

PRAYER PRECEPTS©

As a believer you have been given a great privilege - being able to come into the holiest of all places and talking face to face with the Living God! Through Jesus Christ, we have been given access into the Holiest! *Hebrews 10:19-23, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith*

without wavering; (for he is faithful that promised.)”

PREPARATION FOR PRAYER

There are many realms of prayer defined in the New Testament. We are also shown, through the scriptures, how to approach the throne of God. Before we examine the approach, let us observe how to prepare.

PREPARATION

In preparing ourselves to come before God, we must realize that we are entering into the Holy of Holies! This is an exciting yet awesome opportunity. The **Holy of Holies** is the most

sacred place in the universe and nothing unclean is permitted there.

Therefore, cleansing through confession is imperative! *1 John 1:9* says, ***“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,”*** *verse 7* says, ***“But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”*** *Verse 8* further says, ***“If we say that we have no sin, we deceive ourselves, and the truth is not in us.”*** We can see from these verses that cleansing comes by the blood of Jesus Christ as a result of our admission and confession of sin. When we come to Him, we

should ask Him for forgiveness for anything we think would be sin in our life. (Sin simply means to miss the mark.)

When you ask Him for forgiveness, after that you are to consider yourself cleansed. You are not to carry guilt before Him any longer, *Psalms 66:18, "If I regard iniquity in my heart, the Lord will not hear me."* He says, as far as the east is from the west, so shall He put them from His remembrance, *Psalms 103:12, "As far as the east is from the west, so far hath he removed our transgressions from us."* and *Hebrews 8:12, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."* It is interesting to note that He didn't say as far as

the north is from the south, because that would limit His forgiveness, for when you pass the north pole you are headed south, whereas east to west is infinite.

APPROACHING GOD

After you've prepared yourself before the Lord, asking for forgiveness and cleansing through faith in the blood of Jesus Christ and the sacrifice He made for you, you can begin to approach the throne of God.

In approaching God, we must always have the understanding that we are not coming before Him through our own righteousness, but because of the righteousness of Christ.

Meaning we are coming before Him cleansed of our sins and made right before God through the work of Christ. *Romans 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus,"* and *2 Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."*

Righteousness has been imputed to us, *Romans 4:22-24, "And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."*

(That is to say, it's been put upon us.)

Therefore, we can come boldly before the

throne of grace. *Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."*

I want you to see through the subsequent scriptures and the ones we've already looked at, that one must prepare to approach God in prayer on the same basis you came to accept the born again experience. That is, on the basis of faith in the shed blood of Christ which makes a way through the veil. *Hebrews 10:20, "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."* and *Hebrews 6:19, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into*

that within the veil,” and all of *Hebrews Chapter 9*. We also find at the death of Christ that the veil of the temple was ripped into two parts. *Matthew 27:51, “And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent,” Mark 15:38, and Luke 23:45* say likewise. This illustrates that the way has been made for all men and women to enter into the Holiest (Holy of Holies) through the shed blood of Christ and that the veil of partition was done away with. In the old covenant, or under the Law, spotless lambs were offered in the temple to gain entrance into the Holiest by the high priest. That is why John the Baptist said, *“Behold the Lamb of God, which taketh*

away the sins of the world,” John 1:29. Also read *Ephesians 2:13-22* and *Romans 4:6-8*.

John the Baptist was illustrating the fact that Christ was going to become the ultimate sacrifice that would not just temporarily compensate for sin but would totally eradicate or take sin away through His voluntary sacrifice.

THE APPROACH

Let us examine the approach, or the attitude, with which we are to approach God. Now that we've been given access, there is a scriptural protocol in approaching God that one must consider. *Psalms 100, verse 4* says, “*Enter into His gates with thanksgiving and into His*

courts with praise:” (notice it does not say by praise or by thanksgiving) “*be thankful unto Him and bless His name.*” From this scripture, one can draw the insight that he or she is to begin their approach to God with thanksgiving “*through the gates;*” the gate typifying a distance further from God than the courts would be. Through this process, we begin to draw nigh to God. What this all boils down to is having the right attitude when we come before God in prayer.

After one enters the gates with thanksgiving (and, of course, all of this is typological), then you would enter into His courts with praise. (Note: thanksgiving precludes praise.) The equivalent of the procedure of *Psalms 100:4*,

would be an attitude of thanksgiving and praise at all times.

In this case, one may feel proper at any given moment in coming to the Lord and to commune with Him, showing respect. **After all, He is God.**

If there has been a lull time in which we've been distracted and we wish to come to Him and speak to Him, it should be with an attitude of reverence, thanksgiving, and praise. This is what is meant by the term drawing nigh to God. If we draw nigh to Him, He will draw nigh to us. *James 4:8, "Draw nigh to God, and he will draw nigh to you. Cleanse your*

hands, ye sinners; and purify your hearts, ye double minded.”

EXAMPLES

Paul said, *“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God,”* *Philippians 4:6*. In the **“Our Father,”** we see Jesus leading us in prayer by first hallowing or praising the Father in heaven. Another example of thanksgiving before praying precluded the prayer Jesus made at the resurrection of Lazarus, *John 11:41*, *“Then they took away the stone from the place where the dead was laid. And Jesus*

lifted up his eyes, and said, Father, I thank thee that thou hast heard me.”

