



BECOMING A HOUSE OF PRAYER

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Session 1

A House of Prayer in the Last Days

This session covers:

- Jesus' call to build a house of prayer
- How the Church is called to partner with God in end-time events
- How we can partner with God in the end-times through prayer

Introduction

1. Jesus said that His house should be a house of prayer.

- Shortly before His death, Jesus went to the temple, cleansed it of defilement and worldliness, and declared, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? But you have made it a ROBBERS' DEN" (Mark 11:17).
- Jesus was not just rebuking the group of people gathered at the temple that day. He was declaring a universal truth about His house. His house is a house of prayer for all nations. Jesus could have called His house anything, but He chose to call it a house of prayer.
- God's Spirit is speaking the same words to us today. He is calling us to examine what we do in the house of God—whether good or bad—and *to make prayer a high priority.*

2. This class has been designed to help believers transform their homes and churches into a house of prayer.

- This class is not a beginner's guide to prayer. Rather, this class was written to awaken believers to the Holy Spirit's call to become a *house of prayer for the nations* in the end-times.
- With this in mind, *Becoming a House of Prayer* consists of two classes. Part I, which is this class, addresses founda-

tional issues for building a house of prayer in the end-times. Part II looks at key issues that the end-time Church must understand in building a house of prayer.

- As you study this class, ask the Holy Spirit to develop you and your Church into a house of prayer. Ask the Lord to help you and your Church join the army of intercessors around the world who are preparing the way for the Lord's return.

No Longer Spectators

1. We live in the last days.

- There is no doubt about it. We live in the last days. Though Christians in every generation believed they would witness the Lord's second coming, never before have so many prophetic Scriptures been fulfilled. The signs of the times make it evident that the Lord will return soon.
- Although we are not date setters, we do see the words of the Old Testament prophets being fulfilled. We see signs in the sky, sea, and earth. We see political forces beginning to align toward the great battles spoken of by the prophets. We see world opinion turning against Israel. And we see Christians and Jews beginning to be ostracized by the world.
- Yes, the Church age is coming to a close. Though we do not know the day or the hour, we know Jesus is coming soon.

2. Before the Lord returns, there will be a significant period of restoration.

- We have entered the period of restoration spoken of by Malachi (Mal. 4:5-6) and alluded to throughout the New Testament (Luke 1:17; Matt. 17:11; Acts 3:21; Eph. 5:27).
- As we say in almost every Lifeschool class, the Lord will not return for an apathetic, weak, defeated Church; instead, He will return for a Church that is passionately in love with Him, pure in heart, operating in great power, and partnering with Him in end-time events. The end-time Church will be characterized by passion, purity, power, and partnership.
- In partnership with Jesus, the Church will reap the end-time harvest, restrain the spirit of antichrist, awaken with great passion for the Bridegroom, and overcome every obstacle. The Church will be transformed into a pure bride who is holy and blameless—without spot, stain, or wrinkle (Eph. 5:27).
- Before the Lord returns, the fervency, power, and authority that characterized the church in the Book of Acts will be restored to the Church.

3. Believers must participate in end-time events.

- Much of the teaching on the end-times has depicted believers waiting fearfully in the back corner of the church building, hoping the rapture will take them to heaven before the antichrist gets them.
- This is not the Church that God is building. Instead of waiting to escape the end-times, the Church will be *partnering with God to activate many end-time events*. The interceding church will awaken the sleeping church, restrain the spirit of antichrist, bind up demonic principalities that hinder God's end-time

purposes, reap an unprecedented harvest, and prepare Israel for the Lord's return to Jerusalem.

