



# Old Testament Catalogue of Prayer

Prayer is a major topic in God's Word and is vital to a believer's Christ-like development. Prayer was a significant practice of many who are mentioned in Scripture. We thank Cody Lawrence for compiling this comprehensive summary of prayer in the Old Testament.<sup>1</sup>

## THE PEOPLE OF PRAYER

- **Who prayed?** Abraham (Gen. 20:17); Isaac (Gen. 25:21); Moses (Ex. 9:30; Num. 11:2, 21:7; Dt. 9:20, 26; Ps. 90); Manoah (Jdg. 13:8), Hannah (1 Sam. 1:11, 2:1-10); Samuel (1 Sam. 7:5, 8:6, 8:21); David (2 Sam. 7:18-21; 1 Chron. 17:16-27; Ps. 4, 5, 6, 17; Ps. 35:13; Ps. 39; Ps. 54; Ps. 55; Ps. 86; Ps. 109:4); Solomon (1K. 8:22-53; 2 Chron. 7:1); an unnamed "man of God" (1K. 13:6); Elisha (2K. 4:33, 6:17-20); Hezekiah (2K. 19:14-19; 2K. 20:2-3; Isa. 37:14-20, 38:2-3; 2 Chron. 30:18-20; 2 Chron. 32:20, 24); "all peoples" who "join themselves to the Lord" (Isa. 56:7); God's people (Jer. 29:7, 12); Jeremiah (Jer. 32:16-25); Jonah (Jon. 2:1-10, 4:1-3); Habakkuk (Hab. 3); priests and Levites (2 Chron. 30:27); Isaiah (2 Chron. 32:20); Manasseh (2 Chron. 33:12-13); Ezra (Ezra 9:6-15); Nehemiah (Neh. 1:5-11, 2:4); people of Israel (Neh. 4:9); Job (Job 16:17, 42:10); Daniel (Dan. 6:10, 9:4-19)
- **Prayer and status:** Abraham's prophet-status may be related to him praying (Gen. 20:7); King Cyrus especially associated prayer with the priesthood (Ezra 6:10)
- **Mediators between God and people:** Moses (Ex. 9:30; Num. 11:2, 21:7; Dt. 9:13-29); Samuel (1Sam. 7:5; 1Sam. 12:19-25); "man of God" mediates for Jeroboam (1K. 13:6); Isaiah (2K. 19:4, Isa. 37); Jeremiah (Jer. 37:3, Jer. 42:1-22); Hezekiah (2 Chron. 30:18-20); priests and Levites (2 Chron. 30:27); Ezra (Ezra 9:6-15); King Cyrus sought for the priest of Israel to mediate for him and his sons (Ezra 6:10); Job for his friends (Job 42:7-10)
- **Prayer can be intercessory—"for" someone:** for **God's people** (Gen. 25:21; Num. 21:7; Dt. 9:20, 26-29; 1Sam. 7:5; 1Sam. 12:19-25; 1K. 8:31-53; 1K. 13:6; 2K. 4:33; 2K. 6:17; 2K. 19:4; Isa. 37:4; Isa. 37:14-20; Jer. 37:3; Jer. 42:1-6; 2 Chron. 6:19-31, 34-42; 2 Chron. 30:18-20; 2 Chron. 30:27; Neh. 1:5-11; Job 42:7-10; Dan. 9:4-19); for **others/non-Israelites** (Gen. 20:7; 1K. 8:41-43; 2 Chron. 6:32-33; Ezra 6:10); for **the city** in which you live (Jer. 29:7); for **Jerusalem** (Dan. 9:4-19; Ps. 122); for **enemies** (Ps. 35:13); for the king (Ps. 72:15)
- **Prayer against:** an army (2K. 6:18; 2K. 19:14-19); the deeds of evil doers (Ps. 141:5)
- **Asking for prayer:** The Israelites asked Samuel to pray for them (1Sam. 12:19-25); Jeroboam asked an unnamed prophet to pray for him (1K. 13:6); Hezekiah asked Isaiah to pray (2K. 19:4); Hezekiah asked Isaiah to pray for God's people (Isa. 37:4); King Zedekiah asked Jeremiah to pray (Jer. 32:3); leaders left in Judah after exile asked Jeremiah to pray for them (Jer. 42:1-22); King Cyrus sought to have the priest of Israel to pray for him and his sons (Ezra 6:10); considered a great blessing to be prayed for (Ps. 72:15)
- **Not interceding:** Samuel considered it a sin if he failed to pray for God's people (1Sam. 12:23)
- **You can pray for yourself:** (Jdg. 13:8, 1Sam. 1:9-20; 2Sam. 7:18-29; 1K. 8:22-53; 2K. 20:1-7; Isa. 37:14-20; Isa. 38:2-3; Jon. 2; 1 Chron. 17:16-27; 2 Chron. 33:12-13; Ezra 9:6-15; Neh. 1:5-11)
- **Prayer motivations:** Hannah was motivated to pray by her "**anxiety and vexation**" (1Sam. 1:15-16); Samuel by **displeasure over the actions of others** (1Sam. 8:6); David by courage he felt after **receiving a good message** from God (2Sam. 7:27; 1 Chron. 17:16-27); Solomon by **seeing God's faithfulness** and the occasion of inaugurating a new temple (1K. 8:24); Hezekiah by a **desire for all the people to keep the Passover** and return to the Lord (2 Chron. 30:18-20); Hezekiah by **bad news** (2K. 19:8-15; Isa. 37:14-20; Isa. 38:2-3; 2 Chron. 32:20); Jeremiah by **difficult circumstances** (Jer. 32:16-25); Jonah by **being in a fish** (Jon. 2:1-10) and by **disappointment and anger** (Jon. 4:1-3); Habakkuk by **hope** (Hab. 3); **distress/affliction** (2 Chron. 33:12-13);