PRAYING TO THE FATHER

Though Jesus is our friend and we can discuss our problems with Him, asking for His strength and help as one who understands, *Hebrews 4:15*, “*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin,*” let us examine who it is that the Bible tells us to pray to for our needs.

In all examples of prayer in the New Testament, after the death and resurrection of

Christ, you will note that the individual who is praying is always directing the prayer to the **Father**.

In *Ephesians 3:14*, “*For this cause I bow my knees unto the Father of our Lord Jesus Christ,*” and *1 Peter 1:17*, “*And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear,*” they did not pray to Jesus Christ. In the **Our Father** (the example of prayer Jesus gave), we pray to the **Father**.

Also, Jesus said, “*If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish*”

give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:11-13. Jesus said that your Heavenly **Father** knows what you have need of.

James says, *"Every good gift and every perfect gift is from above, and cometh down from the Father of lights," James 1:17.* In *Matthew 7, verse 11,* we read, *"How much more shall your Father which is in heaven give good things to them that ask Him?"* It is obvious, from these scriptures, that we are taught to pray to our **Heavenly Father**.

Further proof of this can be found in *John 16*, *verse 23* which says, “*And in that day, ye shall ask me nothing.*” Christ himself is saying that you will not pray to Him. He goes on in that same verse and says, “*Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it to you.*” Let us look at *verse 26*, “*At that day, ye shall ask in my name: and I say not unto you, that I will pray the Father for you.*” The reason why He says for us to ask in His name is because it is He who has paid the price to ransom all mankind from death and it is He who shares His inheritance with us. *Romans 8:17*, “*And if children, then heirs; heirs of God, and joint-*

heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

Through His name, we can come directly to the Father because He is the mediator between God and man. So we see that this is conclusive evidence that we are to pray to the Father in Jesus' name .

TWO REALMS OF PRAYER

Now let us examine the different kinds of prayer. There are several dimensions of prayer that the born again believer has the ability and privilege to enter into through the power of the Holy Spirit.

Paul said in *1 Corinthians 14:15*, “*I will pray with the spirit and I will pray with the understanding also.*” From this scripture, we can see that there are two realms of prayer from which other dimensions of prayer spring. They are the understanding (rational conscious mind) and the spirit (innermost being); the most efficient and aggressive being the latter.

THE UNDERSTANDING

Praying with the understanding is praying with the natural conscious mind in the native tongue, mentally categorizing and assembling through an awareness of the natural world around us, different needs that we see need to be met. They may be spiritual needs as well,

but they are prayed with the understanding or natural, conscious mind, which of course, only has a limited awareness of what is happening. Therefore, many times it is inadequate.

THE SPIRIT

We see in *Romans 8:26*, “*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered,*” that the spirit itself maketh intercession with groanings which cannot be uttered, because we don't know how to pray as we should. *Verse 27* further says, “*He maketh intercession for the saints according to the will of God.*” Many

times we will not consciously know the will of God in a particular area; therefore, it is extremely beneficial for one's spiritual growth process to endeavor to receive the ability to pray in the spirit.

Praying in the spirit will sometimes come forth with actual groanings and even, at times, come forth in the native tongue. However, the most prevalent example is praying in an unknown tongue.

THE GIFT OF TONGUES

The most prominent example in the scriptures show us that praying in the spirit is a realm in which the believer will utter unknown languages concerning needs that they more than likely have no conscious knowledge about. *1 Corinthians 14:14, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful."*

For instance, praying in an unknown tongue may enable you to pray for a situation that may occur the following day or days after you've prayed. Whereas, in the understanding one could not be aware of certain situations that may take place the following day. The Holy

Spirit, who is helping you to pray, sees into the future and knows how to counteract the negative plans of the enemy. *Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose,"* which is the result of *verses 26 and 27, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."*

Paul said that he would pray and sing in both realms. *1 Corinthians 14:15, “What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”*

It is exciting to pray in the understanding, for we will see our prayers answered and that will increase our vision. It is also exciting to pray in the spirit, for we will pray concerning things that we could not have any awareness, in the conscious understanding, which gives us a very broad cloak of protection in prayer. Therefore, it is imperative for the born again believer to pursue both realms of prayer!

RECEIVING THE GIFT OF TONGUES

Scripturally, the gift of tongues is received through an experience the Bible calls the baptism in the Holy Spirit. *Acts 2:4, “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance,”* and *Acts 19:6, “And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”*

It is also called an **endowment of power**, *Luke 24:49, “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high,”* and empowers us for the

ministry of Christ. Christ himself received this power without measure, *Luke 4:18, 3:22* and *John 3:34*. John the Baptist also said Christ would empower us with the Holy Spirit. *Matthew 3:11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."* It is a baptism in the power of the Holy Spirit administered through the agency of Jesus Christ.

The baptism of the Holy Spirit is an experience in which the born again believer receives not only an infilling of the Spirit, but an entire baptism (Greek, **Baptizo** - to make fully wet, to emerse) in the Spirit and fire of God. It is most often received through the laying on of

hands (*Acts 8:15-17, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost,"* and *Acts 19:6, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied"*), but in some isolated cases it was received without a particular point of contact. *Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance,"* and *Acts 10:44, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."*

Being baptized in the Holy Spirit is not essential to being saved.

