

Module : Understanding, Accessing & Growing in GRACE

Session 22 : Accessing Grace By Prayerful Drawing Near to God

Focus : How Prayer Positions One for Finding More Grace

Grace is given by God.

2 Cor. 8:1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia.

Grace has its source in God, for it is the constituent element of God as a Spirit being. It has as its intended destination the sons of God, i.e. you and I. It is given by God to be received by His sons. As indicated previously, grace is both merited and unmerited favour from God. It is merited in the sense that certain attitudes, mentalities, internal dispositions and external behavioural patterns will attract more grace unto us once we have entered the Kingdom of God. One such position is that of drawing near to God through deliberate prayer. I want to demonstrate in this study that deliberate and intentional drawing near to God on our part recruits more grace unto us.

❖ 'DRAWING NEAR' ACTIVATES INCREASED GRACE RECEPTION

God gives 'greater grace' to the humble.

James 4:6-8 But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble." Submit therefore to God. Resist the devil and he will flee from you. DRAW NEAR to God and HE WILL DRAW NEAR to you.

In the text above, in framing a context in which greater grace attends humility, humility itself is set forth in two expressions, i.e. submission unto God and drawing near to God. Submission is a powerful form of humility and was thoroughly dealt with in previous sessions. Submission to God here is pre-requisite to your successful resistance against the devil with the result of him fleeing. Submission to God itself is actually resistance against the devil. One of the greatest ways in which we denote our submission to God is through praying to Him, for prayer is one of the most powerful expressions of spiritual warfare, causing a retreat of the enemy. You will see this by studying Ephesians 6, wherein after the 'armour' of the believer is described in detail, the imperative to 'pray at all times' is commanded.

Eph.6:18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,

Thus submission to God through prayer resists the devil, thereby making grace available for the execution of God's will in an unhindered manner.

Similarly, **DRAWING NEAR** to God is practically demonstrated by PRAYER. Again the context in James 4 for accessing grace is humility modeled through DRAWING NEAR TO GOD. Drawing near to God indicates humility to which grace is attracted. We are to humble ourselves AND pray. Prayer denotes dependence on God. Prayerlessness suggests independence of God and thus reflects pride.

2 Chron. 7:14 My people who are called by My name **HUMBLE themselves** and **PRAY** and **SEEK MY FACE** and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

When you discern that God is speaking to you about more concentrated and focused times of intense prayer to draw near to Him and seek his face, do not ignore this but respond by deliberate prayer because usually this is preparatory to some significant aspect of His will concerning or involving you.

Psalms 27:8 When You said, "Seek My face," my heart said to You, "Your face, O Lord, I shall seek."

Another scripture citing DRAWING NEAR TO GOD as necessary to finding GRACE is Heb. 4:16.

Heb. 4:16 Therefore let us **DRAW NEAR with CONFIDENCE** to the **THRONE OF GRACE**, so that we may receive mercy and **FIND GRACE to help in time of need**.

❖ **FINDING GRACE**

Hebrews 4:16 : '.... that we might FIND grace ...'

The word 'finding' denotes an intentional searching after something, borne out of hunger and thirst for it, because high value is placed on the thing. Such must be our disposition toward the GRACE of God. We must eagerly desire more of it because we deem it highly invaluable.

Examples of some people who **FOUND** grace:

Noah Found Grace:

Gen. 6:8 But Noah **FOUND favor** in the eyes of the Lord.

David Found Grace:

Acts 7:46 David FOUND favor (grace) in God's sight, and asked that he might find a dwelling place for the God of Jacob

Moses Found Grace:

Ex. 33:12,13 Then Moses said to the Lord, "See, You say to me, 'Bring up this people!' But You Yourself have not let me know whom You will send with me. Moreover, You have said, 'I have known you by name, and you have also FOUND favor (grace) in My sight.' "Now therefore, I pray You, if I have found (grace) favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people."

Mary Found Grace :

Luke 1:30 The angel said to her, "Do not be afraid, Mary; for you have found favor with God.

