

Prayer

TH803

Definitions - Greek Words Related to Prayer

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Prayer - New Testament [Greek]

I. Definitions - Greek Words Related to Prayer

A. //154 [αἰτέω]

//154 [αἰτέω] // of uncertain derivation; TDNT - 1:191,30; v
 AV - ask 48, desire 17, beg 2, require 2, crave 1, call for 1; 71
 1) to ask, beg, call for, crave, desire, require

(αἰτέω , (154)), to ask, is to be distinguished from No. 2. *Aiteō* more frequently suggests the attitude of a suppliant, the petition of one who is lesser in position than he to whom the petition is made; e.g., in the case of men in asking something from God, Matt. 7:7; a child from a parent, Matt. 7:9, 10; a subject from a king, Acts 12:20; priests and people from Pilate, Luke 23:23 (R.V., “asking” for A.V., “requiring”); a beggar from a passer by, Acts 3:2. With reference to petitioning God, this verb is found in Paul’s Epistles in Eph. 3:20 and Col. 1:9; in James four times, James 1:5, 6; 4:2, 3 in 1 John, five times, 1 John 3:22; 5:14, 15 (twice), 16.¹

1. “To demand.” In the NT demands are often given a religious application (cf. Lk. 12:48). The Jews demand accrediting signs (1 Cor. 1:22). People will call us to account for our faith, i.e., demand an explanation of it (1 Pet. 3:15).

2. “To request.” Found in both the active and the middle with little distinction, the verb in this sense has both a secular and a religious use. In secular usage we may have a transaction (cf. Mk. 6:24-25) or an official request (e.g., Mk. 15:43; Acts 9:2). In religious usage prayer is the most important reference (sometimes juxtaposed with ordinary requests, Mt. 7:9ff.). Jesus never uses this word for his own prayers (cf. Jn. 16:26), perhaps because it involves requests for self, or has an element of demanding, or is less intimate than *erōtāō* (which is used for the disciples’ requests to Jesus and those of Jesus to God). The general use does not support distinguishing the active (for uttered requests) from the middle (for inner requests) in James. 4:2-3.²

B. //155 [αἴτημα]

//155 [αἴτημα] // from 154; TDNT - 1:193,30; n n
 AV - require 1, request 1, petition 1; 3
 1) petition, request, required

(αἴτημα , (155)), akin to No. 1, lit., that which has been asked for, is used in Luke 23:24, R.V., “what they asked for” (A.V., “required”); Phil. 4:6, “requests;” 1 John 5:15, “petitions.”³

“Request,” “petition,” “desire,” especially for individual petitions, with a reference to the content (Phil. 4:6; 1 Jn. 5:15).⁴

¹Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

²Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

³Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

⁴Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

C. //1162 [δέησις]

//1162 [δέησις] // from 1189; TDNT - 2:40,144; n f

AV - prayer 12, supplication 6, request 1; 19

1) need, indigence, want, privation, penury

2) a seeking, asking, entreating, entreaty to God or to man

(δέησις, (1162)), primarily a wanting, a need (akin to A, No. 4), then, an asking, entreaty, supplication, in the N.T. is always addressed to God and always rendered “supplication” or “supplications” in the R.V.; in the A.V. “prayer,” or “prayers,”⁵

(δέησις, (1162)) / (δέομαι, (1189))

1. The original meaning of *déomai* is “to lack,” “to need,” and of *déēsis*, “lack.” But there are few traces of this in the LXX and none in the NT.
2. The NT sense is, according to context, “to ask” or “to seek.” Formally, in Acts 21:39 and 8:34, it means “please” (*deEomaéE sou*). A fuller sense occurs when requests are made to Jesus for help or healing, as in Lk. 5:12; 9:38; cf. also 8:28. Paul uses it in an earnest admonition in 2 Cor. 5:20 (cf. 10:2; Gal. 4:12). Apart from Mt. 9:38 it is exclusive to Luke and Paul.
3. It then comes to be used for “to pray.” Jesus prays for Peter in Lk. 22:32 (cf. Heb. 5:7. Paul prays about his plans in Rom. 1:10; 1 Th. 3:10. In Acts 4:31 the reference is to the prayer of vv. 24ff. *déēsis* is intercession in Rom. 10:1, but the element of petition is less strong in Lk. 5:33; Phil. 1:4; 1 Tim. 2:1. Prayer in general seems to be the issue in Acts 10:2; Lk. 2:37; 1 Tim. 5:5. If the answer is uncertain, an *ei* clause is used (Rom. 1:10). The content is denoted by a *hópōs* or *hína* clause, while intercession for someone is *hypér* or *perí tinos*.
4. [προσδήομαι]. In his address in Acts 17:22ff. Paul says that God does not want worship as though he “had need of something (more).” The *pros-* strengthens an element that is already present in *deEomai*, since “to need” carries the thought of something to be added. The real point, of course, is that God does not need anything; Paul is continuing the polemic of the OT (also Stoicism) against anthropomorphic ideas of deity and against the idolatry which worships images that have to be propped up and carried (Is. 40:20 etc.). For Paul the *stoicheEa*, too, are weak and ineffectual; the Galatians must not subject themselves to them now that they know the true Lord (Gal. 4:8-9). [H. Greeven, II, 40-42]⁶

