

A PROPHETSVIEW DEVOTIONAL GUIDE

7 DAY

GREEK AND HEBREW WORDS

That Rekindle Your Prayer Life

SEVEN WORDS. SEVEN DAYS.
A PRAYER LIFE YOU'VE NEVER PRAYED BEFORE.

PROPHETSVIEW

BEFORE YOU BEGIN

Welcome

I used to pray the same three sentences and wonder why my prayer life felt dead.

Then I started studying the words underneath the words — the actual Hebrew and Greek sitting behind the English translation — and something in me woke back up.

This isn't a devotional you skim. It's seven words, seven days, seven angles on prayer you've probably said a hundred times without knowing what you were actually asking for. Four of them live on the Altar side — where God meets you and grows you. Three live on the Battle side — where you enforce what He's already established. A real prayer life lives in both, not just one.

Read one a day. Sit with it before you move to the next. By Day 7, you won't pray the same way you did on Day 1.

DAY 1

SHĀMAR

שָׁמַר

The Hebrew word behind “don’t give up.”

Luke 18:1 — “That they should always pray and not give up.”

Most people quit praying about the thing that mattered most — right before it broke.

Jesus told a story about a widow who wouldn't stop showing up to a judge who wouldn't listen. Most readers hear that as a command to just try harder. That's not what the word underneath it is asking for.

Shāmar doesn't mean to wait around. It means to guard — the way a shepherd keeps watch over a flock at night, alert, present, refusing to look away, because something valuable is out there and it's his job to protect it.

Google will hand you “to keep” or “to observe,” and it's easy to read that as rule-keeping. Shāmar isn't administrative. It's a posture — the difference between a security guard clocking in and a shepherd who can't sleep because the flock is still out.

So when Jesus says don't give up, He's not asking you to grit your teeth through repetition. He's asking you to guard what you've already prayed the way you'd guard something you refuse to lose.

TODAY

Name one thing you've quietly stopped praying about. Pray it once — out loud if you can — and this time, guard it. Don't let it go silent again just because it got old.

“Shāmar isn't waiting. It's watching.”

TOMORROW: the word behind actually living in God's presence — not just visiting it.

DAY 2

YĀSHAB

יָשַׁב

The Hebrew word behind “make yourself at home.”

Psalm 91:1 — “Whoever dwells in the shelter of the Most High will rest in the shadow of the Almighty.”

You've been visiting God. He invited you to move in.

Dwells. Not visits. Not checks in on His way somewhere else.

Yāshab means to sit down, to settle, to remain — the word used for where someone actually lives, not where they stop by. It's the difference between a guest and a resident.

Google hands you “to sit” or “to dwell,” and it reads passive — like sitting around, waiting for something to happen. Yāshab isn't passive. It's a decision. It's choosing the address you live at, not the place you're currently parked.

That changes what a distant-feeling prayer life actually means. It was never about whether you felt close. It was about whether you'd actually moved in, or you were still commuting.

TODAY

Set aside a few minutes with no request attached. Don't ask God for anything. Just stay — the way you'd sit in your own living room, not a waiting room.

“Guests leave. Yāshab stays.”

TOMORROW: the word behind why prayer can feel one-sided — and how to actually hear something back.

DAY 3

RAPHAH

רָפָה

The Hebrew word behind “be still.”

Psalm 46:10 — “Be still, and know that I am God.”

You've prayed a thousand words and heard nothing back — because you've never once stopped talking long enough to.

Most people read that verse as poetry. It's a command your prayer life has probably been skipping.

Raphah means to let go — to go slack, the way a hand finally releases a grip it's been holding too long. Not peaceful quiet for its own sake. A release.

Google gives you “still” or “calm,” and it sounds like a mood — relax, breathe. Raphah isn't a feeling you wait to arrive. It's an action you take: open the hand. Stop holding the outcome so tight you can't hear anything past your own grip on it.

That reframes what silence in prayer is for. It was never God being quiet. It was you needing room to actually hear something other than your own voice.

TODAY

Sixty seconds. No requests. No explaining your situation to God like He doesn't already know it. Just open your hands, and listen.

