



PART 1

Text: Psalms 65:4

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

During the course of this study you will note that some words have a number written in brackets after them. All words in scripture are numbered to easily connect the translated word to its original root, enabling you and I to study the Paleo Hebrew or Greek.

By this kind of prayerful study we are less likely to take the Word of God out of context. The number system was set up originally by James Strong, S.T.D., LL.D. who has helped us to fulfill the command; **'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'** 2 Timothy 2:15

Prayer is the natural expression of the religious feelings of man. *Prayer that is purely selfish is common in pagan religions, reflecting a low conception of the divine.* In the Jewish tradition, prayer occupies a central position.

The bible records the prayers of the great men and women in the early history of the people of Israel. Their simple prayers expressed in words the outpourings of the soul. The Jewish prayers are for the most part in the first person plural, because the Jewish people have always been intensely group-conscious.



In the synagogue there has been no room for selfish prayers; the watchword of Jewish solidarity and mutual responsibility is to be found in the Talmudic statements: *"All the people of Israel are companions; all members of Israel are responsible for one another"*. Solomon's prayer at the dedication of the Temple contains all the four elements of Hebrew prayers: **thanksgiving, praise, confession, and intercession**. It is full of a sense of God's infiniteness, righteousness, omniscience, and forgiveness; it embraces a petition for the strangers that are not of Israel: *"Also, when the alien who does not belong to thy people Israel.....comes and turns in prayer towards this Temple, hear thou in heaven thy dwelling place and do all that the alien asks of thee...(1Kings 8:22-53).*

Psalms: 100:1-5

A Psalm of praise. Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he [is] God: [it is] he [that] hath made us, and not we ourselves; [we are] his people, and the sheep of his pasture. Enter into his gates with thanksgiving, [and] into his courts with praise: be thankful unto him, [and] bless his name. For the LORD [is] good; his mercy [is] everlasting; and his truth [endureth] to all generations.



Although Jewish prayer is not meditation, and words must be uttered, prayer does not consist only of words. **Prayer also requires a mood, a feeling.** That is why the pious ancients were known to spend a considerable amount of time just getting into the spirit of prayer. To transform reading into prayer, there must be at least a sense of standing in the presence of God and the intent to fulfill one of His commandments.

The Hebrew word for such intent is "**Kavanah**". Mt. 22:37-38 **Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.**

- A. He who prays must direct his heart to (heaven) God. This is the minimum level of Kavanah. Without it, it is not prayer.
- B. The next level of Kavanah is to know and understand what one is saying.
- C. The next level is to free one's mind of all extraneous and interfering thoughts, so as to concentrate on one's prayers.
- D. At the highest level of prayer, Kavanah means to think about the deeper meaning of what one is saying, while praying with extraordinary devotion.

The Rabbi's note, that one cannot have the proper kavanah when one is in a mood of extreme anger or sorrow, or is distraught with problems, when one is extremely fatigued, or when there are external distractions. All such conditions must therefore be removed before one engages in prayer. *Thou shalt love the Lord thy God with all thy heart.....*

Mt 6:6

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Your own "*vocal*" Singing is an essential component of heart felt prayer.

The bible was not dryly read. Rabbi Judah He-Hasid wrote: *"Say your prayers in a melody that is most pleasant and sweet to you. Then you shall pray with proper kavanah, because the melody will draw your heart after the words that come from your mouth. Supplicate in a melody that makes the heart weep, praise in a melody that makes the heart glad".*

DO YOU LOVE TO PRAY? WHAT DOES LOVE MEAN TO YOU?

- A. UNCONDITIONAL***
- B. CONDITIONAL***
- C. SELF, LUST, NO-COST.***

CAN YOU LEAD YOUR FLESH TO AN ALTER OF SACRIFICE?

Prayer changes things even us; "if" we present our body a living Sacrifice Wholly Acceptable unto the Lord, which is our reasonable (spiritual) service.

Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (spiritual) service.*

PART 2***PRAYER IS "MADE", CREATED!***

Revelations 22:14 *Blessed [are] they that "do" (#4160) his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

#4160 poieo {poy-eh'-o} AV-do-make-bring forth-commit.

- 1) to be the authors of, the cause, to make ready, to prepare.
- 2) to make one do something; cause one to perform; to a promise.

Revelations 8:4

And the smoke (kavanah) of the incense, (**#7004**) which came with the prayers (**#4335**) of the saints, ascended up before God out of the angel's hand.

#7004 q@toreth {ket-o'-reth} from #6999; 1) incense odor of (burning) sacrifice. 1a) sweet smoke of sacrifice 1b) incense 1c) perfume.

#4335 proseuche {pros-yoo-khay'} AV **prayer, pray earnestly** (from #3346)

1) prayer addressed to God 2) a place set apart or suited for the offering of prayer; 2a) a place in the open air where the Jews were in a mood to pray, outside the cities, where they had no synagogue; such places were situated upon the bank of a stream or the shore of a sea, where there was a supply of water for washing the hands before prayer.

