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.

### 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. 32:18-20); 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 (1 Sam. 7:5; 1 Sam. 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. 11:2, 21:7; Dt. 9:20, 26-29; 1 Sam. 7:5; 1 Sam. 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 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 (1 Sam. 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 (1 Sam. 12:23)

- **You can pray for yourself:** (Jdg. 13:8, 1 Sam. 1:9-20; 2 Sam. 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” (1 Sam. 1:15-16); Samuel by displeasure over the actions of others (1 Sam. 8:6); David by courage he felt after receiving a good message from God (2 Sam. 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. 13:62; 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; 1 Sam. 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 (1 Sam. 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 (1 Sam. 1:19); answering (1 Sam. 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, 93; 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 (1 Sam. 1:27-28); Samuel by erecting a memorial stone—Ebenezer (1 Sam. 7:12); Samuel by sharing the message he received with God’s people (1 Sam. 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/joying (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; 1 Sam. 1:11; 1 Sam. 2:1-10; 1 Sam. 7:6; 2 Sam. 7:18-29; 1 K. 8:12-13, 22-53; 2 K. 6:17, 18, 20; 2 K. 19:14-19; 2 K. 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, 1 Sam. 1:11, 1 K. 8:22-53, 2 K. 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; 1 K. 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 (1 Sam. 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” (2 Sam. 7:25, 29; 1 K. 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/gladdness (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 be 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. 4:6-15; 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; 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;
OTHER MISCELLANEOUS THOUGHTS ABOUT PRAYER:

- **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), **entreat 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 pre-requisite 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).