Ps. 39; Ps. 86:7; Ps. 102); Ezra prayed because he was **horrified by the sin** of the post-exilic Israelites (Ezra 9:1-15); Nehemiah prayed **out of grief** over the sad state of Jerusalem and his people (Neh. 1:1-11); Nehemiah prayed a second time probably **out of fear** of the king (Neh. 2:2, 4); in **response to persecution** (Neh. 4:7-9; Ps. 42:8-9; Ps. 54; Ps. 109:4); Daniel prayed after **perceiving God's will** from God's word (Dan. 9:2)

## GOD AND PRAYER

- **Direction of prayer:** Prayer is “to” God—It is noted that many prayed specifically to YHWH (Gen. 25:21; Ex. 9:30; Num. 11:2, 21:7; Dt. 9:26; Jdg. 13:8; 1Sam. 1:11; 1Sam. 7:5; 8:6; 8:21; 1Sam. 12:19-25; 1K. 8:23; 1K. 13:6; 2K. 4:33; 2K. 6:17-20; 2K. 19:14-19; 2K. 20:2-3; Isa. 37:14-20; Isa. 38:2-3; Jer. 29:7; Jer. 32:16-25; Jer. 37:3; Jer. 42:1-22; Jon. 2, Jon. 4; Hab. 3; 1 Chron. 17:16-27; 2 Chron. 6:14; 2 Chron. 30:18-20; 2 Chron. 32:24; 2 Chron. 33:12-13; Ezra 9:6-15; Neh. 1:5-11; Job 42:7-10; Dan. 9:4-19; Ps. 4; Ps. 5; Ps. 6; Ps. 17; Ps. 32:6; Ps. 39; Ps. 55; Ps. 69:13; Ps. 84:8; Ps. 86:1; Ps. 88:1-2; Ps. 102:1; Ps. 116:4; Ps. 118:25; Ps. 141:2; Ps. 143:1); his/my/our **God** (2 Chron. 33:18; Ezra 9:6-15; Neh. 4:9; Dan. 6:10; 9:4; Ps. 5; Ps. 42:8-9; Ps. 54; Ps. 55; Ps. 61:1-2; Ps. 65:2; Ps. 66:16-20; Ps. 88:1-2); the **God of heaven** (Ezra 6:10; Neh. 1:5-11, 2:4); **Lord** (Dan. 9:4-19; Ps. 54; Ps. 55; Ps. 90:1); **God of my righteousness** (Ps. 4); my **King** (Ps. 5); **Savior** (Ps. 17); my **Rock** (Ps. 42:8-9); **God of Hosts** (Ps. 84:8)
- **Prayer commands:** The Israelites going into exile are commanded to pray for welfare of the cities where they will be living (Jer. 29:7); commanded to pray continually for the king (Ps. 72:15); commanded to pray for the peace of Jerusalem (Ps. 122:6)
- **Prayer promises:** God **made a promise** concerning the effectiveness of prayer in the case of Abraham and Abimelech (Gen. 20:7); God **kept His promise** concerning the effectiveness of prayer. (Gen. 20:17); God promises to answer prayer of repentant people (2 Chron. 7:14); God promises mercy to Eliphaz and friends if Job prays for them (Job 42:7-10); **God hears prayer** (Ps. 65:2; Ps. 66:16-20; Ps. 86:7)
- **Pagan/Bad prayers:** God declares that the **pagan prayers of Moab are futile** (Isa. 16:12); the fact of **prayer to false gods / idols is acknowledged**—considered futile (Isa. 44:17; Isa. 45:20; Jon. 2:8); **the wicked** consider praying to “the Almighty” futile (Job 21:15); the prayers of those who **reject God's word** are abominable (Prov. 28:9); the **prayers/sacrifice of wicked** are abominable to God (Prov. 15:8; Ps. 109:4); **God won't listen** to the prayers of one who cherishes sin (Ps. 66:16-20); **rejected prayer** (Ps. 66:16-20; Ps. 80:4); God is **angered by the prayers** of his people who are in rebellion (Ps. 80:4)
- **God refuses to answer:** prayer of / for sinful and unrepentant people (Isa. 1:15; Jer. 7:16; Jer. 11:14; Jer. 14:11-12; Prov. 15:29; Ps. 66:16-20)
- **God commands not to pray:** for God's people who are not repentant but continue in sin of various kinds (Jer. 7:16; Jer. 11:14; Jer. 14:11)