We are saved by **grace through faith** in the blood of Christ and born of His Spirit as a result. *Ephesians 2:8*, “*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.*” If the born again believer desires to be empowered for Christian service, that he or she might be a witness by the power of God, then the pursuit of this experience is imperative. *Acts 1:8*, “*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*”

WHAT IS TONGUES

The gift of tongues comes from the Greek word **glossa**. The indication in Biblical text is that one is empowered by the Holy Spirit to speak to God in a foreign language without having learned the language through natural means. It is not exercised by the human intellect, nor acquired thereby, as is the native tongue.

Instead, it is the human spirit (inner man) that prays or speaks. *1 Corinthians 14:14-15, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with*

the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”

The Holy Spirit simply helps us to pray as we ought (*Romans 8:26, “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered”*), but it is our spirit doing the praying. One will sense the gift of tongues flowing up from within resulting in a desire to speak. That person will sense a distinct unction to say something but will not know what it is. This is because the understanding (or conscious mind) cannot perceive or acquire it. When that person receives this desire to speak in an unknown

tongue they will have to release it by faith.

BAPTISM IN THE HOLY SPIRIT **AND FIRE**

John the Baptist was the first to affirm the fact of the New Testament experience of the Holy Spirit and fire baptism. *Matthew 3:11*, “***I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.***”

There is insurmountable scriptural evidence of this experience as being separate from, and in addition to, the born again experience, such as in *Acts 8:15-17 & 19:6*. Notice, the emphasis

was that **the Holy Ghost came upon them, not in them**; for in both cases they were **already believers**, adopted in Christ, *Romans 8:15-16, “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God,”* indicating a secondary experience.

Jesus himself confirmed this when He imparted the Holy Spirit to them. *John 20:22, “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”* Then, in addition to that, told them to tarry in Jerusalem until they were endued with power. *Luke 24:49, “And,*

behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

You will notice, in many instances where this experience is mentioned, the words **upon you** are used rather than **in you** connotating a baptism or emersion, as opposed to an inward birth. The word **power** implies something more than new birth. This enables us to exercise the power of attorney given to us by Christ. *Matthew 28:18, “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth,” Mark 16:17-18, “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;*

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover,” and Acts 1:1-8. Being born again is a baptismal experience in itself. But it differs, in that we are baptized into the body of Christ through the agency of the Holy Spirit. I Corinthians 12:13, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit,” and Galatians 3:27, “For as many of you as have been baptized into Christ have put on Christ.”

The baptism in the Holy Spirit and fire, however is referred to as an endowment of

power (*Matthew 3:11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire," Mark 1:8, "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost," John 1:33, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost," Acts 1:8 , "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the*

uttermost part of the earth,” and Luke 3:16, “John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire”), and the administering agent is Jesus Christ. It is through this experience that we become empowered so that the signs and wonders of *Mark 16:17-18*, and other manifestations of the Holy Spirit, begin to follow us as believers. But remember, we do not follow signs and wonders - they follow us!

TWO-FOLD EXPERIENCE

The baptism in the Holy Spirit is two-fold and

includes the baptism in the Holy Spirit as well as fire. The purpose is also two-fold. The Holy Spirit gives us the power to work for Christ in the supernatural dimension of the Holy Spirit, as opposed to a religious or intellectual experience. *Matthew 3:11-12*, “*I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*”

Chapter 2 of the book of *Acts* in *verse 1*, gives

us an account of this experience; they were all with one accord in one place. ***“And when the day of Pentecost was fully come, they were all with one accord in one place.”*** Notice all of the 120 of *Acts 1:15*, ***“And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty),”*** are not just the apostles as we have seen depicted in various portraits.

Suddenly, a spiritual wind filled the house where they were sitting, *verse 2*, ***“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.”*** Then cloven tongues of fire appeared and engulfed each one

of them. The connotation here is not that a little flickering flame hovered above each of their heads, but large tongues of fire baptized each one of them. *verse 3, “And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.”*

Subsequent to that, they were all filled (filled, as in overflowing) with the Holy Ghost and they began to speak with other tongues, as the Spirit gave them utterance. **Two things to notice: they began to speak; the Holy Spirit didn't speak for them, and, the Spirit gave them utterance as they spoke.**

So we see that a purging fire preceded the baptism in the Holy Spirit, paving the way with

a purging holy fire for the entrance of the Holy Spirit into the outer courts of the human tabernacle.

RECEIVING BAPTISM IN THE HOLY SPIRIT

When receiving the baptism in the Holy Spirit and fire, the believer should first present themselves to the Lord for cleansing and sanctification, preparing their vessel to receive this experience through confession of sin. *1 John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”* There should also be a consciousness of the fact that outside of Christ, we can do nothing. *John 15:5, “I am the vine, ye are the branches: He*

that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”

Next, a simple prayer to the Father in the name of Jesus will do, claiming the promise of the scripture. Keep in mind the fact that God desires to baptize you in the Holy Spirit and fire more than you desire to be baptized. After you've prayed, invite the Holy Spirit to come upon you and fill you to overflowing, from the innermost being to the outermost. At this point, simply begin to worship and thank God that it has been done by faith. *Isaiah 65:24, “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”*

It may be helpful for you to have elders in the church or other Christians, filled with the Holy Ghost, place their hands upon you (*Acts 8:17*). But let me add, it doesn't necessarily have to happen that way (*Acts 8:14-17, 10:44-47*).

