

Growing in a Relationship With God

Practical Prayer

Lesson #7 for May 16, 2026

Scriptures. 1 Kings 19:1-18; Luke 11:2-4; Matthew 6:5-15; Daniel 9:4-19; Romans 8:26-27; Psalm 62:8.

1. What is “practical” prayer? Isn’t all prayer “talking with God as with a Friend”?

[From the *Adult Teachers Sabbath School Bible Study Guide*=T-BSG:] Prayer is a universal human need. But our cries to God often seem to disappear into a void, unanswered.—T-BSG* 93.‡ [What void is that?][‡]

[From the *Adult Sabbath School Bible Study Guide*=BSG:] What is your prayer life like? How often do you pray? How fervently? How expectantly? **Do you pray daily or only in emergencies?** Are your prayers always asking for something, or do you praise God in your prayers, as well?

Also, do you find yourself offering a prayer in the morning before you eat and perhaps partway through your busy day? Perhaps you’ve been part of a regular prayer group or even experienced what it’s like to pray around the clock. Have you experienced the power and presence of God through prayer that changes everything in your life?—BSG* for Sabbath, May 9.^{†‡}

[From the writings of Ellen G. White=EGW:] We should be much in secret prayer. **Christ is the vine, ye are the branches. And if we would grow and flourish, we must continually draw sap and nourishment from the Living Vine; for separated from the Vine we have no strength.**—Ellen G. White, *Early Writings** 73.1 [1882].^{†‡}

<https://egwwritings.org/read?panels=p28.472&index=0>[‡]

[BSG:] Let’s study other praying individuals in the Bible and consider practical ways to strengthen prayer in our daily lives.—BSG* for Sabbath.[‡]

2. We will discuss the prayers of several people in the Bible. Each situation is different.

[T-BSG:] Three biblical characters have been selected to inspire us to pray. The first character is **Hannah** (*1 Sam. 1:6–17*), whose prayers begin in anguish and end in joy (*1 Sam. 2:1–11*). The second is **Elijah**, whose **dramatic prayer of proclamation and silence is a powerful testament to those witnessing the contest between God and Baal on Mount Carmel** (*1 Kings 18–19:18*). The third is **Daniel**, who entreats the Lord with a prayer of supplication and hope (*Dan. 9:3–19*).—T-BSG* 93.^{†‡§}

Hannah: When Persistent Prayers Seem Unanswered

3. Have you been praying for something for years with no apparent positive response from God? Matthew 7:7 and 1 John 5:14 seem to suggest that God will always answer!

[T-BSG:] **Prayers of Bitterness and Joy: Hannah** (*1 Sam. 1:6–2:11*). Hannah’s story begins with the record of a pious man (*1 Sam. 1:3*) who has an impressive genealogy (*1 Sam. 1:1*). The text also refers to the two sons of the priest Eli, who are present at the tabernacle in Shiloh (*1 Sam. 1:3*). Eli himself sits in a chair at the entrance of the tabernacle (*1 Sam. 1:9*). Yet, the **unexpected hero of the story is Hannah, who is barren** (*1 Sam. 1:6*). The biblical text reports that she prays twice (*1 Sam. 1:10, 11; 1 Sam. 2:1–*

10). The first time, she offers a prayer that wells up from the “bitterness of [her] soul” (1 Sam. 1:10). In her anguish, she begs the Lord for a response. The second time she prays, Hannah’s prayer is an outpouring of joy in response to God’s gracious answer. **The biblical text is saturated with the theme of prayer: the word “prayer” and other prayer-related terms, such as “petition” and “asked,” appear seven times in the passage (1 Sam. 1:10, 12, 17, 20, 26, 27; 2 Sam. 2:1).**

The Bitter Prayer. Hannah’s first prayer originates in hopelessness. She is miserable, does not eat, and weeps in anguish. Hannah’s desire for a child is not fulfilled, for the Lord shut up her womb. [Did God really shut up her womb? Compare 1 Samuel 31:3-4 and 1 Chronicles 10:13-14.] **Her barrenness makes her the object of ridicule in her household;** each year that she goes up to the house of the Lord, Hannah is provoked by her rival (1 Sam. 1:7). To make matters worse, the **priest Eli despises her prayer. He thinks that she is drunk** because only her lips move when she prays, and her voice is not audible (1 Sam. 1:13). And yet, Hannah’s bitterness suddenly transforms into hope. As a result, she eats and is no longer sad (1 Sam. 1:18). [Did eating and “hope” make her more fertile?]