- **Penitent prayer:** Repentance, penance and obedience of the person praying and the person prayed for often **precedes effective prayers** (Gen. 20:7; Ex. 9:29-32; Num. 21:7-9; Dt. 9:13-10:5; 1Sam. 7:3-14; 1Sam. 12:19; 1K. 8:33-53; 1K. 13:6?; 2K. 19:1; Isa. 26:16; Jer. 29:12; 2 Chron. 6:24-31, 34-39; 2 Chron. 7:13-14; 2 Chron. 30:6-11; 2 Chron. 30:15, 27; 2 Chron. 33:12-13; Ezra 9:1-10:5; Neh. 1:1-11; Job. 41:1-10; Prov. 15:8, 29; Ps. 32:6); Repentant prayer **follows discipline from God** (Isa. 26:16; 2 Chron. 6:24-31, 34-39; 2 Chron. 7:13-14; 2 Chron. 33:10-13; Ezra 9:1-10:5; Neh. 1:1-11); other **penitent qualities** (Ps. 4, 5, 6)
- **“Ineffective” Prayer of the Righteous:** Job calls his prayer “pure” despite the suffering he endures (Job 16:17); keeps praying even when things don't seem to get better (Ps. 88:1-2)
- **Persecution and Prayer:** Daniel responded to an injunction of the Persian king that no one should pray except to him by continuing to faithfully pray to God alone (Dan. 6:10); Daniel's faithfulness to pray led to his persecution at the hands of men (Dan. 6:11-18)
- **Relief from Judgment:** Prayer can be a vehicle for bringing relief from God's judgment (Gen. 20:7, 20:17; Ex. 9:29-32; Num. 11:2; Num. 21:7-9; 1Sam. 7:3-14; 1K. 8:33-53; 1K. 13:6; 2K. 6:20; Jer. 29:12; Jon. 2; 2 Chron. 6:24-31, 34-39; 7:13-14; 2 Chron. 7:13-14; 2 Chron. 33:12-13)
- **God's responses to prayer:** God frequently and variously acts in response to prayer, by **instructions or messages** (Num. 21:7-9; Dt. 10:1-5; Jdg. 13:8-9; 1Sam. 8:6-9; 8:21-22; 1K. 8:36, 9:3-9; 2K. 19:20-34;

2K. 20:4-7; Isa. 37:21-35; Isa. 38:4-8; Jer. 32:26-44; Jer. 42:1-22; 2 Chron. 7:12-22; Dan. 9:4-19); **messages to those other than the person who prayed** (2K. 19:20-34; Isa. 37:21-35; Jer. 42:1-22); **giving a sign** (2 Chron. 32:24); God can respond by **conversing and teaching through words or object lessons** (Jon. 4); healing **infertility** (Gen. 20:17, 25:21; 1Sam. 1:19-20); healing **snake bites** (Num. 21:7-9); healing a **“dried up” hand** (1K. 13:6); healing the **terminally ill** (2K. 20:1-7; Isa. 38:4-8); **unspecified healing** (2 Chron. 30:18-20); **raising the dead** (2K. 4:32-37); **relief from a plague of flies** (Ex. 9:29-32); **causing a fire to die down** (Num. 11:2); God can respond to prayer by **bringing relief from drought, famine, plague** (1K. 8:36, 39; 2 Chron. 7:13-14); **causing a fish to vomit** (Jon. 2); God can respond to prayer by **returning his people from exile** (Jer. 29:12-14; 2 Chron. 33:12-13); **sending an angel** (Jdg. 13:8-9; 2K. 19:35; Isa. 37:36; 2 Chron. 32:21; Dan. 9:4-19); bringing about **military victory/rescue** (1Sam. 7:9-14; 1K. 8:34, 44-45, 49; 2K. 6:18-20; 2K. 19:35-37; Isa. 37:36-38; Isa. 38:4-8; 2 Chron. 32:21; Neh. 4:7-9, 15; Ps. 6); God can respond to prayer by **judging** (1K. 8:32; Isa. 37:21-38); God can respond to prayer by **changing the hearts of people** (1K. 8:50; Ezra 10:1-5); God can respond to prayer by **forgiving sin/showing grace** (1K. 8:34, 36, 39, 50; 2 Chron. 30:18-20; Job 42:7-10); **opening spiritual eyes** (2K. 6:17); God can respond to prayer by **granting a person favor** in the eyes of another (Neh. 1:1-2:8); God responded to Solomon’s prayer by sending **fire down from heaven** to consume the offering (2 Chron. 7:1-3); God responded to Solomon’s prayer by **filling the temple** with His glory (2 Chron. 7:1-3); God responded to Solomon’s prayer by **choosing the temple** and dwelling in it (2 Chron. 7:12-22); God **restores the fortunes** of Job after he prays for his friends (Job 42:10); God **provides refuge/deliverance in general** (Ps. 32:6; Ps. 55)

