

Communication versus “prayer”

“Pray” and “prayer” as noun and verb are used predominantly to translate the Greek *proseuchomai* [προσεύχομαι] and *proseuche* [προσευχή]. Though they are also used to translate other New Testament terms. This word is used in the Greek Septuagint (Greek translation of the Old Testament) to translate the Hebrew *palal* [פָּלַל].

This word is from *niphal* meaning to fall or kneel, and then with the idea of communicating to God will on the ground.

Hannah's communication 1 Samuel 1:10, 12; 2:1

It could be distinguished from a request for favor 1 Kings 8:28, 33.

While it is distinguished from a request for favor, it also appears to be the general term for “communication” in the Old Testament.

The Old Testament continues to the day of Pentecost, therefore, the gospels are Old Testament. In keeping with this, the Greek word *proseuchomai* is used in a general sense of communication with God.

Jesus taught that worship would change (John 4:24).

Worship is in -

But the word Jesus used *proskuneo* meant -

Who is “worshipping” [*proskuneo*] in the following passages. (This word only occurs here from Acts - Rev. 3.)

Acts 7:43 -

Acts 8:27 -

Acts 10:25 -

Acts 24:11 -

1 Corinthians 14:25 -

Hebrews 1:6 -

Hebrews 11:21 -

Revelation 3:9 -

God has taken *proseuchomai* which meant general communication along with the idea of falling down and made it the term for worship in the present. (We'll look at this later).

The word *proseuchomai* is used in such a manner that it can not be interpreted as the general term for communication. How do the following passage demonstrate this?

1 Timothy 2:1-

Philippians 4:6 -

The term for general communication today is *epikaleo* [ἐπικαλέω]. The idea is that of naming the name of for the sake of appealing to an individual. It is illustrated in Acts 25:11, 12, 21, 25.

In the following passages, for what is each one calling?

Acts 2:21 -

Acts 7:59 -

Acts 9:14 -

Acts 9:21 -

Acts 22:16 -

1 Corinthians 1:2 -

2 Corinthians 1:23 -

2 Timothy 2:22 -

1 Peter 1:17 -

The terms for communication

What are the New Testament terms for communication to God?

Epikaleo ἐπικαλέω

Means-

Number of occurrences -

Proseuchomai/proseuche [προσεύχομαι/προσευχή]

Means-

Number of occurrences -

Eucharisteo/eucharistia [εὐχαριστέω/εὐχαριστία]

Means-

Number of occurrences -

Aineo/ainesis/epaineo/epainos [αἰνέω/αἴνεσις/ἐπαινέω/ἔπαινος]

Means-

Number of occurrences -

Deomai/deesis [δέομαι/δέησις]

Means-

Number of occurrences -

Entugchano/enteuxis [ἔντευξις ἐντυγγάνω]

Means-

Number of occurrences -

Aiteo/aitema [αἰτέω αἴτημα]

Means-

Number of occurrences -

Homologeō/homologia [ὁμολογέω ὁμολογία]

Means-

Number of occurrences -

Euchomai/euche [εὐχομαι εὐχή]

Means-

Number of occurrences -

What terms refer to asking?

What terms focus primarily on God?

Occurrences of *proseuche* then *proseuchomai* in the epistles.

These two words are uniformly translated “prayer” and “pray” in the NASB
Rom. 1:10; 12:12; 15:30; 1Cor. 7:5; Eph. 1:16; 6:18; Phil. 4:6; Col. 4:2,
12; 1Th. 1:2; 1Tim. 2:1; 5:5; Philem. 4, 22; James 5:17; 1Pet. 3:7; 4:7

Rom. 8:26; 1Cor. 11:4, 5, 13; 14:13, 14, 15; Eph. 6:18; Phil. 1:9; Col. 1:3,
9; 4:3; 1Th. 5:17, 25; 2Th. 1:11; 3:1; 1Tim. 2:8; Heb. 13:18; James 5:13,
14, 17, 18; Jude 20

Occurrences of *eucharistia* then *eucharisteo* in the epistles. These two
words are used only of thanks to God and translated by some form of
thanks in the NASB except Col. 2:7.