To those who SEEK, they shall FIND (Matthew 7:7,8).

Matt. 7:7 Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Psalms 119:58 I SOUGHT Your FAVOUR with all my heart; Be GRACIOUS to me according to Your word.

If we seek Him with all of our hearts, we not only find Him, but He restores what was lost.

Jer. 29:13,14a You will seek Me and find Me when you search for Me with all your heart. I will be found by you,' declares the Lord, 'and I will restore your fortunes.

When we seek after God, He shall be found of or by us, but when we SEEK after Him DILIGENTLY, He is not only found of us, but GREATLY REWARDS US. If we seek Him diligently, we not just find Him, but we activate His nature as 'rewarder'.

Heb. 11:6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. (NKJV)

The intensity of the search determines the specific response from the Lord. There is the seeker, and there is the **diligent seeker**. May I encourage you to become an ardent and passionate seeker after God by drawing near to him in deep prayer. Great grace will be found.

In James 4:8, it clearly indicates that GOD WILL DRAW NEAR to you if you take the initiative of drawing near to Him. Every initiative taken on your part to draw near to God is met by an equal, if not greater initiative on God's part to draw near to you. Thus, one step taken in expression of one's desire to draw closer to God is actually two steps, for the other step is taken by God Himself, a step on His part which is activated in response to your initial step.

James 4: 8 DRAW NEAR to God and HE WILL DRAW NEAR to you.

When He comes near to you, he comes with GRACE to be found and accessed by you.

The imperative in Hebrews 4:15 is 'LET US DRAW NEAR'. This implies a posture of prayer and supplication – a request for grace, expressed through God releasing His nature and power as your 'help' in times of need. This is another key for accessing grace. If grace is given, then prayer can be made for more of it. 'Ask and it shall be given unto you'. We are encouraged to 'FIND' grace. This implies a search and seeking after it. Amongst other factors, prayer is one of the most effective ways of doing this.

PRAYING AND SUPPLICATING FOR GRACE/FAVOUR

Psalms 86:15,16a But You, O Lord, are a God MERCIFUL and GRACIOUS, Slow to anger and abundant in lovingkindness and truth. Turn to me, and BE GRACIOUS to me ...

Most often, the word translated 'grace' in the Old Testament is 'chen', but there is another word also translated as 'grace', viz. 'techinnah'.

Grace = Techinnah = a supplication for grace; a request for favour¹

Here is the usage of this word in the Old Testament:

Ezra 9:8 "But now for a brief moment grace has been shown from the Lord our God, to leave us an escaped remnant and to give us a peg in His holy place, that our God may enlighten our eyes and grant us a little reviving in our bondage."

This word predominates in the prayers of Solomon at the dedication of the temple². Solomon consistently makes prayer and supplication [a request for grace] – (see **1 Kings 8:28, 30, 38, 45, 49, 52, 54; 2 Chr. 6:14-42**). At the end of his prayer, the glory of God fills the temple. Glory is the outward manifestation of the exact nature of God, undergirded and supported by grace. Any prayer for grace will result in glory displayed.

It has been prophesied that in the House of David, a type of the Church, the feeblest of souls will be as mighty as David himself, that the House of David will be like God Himself. This is implied because God will pour on the House of David a Spirit of Grace and Supplication:

Zech. 12:8-10a In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the Lord before them. It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.
 “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication ...”

Supplication = Taḥanûn = Earnest prayer, intreaty³; a supplication for favour⁴

This word is closely akin to Techinnah described above.

[See usage of this word in the endnotes⁵.]

God, who is Spirit, is a Spirit of Grace, a Spirit whose compositional make-up is Grace. This Spirit will be poured out upon a Davidic company to make them **AS STRONG AS GOD HIMSELF**. But according to the verse cited above, this occurs within a house upon whom the Spirit of Supplication or earnest prayer is poured on as well. The Holy Spirit is not just a Spirit of Grace, but a Spirit of intercession as well.