The story of **Hannah’s miraculous conception** and subsequent birthing of Samuel is told in **terms that recall the matriarchs Sarah, Rebekah, and Rachel:** “The Lord [*sic*] remembered”; “Hannah conceived” (1 Sam. 1:19, 20, NKJV; compare with Gen. 21:1, Gen. 30:22).

The Joyful Prayer. Hannah’s story culminates in a new and joyous prayer. This time, Hannah is no longer miserable and alone. She is now worshiping at the house of the Lord with her husband and her child, whom she presents to Eli the priest as the fulfillment of her earlier prayer (1 Sam. 1:26, 27). Hannah’s second prayer of joy contrasts with her first prayer of anguish. Whereas in the preceding prayer she was miserable and lamented, in her **new prayer Hannah rejoices and glorifies the Lord.** This prayer, both prophetic and Messianic, **finds an echo in Mary’s prayer of annunciation (Luke 1:46–55).**—T-BSG* 93-94.†‡§

4. **Hannah was persistent in her prayer, and she got the answer she wanted. There are several things we need to keep in mind when God does not seem to answer our prayers.**

- [BSG:] **Seek God’s will, not your own** (Matt. 6:10; 1 John 5:14, 15).
- **Consider your motives** (Prov. 16:2, James 4:3).
- **Think about whether you have a cherished sin** (Ps. 66:18, 1 Pet. 3:12, Prov. 15:29).
- **Abide in God and in His Word** (John 15:7).
- **Have faith when you pray** (Heb. 11:6, James 1:6, Mark 11:24, Matt. 21:22).—BSG* for Monday, May 11.†§

Hebrews 11:6: No one can please God without faith, for whoever comes to God must have faith that God exists and rewards those who seek him.—American Bible Society. (©1992). *The Holy Bible: The Good News Translation*®* [GNT] (Today’s English Version) [TEV], Second Edition

(Hebrews 11:6). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].‡

- [Continuing BSG:] **Consider the state of your heart (humble or proud)** (*James 4:6, 1 Pet. 5:6*).
- **Persevere** (*1 Thess. 5:17, 18*).
- **Forgive others** (*Mark 11:25, 26*).
- ... **God sees the big picture and knows what is best for us** (*Rom. 8:28, Eph. 3:20, Jer. 29:11–13*). **Sometimes His answer merely is as it was for Paul: “ ‘My grace is sufficient for you’ ”** (*2 Cor. 12:9, NKJV*).—BSG* for Monday, May 11.‡§ [Is that the kind of answer you want?]

[BSG:] A key fact that determines our response to what seems like unanswered prayers is our picture of God. If we see God as distant and disinterested, our relationship with Him weakens. In such times, search the Bible for evidence of His love and care for you, and pray that your distorted picture of Him will become clearer.—BSG* for Monday, May 11.‡

Elijah—Praying in a Time of Crisis

5. Read 1 Kings 18:1-19:18, the story of Elijah and Jezebel’s prophets of Baal at Mount Carmel, and then, Elijah, hiding at the cave, meeting God. Mount Carmel was perhaps the most dramatic turn of events in the life of Elijah and Israel.