The Bible says that God breathed the breath of life into Adam's nostrils. *Genesis 2:7*, “***And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.***”

It might be helpful for you, at this point, to be aware of the fact that God's Spirit is likened unto His breath. *John 20:22*, “***And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.***” As

you are worshipping and praising, breath in and drink of His presence.

Begin drinking of the living waters that God said you would receive. *John 4:10, “Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water,”* and *John 7:38, “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”* Through the inheritance of Christ the Holy Ghost has been shed on you abundantly. *Titus 3: 5-6, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of*

regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour,” so as you’re praying you must enter a place of reception. That is to say, accept the fact that in Christ He has shed the Holy Ghost upon you abundantly and begin to thank Him.

RELEASING THE GIFT OF TONGUES

As you begin to drink and breath of His presence, you will sense within your spirit a desire to vocalize something yet you will not understand mentally what it is you are to say. At that point, simply speak the first word the Holy Spirit is giving you through your spirit, which will come from deep within you. Do

not try to mentally analyze or figure out what it is you are to say. This will merely hinder you. Bypass the conscious mind and release the spirit and you will speak in an unknown tongue fluently, at first hesitantly, but gradually a spiritual eloquence will prevail.

Now you are on your way. You've received a prayer language through which you will be able to intercede for others in the dimension of the spirit. Begin to exercise your gift daily, even at times when it seems it is faint or distant from you (this is important to developing your gift). A convenient time would be while driving to work in your car or carrying out household chores.

Quietly, begin to release your prayer language and allow God to use you to edify, not only yourself, but others as well. *1 Corinthians 14:4, "He that speaketh in an unknown tongue edifieth himself;" Jude 1:20, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost," and Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."* As you exercise this gift, you will find yourself excelling spiritually as never before. *Hebrews 5:14, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."* Once God has given you this

gift, He will never take it away. When He gives a gift, He gives it forever. ***Romans 11:29, “For the gifts and calling of God are without repentance.”*** The only way you may lose this gift is through your own forfeit, through a lack of use. Even then, it is merely dormant.

FACETS OF PRAYER

Prayer is not necessarily defined by petition. That is to say, there are more types of prayer than the prayer of petition. In ***Ephesians, chapter 6***, in conjunction with the armor of God, Paul says for us to be ***“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance***

and supplication for all saints,” verse 18. You will find different facets of prayer.

Let us analyze the aforementioned verse, starting with the word **praying**. The Greek word here is **proseuchomai**. It denotes a general state of worship, not necessarily in the form of a petition. The next word is **prayer**. Notice it says "all prayer" denoting that there is more than one kind of prayer. The word here in the Greek is **proseuche**, it implies a **state of worship** that is relative to an oratory or **an oral form of worship**. Again, this is not necessarily a reference to requests but a state of worship.

Now let's look at the word **supplication**. It is a

direct reference to **praying in the spirit**. Note: praying in the spirit usually means praying in an unknown tongue. *1 Corinthians 14:14*. Notice that the verse says **with all prayer and supplication**. The Greek word here for **supplication** is **deesis**. In other words the petition form of prayer.

The connotation of the word **deesis** is to have **strong, continuous, persistent and insistent prayer** in the dimension of the spirit. The fact that the word **supplication** is used twice in the verse, the first time as supplication in the spirit and the second time as supplication only, indicates that one is a reference to praying in the spirit and the other is a reference to praying in the understanding.

Now let's look at the word for **watching** in the Greek. It is translated from the word **agrupneo** which means to be **sleepless** or to **keep awake**. The connotation is that one must remain **spiritually awake and aware**. *Ephesians 5:14, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light,"* and *1 Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."*

The next word, **perseverance**, is translated from the Greek word **proskartereo** which means to adhere firmly to; be **close in pursuit of and always intent upon your object in**

prayer. Examples can be found in *Luke 18:1-5*, “*And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me,*” *Matthew 15:22*, “*And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil,*” and *Mark*

7:25, “For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.”

Finally, we have a reference again to the word **supplication**. Notice, it is not defined as a supplication in the spirit, but rather **supplication alone**. This is a reference to the understanding. And, of course, all prayers in the understanding must be learned to correspond with scripture pertaining to our inheritance.

It should be pointed out that *Ephesians 6:18*, *“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and*

supplication for all saints,” is given in conjunction with the verses of scripture that deal predominately with the armor of God, *verses 13-17, “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”*

This connotes that it is through prayer that the armor of God becomes operative so that one may be enabled to pull down strongholds. This effectively gives us the ability to route any attempt by the devil to steal God's blessing from your life, which usually occurs through our default.

Basically, the kind of prayer we're observing in *Ephesians 6:18*, is what may be called *travailing prayer* and sometimes is accompanied by fasting.

TRAVAILING PRAYER

In nature we find that birth is always preceded by travail. Similarly, many times one will

sense, in the spirit, an inward travail followed by a release. As if birth had been given to the faith that it takes to release virtue for what we are praying about. *Luke 6:19, “And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.”* Jesus practiced this kind of prayer, many times all night, resulting in many miracles. *Luke 6:12, “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”*

When this kind of birth takes place from your innermost being, you will know that you know that the answer is on the way. Thanksgiving should follow this kind of experience to seal it. We see an example of travailing prayer in

Galatians 4:19, "My little children, of whom I travail in birth again until Christ be formed in you." This is what Paul meant when he spoke of the Holy Spirit helping us with our infirmities, with groanings which cannot be uttered. *Romans 8:26, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."* It is an inward groaning or spiritual birth pang. It occurs during the birthing of the kind of faith that it takes for a gift, ministry, or given situation is wrought in our spirit and brought forth (*Isaiah 66:8* and *Romans 8:22-23*).

