (John 14:28, NASB)

Our Lord was also emphasizing a relaxed mental attitude. He wanted them to keep their cool. He was preparing them for the crucifixion. John 15:17; John 16:1.

"This I command you, that you love one another." (John 15:17, NASB)

"These things I have spoken to you so that you may be kept from stumbling." (John 16:1, NASB)

In John 15:15, He was stretching them to understand rapport or *phileo* love, friendship love. John 16:25-27.

"No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you." (John 15:15, NASB)



"These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father. In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father." (John 16:25-27, NASB)

In John 17:13, is the individual prayer of Christ just before Gethsemane. "Made full" is the perfect passive participle of πληρόω (plēroō) and means to make full, to fulfill, to make replete. He was praying this before His crucifixion.

"But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves." (John 17:13, NASB)

In John 17:23, "perfected in unity" is the perfect passive participle of τελειόω (teleioō) and means to make perfect or completed. This refers to the accumulated *epignosis* Bible doctrine in the right lobe of the soul that is the building material for the edification complex of the soul.

"I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me." (John 17:23, NASB)

Jesus Christ desired rapport. This was a group prayer meeting and a spiritual test for the disciples. They failed the test. Matt. 26:31; Matt. 26:34-35.

"Then Jesus said to them, 'You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.' " (Matthew 26:31, NASB)

"Jesus said to him, 'Truly I say to you that this very night, before a rooster crows, you will deny Me three times.' Peter said to Him, 'Even if I have to die with You, I will not deny You.' All the disciples said the same thing too." (Matthew 26:34-35, NASB)

Example 3 – Commissioning. Acts. 13:2.

"While they were ministering to the Lord and fasting, the Holy Spirit said, 'Set apart for Me Barnabas and Saul for the work to which I have called them.'" (Acts 13:2, NASB)

Example 4 – Women - Apparently no teaching unless a man is present. Acts. 16:13.

"And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled." (Acts 16:13, NASB)

Example 5 – Paul's farewell to the pastors (elders) of the Ephesian church in Acts 20:35-36.

"In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'" When he had said these things, he knelt down and prayed with them all." (Acts 20:35-36, NASB)

Example 6 – Paul praying with the families in Tyre in Acts 21:5.

"When our days there were ended, we left and started on our journey, while they all, with wives and children, escorted us until we were out of the city. After kneeling down on the beach and praying, we said farewell to one another." (Acts 21:5, NASB)



Problems in Public Prayer Meetings

Some pray too quietly to be heard by the others in the prayer group. Some are afraid that two will start to pray at the same time. Some are unsure of whether prayer is Scriptural. Some feel that because they are not a public speaker, they shouldn't pray in a group. Some feel it is not necessary to pray publicly because someone else can do it. Some try to pray while being out of fellowship.

Prayers of the Righteous

In Psalms 55:1-3, David was praying in an extreme situation for God's attention. The prayer continued with the reason of voices and pressures of the personal foe. The prayer develops the condition of the soul when under suffering.

"For the choir director; on stringed instruments. A Maskil of David. Give ear to my prayer, O God; And do not hide Yourself from my supplication. Give heed to me and answer me; I am restless in my complaint and am surely distracted, Because of the voice of the enemy, Because of the pressure of the wicked; For they bring down trouble upon me And in anger they bear a grudge against me." (Psalms 55:1-3, NASB)

In Psalms 55:4-5, this suffering is described as anguish or severely pained, terrors or dread, death by violence as a penalty or the state of death, great fear or mental torture, trembling or shaking due to physical weakness, and horror or shuddering due to strong emotional fear. David was overwhelmed by it all. This is serious, not imagined. Believers will receive much real pressure from close friends or relatives. It may often pierce the soul.

"My heart is in anguish within me, And the terrors of death have fallen upon me. Fear and trembling come upon me, And horror has overwhelmed me." (Psalms 55:4-5, NASB)

In Psalms 55:6-8, David wanted some temporary relief. He had to remove the pressure, so he took the geographical human solution and avoidance of the unpleasant. Several terms describe this such as "lodge" meaning to spend the night. Oh, I'll only leave long enough to catch my breath and get some temporary relief. David also uses "hasten" meaning he wanted God to act quickly because he was desperate. There was no time for doctrine to work. He must escape from his captivity of circumstances. David was praying as a believer without Bible doctrine running from life for a little temporary relief.

"I said, 'Oh, that I had wings like a dove! I would fly away and be at rest. 'Behold, I would wander far away, I would lodge in the wilderness. Selah. 'I would hasten to my place of refuge From the stormy wind and tempest.'" (Psalms 55:6-8, NASB)

The enemy is identified in Psalms 55:12-13. It was a man who was of equal stature to David, valuable and influential. He was an intimate friend and had shared personal confidences. He walked in the group with David to the Tabernacle by his side constantly.

"For it is not an enemy who reproaches me, Then I could bear it; Nor is it one who hates me who has exalted himself against me, Then I could hide myself from him. But it is you, a man my equal, My companion and my familiar friend;" (Psalms 55:12-13, NASB)

David put the matter in the Lord's hands. God is able to handle the matter. The tactics of the enemy are described. He took hostile action against David and those at peace with him. He had broken the covenant alliance of friendship. Psalms 55:15-19.

"Let death come deceitfully upon them; Let them go down alive to Sheol, For evil is in their dwelling, in their midst. As for me, I shall call upon God, And the LORD will save me. Evening and morning and at



noon, I will complain and murmur, And He will hear my voice. He will redeem my soul in peace from the battle which is against me, For they are many who strive with me. God will hear and answer them— Even the one who sits enthroned from of old— Selah. With whom there is no change, And who do not fear God.” (Psalms 55:15-19, NASB)