[BSG:] Faithful Elijah lived in evil times, with King Ahab [in the northern kingdom of Israel] doing more “to provoke the LORD God of Israel to anger than all the kings of Israel who were before him” (*1 Kings 16:33, NKJV*).—BSG* for Sunday, May 10.‡§

[T-BSG:] **Prayers of Proclamation and Silence: Elijah....** Israel has gone more than three years without rain. The prophet Elijah then challenges King Ahab to a contest (*1 Kings 18:19*). **The confrontation between Elijah and the prophets of Baal takes place on Mount Carmel.** Elijah proposes that the priests of Baal call on their god to set fire to the sacrifice on the altar they’ve built him. Likewise, Elijah will ask the Lord [*sic*] to do the same to the sacrifice on the altar he built (*1 Kings 18:24*).—T-BSG* 94.†§

[T-BSG:] **The Prayer of Baal’s Prophets Is Not Answered.** The **prophets of Baal pray**. They call on their god several times—“O Baal, hear us!”—**but there is no answer.** They leap on the altar, cry aloud, and cut themselves in vain. They receive no response (*1 Kings 18:26, 29*).—T-BSG* 94.†§

6. Imagine Elijah’s experience on Mount Carmel before the “entire” population of Israel. **That was a direct encounter between God and Satan!** Those 850 prophets were sure that they could slip some fire onto their altar; and then, they would have torn Elijah into bits! But, no fire. Then, Elijah had buckets of water poured onto YAHWEH’S altar. Then, he prayed to God. Fire came down and consumed not only the sacrifice and wood but also the stones of the altar and the water. Elijah defeated the prophets of Baal and Asherah. Then, he supervised the destruction of all of Jezebel’s prophets. Would you have been willing to help Elijah kill those prophets? What did Ahab do as they were being killed?

[BSG:] At the climax of this incredible story [i.e., Mount Carmel], Ahab and his kingdom saw with their own eyes the truth that God answers prayer. This was an unforgettable moment in Israel's history and is why the sudden change of events in this story catches us by surprise.—*BSG** for Sunday.‡

[T-BSG:] Elijah invites the king to get up and eat and drink because rain is coming (*1 Kings 18:41*). Elijah sends his servant seven times to check on the status of the coming rain. When the rain finally falls, it is so heavy that Elijah has to accompany the king to prevent the rain from hindering him. Again, Elijah does not hear God's audible voice in revelation of His will; **the rain is the evidence that tells him that God has heard his prayer.**—*T-BSG** 95.††

7. However, the victory at Mount Carmel was not the end of the day. When Elijah and Ahab reached the outside of Samaria, he rested near the wall; and then, he heard of Jezebel's threats. He was frightened for his life and fled. Elijah probably thought that everyone would recognize the supremacy of *YAHWEH*, but Jezebel just became more angry and obstinate.

[T-BSG:] Despite the miracle of the fire from heaven, as well as the demonstration of God's presence, **Jezebel**, to whom Ahab reported God's miracle at Mount Carmel, **still refuses to acknowledge His sovereignty**. She pursues Elijah, who, for the first time, fears for his life. Elijah prays to God and complains bitterly that everyone has forsaken the Lord except for him (*1 Kings 19:10; compare with 1 Kings 18:22*). Compounding his bitterness with dread, Elijah fears for his life in the face of Jezebel's death threats (*1 Kings 19:3*).—*T-BSG** 95.††§

8. Then, Elijah fled into the desert, escaping from Jezebel. God provided food and water.

[BSG:] Throughout the course of one day, although God answered every one of Elijah's prayers, the prophet's emotional, mental, and physical state soon shifted. Although Elijah had experienced a great victory with God that day, he had, in a moment of weariness, allowed the fear of death to overcome his faith in God. What is so striking about this story is that, **although Elijah gave in to despondency and discouragement, God came to him in tenderness and care, providing food and water again** (*1 Kings 19:5, 6*)—so much so that he lasted for 40 days and 40 nights (*1 Kings 19:8*).—*BSG** for Sunday, May 10.††§ [Emotional highs are often followed by lows! A snack and a nap helped!]‡

9. Read **1 Kings 19, especially verses 9-13**, describing Elijah's experience at the cave. Despite that demonstration of God's presence in the Mount Carmel experience, Elijah prayed to God, suggesting that he was the only one left in Israel who worshiped God.