1Cor. 14:16; 2Cor. 4:15; 9:11, 12; Eph. 5:4; Phil. 4:6; Col. 2:7 [gratitude];
4:2; 1Th. 3:9; 1Tim. 2:1; 4:3, 4

Rom. 1:8, 21; 14:6; 16:4; 1Cor. 1:4, 14; 10:30; 11:24; 14:17, 18; 2Cor.
1:11; Eph. 1:16; 5:20; Phil. 1:3; Col. 1:3, 12; 3:17; 1Th. 1:2; 2:13; 5:18;
2Th. 1:3; 2:13 Philem. 4

Occurrences of *Aineo* then *ainesis/epaineo/epainos* in the epistles. All
followed by an ^ are not praise to God.

Heb. 13:15

Rom. 15:11

Rom. 2:29; 13:3^; 1Cor. 4:5; 2Cor. 8:18^ [fame]; Eph. 1:6, 12, 14; Phil.
1:11; 4:8^; 1Pet. 1:7; 2:14^

Rom. 15:11; 1Cor. 11:2^, 17^, 22^

Occurrences of *deasis* then *deomai* in the epistles.

“Prayer” - Rom. 10:1; 2Cor. 1:11; 9:14; Phil. 1:4, 19; 2Tim. 1:3; Heb. 5:7;
James 5:16 (second occurrence); 1Pet. 3:12

“Petition” - Eph. 6:18;

“Supplication” - Phil. 4:6;

“Entreaties” - 1Tim. 2:1; 5:5;

“Request” - Rom. 1:10;

“Beg/ging” - 2Cor. 5:20; 8:4; Gal. 4:12 - to men

“Ask” - 2 Cor. 10:2 - to men

“Praying” - 1Th. 3:10

Occurrences of *enteuxis* then *entugchano* in the epistles.

“Intercedes/ makes intercession” - Rom. 8:27, 34; Heb. 7:25

“Pleads” - Rom. 11:2

“Petition” - 1Tim. 2:1

“Prayer” - 1 Tim. 4:5

Occurrences of *aiteo* then *aitema* in the epistles.

“Requests” - Phil. 4:6; 1John 5:15

“Ask” - 1Cor. 1:22, Eph. 3:13 (to men), 20; Col. 1:9; James 1:5, 6; 4:2, 3;
1Pet. 3:15 (men to believer); 1John 3:22; 5:14, 15, 16

Occurrences of *homologeō* then *homologia* in the epistles.

“Confess” (to/for men) - Rom. 10:9, 10; 1Tim. 6:12; Heb. 11:13; 1 John
2:23; 4:2, 3, 15

“Profess” (to/for men) - Titus 1:16;

“Giving thanks” (to God as praise) - Heb. 13:15

“Confess” (to God) - 1John 1:9

“Acknowledge” (to men) - 2John 7

“Confession” (not to God) - 2Cor. 9:13; 1Tim. 6:12, 13; Heb. 3:1; 4:14;
10:23

Occurrences of *euche* and *euchomai* in the epistles.

“Prayer” - James 5:15

“Wish” - Rom. 9:3

“Pray” - 2Cor. 13:7, 9; James 5:16; 3John 2

***Proseuchomai* and *proseuche* [προσευχομαι/προσευχη] are the New Testament words for worship.** They do not mean prayer/communication in general. This is true in Acts and the Epistles, though this word was still in transition during the gospels and has a broader use in the gospels.

Acts 16:25 προσευχόμενοι ὕμνον τὸν θεόν
worshipping they hymnized the God

“Hymnize” is the main verb and “worship” is a participle describing how they did this. What does the word “sing a hymn/hymnize” mean?

Richard Chenevix Trench (*Synonyms of the New Testament*) distinguished this word from psalm and ode, “A ‘hymn’ must always be more or less of a *Magnificat*, a direct address of praise and glory to God.” Hebrews 2:12 “I will hymnize you...”