- **God’s responding to prayer described as: listening/hearing** (Jdg. 13:8-9; 1K. 8:28-30; 2 Chron. 6:12-42; 7:12; 2 Chron. 30:18-20; 2 Chron. 30:27; 2 Chron. 33:13); **remembering** Hannah (1Sam. 1:19); **answering** (1Sam. 7:9; 2 Chron. 32:24); having **regard** to the prayer (1K. 8:28); **hearing** (1K. 8:30, 32, 34, 36, 39, 43, 45, 49, 9:3; 2K. 19:20; 2K. 20:5; Isa. 38:5; Jer. 29:12); **seeing** one’s tears (2K. 20:5; Isa. 38:5); **eyes open** to the plea (1K. 8:52); **giving ear** (1K. 8:52); **eyes open and ears** attentive to (2 Chron. 7:15; Neh. 1:5-11); prayer coming to “His **holy habitation** in heaven” (2 Chron. 30:27); **moved** by his entreaty (2 Chron. 33:13); **accepting** the prayer (Job 42:7-10)
- **Response to answered prayer:** Hannah responded to the Lord’s answering of her prayer by **keeping the vow** she made to the Lord (1Sam. 1:27-28); Samuel by **erecting a memorial stone**—Ebenezer (1Sam. 7:12); Samuel by **sharing the message he received** with God’s people (1Sam. 8:10-18); Hezekiah by **writing a song/poem** of worship (Isa. 38:9-20); Jonah by **faithfully preaching** in Nineveh (Jon. 3:3); the after-exile remnant in Judah by **rejecting the Lord’s message** and calling it a lie (Jer. 42:1-22); Solomon and the people of Israel responded to God by **bowing down** (2 Chron. 7:3); **worship and thanksgiving** (2 Chron. 7:3; 2 Chron. 30:21-22); and making **sacrifices** (2 Chron. 7:4; 2 Chron. 30:22); **keeping the Passover** (2 Chron. 30:21, 23); **being glad/rejoicing** (2 Chron. 30:22, 23, 25-26); **praying more** (2 Chron. 30:27); sweeping **repentance/revival** (2 Chron. 31:1-10; 2 Chron. 33:14-17); **inadequate repentance** (2 Chron. 32:25); **following through with God’s will as revealed** in the way God answers the prayer (Neh. 2:8-9)