D. //1189 [δέομαι]

//1189 [δέομαι] // middle voice of 1210; TDNT - 2:40,144; v

AV - pray 12, beseech 9, make request 1; 22

1) to want, lack

2) to desire, long for

3) to ask, beg

⁵Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

⁶Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

- 3a) the thing asked for
- 3b) to pray, make supplications

δέομαι, (1189)), to desire, in 2 Cor. 5:20; 8:4, R.V., “beseech” (A.V., “pray”): **see** BESEECH, NO. 3.

Notes: (1) *Parakaleō*, to call to one’s aid, is rendered by the verb to pray in the A.V. in the following: Matt. 26:53 (R.V., “beseech”); so Mark 5:17, 18; Acts 16:9; in 24:4, R.V., “intreat;” in 27:34, R.V., “beseech,” **See** BESEECH, NO. 1. (2) In 1 Thess. 5:23 and 2 Tim. 4:16, there is no word in the original for “I pray,”⁷

Beseech:

1. (**παρακαλέω**, (3870)), the most frequent word with this meaning, lit. denotes to call to one’s side, hence, to call to one’s aid. It is used for every kind of calling to a person which is meant to produce a particular effect, hence, with various meanings, such as comfort, exhort, desire, call for, in addition to its significance to beseech, which has a stronger force than *aiteoμ* (see ASK). See, e.g., the R.V. “besought” in Mark 5:18; Acts 8:31; 19:31; 1 Cor. 16:12.
2. (**ἔρωτάω**, (2065)), often translated by the verb to beseech, in the Gospels, is elsewhere rendered “beseech” in 1 Thess. 4:1; 5:12; 2 Thess. 2:1; 2 John 5.
3. (**δέομαι**, (1189)), to desire, to long for, usually representing the word “need,” is sometimes translated “beseech,” e.g., Luke 5:12; Acts 21:39; 2 Cor. 10:2; Gal. 4:12. It is used of prayer to God, in Matt. 9:38; Luke 10:2; 21:36; 22:32; Acts 4:31; 8:22, 24; 10:2; Rom. 1:10; 1 Thess. 3:10. See PRAY, REQUEST.

Note: *Proskuneō* is wrongly rendered “besought” in the A.V. marg. of Matt. 18:26. The word signifies “to worship.”⁸

E. //1783 [ἐντευξις]

//1783 [ἐντευξις] // from 1793; TDNT - 8:244,1191; n f

AV - intercession 1, prayer 1; 2

- 1) a falling in with, meeting with
 - 1a) an interview
 - 1a1) a coming together
 - 1a2) to visit
 - 1a3) converse or for any other cause
 - 1b) that for which an interview is held
 - 1b1) a conference or conversation
 - 1b2) a petition, supplication

F. //1793 [ἐντυγχάνω]

//1793 [ἐντυγχάνω] // from 1722 and 5177; TDNT - 8:242,1191; v

AV - make intercession 4, deal 1; 5

- 1) to light upon a person or a thing, fall in with, hit upon, a person or a thing
- 2) to go to or meet a person, esp. for the purpose of conversation, consultation, or supplication

⁷Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

⁸Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

3) to pray, entreat

4) make intercession for any one

1. (ἐντυγχάνω , (1793)), primarily to fall in with, meet with in order to converse; then, to make petition, especially to make intercession, plead with a person, either for or against others; (a) against, Acts 25:24, “made suit to (me),” R.V. [A.V., “have dealt with (me)”], i.e., against Paul; in Rom. 11:2, of Elijah in ‘pleading’ with God, R.V. (A.V., “makes intercession to”), against Israel; (b) “for,” in Rom. 8:27, of the intercessory work of the Holy Spirit for the saints; ver. 34, of the similar intercessory work of Christ; so Heb. 7:25.⁹¶