Travailing prayer is usually accompanied, at

different times, by fasting which helps to enhance the faith-building, releasing process or incubation period for faith to come of full age. Weeping and deep groanings will also take place at times. Travailing prayer will often times result in what one might call a breakthrough.

THE BREAKTHROUGH

The breakthrough is simply an experience wherein one is given clear-cut insight or confirmation within their spirit of victory as a result of prayer. The believer will also sense that a weight has been lifted or an obstacle has been removed, thereby resulting in a time of rejoicing in the spirit. In order to get a

breakthrough one must understand that in Christ they have already broken through and supplicate based on that understanding.

INTERCESSORY PRAYER

Another facet of prayer is intercessory prayer.

It simply means to pray on behalf of another individual or situation; to stand in the gap.

Isaiah 59:16, “And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.” We see an example of this in

several passages of scripture. Paul exhorts us in *1 Timothy 2:1*, that “*supplications, prayers, intercessions and giving of thanks be made*

for all men.”

One of the more prominent examples of intercession can be found in *Exodus 17:12*,
“But

Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.”

Moses is holding up his hands in prayer and praise on behalf of the armies of Israel who were, at the time, engaged in battle. When he kept his hands raised, a messenger would come with a report that the battle was being won. When he lowered his hands, another messenger would inform him that they were losing the battle. He tried to continue lifting his hands, but became weary and could not hold them up for the duration of the battle. Seeing the need,

others stood about him and held his hands up until the battle was won.

This is a typology of New Testament collective intercessory prayer. For instance, when we pray for our church leaders concerning the local church or with someone who is having family problems, etc., this is intercessory prayer.

We can lift up the hands of other members of the body of Christ who are in need of prayer and strength. When they are in the midst of something that they need our support and agreement on, we can stand in the gap! This brings us to the power of agreement.

THE POWER OF AGREEMENT

One shall put one thousand to flight and two, ten thousand. *Deuteronomy 32:30, “How should one chase a thousand, and two put ten thousand to flight.”* For an increase input of 100%, we receive in return an increase output of 1,000% based on this scripture!

Jesus said in *Matthew 18:18-19, “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.”*

Many believers overlook the application of this dynamic principle. Prayers of married couples can be hindered without unity and agreement.

1 Peter 3:7, “Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

It is very important for the praying believer to find a partner to pray with in certain situations where the opposing forces seem to be too much for that individual! In selecting a partner for prayer, the praying believer should be discerning; not just anyone will do. Jesus only brought Peter, James and John in with him to

raise up the little girl in, *Mark 5:37*, “***And he suffered no man to follow him, save Peter, and James, and John the brother of James.***”

The rest of the people were asked to leave the room. Another example of this is found in wherein Peter raised Dorcus from the dead. *Acts 9:40*, “***But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.***”

When finding a partner to pray with, the important question is, **are they in agreement with you?** Are they talking faith with you? If the person you are asking to pray with you begins to become negative and pessimistic

concerning your need, it is best to politely find another partner to pray with.

For example, if you were to ask someone to pray with you for healing according to God's word and they replied, "Well, maybe God wants you to be sick to teach you something," their faith is working against your faith. You should not pray with that individual for that need unless they change their stance.

Praying in the spirit in agreement with somebody on a particular issue joins their faith to yours. If that individual is not praying in faith with you, you are joining your faith to someone who is in unbelief, and this will stifle your faith concerning your need. This should not be taken as a basis to cause division in the

local church. It may simply mean that the individual that you've encountered, who happens to be negative on a particular matter, may not be developed in their faith in that particular area at that particular time. They should be politely excused from being asked to pray with you for your situation.

The important word in *Matthew 18:18-19* is **Agree**. It comes from the Greek word **sumphoneo** and conveys a harmonious accord. Notice in Matthew 16:19 there is the mention of the key to the kingdom. And, of course, this denotes a common faith in the **work of Christ** which is **the key** to the kingdom.

So, when finding a partner, make sure they are

in agreement with the Word of God for your particular need or needs. Ask them **in humility** if they are in agreement with the Word on your particular request. If they say they will do their best and have a positive attitude, and you sense within your spirit they do indeed, you have found a partner.

CORPORATE PRAYER

When praying in a group of two or more people, certain guidelines should be adhered to so as to ensure order and singleness of purpose. We should conduct a collective prayer meeting with the order outlined in *1 Corinthians 14*. When two or more are gathered for prayer, this constitutes a collective prayer meeting.

If the ability to pray in an unknown tongue is present, everyone may pray in an unknown tongue, on the same tone, unto God. Those who do not pray in an unknown tongue may simply worship and praise as they have ability to. Paul said he would pray in the spirit and with the understanding.

Now remember, we are talking prayer and not public speaking. Public speaking is dealt with in this chapter in another manner and order. When referring to prayer and thanksgiving, Paul says he will pray and sing with the spirit and the understanding. *1 Corinthians 14:14-15, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is*

unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”

He is emphasizing that he will pray and sing with the understanding as well as in tongues.