## DETAILS OF PRAYER

- **Actual prayers:** (Dt. 9:26-29; Jdg. 13:8; 1Sam. 1:11; 1Sam. 2:1-10; 1Sam. 7:6; 2Sam. 7:18-29; 1K. 8:12-13, 22-53; 2K. 6:17, 18, 20; 2K. 19:14-19; 2K. 20:2-3; Isa. 37:14-20; Isa. 38:2-3; Jer. 32:16-25; Jon. 2:1-10; Jon. 4:1-3; Hab. 3; 1 Chron. 17:16-27; 2 Chron. 6:12-42; 2 Chron. 30:18-20; Ezra 9:6-15; Neh. 1:5-11; Dan. 9:4-19; the whole Psalter but explicitly 17, 86, 90, 102, 142; indication that all the Psalms are prayers is found in Ps. 72:20)
- **Content of prayer (requests):** asking YHWH to **do specific things** (Num. 21:7; Dt. 9:26-29; Jdg. 13:8; 1Sam. 1:11; 1K. 8:22-53; 2K. 6:17-20; Isa. 37:14-20; Isa. 38:2-3; Jon. 4:1-3; Hab. 3:2; 2 Chron. 6:12-42); **asking for God’s blessing** upon self, family, city of residence (2 Sam. 7:29; Jer. 29:7; 2 Chron. 30:27; Ezra 6:10); asking for **mercy & forgiveness/special grace/love** (Dt. 9:26-29; 1K. 8:27-53; Jer. 42:9; 2 Chron. 6:21, 25, 27, 30; 2 Chron. 30:18-20; Dan. 9:4-19; Ps. 6:1-5; Ps. 17; Ps. 39; Ps. 86:3; Ps. 86:16; Ps. 90:13; Ps. 102:24; Ps. 142:1; Ps. 143:1); asking for **guidance about how to raise a child** (Jdg. 13:8); **asking for a child** (1Sam. 1:11); **asking for guidance about where to go and what to do** (Jer. 42:3); asking God to do exactly what He has revealed to be His will—**“praying God’s will”** (2Sam. 7:25, 29; 1K. 8:25-26; 1 Chron. 17:16-27; 2 Chron. 6:16-17); asking God to **hear/see/pay attention to prayer** (2 Chron. 6:12-42; Neh. 1:5-11; Dan. 9:4-19; Ps. 4:1; Ps. 5:1-2; Ps. 17; Ps. 39; Ps. 54; Ps. 55; Ps. 86:1; Ps. 86:6; Ps. 88:1-2; Ps. 102:1-2; Ps. 142:6; Ps. 143:1); asking

God to see **the desolations** of Jerusalem and His people (Dan. 9:4-19); asking God to **fill/restore the temple** (2 Chron. 6:41; Dan. 9:4-19); asking God to **clothe priests in salvation** (2 Chron. 6:41); asking God for **joy/gladness** (2 Chron. 6:41; Ps. 5:11; Ps. 86:4; Ps. 90:15); asking for **favor from God** (2 Chron. 6:42; 2 Chron. 33:12-13); asking for **justice/vindication** (2 Chron. 6:23; Ps. 17; Ps. 54); asking for **success** (Neh. 1:5-11; Ps. 118:25); asking God to **restore/grant peace to Jerusalem** (Dan. 9:4-19; Ps. 122:6); asking God to **not delay** in answering prayer (Dan. 9:4-19); asking God for **help to live a righteous life** (Ps. 5:8; Ps. 86:11); asking for **protection** (Ps. 5:11; Ps. 17; Ps. 86:2); asking for **deliverance/salvation** (Ps. 17; Ps. 54; Ps. 86:16; Ps. 116:4; Ps. 118:25; Ps. 142:6); asking for **physical healing** (1K. 13:6, 2K. 6:20; Ps. 35:13); asking for **wisdom related to brevity of life** (Ps. 39; Ps. 90:12); asking God to **answer soon** (Ps. 39; Ps. 102:2); asking God to **answer at the right time** (Ps. 69:13); asking for **strength** (Ps. 86:16); asking for a **sign of favor** that supplicant and others can see (Ps. 86:17); asking for **God's favor** (Ps. 90:17); asking for **satisfaction** from God (Ps. 90:14); asking God to **reveal His work and power** (Ps. 90:16); asking God to **establish the work of God's people** (Ps. 90:17); asking God to **cause blindness** (2K. 6:18); asking God to **open spiritual eyes** (2K. 6:17); asking God to **remember one's faithfulness** (2K. 20:3; Isa. 38:2-3); **asking for death** (Jon. 4:1-3)