Notes:

- (1) *Proseuchē* is used of prayer in general; *deēsis* stresses the sense of need; it is used sometimes of request from man to man.
- (2) In the papyri *enteuxis* is the regular word for a petition to a superior. For the synonymous word *aitēma* see PETITION; for *hiketēria*, Heb. 5:7, see SUPPLICATION.¹⁰
- (3) “Prayer is properly addressed to God the Father, Matt. 6:6; John 16:23; Eph. 1:17; 3:14, and the Son, Acts 7:59; 2 Cor. 12:8; but in no instance in the N.T. is prayer addressed to the Holy Spirit distinctively, for whereas the Father is in Heaven, Matt. 6:9, and the Son is at His right hand, Rom. 8:34, the Holy Spirit is in and with the believers, John 14:16, 17.
- (4) “Prayer is to be offered in the Name of the Lord Jesus, John 14:13, that is, the prayer must accord with His character, and must be presented in the same spirit of dependence and submission that marked Him, Matt. 11:26; Luke 22:42.
- (5) “The Holy Spirit, being the sole interpreter of the needs of the human heart, makes His intercession therein; and inasmuch as prayer is impossible to man apart from His help, Rom. 8:26, believers are exhorted to pray at all seasons in the Spirit, Eph. 6:18; cp. Jude 20, and Jas. 5:16, the last clause of which should probably be read ‘the inwrought [i.e., by the Holy Spirit] supplication of a righteous man availeth much’ (or ‘greatly prevails,’ *ischuō*, as in Acts 19:16, 20).
- (6) “None the less on this account is the understanding to be engaged in prayer, 1 Cor. 14:15, and the will, Col. 4:12; Acts 12:5 (where ‘earnestly’ is, lit., ‘stretched out’) and so in Luke 22:44.
- (7) “Faith is essential to prayer, Matt. 21:22; Mark 11:24; Jas. 1:5-8, for faith is the recognition of, and the committal of ourselves and our matters to, the faithfulness of God.
- (8) “Where the Jews were numerous, as at Thessalonica, they had usually a Synagogue, Acts 17:1; where they were few, as at Philippi, they had merely a *proseuchē*, or ‘place of prayer,’ of much smaller dimensions, and commonly built by a river for the sake of the water necessary to the preliminary ablutions prescribed by Rabbinic tradition, Acts 16:13, 16.”¹¹

(ἐπερωτάω , (1905)), a strengthened form of [2065] (*epi*, in addition), is frequently used in the Synoptic Gospels, but only twice in the Gospel of John, 18:7, 21. In Rom. 10:20 it is rendered “asked of” (A.V., “asked after”). The more intensive character of the asking may be observed in Luke 2:46; 3:14; 6:9; 17:20; 20:21, 27, 40; 22:64; 23:3, 6, 9. In Matt. 16:1, it virtually signifies to demand (its meaning in later Greek).

⁹ Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

¹⁰ Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

¹¹ Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

Note: For the corresponding noun *eperōtēma*,¹²

G. //2065 [ἔρωτάω]

//2065 [ἔρωτάω] // apparently from 2046 cf 2045; TDNT - 2:685,262; v

AV - ask 23, beseech 14, pray 14, desire 6, intreat 1; 58

1) to question

2) to ask

2a) to request, entreat, beg, beseech

//2046 [ἔρέω] // probably a fuller form of 4483, an alternate for 2036 in cert. tenses;; v

AV - say 57, speak 7, tell 4, speak of 2, call 1; 71

1) to utter, speak, say

(ἔρωτάω, (2065)) more frequently suggests that the petitioner is on a footing of equality or familiarity with the person whom he requests. It is used of a king in making request from another king, Luke 14:32; of the Pharisee who “desired” Christ that He would eat with him, an indication of the inferior conception he had of Christ, Luke 7:36; cp. 11:37; John 9:15; 18:19.

In this respect it is significant that the Lord Jesus never used *aiteō* in the matter of making request to the Father. “The consciousness of His equal dignity, of His potent and prevailing intercession, speaks out in this, that as often as He asks, or declares that He will ask anything of the Father, it is always *erōtaō*, an asking, that is, upon equal terms, John 14:16; 16:26; 17:9, 15, 20, never *aiteō*, that He uses. Martha, on the contrary, plainly reveals her poor unworthy conception of His person, that ... she ascribes that *aiteō* to Him which He never ascribes to Himself, John 11:22” (Trench, Syn. § xl).