So that those who are about him in the room of the unlearned may say amen (or let it be so), according to *Matthew 18:19*, “*Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*”

When someone in a group desires to pray a prayer in the understanding (a little louder so others will know) for others to agree, those

praying in the spirit or worshipping aloud should hold their peace so that the prayer, as led by the Holy Spirit in the understanding, might be made and everyone can agree. *1 Corinthians 14:30, "If any thing be revealed to another that sitteth by, let the first hold his peace."*

Those who pray in tongues (in a prayer meeting, not a public meeting) may do so and do well *verse 17, "For thou verily givest thanks well, but the other is not edified,"* as long as there is prayer in the understanding as well.

There may also be prophecy or messages in tongues with interpretation of tongues during a

collective prayer meeting. This is another time at which others should hold their peace so that the message can be clearly received and understood. All prayer, prophecy, or messages in tongues should be done by inspiration. Prayer in the understanding, rooted in worry and anxiety, can interrupt the flow of the Holy Spirit. One should be prayerful about the timing of their prayer, prophecy, or message in tongues and its inspiration. The meeting itself should be conducted with an energetic attitude and spirit, yet at the same time, the volume should not be to a level whereby others are intimidated or cannot speak loud enough to convey their prayer or message.

On the other hand, they that speak a message or pray a prayer that they would like everyone to agree upon, should do so in a louder tone of voice so as to gain the attention of others. If you are unable to do this because you are a timid individual, pray that God would give you boldness so that you might edify the body of Christ.

PRAYER AND FASTING

Many erroneous teachings have been conveyed to people concerning fasting. A time of fasting and prayer is simply a time of intense fortification of one's own spirit and nurturing of faith for a particular matter, attribute or quality of God's word. **It is not a way in**

which to get God to hear you!

It really has nothing to do so much with talking to God, as **it has to do with dealing with one's self**. As you've learned already, there is nothing we can do besides having faith in the shed blood of Christ to gain entrance into the Holiest, to talk with the living God. **Fasting will not gain one entrance into the Holiest, no more than repetitious prayers will. Only faith in the blood will give us access into the presence of God.**

Fasting is what we will call “intense brooding” (or incubation of faith) in the human spirit. It's a time of isolating one's self from all other appetites and desires so as to internalize faith

in the human spirit concerning the thing for which you are believing. It could be an attribute, quality or promise from God's word, or a particular matter of intercession on someone else's behalf or your own, or growth in the local church, or simply abundant living.

Isaiah 58:3-12, "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to

spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou

take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”

Fasting gives one a rapid intensification of faith in an area where they may be lacking faith or are being greatly oppressed in their faith! Fasting and prayer is a time in which one will devote themselves to becoming pregnant with faith for

their vision (goal), so as to give birth to the kind of faith needed for the kind of vision you are praying for.

The science of hydroponics (a rapid growth process of plants through a controlled environment) is a good typological example of fasting.

Jesus said in *Matthew 17:21*, “***This kind goeth not out but by prayer and fasting,***” meaning this kind of faith - the kind of faith that it takes

to move mountains (*verse 20*). *“And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”*

What Jesus is implying is that faith begins as a seed in the womb of your spirit and grows until there is travail and then birth. Faith works on the principle of seed time and harvest. *Genesis 8:22, “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”* It grows as a result of devotedly laying hold of the seed of God's word. *Romans 10:17,*

“So then faith cometh by hearing, and hearing by the word of God.”

In the New Testament, there is no other reason for fasting other than the aforementioned. It is not something that one should do in order to get the attention of God through works. It is not a penance to be done ritually as if to pay for one's own or others' trespasses. It is not to be used as a tool to get God's attention, immaturely, as a child would by holding it's breath or refusing to eat. Be sure to have the right attitude while fasting. You are dealing with yourself while praying for a particular matter - to get yourself to believe for the answer. The kind of fasting that God has called us to can be found in *Isaiah 58:5-12*.

God wants to answer our prayers more than we want our prayers answered, but He simply cannot answer prayers that are prayed without faith. *James 1:6-8, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways."* If you are fasting with a works mentality, you are wasting your time and the only benefit you will receive from fasting will be for the physical benefits of cleansing.

THANKSGIVING

Not only do we begin prayer with thanksgiving, but we are taught to seal our prayers with thanksgiving as well. *Philippians 4:6*, “*Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God,*” and *Colossians 4:2*, “*Continue in prayer, and watch in the same with thanksgiving,*” says to let your requests be made known with thanksgiving. See also *1 Timothy 2:1-2*. In *Mark 11:24*, “*Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them,*” Jesus is saying that when we pray, we are to believe that we have received it, then we shall have it.

Thanksgivings enable us to release our faith for a prayer that we have not had a physical or tangible manifestation of yet. There is a point in time where prayers and supplications must cease and give way to thanksgivings. It is a time at which, in your heart, you sense you have released the kind of faith it takes for the answer. Paul said in one instance that thanksgivings be given and mentions nothing of prayers. *Colossians 2:6-7, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."* There comes a time when we will be led to enter into thanksgivings as a kind of **final touch** and release of faith (this also

waters our faith to a point of release).