- Content of prayer (non-requests):** references to the **history of God's activity and relationship** with His people or the pray-er (Dt. 9:26-29; 2Sam. 7:23-24; 1K. 8:24-25, 34, 36, 40, 43, 51, 53; Jer. 32:16-25; Jon. 2:1-10; Hab. 3; 1 Chron. 17:16-27; 2 Chron. 6:15; Ezra 9:6-15, Neh. 1:5-11; Dan. 9:4-19; Ps. 4:1, Ps. 4:7-8; Ps. 55; Ps. 102:18-22); references to **secular history or actions of others** (2K. 19:17-18; Isa. 37:14-20; Jer. 32:16-25); words of **praise and worship** (Dt. 9:26-29; 1Sam. 2:1-10; 2Sam. 7:18-29; 1K. 8:23, 27, 39; 2K. 19:15; Isa. 37:14-20; Jer. 32:16-25; Hab. 3; 1 Chron. 17:16-27; 2 Chron. 6:14, 18; Neh. 1:5-11; Dan. 9:4-19; Ps. 86:8); declarations and **proclamations of the truth** about the Lord (1Sam. 2:1-10; 2Sam. 7:18-29; 1K. 8:22-53; 2K. 19:15; Isa. 37:14-20; Jer. 32:16-25; Jon. 4:1-3; Hab. 3; 1 Chron. 17:16-27; Ezra 9:6-15, Neh. 1:5-11; Dan. 9:4-19, Ps. 4:3; Ps. 5:4-8; Ps. 5:12; Ps. 17; Ps. 39; Ps. 86:13; Ps. 86:15; Ps. 90:1-2; Ps. 102:12; Ps. 102:17; Ps. 142:3); **declarations/contemplations about what is true** (Ps. 39; Ps. 90:3-6; Ps. 102:25-27); **thanksgiving** (Dan. 6:10; Ps. 86:12); **making a case for God to answer** in specific ways for the sake of His glory—usually among the nations (Dt. 9:26-29; 2Sam. 7:25-26; 1K. 8:40, 43, 51-53; 2K. 19:19; Isa. 37:14-20; 1 Chron. 17:16-27; 2 Chron. 6:33; Dan. 9:4-19; Ps. 6:1-5; Ps. 54; Ps. 102:15); **making the case for God to answer/hear because of God's nature** (Dan. 9:4-19; Ps. 4:1; Ps. 6:1-5; Ps. 54; Ps. 69:13; Ps. 86:5; Ps. 143:1); **making a case for God to answer based on the tremendous need** of the supplicant (Ps. 69:13; Ps. 86:1; Ps. 88:1-2; Ps. 102:3-11; Ps. 142:6); **making a case for God to answer based on the devotion of supplicant(s)** (Ps. 86:2-4; Ps. 102:14); making a **vow or oath** or declaration of commitment (1Sam. 1:11; 1K. 8:31; Jon. 2:4,9; Hab. 3:16,19; Ps. 54; Ps. 86:12; Ps. 142:7); **confession of sin** past/present and **words of repentance** (1Sam. 7:6; 1K. 8:47; Jon. 2:1-10; Ezra 9:6-15; Neh. 1:5-11; Dan. 9:4-19, Ps. 4; Ps. 5; Ps. 6); reciting a specific **word of God that has been violated** (Ezra 9:11-12); **acknowledging that one has heard/received/understood** what God has communicated to them (2Sam. 7:19; 1 Chron. 17:16-27); **reciting God's words** before God (Ezra 9:6-15, Neh. 1:5-11); declaring before God **what others have said** (1Sam. 8:21; 2K. 19:16; Ps. 4:6); **reporting/describing enemies/sufferings/persecutions/complaints** to God (Jon. 4:1-3; Hab. 3:16; Ps. 5:9; Ps. 6:6-7; Ps. 17; Ps. 54; Ps. 55; Ps. 102:3-11; Ps. 142:2-4); **imprecatory prayer** (Ps. 5:10; Ps. 6:8-10; Ps. 17; Ps. 54; Ps. 55; Ps. 86:14; Ps. 86:17); praying **against evil** (Ps. 141:5); declaring/acknowledging before God **who you are** in terms of nature, relationship with God, identity, innocence, etc. (Ezra 9:9; Neh. 1:5-11; Ps. 17; Ps. 39); **reporting your actions** to God (1K. 8:13; Jer. 32:16-25; Jon. 2:7; Ps. 5:3; Ps. 86:7); **asking questions**, sometimes tough questions (Hab. 3:8; 1 Chron. 17:16-27; Ps. 42:8-9); asking **rhetorical questions** (Ezra 9:6-15); referencing a **godly ancestor** (2 Chron. 6:42); **declaration of faith/hope** (Ps. 4, Ps. 5, Ps. 6:8-10; Ps. 17; Ps. 39; Ps. 42; Ps. 54; Ps. 55; Ps. 86:2; Ps. 102:13; Ps. 102:28; Ps. 142:5-7); **prophecy** about the future (Ps. 86:9); **acknowledging God's judgment** against the supplicant (Ps. 102:10); declaring that **this is the right time** for God to act (Ps. 102:13)
- Prayer positions:** laying **prostrate** “before the Lord” (Dt. 9:25-26); **sitting** “before the Lord” (2Sam. 7:18; 1 Chron. 17:16-27; Ezra 9:3; Neh. 1:4); **audible** (Ps. 61:1-2; Ps. 142:1); **inaudible prayer** “in the heart” with mouth physically moving but no words heard (1Sam. 1:12-13; Neh. 2:4--implied); with **weeping** (1Sam. 1:10; 2K. 20:3; Isa. 38:2-3; Ezra 10:1; Neh. 1:4; Ps. 39); **standing** (1Sam. 1:26; 1K. 8:22; 2 Chron. 6:12); with **fasting** (1Sam. 7:6; Ezra 9:5; Neh. 1:4; Dan. 9:3; Ps. 35:13); **tearing clothes** (Ezra 9:3); **pulling hair** out of head/beard (Ezra 9:3); wearing **sackcloth** (Dan. 9:3; Ps. 35:13); utilizing **ashes** as a symbol of repentance/mourning (Dan. 9:4); **pouring out water** before the Lord (1Sam. 7:6); with **confessions and /or “judging”** (1Sam. 7:6; Ezra 9:6-15; Neh. 1:5-11); with **sacrifice** animal or otherwise (1Sam. 7:9; 1K. 8:5, 62-63; Ezra 6:10; 9:4;