In passages where both words are used, the distinction should be noticed, even if it cannot be adequately represented in English. In John 16:23, “in that day ye shall ask Me nothing,” the verb is *erōtaō*, whereas in the latter part of the verse, in the sentence, “If ye shall ask anything of the Father,” the verb is *aiteō*. The distinction is brought out in the R.V. margin, which renders the former clause “Ye shall ask Me no question,” and this meaning is confirmed by the fact that the disciples had been desirous of asking Him a question (*erōtaō*, ver. 19). If the Holy Spirit had been given, the time for asking questions from the Lord would have ceased. In John 14:14, where, not a question, but a request is made by the disciples, *aiteō* is used.

Both verbs are found in 1 John 5:16: in the sentence “he shall ask, and God will give him life for them that sin not unto death,” the verb is *aiteō*, but with regard to the sin unto death, in the sentence “not concerning this do I say that he shall make request,” the verb is *erōtaō*.

Later, the tendency was for *erōtaō* to approximate to *aiteō*.¹³

[ἔρωτάω]

1. The first sense is “to ask,” “seek information.” The rich young ruler is asking Jesus about the good (Mt. 19:17), Jesus asks his disciples about the loaves available (Mk. 8:5), or about people’s views of him (Mt. 16:13), and he asks his opponents about John’s baptism (Mt. 21:24). The disciples ask the meaning of the parables (Mk. 4:10) and also ask when God’s kingdom will be set up (Acts 1:6). Most of the instances are in John. The disciples will no

¹²Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

¹³Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

longer need to ask when they have the perfect knowledge of fellowship with Christ (16:23). Gaining an insight into his vicarious ministry, they no longer need to question him (16:30). Yet it is by asking that fuller fellowship is achieved (16:5). Outside the Parting Discourses the word is used in John only for the questions of opponents (except in 9:2, where the disciples ask whose sin was responsible for the man being born blind).

2. “To request,” “demand.” Apart from Acts 1:6, this is the chief meaning outside the Gospels. It can denote the disciples’ request to Jesus (Mt. 15:23), that of the Jews to Pilate (Jn. 19:31), and the invitation to a meal (Lk. 14:18-19). John has it for requests to God, but only by Jesus except in 1 Jn. 5:16. The LXX uses *erōtáō*, “to ask,” and *aitéō*, “to pray,” for the same Hebrew word (*šā’al*), but secular Greek offers a cultic use, so that the use for “to pray” need not be a Semitism.¹⁴

H. //2168 [εὐχαριστέω]

//2168 [εὐχαριστέω] // from 2170; TDNT - 9:407,1298; v

AV - give thanks 26, thank 12, be thankful 1; 39

1) to be grateful, feel thankful

2) give thanks

(εὐχαριστέω, (2168)), akin to A, No. 2, to give thanks, (a) is said of Christ, Matt. 15:36; 26:27; Mark 8:6; 14:23; Luke 22:17, 19; John 6:11, 23; 11:41; 1 Cor. 11:24; (b) of the Pharisee in Luke 18:11 in his self-complacent prayer; (c) is used by Paul at the beginning of all his Epistles, except 2 Cor. (see, however, *eulogētos* in 1:3), Gal., 1 Tim., 2 Tim. (see, however, *charin echō*, 1:3), and Tit., (1) for his readers, Rom. 1:8; Eph. 1:16; Col. 1:3; 1 Thess. 1:2; 2 Thess. 1:3 (cp. 2:13); virtually so in Philm. 4; (2) for fellowship shown, Phil. 1:3; (3) for God’s gifts to them, 1 Cor. 1:4; (d) is recorded (1) of Paul elsewhere, Acts 27:35; 28:15; Rom. 7:25; 1 Cor. 1:14; 14:18; (2) of Paul and others, Rom. 16:4; 1 Thess. 2:13; of himself, representatively, as a practice, 1 Cor. 10:30; (3) of others, Luke 17:16; Rom. 14:6 (twice); 1 Cor. 14:17; Rev. 11:17; (e) is used in admonitions to the saints, the Name of the Lord Jesus suggesting His character and example, Eph. 5:20; Col. 1:12; 3:17; 1 Thess. 5:18; (f) as the expression of a purpose, 2 Cor. 1:11, R.V.; (g) negatively of the ungodly, Rom. 1:21.¶ Thanksgiving is the expression of joy Godward, and is therefore the fruit of the Spirit (Gal. 5:22); believers are encouraged to abound in it (e.g., Col. 2:7).¹⁵