#3346 metatithemi {met-at-ith'-ay-mee} from #3326 and #5087; AV **translate - carry over** 1) **remove, change, turn, to transpose [two things, one of which is put in place of the other]** 2) **to transfer** 3) **to transfer one's self or suffer one's self to be transferred, i.e. to go or pass over: fall away or desert from one person or thing to another.and shalt be turned into another man!** 1st Samuel 10:3-6

INCENSE

Exodus 25:1-9 vs 6. Oil (HOLY GHOST) for the light, Spices (WORD) for anointing oil, and for sweet (#05561) incense (#07004). **Jesus prayed the Word i.e.,it is written!**

5 FOOLISH VIRGINS, NO PRAYER-NO SWEET SMELL UNTO THE LORD.

We are Transformed into a sweet savor unto God by His Spirit 'if' accepted by Him. 1Samuel 10:9-12

(Like Cooking; preparation first before the meats & vegetables can be cooked!) Spices, vegetables, fish, goat, chicken when cooked "presents to our nostrils a wonderful cooking aroma that fills the whole house." But leave the food in the open and not cooked, it starts to spoil and gives off a pungent smell that soon turns rancid and putrid. **Those who pray in the Spirit can discern the Spirit of Truth and the spirit of lies!**

PART 3

STUDY of TEXT!

2 Corinthians 4:1 to 2 Corinthians 13:10-11 Reveals How Evil Spirits can enter us.

This part of the study reveals how the spirit of satan and or the angels that fell with him can enter into and make themselves to appear as ministers of Righteousness through whom they inhabit. You will be surprised to know that they look and talk just like the average preacher behind the pulpit or a so called Christian on the street.

Satan and a third of the angels fell together when they were cast out of heaven. Since only God is Omnipresent and not satan, you and I are most likely to be tempted and deceived by one of the angels that fell with him, rather than satan himself. Since these fallen satanic messengers are under the control on earth by satan, we often speak of our problems as being caused by him, but this is not true. It could be one of the angels that fell with him. We can in the following verse see the power of an evil spirit's deception.

Satan (or one of his messengers) can fashioneth, that is, disguise or insert himself (spirit) into man. A good example of this is when Peter was standing beside Jesus. Peter began to rebuke Jesus when he was talking about His death and resurrection. Jesus said to Peter; 'get thee behind me satan;' Peter meant well but his spirit was wrong! Matthew 16:21-23. A very interesting point about this is that Jesus was standing right beside Peter and Peter was deceived, not knowing what spirit was working in him!

When looking closely at the text of 2 Corinthians 11:14(1881RV). *And no marvel; for even Satan fashioneth (#3345) himself #(846) into an angel #(32), of light #(5457) you can really understand why the world is what it is today.*

#3345 = **Fashioneth** is a verb, that is action, It means; **to transform one's self into some one, to assume ones appearance. This word is a derivative, that is, comes from #4976, a verb.**

#4976 = **the habitus**, as comprising everything in a person which strikes the senses, the figure, bearing, discourse, actions, manner of life etc. In Matthew 7:15 Jesus warned; *Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.*

Satan has the ability to indwell, that is, inhabit the unsuspecting. It is like pouring black ink into a bottle full of pure clean water. At first only some of the water is dark, but after the ink defuses into the water, the whole bottle is full of dark water. Jesus made a statement in Luke 11:34 to this effect by saying; *'The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.'*

The following word, *'himself*

#846 = **himself**, propelling himself backward through the idea of a baffling (confusing) wind. Satan was cast out of heaven as the scripture records. He is very angry with great wrath and desires to through man not only steal the Praise that belongs to God, but in some deceived way, he thinks that by inhabiting our spirit, he can go back up to heaven! John in Revelations 12:12 said; *'Woe to the inhibitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

#032 = **angel**; a messenger, Through Impelling, that is, to move: i.e., of forces and influences on the mind.

Impel; = To drive or urge forward; incite or constrain to action. Perhaps you have read or heard about someone saying, a voice or spirit told me and caused me to do the evil I did?

#5457 = **Light**; to shine or make manifest, especially by rays. metaph.2a) God is light because light has the extremely delicate, subtle, pure, brilliant quality.

Satan is the accuser of the Brethren (speaks against, condemns that which is good) Job 1:9; Rev 12:10.

Study of the following texts reveals the Spirit of JESUS and how we can stand against Satan in Prayer!

GOD'S ABILITY TO RESIST SATAN GIVEN TO MAN; WE MUST USE IT.

2Corinthians 10:3-5AV

For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations (#3053), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

#3053 = imagination, a reckoning, computation 2) a reasoning: such as is hostile to the Christian faith 3) a judgment, decision: such as conscience passes.

CHARACTERISTICS OF GOD'S TRUE MINISTERS OF LIGHT

Philippians 2:8-AV

And being **found in fashion (#4976) as a man**, he humbled himself, and became obedient unto death, even the death of the cross.