[T-BSG:] **The Silent Voice.** Elijah flees from Jezebel and hides in a cave. It is at this juncture that God's voice is heard for the first time in the narrative. But the divine voice is suffused with an ironic tone: "What are you doing here, Elijah?" (*1 Kings 19:9, NKJV*). To justify his air of despondency, Elijah claims that he alone is the only one left among the loyal in Israel to defend the Lord (*1 Kings 19:10*). God does not respond to this claim. When God finally does respond to Elijah, His voice is not heard in the loud and powerful

wind; nor is it heard in the earthquake or the fire (*1 Kings 19:11, 12*). **Unexpectedly, Elijah hears only “a still small voice” (*1 Kings 19:12*).** The Hebrew phrase *qol demamah daqah* means literally: “the voice of a thin silence.” **Only then does Elijah understand that he is in God’s presence (*1 Kings 19:13*).** The sensational sound of fire and wind were miracles that demonstrated God’s power. But even more than these sonorous [booming or loud] phenomena, the voice of God’s silence is heard as the most obvious manifestation of His presence and as a resounding proclamation of divine revelation.—*T-BSG** 95.†‡§ [Did Elijah expect God in the wind? Or, the fire? Was that “still small voice” the voice of reason which God desires for us?][†] [BSG:] Sometimes in our lives, God answers in very direct, powerful, and undeniable ways. This strengthens our faith, and we feel the closeness of God in our lives.—*BSG** for Sunday, May 10.†‡§

10. ***How would you respond to an experience like Elijah’s? When we do not receive immediate answers to our prayers or at least answers we want, do we weep and fall into depression? Or, succumb to temptation? Do not forget how much there is about God that we do not understand. Let us keep our eyes focused on Him.***

Daniel’s Prayer for God’s Reputation

11. Read **Daniel 9:4-19**. Daniel had read the prophecies of Jeremiah and knew that **the time was coming when the “70 years” would be over**. (Jeremiah 25:11; 29:10) God had promised the children of Israel that they would be able to return to their homeland. Notice how Daniel’s prayer concluded. Daniel probably knew Jeremiah when both were youths.

Daniel 9:15-19: ¹⁵ “O Lord [*sic*] our God, you showed your power by bringing your people out of Egypt, and your power is still remembered. **We have sinned; we have done wrong.** ¹⁶You have defended us in the past, so do not be angry with Jerusalem any longer. It is **your city, your sacred hill. All the people in the neighboring countries look down on Jerusalem and on your people because of our sins and the evil our ancestors did.** ¹⁷O God, hear my prayer and pleading. **Restore your Temple**, which has been destroyed; **restore it so that everyone will know that you are God.** ¹⁸Listen to us, O God; look at us and see the trouble we are in and the suffering of the city that bears your name. **We are praying to you because you are merciful, not because we have done right.** ¹⁹Lord [*sic*], hear us. Lord [*sic*], forgive us. Lord [*sic*], listen to us, and act! **In order that everyone will know that you are God, do not delay!** This city and these people are yours.”—*Good News Bible-TEV*.*†‡

[T-BSG:] **An Earnest Prayer of Supplication and Hope: Daniel (*Dan. 9:3-19*).** Daniel’s prayer is not a mere literary exercise or theological treatise; it is the **expression of a close connection with God, who is both far and near**. God’s proximity is implied in Daniel’s address to God as his personal God. The title *’adonai*, “my Lord,” which expresses God’s closeness, is the most frequent divine title in the prayer (*Dan. 9:4, 7, 9, 15-17, 19 [3x]*). God’s distance is signified through His other name, *ha’elohim*, “the God.” Yet, as pointed out, Daniel, who qualifies God as the “great and awesome God” (*Dan. 9:4, NKJV*), identifies Him also as his personal God,

or “my God.” **The contrast between the faithful God (*Dan. 9:4*) and the sinful and unfaithful people (*Dan. 9:5, 6*) reinforces the distance between them**, through the gravity of the people’s sin and their need to draw near to the Lord.

The prayer concludes with a final entreaty: *’adonai*, “O Lord,” which is repeated three times. Each repetition is followed by a verb to engage God’s attention:

“O Lord, hear!

O Lord, forgive!

O Lord, listen and act!” (*Dan. 9:19, NKJV*).