How do Paul and Silas’ actions explain *proseuchomai*?

How does the problem in Romans 8:26 help explain *proseuchomai*?

What is the relationship between *proseuchomai* and “interpret” in 1 Corinthians 14:13(i.e. is he asking that it be interpreted)?

How does v. 16 help explain *proseuchomai*?

In Philippians 1:9, Paul said, “And this I worship...” to what does “this” refer? (look back in the context)

The word “prayed” [NASB] in Acts 4:31 is the verb *deomai*. How does the context of verses 24-31 illustrate the relationship of worship to other forms of communication with God?

***Proseuchomai* and *proseuche* occur with other communication words.**

With *aitēo* (αἰτέω) in Colossians 1:9 -

Philippians 4:6 -

With *deasis* (δεησις) in Ephesians 6:18 -

Romans 1:10 -

Philippians 4:6 -

1 Timothy 2:1 -

1 Timothy 5:5 -

With *enteuxis* (εντευξις) in 1 Timothy 2:1 -

With *eucharistia* (ευχαριστια) in Philippians 4:6 - (“with”/meta)

Colossians 4:2 -

1 Timothy 2:1 -

Ephesians 1:16 -

1 Thessalonians 1:2

[with *eucharistia* cont.]

Philemon 4 -

Colossians 1:3 -

The Greek prepositions help explain occurrences of *proseuchomai* which appear to be “asking” communication.

The preposition *peri* (περι) is used with two Cases: the Genitive and Accusative. With the Genitive it means “about” in a general sense, and the Accusative is “about” in a localized or specific sense. No one “said anything generally about Him (περι αυτου)” (John 7:13). In Acts 10:19 Peter was thinking generally about the vision. In Mark 3:34 people were gathered “around Him (περι αυτου).” As an idiom with the Accusative it referred to Paul’s companions, “the ones with Paul specifically” (Acts 13:13). Law teachers generally affirm teachings they haven’t wrapped their minds around and as a result generally concerning the faith (Christian Life) have made shipwreck (1 Timothy 1:7, 19).

When *peri* is used with *proseuchomai* it indicates the person/s or matter generally or around which worship is made, not the specific. Other communication words “intercede” [*entugchano*] and “ask” [*aiteo*] are used with an Accusative object or the preposition *huper* which indicated “over” with the idea of specificity.

Examples of *proseuchomai* / *proseuche* with the preposition “peri.”

Acts 12:5 -

Colossians 4:3 -

1 Thessalonians 5:25 -

2 Thessalonians 1:11 -

2 Thessalonians 3:1 -

Hebrews 13:18 -

The preposition *huper* (ὑπὲρ α), used with the Genitive case, has the idea of acting on behalf of someone, or in their place, as a substitute. “The good shepherd lays down His life in place of the sheep” (John 10:11).

Romans 15:30 (n)-

Colossians 4:12 (n)-

1 Timothy 2:1 (n)-

Colossians 1:9 (v)-

The preposition *epi* (ἐπὶ) refers to the basis of, the time of (i.e. on the occasion of), or the direction to rest upon. “They went up to the temple for (direction) the hour of prayer” (Acts 3:1).

James 5:14 -

Several of these involve the act of thanking or remembering upon the occasion or time of worship, i.e. while worshipping, Paul also asked.

Romans 1:10 -

Ephesians 1:16 -

*1 Thessalonians 1:2 -

*Philemon 4 -

The preposition *dia* (διὰ) when used with the Genitive case means “through means of” or “through the agency of.”

Ephesians 6:18 -

Philemon 22 -

Proseuchomai occurring in various cases. In addition to use with prepositions in various cases, the word *proseuchomai* also occurs with out prepositions in various cases indicating differing ideas. The four forms in which *proseuchomai* occurs are: the Nominative (Subject of a sentence) - (s)ἡ προσευχή (pl)αἱ προσευχαί; the Genitive (Descriptive) (not Ablative)-(s)τῆς προσευχῆς; the Locative/Instrumental/ Dative (Indirect Object) (s)τῇ προσευχῇ (pl)ταῖς προσευχαῖς; the Accusative (object) (s)τὴν προσευχὴν (pl)τὰς προσευχάς.