- Peter exhorted us to both look for and to hasten the second coming of Jesus (2 Peter 3:11-12). He said, "Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and *hastening* the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat!" (2 Peter 3:11-12).
- It is so important that each of us recognize this essential truth. We are not just spectators in end-time events—we are participators. We are called to partner with God to bring heaven to earth and to accomplish God's end-time purposes.
- How do we partner with God to activate end-time events? There are many activities that will help hasten the Lord's return, such as teaching, evangelism, and other types of ministry. However, prayer (along with worship) is the foundational way in which we hasten the Lord's return. Through prayer, we intercede for believers to awaken out of their slumber, complacency, and apathy. Through prayer, we stand with Israel and restrain the spirit of anti-christ. Through prayer, we intercede for the nations and prepare the soil to be fertile for the end-time harvest.
- We no longer can stand by as a spectator in the events of the last days; we must participate. Prayer is one of the most important ways that we can partner with God to activate end-time events.

Prayer Will Prepare the Way for the Lord's Return

1. Prayer prepared the way for Jesus' first coming.

- Anna helped prepare the way for Jesus' first coming by devoting herself to prayer and fasting. Look at the following Scripture:

And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage, and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers. At that very moment she came up and began giving thanks to God, and continued to speak of Him [Jesus, the Messiah] to all those who were looking for the redemption of Jerusalem (Luke 2:36-38).

- After marrying at a young age, Anna became a widow seven years later. Following the death of her husband, Anna devoted herself to fervent prayer and fasting for the redemption of Israel and the coming of the Messiah. For more than fifty years she prayed day and night in the temple, crying out for God to send the Messiah.
- God heard her cries, along with the countless prayers of many other unnamed saints, and He sent Jesus to redeem Jerusalem, Israel, and the entire world.
- Just like Anna prepared the way for the coming of the Messiah through day and night prayer, there will be Annas who will prepare the way for Jesus' sec-

and coming through day and night prayer.

To help us understand the importance of prayer in the end-times, we will look at three sections of Scripture to see the connection between prayer and Jesus' second coming.

2. The Book of Revelation makes it clear that prayer releases end-time events.

- In two different passages in the Book of Revelation, we see the prayers of the saints activating end-time events. In Revelation 5:6-8, the Lamb takes the scroll containing the end-time judgments and prepares to open them. At the same time, the four living creatures and the twenty-four elders are holding a harp, which symbolizes worship, and bowls full of incense, which are the prayers of the saints. As the Scripture states, the bowls were *full* of incense.
- In the future, the Church's prayers will fill the heavenly incense bowls. When the bowls are full, Jesus will open the scroll, break the seven seals, and initiate the end-time events recorded in the Book of Revelation.
- Not only are the seal judgments initiated through prayer, the seven trumpet judgments are also initiated through prayer. Notice Revelation 8:2-6:

And I saw the seven angels who stand before God, and seven trumpets were given to them. Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to *the prayers of all the saints* on the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake. And the seven angels who had the seven trumpets prepared themselves to sound them.

- Though there is much debate about what these trumpet judgments represent, it is clear that these judgments are activated by the prayers of the saints.
- Though some parts of the Book of Revelation can be challenging to understand, one thing is clear: *The events in the Book of Revelation will be activated when believers have prayed fervently on a frequent basis for prolonged periods of time.*

3. The Book of Joel also reveals the importance of prayer in the end-times.

- The Book of Joel is an extremely timely book for the end-time Church. The Holy Spirit is using this book to prepare the Church to stand strong as the

Day of the Lord draws near (Joel 1:15, 2:1, 2:11).