Daniel’s prayer concerns the salvation of God’s people. Daniel, with single-minded intensity, hungers for a divine response: “Act! Do not delay!” This earnest prayer, to which the 70-weeks’ [490 years] prophecy is the response (*Dan. 9:24–27*), leads to the first coming of Christ. The same earnest longing resonates in the angel’s question “‘How long?’” (*Dan. 8:13*). (*Dan. 8:14*).—*T-BSG** 95-96.^{†‡§} [God knew there was a long time before Jesus.][‡]

12. Considering all that we have learned, how can we include more praise, more confession and forgiveness, and more thanksgiving in our prayers? That does not mean that we should not make requests; but, maybe, requests should not be the entirety of our prayers!

Jesus Teaching Regarding Our Prayers

13. What can we learn about prayer by studying the prayers that Jesus gave to His disciples?

[BSG:] In the time of Jesus, prayers that were long and carefully crafted **like a performance**—using complex words and often memorized—were highly esteemed. Jesus had nothing good to say about these kinds of prayers (see *Matt. 6:5–8*). He revealed them to be what they were: ostentatious shows of “piety.”—*BSG** for Tuesday, May 12.^{†‡§}

[BSG:] The disciples saw Jesus pray, and they knew that prayer was a vital part of His life (see *Luke 5:16, Luke 6:12, Luke 9:18, Luke 22:41, Luke 24:30, Mark 1:35, Mark 6:46*). As they watched Jesus, they saw a contrast from the religious leaders and realized that there was so much more to prayer than they had ever considered. So, the disciples came to Jesus, asking, “‘**Lord, teach us to pray**’” (*Luke 11:1*).—*BSG** for Tuesday.^{†‡§}

[BSG:] Jesus modeled to His disciples (and to us) that we can pray simply in everyday language. He showed us that our prayers should be sincere and from our hearts.—*BSG** for Tuesday, May 12.[‡]

14. Read some of what Jesus taught about prayer in *Luke 11:2-4* and *Matthew 6:5-15*.

- [BSG:] **Our Father in heaven:** acknowledging your personal relationship with the Father of all.
- **Hallowed be Your name:** recognizing God’s holiness makes us come in reverence and respect.
- **Your kingdom come:** longing for God’s return and an indwelling of the Holy Spirit until He does so.

- **Your will be done on earth as it is in heaven:** surrendering and praying for God’s will to be done in our lives, trusting that He knows best, rather than merely praying for what we want.
- **Give us this day our daily bread:** asking for what we need to live, both physically (food and water) and spiritually (Jesus and His living Word).
- **Forgive our trespasses as we forgive those who trespass against us:** repenting, seeking forgiveness, and remembering to pardon those who have hurt us as freely as God forgives us.
- **Lead us not into temptation, but deliver us from evil:** asking for protection and shelter from the evil in this world (*Psalm 91*).—BSG* for Tuesday, May 12.†§

15. While Jesus’s prayers did not end with “for thine is the kingdom, the power, and the glory,” those ideas are very appropriate.

- [continuing BSG:] **For Thine is the kingdom, the power, and the glory forever. Amen:** acknowledging that all we are, all we have, and all we do belongs to God. He alone deserves our glory and praise (*1 Chron. 29:11*).—BSG* for Tuesday, May 12.†§

1 Chronicles 29:11: [David said in prayer:] “You are great and powerful, glorious, splendid, and majestic. Everything in heaven and earth is yours, and you are king, supreme ruler over all.”—*Good News Bible-TEV*.*†

[BSG:] In the same way that Jesus taught us how to pray in Matthew 6:5–15, we can follow this simple model when we come to God privately, with our families, or as a church, **remembering that prayer is speaking to God as a friend**. Too often our prayers are full of requests when Jesus has taught us to pray for so much more!—BSG* for Wednesday, May 13.†‡

16. How many of our prayers are filled with requests? How often do we mention some of these other things that Jesus gave as examples?

Other Prayers in the Bible

[BSG:] What other lessons can we learn from the prayer lives of others in the Bible? (*See Ezra 10:1; 2 Kings 13:4; Jon. 4:2, 3; Hab. 3:1; 2 Kings 19:14–19; Jer. 32:16–25; Neh. 1:4–11; 1 Kings 8:22–54; to list just a few.*)—BSG* for Friday, May 15.†§

17. **Ezra’s Prayer:** When Ezra realized how serious their condition was, he went to the temple and prayed. Soon, he was joined by a large group of people weeping bitterly.