Rom 8:26,27 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

Eph. 6:18 With all prayer and petition pray at all times in the Spirit, and with this in view ...

CONSIDER: ANNA AND HANNAH

Luke 2:36-38 (Nasb)

- 36 And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage, and then as a widow to the age of eighty- four.
- 37 She never left the temple, serving night and day with fastings and prayers.
- 38 **At that very moment** she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.

The name, **'Anna' means 'grace'**. She was the embodiment of grace, as her name suggests. Strong prayer with fasting was her complete expression of worship and service to God. The son of God who immerses him/herself in prayer will be enriched with great grace.

'Hannah' also means grace. There are some similarities between Anna's prayer and fasting and that of Hannah's. Both their names mean 'grace'. Both had dimensions of the prophetic operative in their lives. Anna was a prophetess; Hannah gave birth to the prophetic dimension in the person of Samuel. Both prayed fervently with fasting. Both women's fasting had a corporate focus – not so much personal. Hannah, too, was the embodiment of GRACE because of strong prayer.

1 Sam. 1:8-11

- 8 Then Elkanah her husband said to her, "Hannah, why do you weep and why do you not eat and why is your heart sad? Am I not better to you than ten sons?"
- 9 Then Hannah rose after eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the temple of the Lord.
- 10 She, greatly distressed, prayed to the Lord and wept bitterly.
- 11 She made a vow and said, "O Lord of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a son, then I will give him to the Lord all the days of his life, and a razor shall never come on his head.

❖ FINDING 'GRACE TO HELP' IN TIMES OF NEED THROUGH DRAWING NEAR TO GOD THROUGH PRAYER

We all need to access and find grace to overcome our weakness and human limitations. Hebrews sets forth the premise of 'FINDING' grace to help in times of need. Hebrews 4:15-16 indicates that there is an aspect of grace called 'GRACE TO HELP IN TIME OF NEED'.

Hebrews 4:15,16

- 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.
- 16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

In times of need, the thing you will need the most is GRACE from God who operates sympathetically from a Throne of Grace. The context of the verses above is human weakness (v.15) and the propensity to fail especially within the time of severe need (v.16). At such times, we are exhorted to have confidence or boldness to 'draw near' and find closer proximity to God in our approach of Him to His throne, which is described as 'a throne of grace'.

The word 'throne' depicts the rulership, governance and authority of God. This is further characterised as 'GRACE'. The place and premise from which God rules is one of mercy and GRACE, which is afforded to us to 'help in times of need'. At the time of this writing, the world is in an economic recession that has affected many in the church. This is certainly a 'a time of need'.

This phrase 'time of need' does not refer to the fact that from time to time we may have specific needs. Rather, it relates to a season or length of time where the sense of 'need' is intense. This usually is a protracted or prolonged period of time.

The 'throne', symbolic of royal authority, highlights the issue of dominion. God's throne is a 'throne of grace'. His dominion is through grace. Dominion, rulership and grace are linked:

Romans 5:17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

We are more than conquerors through Christ (Rom.8). Our rulership and overcoming capacity is largely due to the deposit of grace in our lives. 'Help' from God in times of need and human weakness causes us to successfully surmount or journey through every 'time' of need.

A 'time of need' does not have to be a negative experience or season. This is the most '**opportune time' or well-timed'** period, as the **Greek word, 'eukairos'** suggestive of one accessing a greater grace download from the God of 'all grace' (2 Cor.9:8).

Note that in the context of Hebrews 4:15,16, this grace is described and expressed as 'HELP', which implies **succor, aid or assistance given to someone**. 'Help' is not just something God gives, it is who God is. Our help comes from the Lord, who is 'help'.

Help is a recognition of the need for aid outside of and beyond ourselves. The Syro-Phoenician mother made a simple plea for HELP in a short but powerful prayer to Jesus, and she got this prayer answered:

Matt.15:25 But she came and began to bow down before Him, saying, "Lord, help me!"