I. //2169 [εὐχαριστία]

//2169 [εὐχαριστία] // from 2170; TDNT - 9:407,1298; n f

AV - thanksgiving 9, giving of thanks 3, thanks 2, thankfulness 1; 15

1) thankfulness

2) the giving of thanks

(εὐχαριστία, (2169)), *eu*, well, *charizomai*, to give freely (Eng., eucharist), denotes (a) gratitude, “thankfulness,” Acts 24:3; (b) giving of thanks, thanksgiving, 1 Cor. 14:16; 2 Cor. 4:15; 9:11, 12

¹⁴Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

¹⁵Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

(plur.); Eph. 5:4; Phil. 4:6; Col. 2:7; 4:2; 1 Thess. 3:9 (“thanks”); 1 Tim. 2:1 (plur.); 4:3, 4; Rev. 4:9, “thanks;” 7:12¹⁶

J. //2170 [εὐχαριστός]

//2170 [εὐχάριστος] // from 2095 and a derivative of 5483; TDNT - 9:407,1298; adj
AV - thankful 1; 1

- 1) mindful of favours, grateful, thankful
- 2) pleasing, agreeable
- 3) acceptable to others, winning, liberal, beneficent

//2095 [εὐ] // neuter of a primary eus (good);; adv
AV - well 3, well done 2, good 1; 6
1) to be well off, fare well, prosper
2) acting well

//5483 [χαρίζομαι] // middle voice from 5485; TDNT - 9:372,1298; v
AV - forgive 11, give 6, freely give 2, deliver 2, grant 1,
frankly forgive 1; 23
1) to do something pleasant or agreeable (to one), to do a favour to,
gratify

- 1a) to show one's self gracious, kind, benevolent
- 1b) to grant forgiveness, to pardon
- 1c) to give graciously, give freely, bestow
 - 1c1) to forgive
 - 1c2) graciously to restore one to another
 - 1c3) to preserve for one a person in peril

(εὐχάριστος , (2170)), primarily, gracious, agreeable (as in the Sept., Prov. 11:16, of a wife, who brings glory to her husband¶), then grateful, thankful, is so used in Col. 3:15.¹⁷

K. //2171 [εὐχή]

//2171 [εὐχή] // from 2172; TDNT - 2:775,279; n f
AV - vow 2, prayer 1; 3
1) a prayer to God
2) a vow

(εὐχή , (2171)), akin to A, No. 1, denotes a prayer, Jas. 5:15; a vow, Acts 18:18 and 21:23.¶¹⁸

A. The Usage of *eúchomai*, *euchê*. In nonbiblical Greek these are the most comprehensive terms for invocation of the deity. The sense “to vow” is present as well as “to ask, pray.” The LXX has the word, but here, and even more so in the NT, *proseúchomai* becomes the main term.

¹⁶Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

¹⁷Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

¹⁸Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

“To pray, ask, beseech,” “prayer, petitionary prayer, invocation.” Both noun and verb occur in this sense in Jms. 5:15-16, thus ruling out any magical operation and perhaps implying prayer for forgiveness as well as healing. In 2 Cor. 13:7, 9 Paul uses the term when praying God that the Corinthians may not do wrong and may show improvement. His courteous wish of Acts 26:29 also becomes a prayer when he adds the words “to God”: only God can bring about the conversion of Agrippa and his hearers.

“To vow, dedicate,” “vow.” Only the noun occurs in this sense in the NT. We find it in Acts 18:18 and 21:23. The shaving of the head indicates that this is a Nazirite vow (cf. Num. 6:7, 9, 19).