Ezra 10:1: While Ezra was bowing in prayer in front of the Temple, weeping and confessing these sins, a large group of Israelites—men, women, and children—gathered around him, weeping bitterly.—*Good News Bible-TEV*.*

18. **Jonah’s Prayer:** When Nineveh, Israel’s enemy, was not destroyed, Jonah complained bitterly to God. Jonah was depressed that God was so merciful and that he (Jonah) would be thought of as a false prophet! Jonah was sure that his reputation was destroyed.

Jonah 4:2-3: ²So he prayed, “LORD, didn’t I say before I left home that this is just what you would do? That’s why I did my best to run away to Spain! **I knew that you are a loving and merciful God, always patient, always kind,**

and always ready to change your mind and not punish. ³Now, LORD, let me die. I am better off dead than alive.”—*Good News Bible-TEV*.^{*†} [Have you ever prayed like that?][‡]

19. **Isaiah’s Prayer:** King Hezekiah and the prophet Isaiah found themselves and Jerusalem surrounded by Assyrian soldiers. More than that, the **Assyrians were mocking them and YAHWEH!** Whenever in the Bible God is mocked or challenged, He responds!

2 Kings 19:35-36: ³⁵That night an angel of the LORD went to the Assyrian camp and killed 185,000 soldiers. At dawn the next day there they lay, all dead!
³⁶Then the Assyrian emperor Sennacherib withdrew and returned to Nineveh.—*Good News Bible-TEV*.^{*} [We do not know that these soldiers will be lost eternally. They will be judged by God just as the rest of us will be.][‡]

20. **Jeremiah’s Prayer:** Read Jeremiah’s prayer as recorded in Jeremiah 32:16-25. God had instructed Jeremiah to purchase a piece of land beyond the armies of Babylon who were laying siege around Jerusalem. It seemed to be completely foolhardy; but, God intended it to be a beacon of hope for the future. An African came and pulled him out of the well!

21. **Nehemiah’s Prayer:** Read Nehemiah 1:4-11. Nehemiah was the “wine steward” for the emperor. In his prayers, Nehemiah reminded God what He had promised many years before during the days of Moses. God’s answer was perhaps a surprising one but an answer that took care of Nehemiah’s problems.

22. **Solomon’s Prayer:** One of the most amazing prayers in the entire Bible is found in 1 Kings 8:22-54, the prayer of Solomon at the time of the dedication of the temple. It is important for us to remember that not only was everyone who could possibly come from among the Israelites there for this dedication but also many foreign visitors were present. Solomon reminded people that God was in control of everything, even the rain. If there were problems in the land, it was time to pray to God to deal with it.

23. It is interesting to notice that **Solomon**, the wisest man who ever lived, **knelt on a platform before all the people when he prayed to the LORD.** That was completely contrary to what other kings and people did when they prayed.

24. **Psalms** is a book of the prayers of God’s people.

[T-BSG:] The book of Psalms is a powerful collection of prayers predicated upon the human hope and longing for divine answers. The prayer of Psalm 62, for instance, begins with human silence, which waits for God’s response (*Ps. 62:1, 5*), then continues with an appeal to all people to still trust God and pray “at all times” (*Ps. 62:8*). Finally, the psalm ends with the assurance that God will respond (*Ps. 62:11*).—*T-BSG*^{*} 93.^{‡§}

Questions Regarding Prayer

[BSG:] **Why pray when God already knows?** Why should we pray when God is all-knowing? Ellen G. White explains it like this. [Then, Ellen G. White is quoted. That is expanded below.]—*BSG*^{*} for Thursday, May 14.^{†‡}

[EGW:] **Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us,**

but brings us up to Him.—Ellen G. White, *Steps to Christ** 93.2.††
[<https://egwwritings.org/read?panels=p108.369&index=0>]†