The scriptures also teach us **that He hears our prayers even before we ask.** *Isaiah 65:24, “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”* Many times believers do not receive answers to their prayers even though the answer is on the way, because they are not open in faith to receive the answer!

Thanksgiving is a very high form of faith in action! If there is nothing else one can do to demonstrate or release faith, one can always offer up thanksgivings and will sense, in their spirit, a tangible increase or release of faith and a resulting increase in confidence.

The believer will also find giving thanks is a great help many times in eliminating worry associated with a prayer need. **When we pray we must learn to leave the prayer in God's hands. 1 Peter 5:7, "Casting all your care upon him; for he careth for you."** Worry is a great hindrance to answered prayer. Thanksgiving helps to counteract the inducing of worry into the mind of the believer - which feeds doubts and fears and inhibits prayer.

So now we see that thanksgiving not only precludes prayer, but finalizes prayer and is to be used as a statement that says, "Yes, I believe my prayer is already answered and I receive it now!"

I mean **God says He already answered it,**

why not thank Him for it!

PRAYER PRECEPTS

Question and Answer Section

Q. When I pray, should I expect God to answer all of my prayers?

A. Yes. Jesus said in *John 15:7*, “*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you,*” that all of our prayers shall be answered. One should come to God with an expectation in faith that their prayer will be answered on the basis that Jesus Christ has made them right, clean, and worthy to have all prayers answered, but you must come to Him believing that He is a rewarder of them that diligently seek Him. *Hebrews 11:6*, “*But*

without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” It is also important to realize that not all prayers will be answered affirmatively. Obviously, there are times when God will say **no** or **wait**.

Q. Why should a believer desire to pray in tongues?

A. Because when one prays in an unknown tongue, they will pray for things that they could never perceive with natural ability. It is a supernatural endowment of the Holy Spirit, *Acts 2:4, “And they were all filled with the Holy Ghost, and began to speak with other*

tongues, as the Spirit gave them utterance,”
that enables one to pray for a situation before it occurs or for others in the body of Christ who are going through tribulations of which we have no conscious knowledge. The most obvious reason is because we are told to covet earnestly all spiritual gifts, we are not told to wait for them to come to us, but we are to desire and pursue them. *1 Corinthians 12:31, “But covet earnestly the best gifts: and yet shew I unto you a more excellent way,”* and *14:1, “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.”*

Q. How often should the believer pray?

A. Jesus said, “*Men ought always to pray and not to faint,*” *Luke 18:1*. The Apostle Paul said in *Ephesians 6:18* to pray always with all prayer in the spirit. The only way it is possible to pray always is by a supernatural ability (tongues) and a desire to stay in tune with the Holy Spirit's intercession (*Romans 8:26*).

Q. **Is God ever too busy to hear my prayers?**

A. God is never too busy to hear your prayers. Through the person of the Holy Spirit, He is always attuned to your needs and has a supernatural ability to hear all prayer, from all people, from all over the world, simultaneously. In the natural understanding, it seems impossible, but God is supernatural and

with Him, all things are possible. *Matthew 19:26, “But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.”*

Q. Should a believer ever be afraid to come to the Heavenly Father in prayer?

A. No, a believer should never be afraid or feel they should be afraid to come before their Heavenly Father as long as they have come to Him on the basis of faith in the blood of Christ for the forgiveness of their sins, for through it, we are made worthy to approach Him. God forgives sin and remembers it no more. *1 John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to*

cleanse us from all unrighteousness,” and Hebrews 8:12, “For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”

Q. What is meant by the term praying in the understanding?

A. The Apostle Paul used this term in *1 Corinthians 14:15* when referring to his ability to pray with the conscious mind. This is when we use our natural abilities of comprehension to see a need and bring it before the Father in the name of the Lord Jesus Christ.

Q. What is meant by the term praying in the spirit?

A. Praying in the spirit is an ability given to the believer to pray either in an unknown tongue or with groanings which cannot be uttered with natural ability, so as to intercede for a matter that they may have no conscious knowledge about. It is a supernatural ability (*Romans 8:26* and *1 Corinthians 14:15*).

Q. How long should I pray about a particular matter?

A. We should pray about any given situation until the Spirit of God has given us the inward witness that we've released the kind of faith it takes to see the answer to our prayer. This may be done on a daily basis, but always

with an attitude that you have received your answer even before you've asked. *Mark 11:24*, ***“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them,”*** and *Isaiah 65:24*, ***“And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”***

Q. Is it good to find a partner to pray with?

A. Yes, it is good to find a partner to pray with, but only one who has set their heart and mind in agreement with your request. Jesus said, ***“If two or more shall agree on earth as touching any thing that they shall ask, it shall***

be done for them of my Father which is in heaven,” Matthew 18:19. The Word of God also says, *“One shall put one thousand to flight and two ten thousand,” Deuteronomy 32:30.* There is a great release of faith (ability to fully trust) experienced when you are able to find a partner who will get in agreement with your prayer.

Q. Should I pray more than once about a particular matter?

A. The answer to this question is faith. *“Faith is the substance of things hoped for, the evidence of things not seen,” Hebrews 11:1.* Therefore, praying for a particular matter more than once has a direct bearing on

the amount of faith being released from that individual's spirit, (not the intellect). You may find yourself praying more than once about a particular matter until the kind of faith it takes to release it is developed. When praying more than one time, one should always come to God with an attitude of faith. There will be a point at which every believer will know in their heart that they have the kind of faith to believe for the answer.