The cultic connection weakens with time and *eúchomai* can thus take on the more general sense of “to wish” or “to ask.” The salutation in 3 Jn. 2 reflects this. So does Paul’s statement in Rom. 9:3, where he could wish (not pray) that he himself might be cut off from Christ for his fellow Israelites. In Acts 27:29 again the ship’s company wish rather than pray that day may come.¹⁹

L. //2172 [εὐχομαι]

//2172 [εὐχομαι] // middle voice of a primary verb; TDNT - 2:775,279; v

AV - wish 3, pray 2, can wish 1, I would 1; 7

1) to pray to God

2) to wish, to pray, to pray for

(εὐχομαι, (2172)), to pray (to God), is used with this meaning in 2 Cor. 13:7; ver. 9, R.V., “pray” (A.V., “wish”); Jas. 5:16; 3 John 2, R.V., “pray” (A.V., wish). Even when the R.V. and A.V. translate by “I would,” Acts 26:29, or “wished for,” Acts 27:29 (R.V., marg., “prayed”), or “could wish,” Rom. 9:3 (R.V., marg., “could pray”), the indication is that prayer is involved.²⁰

M. //2428 [ἱκετηρία]

//2428 [ἱκετηρία] // from a derivative of the base of 2425 (through the idea of approaching for a favour); TDNT - 3:296,362; n f

AV - supplication 1; 1

1) an olive branch

1a) for suppliants approached the one whose aid they would implore holding an olive branch entwined with white wool and fillets, to signify that they came as suppliants

2) supplication

//2425 [ἱκανός] // from hiko [hikano or hikneomai, akin to 2240] (to arrive);

TDNT - 3:293,361; adj

AV - many 11, much 6, worthy 5, long 4, sufficient 3, misc 12; 41

1) sufficient

1a) many enough, enough

1b) sufficient in ability, i.e. meet, fit

¹⁹Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

²⁰Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

(ἱκετηρία, (2428)) is the feminine form of the adjective *hiketērios*, denoting ‘of a suppliant,’ and used as a noun, formerly an olive-branch carried by a suppliant (*hiketēs*), then later, a supplication, used with No. 1 in Heb. 5:7.¶ In the Sept., Job 40:22 (Eng. Vers. 41:3).²¹

Deriving from *hiktēr*, “one who asks protection,” *hiketēria* denotes the request for protection, then, more generally, “urgent supplication.” In Heb. 5:7 (with “prayers”) it obviously has the more general sense in what is probably a conventional phrase. [F. BÜSCHEL, III, 296-97]²²

N. //4335 [προσευχή]

//4335 [προσευχή] // from 4336; TDNT - 2:807,279; n f

AV - prayer 36, pray earnestly + 3346 1; 37

1) prayer addressed to God

2) a place set apart or suited for the offering of prayer

2a) a synagogue

2b) a place in the open air where the Jews were wont to pray, outside the cities, where they had no synagogue

2b1) 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

(προσευχή, (4335)), akin to A, No. 2, denotes (a) prayer (to God), the most frequent term, e.g., Matt. 21:22; Luke 6:12, where the phrase is not to be taken literally as if it meant, ‘the prayer of God’ (subjective genitive), but objectively, “prayer to God.” In Jas. 5:17, “He prayed fervently,” R.V., is, lit., ‘he prayed with prayer’ (a Hebraistic form); in the following the word is used with No. 3: Eph. 6:18; Phil. 4:6; 1 Tim. 2:1; 5:5; (b) “a place of prayer,” Acts 16:13, 16, a place outside the city wall,²³

O. //4336 [προσεύχομαι]

//4336 [προσεύχομαι] // from 4314 and 2172; TDNT - 2:807,279; v

AV - pray 83, make prayer 3, pray for 1; 87

1) to offer prayers, to pray

//4314 [πρός] // a strengthened form of 4253; TDNT - 6:720,942; prep

AV - unto 340, to 203, with 43, for 25, against 24, among 20, at 11, not tr 6, misc 53, vr to 1; 7263) to, towards, with, with regard to

(προσεύχομαι, (4336)), to pray, is always used of prayer to God, and is the most frequent word in this respect, especially in the Synoptists and Acts, once in Romans, 8:26; in Ephesians, 6:18; in Philippians, 1:9; in 1 Timothy, 2:8; in Hebrews, 13:18; in Jude, ver. 20. For the injunction in 1 Thess. 5:17,²⁴

²¹Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

²²Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

²³Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

²⁴Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

P. //5241 [ὑπερεντυγχάνω]

//5241 [ὑπερεντυγχάνω] // from 5228 and 1793; TDNT - 8:238,1191; v

AV - make intercession for 1; 1

1) to intercede for one

1. (ὑπερεντυγχάνω , (5241)), to make a petition or intercede on behalf of another (*huper* on behalf of, and No. 1), is used in Rom. 8:26 of the work of the Holy Spirit in making intercession (see No. 1, ver. 27).¶²⁵

²⁵Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.