[BSG:] Indeed, **God knows our desires and our needs**, and **He reads every intent of our hearts**. Yet, praying is good for *us*. It invites us to stop amid the rush in our lives, to pause and acknowledge that God is sovereign over all, and to place ourselves at His feet. **Avenues might also be opened for God to act when we invite Him to do so**. The Holy Spirit intercedes for us when we don't know how to pray as we should (*Rom. 8:26, 27*).—*BSG** for Thursday, May 14.††§

25. ***Is there ever any reason why we would not like to be brought nearer to God?***

26. ***Do we really need to pray when everything seems to be going well? Self-sufficiency, and pride can be one of the greatest barriers to an adequate relationship with God. The angels in heaven are constantly praising God! Is that an example we should follow?***

27. Read Matthew 5:6 and Isaiah 44:3.

28. What are the conditions of prayer? **Faith is a necessary part of every prayer.**

Hebrews 11:6 [Reading again]: **No one can please God without faith, for whoever comes to God must have faith that God exists and rewards those who seek him.**—*Good News Bible-TEV*.*††

[EGW:] Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that everyone who would make his lifework a success must understand. Christ says, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11:24. **He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal....**

We need look for no outward evidence of the blessing.—Ellen G. White, *Education** 257.7-258.2.††

[<https://egwwritings.org/read?panels=p29.1365&index=0>]†

[BSG:] **With whom should I pray?** We should **pray most of all privately (just God and you)**, as prayer and Bible study are the lifeblood of your relationship with God. Set aside time to search your heart as you talk and listen to God (*Matt. 6:6*). We should **also pray with our families or in small groups** (*Acts 12:12*), for where two or three are gathered, God is there (*Matt. 18:20*). Finally, we should **pray with our church communities** (*James 5:13–16*). **All three types of prayer are important.**—*BSG** for Thursday, May 14.††§

29. **How should I listen?** Remember that conversations should be two way! How often are we listening for God's answers? Do we recognize that it is sometimes necessary for God to say, “Wait” or even, “No”? The best way to find answers to our prayers is Bible study.

30. What did Ellen White write about prayer?

[EGW:] If Christians would associate together, speaking to each other of the love of God and of the precious truths of redemption, their own hearts would

be refreshed and they would refresh one another. We may be daily learning more of our heavenly Father, gaining a fresh experience of His grace; then we shall desire to speak of His love; and as we do this, our own hearts will be warmed and encouraged. **If we thought and talked more of Jesus, and less of self, we should have far more of His presence.**—Ellen G. White, *Steps to Christ** 101.3-102.0.†‡

[\[https://egwwritings.org/read?panels=p108.408&index=0\]](https://egwwritings.org/read?panels=p108.408&index=0)†

[EGW:] **If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts.** Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love, but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness.—Ellen G. White, *Steps to Christ** 96.3-97.0.†‡

[\[https://egwwritings.org/read?panels=p108.384&index=0\]](https://egwwritings.org/read?panels=p108.384&index=0)†

[EGW:] **The soul may ascend nearer heaven on the wings of praise. God is worshiped with song and music in the courts above, and as we express our gratitude we are approximating to the worship of the heavenly hosts.... Let us with reverent joy come before our Creator, with “thanksgiving, and the voice of melody.” Isaiah 51:3.**—Ellen G. White, *Steps to Christ** 104.1.†‡

[\[https://egwwritings.org/read?panels=p108.420&index=0\]](https://egwwritings.org/read?panels=p108.420&index=0)†

31. What should we take away from this lesson about prayer?

[BSG:] **Which concept in the quotes above inspires you the most? Which concept challenges you the most?... What is the role of fasting alongside prayer? Is there anything new that you would like to change or implement in your prayer life as a result of this ... lesson? Why not make the changes?**—BSG* for Friday, May 15.†‡

[BSG:] **Summary:** The Bible shares accounts of individuals who had vibrant, abiding prayer lives and others who didn't. As we search its pages, we'll always find someone we can relate to, regardless of the state of our relationship with God. We'll also find many, many promises that will encourage and guide us in our devotional lives. Spiritual growth should be our goal—our eyes fixed on Jesus, the ultimate Example in all things and the Author and Finisher of our faith.—BSG* for Friday, May 15.‡

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