- Many of the Old Testament prophets spoke about the Day of the Lord. Jesus taught about it in Matthew 24 and other related passages. The Book of Revelation focuses almost entirely upon that day. And the New Testament epistles deal with it.
- Throughout Scripture, the Day of the Lord refers to both a single day and a prolonged period. It refers to the day when Christ returns as well as to the events that precede and follow His return. The Day of the Lord is both a great day and a terrible day (Joel 2:11; Mal. 4:5).
- The Day of the Lord will be great for those who follow God wholeheartedly because the Lord will release great power, authority, and glory upon His Church.
- The Day of the Lord will be terrible for unbelievers because the Lord will release severe judgments that will disrupt life as we know it and kill over half of the world's population (Rev. 6:8; 9:18).
- The Day of the Lord refers to the days of tribulation which precede Christ's return and to the Millennial Kingdom when Jesus rules the earth for a thousand years from Jerusalem (Rev. 20:6).
- The Book of Joel looks at this day in order to prepare God's people to stand strong.
- Though Joel referenced the day in which he lived, the main focus of his book was on the end-times. Joel spoke about revival, signs and wonders, the outpouring of the Spirit, and the great harvest that will be reaped in the days preceding Christ's return (Joel 2:28-32). He also wrote about God judging the nations and Jerusalem being restored to its intended role in the earth (Joel 3:1-15). Most definitely, the Book of Joel refers to the last days—the days in which we live!
- Natural disasters, famine, military conflict, and persecution will characterize the end-times. Yet it will also be a time in which God pours out His Spirit upon all mankind. It will be a time in which signs and wonders will be common throughout the earth (Joel 2:28-32).
- Yes, the Day of the Lord will be a time of great darkness. But it will also be a time of great light in which the glory of the Lord will rest upon His people.
- As darkness and light intensify in these last days, the Lord is calling His Church to prayer. Joel prophesied:
 - "Gird yourself with sackcloth";
 - "Lament, O priests";
 - "Wail, O ministers of the altar";
 - "Come, spend the night in sackcloth";
 - "Return to Me with all your heart, and with fasting, weeping and mourning; and rend your heart and not your garments";
 - "Gather the people, sanctify the congregation, assemble the elders, gather the children and the nursing infants. Let the bridegroom come out of his room and the bride out of her bridal chamber";
 - "Let the priests, the Lord's ministers, weep between the porch and the altar, and let them say, 'Spare thy people, O Lord'" (Joel 1:13; 2:12-13, 16-17).
- The Book of Joel reaffirms that prayer is critical in view of the coming Day of the Lord. There is no doubt about it—in the last days the Church must pray.

With a tremendous sense of urgency, the Spirit of the Lord is calling His Church to fervent, frequent, corporate prayer (Joel 1:13-14; 2:12-17).

4. Jesus called the end-time Church to fervent prayer.

- Luke 18:1-8 states:

Now He [Jesus] was telling them a parable *to show that at all times they ought to pray* and not to lose heart, saying, "In a certain city there was a judge who did not fear God and did not respect man. There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.'" And the Lord said, "Hear what the unrighteous judge said; now, *will not God bring about justice for His elect who cry to Him day and night*, and will He delay long over them? I tell you that He will bring about justice for them quickly. However, *when the Son of Man comes, will He find faith on the earth?*" (Luke 18:1-8).

- Though many points could be made from this passage, one that is important for building an end-time house of prayer is found in Jesus' last statement. Notice that Jesus said, "When the Son of Man comes, will He find faith on the earth?" Faith for what? From this parable, we know that the answer is faith for fervent, persistent, day and night prayer.¹
- When Jesus returns, will He find the Church praying or sleeping like the disciples in the Garden of Gethsemane?
- From this passage of Scripture, we see that fervent and frequent prayer is one of the Church's most important tasks in the years preceding the Lord's return.

Five Principles for Becoming an End-Time House of Prayer

Just as the Prophetess Anna prepared the way for Jesus' first coming through frequent and fervent prayer, the Church will prepare the way for Jesus' second coming through frequent and fervent prayer. Drawing from some of the Scripture passages that we have already examined in this session, we will now look at five principles for becoming a house of prayer in the end-times.

1. The end-time Church will be characterized by *fervent* prayer motivated by a sense of urgency.

- Joel communicated a sense of urgency when he called the people to return to God with all of their hearts (Joel 2:12), to put on sackcloth (which symbolizes

humility and brokenness over the issues they faced), to fast, to cry out to God for His salvation and His mercy, and to mourn and weep over the crisis that loomed before them.