2Corinthians 1:12-13AV

For our rejoicing is this, the testimony of our conscience, that **in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.** For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

#0572 = simplicity, singleness, sincerity, mental honesty; the virtue of one who is free from pretence and hypocrisy, not self seeking, openness of heart manifesting itself by generosity.

#1505 = sincerity, purity, ingenuousness.

2Corinthians 4:1-AV

*Therefore seeing we have this ministry, as we have received mercy, **we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.***

GOD DOES NOT HEAR THE PRAYER OF SINNERS!

John 9:31

Now we know that God heareth not sinners (#0268): but if any man be a worshiper (#4576) of God, and doeth his will, him he heareth.

#0268 hamartolos {ham-ar-to-los'} AV - **SINNER** from #264; **To miss the mark**, or wander from the path of uprightness and honor. to do or go wrong, Judges 20:16, profane grace, to wander from the law of God. violate God's law, sin. Mt.27:4, Jn 5:14;7:11;9:2.

#4576 sebomai {seb'-om-ah-ee} AV - worship - devout - religious. 1) to revere, to worship GOD-DEITY, to feel

an adoring reverence or regard, homage, reverent honour.

Luke 22:32 Peter, when thou art converted (#1994=to revert back, i.e., where Adam was through the second Man Adam by the Spirit of God), strengthen your brethren. 1 Corinthians 13:1 tells us that without charity, (God in us) we are of no use.

We must mortify, or stop the desires in our flesh which cause us to sin. All human action or reaction comes from our five senses; Taste, Touch, Seeing, Hearing and Feeling. Take for instance a child. Do you have to teach it to be greedy, jealous, angry, rebellious or selfish? No, you must teach it to follow the Spirit of the Lord by imparting God's word into their spirit, i.e., love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

We cannot put on the Fruit of God's Spirit without the mind of Christ Jesus living in us through prayer and study. When '**Light**' comes into us, we can discern who is trying to control us through our senses and choose whom we submit them to! If we are risen with Christ, we should seek to put on those things which come from above!

GOD WILL BE YOUR SUPPLIER if HE ACCEPTS YOU!

The book of Daniel reveals to us exactly what happens through proper Kavanah. The word 'sick' and 'prayer' have the same number 02470 and it shows us that Daniel was transformed into an incense acceptable to God.

Daniel 8:27; 9:13

And I Daniel fainted, and was sick (#02470) [certain] days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood [it]. As [it is] written in the law of Moses, all this evil is come upon us: yet made we not our prayer (#02470) before the LORD our God, that we might turn (control our deeds through our senses) from our iniquities, and understand thy truth.

#02470 = chalah {khaw-law'} a primitive root [compare 2342, 2470, 2490]; PRAYER 1) to be/become weak, 1b3) (CLBL) to entreat, pray, beg 1c3) to be tired 1d) (Pual) to be made weak, become weak 1f1) to make sore 1f2) to make sick 1f4) to grieve 1g2) **to be wounded as was JESUS ISA.53:12**

Are you like Jesus?

Now we are the sons of (God or satan)? What is the depth of our Love for Jesus? John 15:13. Jesus said; My house shall be called a house of Prayer; ISA.56:1,2-7; MT.21:12-13

Through prayer, the Word transforms Himself into your heart, rooting out self; Christ in you, (mingling with your spirit, transforming our darkness into Light) the hope of Glory. Without Kavanah in our prayer and worship, no Transformation, no Incense, no Life, no Hope, no Joy!

DANIEL, A HOUSE OF GOD WHO KNEW HOW TO PRAY.

Daniel 9:3;21

And I set my face unto the Lord God, to seek by prayer (#08605) and supplications, with fasting, and sackcloth, and ashes: Yea, whiles I [was] speaking in prayer, (#08605) even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

#08605 = t@phillah {tef-il-law'} from 6419; TWOT - 1776a; n f 1) prayer 1c) house of prayer 1d) hear prayer 1e) in Ps titles (of poetic/liturgical prayer)



DANIEL FEARED NOT MAN.

Daniel 6:10

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed (#06739), and gave thanks before his God, as he did aforetime.

#06739 = ts@'la' (Aramaic) {tsel-aw'} probably corresponding to #6760 in the sense of bowing; Aramaic to pray

Daniel 2:13;16;18;23

And the decree went forth that the wise men should be slain; and they sought #(01156) Daniel and his fellows to be slain. Then Daniel went in, and desired (#01156) of the king that he would give him time, and that he would shew the king the interpretation. That they would desire (#01156) mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise [men] of Babylon. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired (#01156) of thee: for thou hast [now] made known unto us the king's matter.

#01156 = b@`a' (Aramaic) {beh-aw'} or b@`ah (Aramaic) corresponding to #01158; to ask, seek, request, desire, pray, make petition; to seek (for favour)

BUT, YOU CAN BE A DANIEL

Daniel 9:3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: **HUMBLE YOURSELF UNDER THE MIGHTY HAND OF GOD**

DAVID, OUT OF THE DEPTHS.....PS.130:1-8.

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