“Raphah isn't God's silence. It's the space you make for Him to be heard.”

TOMORROW: the hardest prayer Jesus ever prayed — and the word underneath it.

DAY 4

THELEMA

θέλημα

The Greek word behind the hardest prayer Jesus ever prayed.

Matthew 26:39 — “Not as I will, but as you will.”

The hardest prayer Jesus ever prayed wasn't for a miracle. It was for a will that wasn't His own to happen anyway.

The night before the cross, He asked for the cup to pass.

Thelema means will — desire, intention, what you actually want. Not a resigned shrug. A choice, made while it cost Him everything to make it.

People hear “not my will” and assume it means giving up — resignation, defeat, checking out of your own desires. Thelema is the opposite of giving up. It's the deliberate, costly act of choosing what God wants, in the exact moment you have every reason to want something else.

That reframes surrender. It was never about losing your will. It's about handing it over on purpose, wide awake, while it still hurts to do it.

TODAY

Name the one outcome you're gripping hardest right now. Don't pray “whatever happens, happens.” Pray Thelema — “I choose this, even now” — and mean it.

“Thelema isn't giving up. It's giving over.”

TOMORROW: the word behind praying like you already have permission — because you do.

DAY 5

EXOUSIA

ἐξουσία

The Greek word behind spiritual authority.

Luke 10:19 — “I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy.”

You've been begging for something God already gave you the right to use.

Exousia is delegated authority — the kind a king hands to someone to act in his name. Not raw personal power. Permission and rank, granted.

People confuse exousia with strength — as if authority means you personally got stronger. Exousia was never about your strength. It's about whose name you're acting under when you pray.

That reframes prayer itself. Some of what you've been asking for, you were never meant to ask for. You were meant to use it.

TODAY

Take one thing you've been “asking” God to handle that Scripture already says you have authority over. Pray it as a declaration today, not a request.

“Exousia isn't asking permission. It's using it.”

TOMORROW: the fight you keep losing — and why it isn't with who you think.

DAY 6

ARCHĒ

ἀρχή

The Greek word behind the fight you keep losing.

Ephesians 6:12 — “Our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world.”

The fight you keep losing isn't with the person standing in front of you.

Archē means ruler — the first one, the origin, the one holding rank at the top of a chain of command. Not a single demon. A ranking title over structures of evil.

People picture spiritual warfare as one being versus one person, toe to toe. Archē points higher than that — organized rank, not a lone entity. That's exactly why some fights feel bigger than the person you're actually mad at.

That reframes conflict. The person isn't always the problem. What's ranking behind the person might be.

TODAY

Take the conflict you're most stuck in right now. Before you pray about the person, pray against what's ranking behind it.

“Archē doesn't usually show up as a person. It shows up as pressure.”

TOMORROW: the last word — how this whole guide actually ends.

DAY 7

HAIMA

αἷμα

The Greek word behind how this ends.

Revelation 12:11 — “They overcame him by the blood of the Lamb and by the word of their testimony.”

Every word in this guide has led to one place. This is how you close the door for good.

Haima means blood — but specifically the poured-out, life-given kind. Not just biology. A finished, paid-for claim.

People say “the blood of Jesus” as a phrase — repeated for effect, like a formula that works if you say it enough times. Haima was never a phrase to repeat. It's a verdict already rendered. You're not asking for a win. You're standing on one that already happened.

That reframes how prayer ends. Not with a plea and a hope. With a claim already settled.

TODAY

End today's prayer the way Revelation 12:11 does — not with a request, but with a declaration: “It is already finished. I stand on that.”

“Haima isn't a phrase to repeat. It's a verdict to stand on.”

TURN THE PAGE

You just spent seven days with seven words.

There are eight more where these came from.

Between The Altar and The Battle — the full companion guide — walks all fifteen: the Altar side, where God meets you and grows you, and the Battle side, where you enforce what He's already established. Same voice, same depth, the rest of the study.

Until then, keep going. Prophetsview publishes a new Hebrew or Greek word study every week — the ones these seven were built on, and the ones still coming.

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Between The Altar and The Battle — A Prophetsview Prayer Series