Note the following verses for your encouragement:

Psalm 121:1-8

- 1 I will lift up my eyes to the mountains; From where shall my help come?
- 2 My help comes from the Lord, Who made heaven and earth.
- 3 He will not allow your foot to slip; He who keeps you will not slumber.
- 4 Behold, He who keeps Israel Will neither slumber nor sleep.

- 5 The Lord is your keeper; The Lord is your shade on your right hand.
 6 The sun will not smite you by day, Nor the moon by night.
 7 The Lord will protect you from all evil; He will keep your soul.
 8 The Lord will guard your going out and your coming in From this time forth and forever.

Psalm 46:1-5

- 1 God is our refuge and strength, A very present help in trouble.
 2 Therefore we will not fear, though the earth should change And though the mountains slip
 into the heart of the sea;
 3 Though its waters roar and foam, Though the mountains quake at its swelling pride. Selah.
 4 There is a river whose streams make glad the city of God, The holy dwelling places of the
 Most High.
 5 God is in the midst of her, she will not be moved; God will help her when morning dawns.

Psalm 63:7 For You have been my help, And in the shadow of Your wings I sing for joy.

Psalm 94:17 If the Lord had not been my help, My soul would soon have dwelt in the abode
 of Silence.

Very often, God's nature as 'Help' will be expressed in acts of kindness or aid from people:

Psalm 118:7 The Lord is for me among those who help me.

❖ **PRAYING WITHOUT CEASING**

Prayer is both an internal state as well as an outward act. The inward reality of a ceaseless, prayerful spirit gives rise to occasions of external practice of prayer.

1 Thess. 5:17 Pray without ceasing.

Praying without ceasing refers to one's spirit that has the capacity to be in unbroken communication and communion with God 'twenty four/seven', even when you are actively engaged in some activity like work or sport, as well as while you are asleep. Your spirit has this capacity and this ability of your spirit must be developed. This is possible because your spirit is at one with God, the Spirit, and it is in and through the Spirit that we are able to pray.

Eph. 6:18 With all prayer and petition PRAY AT ALL TIMES in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints.

Nehemiah exemplifies this continual, prayerful state of one's spirit.

Neh. 2: 4,5 Then the king said to me, **"What would you request?" So I prayed** to the God of heaven. I said to the king, "If it please the king, and if your servant has found favor before you, **send me to Judah, to the city of my fathers' tombs, that I may rebuild it."**

Just before hastening to utter his request before the king, Nehemiah 'prays to the God of heaven' (2:4). He needn't have, but he did. This speaks **to a cautiousness in him and complete reliance upon God** – the request from the King to the rational mind demanded an instantaneous response – it even seemed like it was God's answer to his initial prayer (and it was) , but nevertheless, he still prayed before he gave his answer.

He had already been praying for four months (Read **Nehemiah 1:1-2:1**), so why still pause to pray more. Somebody once said, "you will always find that the man who has prayed much is the man who prays more '. At times, a pause for prayer is wise, even in the face of what seems like an obvious answer to prior prayer.

This second reference (Neh. 2:4,5) to him praying was probably an extremely short prayer – probably a second or two. He lived in the spirit of prayer. Like Daniel, He knew the custom of praying – he prayed always with all kinds of prayer (Eph.6:18) and "how to pray without ceasing". Thus, even between the King's request and his answer, **his mind was permanently conditioned to consult with God first**, his spirit was so in-tune, that his answer was guided by the 'God of heaven'.

It is amazing at how much the mind can process within a short passage of a few seconds. We have often heard the report of people whose lives were about to be snatched from them by some threat or danger, where they say the whole panorama of their lives pass before them in a few seconds, so the mind must be capable of accomplishing much in a brief space of time. Thus the prayer was presented like the winking of an eye; like a flash of electricity it was done intuitively; yet it was done powerfully, and it proved to be a prayer that prevailed with God. His eyes were not shut, neither did his lips move, but powerful prayer was made - so immersed was Nehemiah in the spirit of prayer. His prayer was short and silent, yet it was a very intense and directed prayer. "So I prayed to the God of heaven".