- In Luke 18, Jesus' parable calls us to "cry" to God for justice and to "wear [Him] out" with our prayers until He answers.
- James said that it is the fervent prayer of a righteous man that accomplishes much (James 5:16).
- Though fervent prayer should be a normal part of everyday church life, we know that this is not the case. Most are too consumed with their own plans and activities or too distracted with the cares and the busyness of life. Many have never been taught about the importance of prayer or how to pray. In most churches, the prayer meeting is the least attended meeting of the week. People will make any excuse not to pray.
- But this must change and will change before the Lord returns. The Church will be motivated to fervent prayer by an increasing sense of urgency as end-time events begin to unfold.

2. The end-time Church will emphasize *corporate* prayer in addition to individual prayer.

- We all need regular times to be alone with God to pray and seek His face. Jesus prayed alone on many occasions during His earthly ministry. However, when Jesus declared that His house shall be called a house of prayer, He was speaking of a place. Though believers are now the temple of the Holy Spirit, we still must gather together for corporate prayer in God's house. And this house must be a place that it is devoted to prayer—not filled with compromise, complacency, and worldliness.
- Joel called the people of his day to corporate prayer. He said to call a solemn assembly and to gather the elders and all the inhabitants of the land to the house of the Lord (Joel 1:14). Joel told the elders to blow a trumpet and to even gather the children, the nursing infants, and the bridegroom and bride on their wedding day.
- The people of Joel's day were busy getting married, taking care of children and infants, and working long hours in the fields. Because the people were so busy, Joel could have told them to pray on their own. But he didn't. He called the people to forsake their important tasks and gather together for corporate prayer and fasting.
- Though we *can* pray on our own, few really do—especially for the nations of the earth. We can pray on our own with a great anointing, but it rarely happens. For most of us, we pray with greater insight and intensity when we come together to pray.
- There is no doubt about it. God is emphasizing corporate prayer in these last days. It is no coincidence that God is raising up houses of prayer around the earth in an ever increasing way. Not too long ago, the idea of houses of prayer with continuous prayer and worship were virtually non-existent.
- This is no longer the case. Houses of prayer are beginning to spring up all over the world—in almost every city and nation.
- The Lord is calling His Church to *assemble* for prayer—prayer that petitions God for breakthrough, salvation, peace, and prosperity for the nations of the earth.

3. The end-time Church will have corporate prayer meetings that are led by the *elders* of the church.

- Joel stated that the elders and the priests should gather together for corporate prayer and fasting (Joel 1:14; 2:17).
- This same principle applies to us today. God is calling the leaders of the church to lead the end-time prayer movement.
- For too long, pastors and leaders have been so busy running the church, counseling, preparing sermons, and doing administrative tasks that they don't have any time left to pray. As a result, corporate prayer is usually led by a few ladies in the church.
- This must change—and it will. God will raise up leaders—either by transforming current leaders or raising up new ones—who will have a heart for Him and will understand that prayer is the only solution to the impending world crisis.
- Out of a deep burden for God's kingdom to advance, this new breed of leadership will devote themselves to prayer and will lead others to pray with great fervency.

4. The end-time Church will pray on a *frequent* basis.

- Earlier in this session, we looked at the bowls of incense that will be full before the end-time events in the Book of Revelation are activated (Rev. 5:8).
- Simply stated, this verse shows us that believers all around the world must pray for God's kingdom to come from heaven to earth on a *frequent* basis.
- Only by praying on a frequent basis will there be enough prayer to fill heaven's incense bowls and release the events recorded in the Book of Revelation.
- God will bring justice for His people when they *pray night and day* (Luke 18:1-8).
- Throughout the earth, believers are beginning to come together for prayer. They are laying down their personal agendas in order to build a house of prayer in their city. Some are beginning twenty-four-seven houses of prayer and worship. Others are praying to the extent they can. All around the world, prayer and worship are beginning to ascend to the throne of God more frequently.
- Nevertheless, much more prayer is required to activate the end-time events in the Book of Revelation. That is why we must pray fervently on a frequent basis.