Job. 42:7-10; Ps. 5:3); sacred **assembly** (1Sam. 7:5; 1K. 8:22; Ezra 9:4-10:5); with **feasting & festival** (1K. 8:65); **kneeling** (1K. 8:54; 2 Chron. 6:13; Ezra 9:5; Dan. 6:10); with **hands outstretched/lifted** (1K. 8:22, 54; 2 Chron. 6:12-13; Ezra 9:5; Ps. 141:2); **pilgrimage** (1K. 8:41-43); in **secret** (2K. 4:33); **spreading a document** before the Lord (2K. 19:14; Isa. 37:14-20); on one's "**death-bed**" (2K. 20:2-3); **whispered** prayer (Isa. 26:16); with **face towards a wall** (Isa. 38:2-3); **facing the temple** in Jerusalem (Jon. 2; 2 Chron. 6:12-42; Ezra 10:1; Dan. 6:10) singing or poetry (Hab. 3); with **windows open** (Dan. 6:10); **musical prayer**: sung or accompanied by instruments (Ps. 4, 5, 6; Ps. 39; Ps. 42:8-9; Ps. 54; Ps. 55); with **groaning/moaning** (Ps. 5:1; Ps. 55); followed by **watching** (Ps. 5:3); **bowing** (Ps. 5:7; Ps. 35:13); praying with **head bowed on chest** (Ps. 35:13); with **grief** (Ps. 35:13)

- **Proclamation prayer**: Hannah's prayer at one point shifted from addressing God to specifically addressing others—it was a prayer to be heard by other people for their edification (1Sam. 2:3); Habakkuk (Hab. 3); Ezra's prayer shifts from addressing God only to addressing the people around him and praying with him (Ezra 9:6-15); some Psalms do this (Ps. 4:2-5)
- **Prayer related to: pleading and asking** of YHWH (Ex. 9:29-32; Jer. 42:9; 1 Sam. 1:9-20; 1K. 8:22-53; 2 Chron. 6:19, 24, 29; 2 Chron. 33:12-13; Dan. 6:11; 9:3); **vowing** (1 Sam. 1:9-20; Jon. 2:9), "**pouring out my soul** before the Lord" (1 Sam. 1:9-20); making a **petition** (1 Sam. 1:9-20; Dan. 6:7, 11), **crying out** to the Lord (1 Sam. 7:5-9; 2 Chron. 6:19; 2 Chron. 32:20; Ps. 5:2; Ps. 66:16-20; Ps. 102:1; Ps. 142:1), **entreating the favor** of the Lord (1K. 13:6; 1K. 13:6; 2 Chron. 33:12-13; Dan. 9:13); **turning one's face** to the Lord (Dan. 9:3); **seeking God** (Dan. 9:3); **calling** to God (Ps. 4:1; Ps. 61:1-2); **Plea** (Ps. 55; Ps. 142:1); **complaint** (Ps. 55; Ps. 102); **praising** (Ps. 66:16-20); **incense** before God (Ps. 141:2); **sacrifice** (Ps. 141:2)
- **Duration, times and frequency of prayer: night and day** (Neh. 1:5-11; Ps. 88:1-2); Nehemiah's prayer in the king's presence seems to be **very quick** (Neh. 2:4); Daniel prayed **three times each day** (Dan. 6:10); praying **evening, morning, and noon** (Ps. 55); in the **morning** (Ps. 5:3); **now** is the time for prayer (Ps. 32:6); at **night** (Ps. 42:8-9); **continually** (Ps. 72:15; Ps. 86:3); **keeps praying** even when things don't get better (Ps. 88:1-2); 10 days (Jer. 42:7)
- **Prayer places**: at/towards the **temple/tabernacle/Jerusalem** (1Sam. 1:9-11; 2Sam. 7:18; 1K. 8:12-13, 22-53; 2K. 19:14-15; Isa. 37:14-20; 2 Chron. 6:12-42; 2 Chron. 7:12-22; 2 Chron. 30:27; Ezra 6:10; 10:1; Dan. 6:10; Ps. 5:7); **Mizpah** (1Sam. 7:5); at Jeroboam's **sinful altar** but certainly not to it (1K. 13:6); a **house** (2K. 4:33); **Dothan & Samaria** (2K. 6:17-20); in a **city of exile** (Jer. 29:7); in a **fish** (Jon. 2:1-10); in **Nineveh** (Jon. 4:1-3); in a **Babylonian prison** (2 Chron. 33:11); in **Persia/Babylon** (Neh. 1:1-11; Dan. 6:10); in an **upper chamber** (Dan. 6:10); **ends of the earth** (Ps. 61:1-2); in a **cave** (Ps. 142)