Proseuchomai in the Nominative
Acts 10:4, 31

12:5

Proseuchomai in the Genitive

Acts 3:1 - "prayer" describes -

Proseuchomai in the Locative/Instrumental/Dative cases

Acts 1:14; 2:42

Acts 6:4

Romans 12:12

*Romans 15:30

1 Corinthians 7:5

Philippians 4:6

Colossians 4:2

Colossians 4:12 Does occur with the preposition *en*.

1 Timothy 5:5

James 5:17

Proseuchomai in the Accusative

Acts 16:13

Acts 16:16

1 Timothy 2:1

1 Peter 3:7

1 Peter 4:7

Why communicate with God? If God knows what you need before you ask, why ask? Why supplicate? Why intercede? Why worship?

Jesus told His disciples not to pray with much words and repetition [babbling] (Matthew 6:7-8). What do the Gentiles think this will accomplish for them?

What did Jesus say should be the knowledge/attitude of the one asking?

Jesus was speaking to Jews, so does this have any significance for us?

Communication is a God given means of connecting with God for the purpose of easing our concerns or worries.

1 Peter 5:5-9 - Who does this text primarily address?

What are these individuals to do (vv. 5-6)?

What might be the cares, concerns or anxieties in verse seven?

Philippians 4:2-7 - Who does this text primarily address?

What was the concern (v. 2)?

How did Paul instruct them to respond to the concern?

John 16:23-24 - Who does this text primarily address?

What is significant about Jesus' statement in verse 23?

How would this change affect the disciples (v. 24)?

How does John 14:12 frame 14:13-14?

How did Jesus tell His disciples to ask (John 14:13)?

What does that mean?

What purpose does it serve?

How does John 15:7 further frame this kind of asking?

Does this have any tie to the "fruit" in verse eight? (cf. v. 16).

What does John 16:23-24 reveal about this asking type of communication?

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Why had they not previously asked in His name?

What other communication can/should be done in Christ's character (Ephesians 5:20).

What degree of privilege does the believer have for asking according to John 16:26? How do we know this?

What three activities/qualities are the background for asking communication in 1 John 3:21-22?

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What qualification is placed on asking in 1 John 5:14?

How does 5:15 fit with this statement?

In light of previous statements in John and 1 John what would be included in the idea "according to His will?" (cf. 1 John 3:23)

What are some things for which a believer might ask?

- 1 John 5:16 -

- James 1:5 -

What restriction is placed on this asking (vv. 6-7)?

- Colossians 1:9 -

What does James 4:1-2 indicate about our asking, and how does it agree with the issue of God's desirous will?

What did these people want, and what was the problem with it?

1:6-8 -

1:26-27 -

2:1-7 -

4:13-17 -

4:3 -

How did this situation fit the "whatever you wish" statement in John 15:7 or the "whatever you ask" statements in John 14:13, 14; 15:16; 16:23?

In James 5:13-16 James lists several forms of communication. Identify the form, the type of person using it, and the reason.

v. 13 - 1 -

v. 13 - 2 -

v. 14 - 3 -

v. 15 - 4 -

v. 16 - 5 -

v. 16 - 6 -

Our worship communication was changed.

John 4:24 - List two contrasts to worship in spirit? cf vv. 20-21.

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Why are these two significant for the believer today?

How does “in truth” affect our worship?

How does 1 Corinthians 1:31 shape any activity of the believer including his communication?

What were some areas which distinguished some believers from others in this context?

v. 20 -

v. 26 -

How does verse 31 affect this?

Issues of praise as a communication to God.

How does Hebrews 13:15-16 define praise [*aineo*]? The A.V. "thanksgiving" is confess.

What makes praise a sacrifice?

What does "fruit of the lips" say about this praise?

So, what is one reason for praise?

In Ephesians 1:6, 12, 14, what is the object of praise? Specify what is confessed in each section.

v. 6

v. 12

v. 14