Nehemiah prayed for four months prior to this request of the King. He knew how to engage the ACT of prayer as well the instant and reflexive abiding state of his spirit in prayer. The fact that we are to pray without ceasing in that our spirits are in constant communion with God, does not set aside the necessity to have times of planned and conscious practical prayer to God.

PAUL ACCESSED GRACE IN SUFFERING THROUGH PRAYER

2 Cor. 12:7-10

Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me - to keep me from exalting myself! Concerning this I IMPOLORED THE LORD THREE TIMES that it might leave me. And He has said to me, "My GRACE is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

The Apostle Paul was subjected to intense trial and sufferings because of the abundance of revelations given to Him by God, in order to ensure he maintains a humble disposition. Paul called this suffering a thorn in his flesh, which no one knows what it was exactly. He prayed to God three times for God to remove it, but instead of taking it away, God granted Him grace - sufficient grace - to sustain him through the suffering he had to bear and endure. Here again are a few lessons:

- When we pray we can access grace.
- At times the help that God gives us is not the removal of the trial and hardship, but grace to endure it because of the specific purpose the trial is meant to accomplish in us.

David, too, prayed three times when oppressed by Saul (Psalm 55:16,17); Jesus Himself prayed three times in the Garden of Gethsemane when He was at the height of personal conflict within Himself concerning the Father's will (Matt. 26:44). Daniel also prayed three times a day and no doubt was a man of great grace (Daniel 6:10).

Every grace-filled man/woman in the Scripture who was ever used by God to any significant degree was a **GRACE-FILLED**, and they too were people of **STRONG PRAYER**, e.g. Jesus, Moses, Elijah, David, Samuel, Anna, Paul, the 12 Apostles, etc.

May you and I seek God earnestly with fervent, consistent prayer so that we can be the people of great grace He desires us to be.

Great Grace and Peace be with you always,
Randolph Barnwell

NOTE: The subject of PRAYER and FASTING is dealt with in much greater depth in my series on FASTING available on my website in audio and PDF note formats.

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ENDNOTES

1. Baker, W. (2003, c2002). The Complete Word Study Dictionary : Old Testament. Chattanooga, TN: AMG Publishers, #H8467

2. 1 Kings 8:22-61

- 22 Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel and spread out his hands toward heaven.
- 23 He said, "O Lord, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart,
- 24 who have kept with Your servant, my father David, that which You have 1promised him; indeed, You have spoken with Your mouth and have fulfilled it with Your hand as it is this day.
- 25 "Now therefore, O Lord, the God of Israel, keep with Your servant David my father that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.'
- 26 "Now therefore, O God of Israel, let Your word, I pray, be confirmed which You have spoken to Your servant, my father David.
- 27 "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built!
- 28 "Yet have regard to the **prayer** of Your servant and to his supplication, O Lord my God, to listen to the cry and to the prayer which Your servant prays before You today;
- 29 that Your eyes may be open toward this house night and day, toward the place of which You have said, 'My name shall be there,' to listen to the prayer which Your servant shall pray toward this place.
- 30 "Listen to **the supplication** of Your servant and of Your people Israel, when they pray toward this place; hear in heaven Your dwelling place; hear and forgive.
- 31 "If a man sins against his neighbor and is made to take an oath, and he comes and takes an oath before Your altar in this house,
- 32 then hear in heaven and act and judge Your servants, condemning the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness.
- 33 "When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house,
- 34 then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers.
- 35 "When the heavens are shut up and there is no rain, because they have sinned against You, and they pray toward this place and confess Your name and turn from their sin when You afflict them,
- 36 then hear in heaven and forgive the sin of Your servants and of Your people Israel, indeed, teach them the good way in which they should walk. And send rain on Your land, which You have given Your people for an inheritance.
- 37 "If there is famine in the land, if there is pestilence, if there is blight or mildew, locust or grasshopper, if their enemy besieges them in the land of their cities, whatever plague, whatever sickness there is,
- 38 **whatever prayer or supplication** is made by any man or by all Your people Israel, 1each knowing the affliction of his own heart, and spreading his hands toward this house;