5. The end-time Church will pray for issues that are *beyond the walls* of the local church.

- Jesus said that His house should be a house of prayer *for all nations*. The word translated nations in Mark 11:17 is the Greek word *ethnos*. Thayer's Greek Lexicon defines *ethnos* as a multitude of individuals of the same nature or genus, a race, a nation, as pagans or as Gentiles.²
- This definition shows us that we must extend our prayers beyond the walls of our local church. We must pray for the nations of the earth to experience breakthrough, prosperity, salvation, and peace. Paul's exhortation to Timothy reinforces this truth when he said that prayer should be made on behalf of all men, kings, and all in authority (1 Tim. 2:1-2).

- Much of the prayer in the Church is not for the nations, kings, or those who are in authority. Instead, it is for the needs of church members and for the success of that local church's ministries. Though these types of prayer are important, we must move beyond this to praying for the nations.
- End-time houses of prayer will not just focus on the needs and ministries of a local church; they will also pray fervently for God's kingdom to advance in the nations.
- The end-time Church will pray for the issues that are affecting the nations, for God's kingdom to come to the nations, for Israel to be fully restored, for the Church to awaken to her destiny, and for the salvation of the nations.

In these last days, God is transforming His Church into a house of prayer for all nations. Whether you are a pastor, a leader, or a committed believer, do your part to build a house of prayer for the nations. Will you join this growing prayer movement and cry out to God as the persistent widow of Luke 18 or Anna in the temple? Will you become a part of God's end-time house of prayer? If your desire is to pray fervently as an end-time intercessor, then read on!

Notes

1. Fervency is implied by the word cry, which in the original language means to cry aloud, shout, or to implore His aid.
2. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside Bible Fellowship and the Institute for Creation Research, 1993), s.v. "ethnos," referenced from PC Study Bible v3.2 (Seattle, WA: BibleSoft 2001).

Review Questions

True or False

- _____ 1. Jesus specifically stated seven things that His house should be, one of which is a house of prayer for the nations.
- _____ 2. Instead of waiting to escape the end-times, the Church will be *partnering with God to activate many end-time events*.
- _____ 3. Anna helped prepare the way for Jesus' first coming by devoting herself to prayer and fasting.
- _____ 4. Since the incense bowls are now full (Rev. 5:8, Rev. 8:1-13), we should wait patiently for the Lord to activate all of the end-time events.
- _____ 5. In Luke 18:1-8, Jesus spoke specifically to the end-time Church, distinguishing it from the Church of any other time period, calling us to night and day prayer.
- _____ 6. As the end-time Church devotes itself to prayer, there will be an emphasis on corporate prayer.

Fill in the Blanks

7. End-time houses of prayer will not just focus on the needs and ministries of a local church; they will also pray fervently for God's _____ to advance in the nations.
8. Shortly before His death, Jesus went to the temple, cleansed it of defilement and worldliness, and declared, "Is it not written, 'MY HOUSE SHALL BE CALLED A _____? But you have made it a ROBBERS' DEN.'"
9. The reference for the preceding verse is _____.
10. Before the Lord returns there will be a significant period of _____. The Church is not to be merely a spectator in this, but to actively participate through _____, teaching, and ministry.
11. Through prayer, we stand with _____ and restrain the spirit of _____. Through prayer, we intercede for the nations and prepare the soil to be fertile for the end-time _____.

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12. Night and day prayer prepared the way for the Lord's first coming, notably through the ministry of _____.
13. From the Book of Revelation, we clearly see that the end-time judgments are released as the bowls of incense are filled. These bowls represent the _____ of the _____.
14. As noted in Revelation _____, the _____ judgments are activated by the prayers of the saints.
15. Subsequently, as noted in Revelation _____, the _____ judgments are also activated by the prayers of the saints.
16. Three sections of Scripture make it evident that God is calling the end-time Church to fervent prayer. They are the Book of _____, the Book of _____, and the teachings of _____.

Matching (Place the letter of the correct answer in the blank space.)