God will answer any prayer that is prayed in absolute faith the very first time that one prays. To pray only once when one does not have the kind of faith it takes to receive an answer, will simply result in unanswered prayer. *James 1:6-8, "But let him ask in faith, nothing*

wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.”

Q. What is travailing prayer?

A. Travailing prayer is a time of birthing and releasing of faith equal to the task which has been developed in the womb of the spirit through prayer, worship, thanksgiving and continual intercessions. It will often result in prayer in tongues occasionally accompanied by groanings and weeping, along with stammering lips (*Romans 8:22, Romans 8:26 and Isaiah 28:11*).

Q. Why is it necessary to fast at times?

A. Because fasting is a time in which a person can give full attention to the particular area that they are trying to develop faith for, so as to become pregnant with faith. Fasting will bring an individual to a point where faith will explode beyond the confines of their spirit or inner man and in travail, faith is released for answered prayer. Fasting is a way in which to accelerate or intensify the growth process of faith (*Matthew 17:20-21*).

Q. Can fasting be used as a means to get God's attention?

A. No, fasting cannot be used as a means to get

God's attention. We already have God's full attention because of what Christ did on Mt. Calvary. ***“For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him,” Hebrews 11:6.*** Fasting helps to bring us to that place where we will believe Him in the spirit (inner man).

Q. How can an attitude of thanksgiving help my prayer life?

A. Paul said in ***Philippians 4:6*** to pray with thanksgiving because it is a faith-releasing vehicle. Before you have even physically seen your answer, you are thanking God for it! This is one way to accomplish ***Mark 11:24***,

*“Therefore I say unto you, What things
soever ye desire, when ye pray, believe that ye
receive them, and ye shall have them.”*

PRAYER PRECEPTS

Study Guide

1. Through Jesus Christ, we have been given access into the _____ of _____
2. Through faith in the _____ of Jesus Christ and the sacrifice of His body for you, you can approach the throne of God.
3. The shed blood of Christ makes a way through the _____ into the Holy of Holies.
4. We find at the death of Christ, the veil of the temple was rent into two parts signifying that the way had been made for all men into the _____ of _____
5. In the Old Testament, spotless lambs were offered by the high priest to gain entrance into the Holy of Holies. That is why John the Baptist said, “*Behold the _____ of _____ which taketh away the _____ of the _____.*”
6. In the approach, we are told in *Psalms 100 verse 4* to enter His _____ with _____ and into His _____ with _____.
7. The born again believer should have an attitude of praise and _____ at all times.
8. We can go directly to our _____ because Christ is the mediator between God and man.

9. In *John 16:23*, Jesus said, “*And in that day ye shall ask me _____.*”
10. “*Every good gift and every perfect gift is from above and cometh down from the _____ of _____,*”
James 1:17.
11. There are basically two dimensions of prayer from which other facets of prayer spring. Prayer in the _____ and prayer with the _____.
12. The most efficient and aggressive type of prayer is prayer with the _____.
13. Praying in the understanding is praying with the natural, conscious _____ in the native _____.
14. Prayer in the understanding may only have a limited _____ of what is happening and therefore, at times is inadequate.
15. It is of great benefit for one's spiritual growth process to receive the ability to pray in the _____.
16. Praying in the spirit will sometimes come forth with actual groanings, but usually in an unknown _____.
17. Prayer in the _____ enables us to pray for many situations that we have no conscious knowledge of even several days or more ahead of time.
18. In *Ephesians 6: 18*, the Greek word for **supplication** is _____ and means for one to have a continued, strong and incessant pleading until prayer is answered.

19. In the same scriptures, the word **watching** is translated from the Greek word **agrupneo** which means to be _____ or to keep _____.
20. **Perseverance** in the same verse is translated from the Greek word _____, which means **to adhere firmly to, be close in pursuit of and always intent upon your object in prayer.**
21. In prayer, travail is followed by _____.
22. Travailing prayer gives birth to the kind of _____ needed for a given situation.
23. Intercession simply means to pray on _____ of another _____; to _____ in the gap.
24. In *Exodus 17:12*, Moses is holding up his hands in intercession. This is a _____ of New Testament collective intercessory prayer.
25. Based on *Deuteronomy 32:30*, for an increase of 100%, we get a returned increase of _____.
26. Jesus said in *Matthew 18:19*, “*Again I say unto you that if two of you shall _____ on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*”
27. When finding a partner to pray with, the important question is, are they in _____ with you?

28. Certain guidelines should be adhered to during collective prayer according to *1 Corinthians 14* to ensure _____ and _____ of purpose.
29. Fasting and prayer is a time of intense _____ of one's spirit and _____ of faith for a particular matter, attribute or quality.
30. Fasting might be called **intense brooding** or _____ of faith in the human spirit.
31. Fasting is a time of isolating one's self from all other appetites and desires so as to _____ faith.
32. Fasting helps to give one a rapid _____ of faith in an area where they may be lacking or are oppressed.
33. Thanksgiving enables us to _____ our faith for prayer that we have not had a physical manifestation of yet.
34. There is a point in time when prayers and supplication must cease to give way to _____.
35. Thanksgiving not only preludes prayer, but also _____ prayer and is a statement that says, **Yes, I believe my prayer is already answered and I receive it now.**

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