39 then hear in heaven Your dwelling place, and forgive and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men,
 40 that they may fear You all the days that they live in the land which You have given to our fathers.
 41 "Also concerning the foreigner who is not of Your people Israel, when he comes from a far country for Your name's sake
 42 (for they will hear of Your great name and Your mighty hand, and of Your outstretched arm); when he comes and prays toward this house,
 43 hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name, to fear You, as do Your people Israel, and that they may know that this house which I have built is called by Your name.
 44 "When Your people go out to battle against their enemy, by whatever way You shall send them, and they pray to the Lord toward the city which You have chosen and the house which I have built for Your name,
 45 then hear in heaven **their prayer and their supplication**, and maintain their cause.
 46 "When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to the land of the enemy, far off or near;
 47 if they take thought in the land where they have been taken captive, and repent and make supplication to You in the land of those who have taken them captive, saying, 'We have sinned and have committed iniquity, we have acted wickedly';
 48 if they return to You with all their heart and with all their soul in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name;
 49 then hear their **prayer and their supplication** in heaven Your dwelling place, and maintain their cause,
 50 and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You, and make them objects of compassion before those who have taken them captive, that they may have compassion on them
 51 (for they are Your people and Your inheritance which You have brought forth from Egypt, from the midst of the iron furnace),
 52 that Your eyes may be open to the **supplication** of Your servant and to the supplication of Your people Israel, to listen to them whenever they call to You.
 53 "For You have separated them from all the peoples of the earth as Your inheritance, as You spoke through Moses Your servant, when You brought our fathers forth from Egypt, O Lord God."
 54 When Solomon had finished **praying** this entire **prayer and supplication** to the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread toward heaven.
 55 And he stood and blessed all the assembly of Israel with a loud voice, saying:
 56 Blessed be the Lord, who has given rest to His people Israel, according to all that He promised; not one word has failed of all His good promise, which He promised through Moses His servant.
 57 "May the Lord our God be with us, as He was with our fathers; may He not leave us or forsake us,
 58 that He may incline our hearts to Himself, to walk in all His ways and to keep His commandments and His statutes and His ordinances, which He commanded our fathers.
 59 "And may these words of mine, with which I have made supplication before the Lord, be near to the Lord our God day and night, that He may maintain the cause of His servant and the cause of His people Israel, as each day requires,
 60 so that all the peoples of the earth may know that the Lord is God; there is no one else.
 61 "Let your heart therefore be wholly devoted to the Lord our God, to walk in His statutes and to keep His commandments, as at this day."

3. Strong, J. (1890) Strong's Exhaustive Concordance, S.T.D., LL.D., e-Sword X, Version 3.2 (11), Dictionary, #H8469
4. Brown F., Driver S.R., Briggs C.A., (1996) Brown-Driver-Brigg's Hebrew Definitions, Hendrickson Publishers, e-Sword X, Version 3.2 (11), Dictionary, #H8469
5. Daniel used the word to indicate how he turned to the Lord in a prayer of petition, i.e., he pleaded with Him in prayers of petition with fasting and in sackcloth and ashes (Dan. 9:3). He also called to God to hear the prayers and petitions of His servant (Dan. 9:17). The noun was also used by the psalmist, who made a plea to God to hear his cry for mercy (Ps. 28:2; 31:22[23]; 86:6). In Jeremiah, a cry was heard on the barren heights, along with weeping and pleading by the people of Israel (Jer. 3:21). The word was also used to inform Daniel that as soon as he began his prayer or petition, an answer would be given to him (Dan. 9:23).

[Baker, W. (2003, c2002). The Complete Word Study Dictionary : Old Testament. Chattanooga, TN: AMG Publishers, #H8469]