#### OTHER MISCELLANEOUS THOUGHTS ABOUT PRAYER:

- **Long-term spiritual benefits** of prayer described (1Sam. 7:13-17)
- **Eschatological sense of prayer**. The temple in Jerusalem, but in an "end times," final-destination-of-the-redeemed-sense is called a "house of prayer for all peoples" (Isa. 56:7); it is predicted that the exiles will turn to pray to the Lord once again (Jer. 29:12)
- David's prayer is especially **humble and grateful**, full of awe and overflowing with worship (2Sam. 7:18-29; 1 Chron. 17:16-27); supplicant refers to self in humble terms (Ps. 86:4, 16)
- Hannah's praying is mistaken for the behavior of a drunken woman (1Sam. 1:12-13)
- Solomon's prayer is "preachy"—**intended to instruct or call for change in the listeners** as they listened as well as bring concerns before the Lord (1K. 8:22-53; 2 Chron. 6:12-42); Ezra's prayer has these elements too (Ezra 9:6-15); some Psalms (Ps. 4:4-5; Ps. 55)
- Elisha's prayer is followed by strange actions that lead to raising a child from the dead (2K. 4:32-37)
- Jeremiah's prayer **doesn't ask for anything**. God's response message has parallels to Jeremiah's original prayer (Jer. 32:16-44); The after-exile remnant has false motivation for asking for Jeremiah's prayer. Although they pretend they want God's guidance, what they really want is divine approval of their own agenda. When they don't get it, they make Jeremiah out to be a liar (Jer. 42:1-22).
- Hannah felt **peace after praying** even before the Lord did what she asked (1Sam. 1:18).

- **Ezra’s prayer doesn’t ask for anything** either—it is confession (Ezra 9:6-15).
- **Special information about the temple** as God responds to Solomon’s big prayer. Solomon’s prayer is one of consecration, to set aside the building as a temple in which God would dwell and act in very special ways. God responds by agreeing to put His “Name”, His “eyes” and His “heart” there. As a result, God sees and hears the prayers made there in a very profound way. **Nehemiah’s prayer** has this kind of temple language even though he’s not in Jerusalem. He prays for God’s ear to be attentive and eyes to be open to his prayer. This is after the rebuilding of the temple (Neh. 1:5-11); **Daniel’s prayer** is before the rebuilding of the temple and he uses this language of God hearing with His ear and seeing with His eyes and paying attention—Daniel is praying for the restoration of the temple (Dan. 9:4-19).
- **The “Prayer of Manasseh”** is in the Apocrypha
- **King Cyrus** really wanted to be prayed for and was so committed to the rebuilding of the temple as a prerequisite for the re-established Jewish priesthood to pray for him and his sons that he was willing to finance the reconstruction and destroy any who opposed it (Ezra 6:10)
- The people of Israel **prayed and took action** to solve the problems they were praying about. This seems to indicate that working is not antithetical to prayer but can appropriately accompany it (Neh. 4:9)
- **Job’s friends** have some things to say about prayer (Job 22:27, 33:26), however as God declares that they didn’t speak what was right (Job 42:7), it seems unwise to base any theology upon them.
- There is **spiritual warfare** mentioned in relationship to Daniel’s prayer. In particular, at the beginning of Daniel’s prayer, angels are sent to him with messages. At least one (Dan. 10:12) is delayed due to the “prince of the kingdom of Persia” who “withstood” him for 21 days. In the context, the word “prince” is being used to speak of angels. It is not until another angel (Michael) arrives to help the first that he is able to finally get to Daniel. The first angel that comes to Daniel in response to his prayer is named Gabriel. (Dan. 9:1-10:14).
- In many places, it seems clear that **the Exodus event** is the defining moment for the people of Israel. It is a moment that really influences their prayer and often is referred to. When it is referenced, it is as if the pray-er is saying, “God, this is who we are and this is who we know you to be.” For Christians, the cross is our defining moment.
- The phrase, **“before the Lord/God”** is frequently used in association with prayer. It seems to help us define what prayer is.
- Prayer for enemies is called a good deed (Ps. 35:13).

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