- _____ 17. Scripture verse(s) that speak of Jesus' house becoming a house of prayer for all nations.
- _____ 18. The word that helps describe the meaning of nations.
- _____ 19. The Book of Joel states that fervent prayer is critical in light of this.
- _____ 20. This phrase describes the focus of the end-time house of prayer.

Possible Matches for 17-20

- a. Luke 18:1-8
- b. Geographic regions
- c. Day of the Lord
- d. Joel 2:12
- e. Needs of the church
- f. Ethnic groups
- g. Ephesians 6:18
- h. Mark 11:17
- i. Beyond the walls of the church
- j. Matt. 6:33
- k. People groups with similar needs
- l. Fundraising for kingdom purposes

Session 2

The Dynamics of the End-time House of Prayer

This session covers:

- God's houses of prayer throughout history
- Five purposes of a house of prayer in the end-times
- Three major activities in the house of prayer

A Glimpse at God's House of Prayer

1. Throughout Israel's history, God established a place where His people could meet with Him.

- In the wilderness, God had Moses construct a tabernacle—known also as the tent of meeting—because it was the place where God would meet with His people (Ex. 29:42).
- When David became king, he setup a tent on Mt. Zion, placed the Ark of the Covenant within it, and opened the tent flaps so that all could experience God's presence (2 Sam. 6:12-13). Even though the Tabernacle of Moses remained in use on Mt. Gibeon, worship, prophetic ministry, and prayer went on continuously at David's Tabernacle—twenty-four hours a day, seven days a week.
- King Solomon built the first permanent temple structure in Jerusalem. Started in the fourth year of his reign, it was completed twenty years later. When this temple was completed, the Ark of the Covenant was taken from David's Tabernacle and placed in Solomon's Temple. At its dedication, God filled this temple with His glory (1 Kings 8:1-21).
- After Babylon destroyed Solomon's Temple, Zerubbabel's Temple was built by the Jews who returned from captivity. According to the Talmud, this temple lacked five things that were in Solomon's Temple: the Ark of the

Covenant, the sacred fire, the shekinah glory, the Holy Spirit, and the Urim and Thummim. Because the Holy of Holies was empty, a stone was set on the spot where the ark should have been. Upon this stone, the high priest placed the censer on the great Day of Atonement.¹

- Years later, this temple was plundered by Antiochus Epiphanes, who defiled it with idolatrous worship. Although Judas Maccabeus restored it, the temple was eventually seized by Pompey and later on by Herod the Great.²
- Before Jesus' earthly ministry, Herod restored and expanded this second temple.

2. In the future, another temple will be built in Israel and Jesus will fill it with His glory when He returns.

- Ezekiel referred to this future temple when he wrote, "Then He brought me by way of the north gate to the front of the house; and I looked, and behold, the glory of the LORD filled the house of the LORD, and I fell on my face" (Ezek. 44:4).
- Ezekiel also stated,

Then he brought me back to the door of the house; and behold, water was flowing from under the threshold of the house toward the east, for the house faced east. And the water was flowing down from under, from the right side of the house, from south of the altar....Then he said to me, "These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow into the sea, and the waters of the sea become fresh. It will come about that every living creature which swarms in every place where the river goes will live. And there will be very many fish, for these waters go there and the others become fresh; so everything will live where the river goes....By the river on its bank, on one side and on the other, will grow all kinds of trees for food. Their leaves will not wither and their fruit will not fail. They will bear every month because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing" (Ezek. 47:1-2, 8-9, 12).

3. During the Church Age, believers are the living temple of God.

- Paul wrote, "Do you not know that you are a temple of God and that the Spirit of God dwells in you?" (1 Cor. 3:16).
- Peter stated, "And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:4-5).
- Jesus, speaking of the Holy Spirit, said, "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water'" (John 7:38).
- In the Church Age, we are the temple in which the ark of God's presence dwells. From this temple, the river of living water flows. As we join together with other believers, we connect ourselves to other spiritual stones, ultimately becoming a spiritual house where God's glory dwells and His river of

life flows. In this spiritual temple, we minister to God as a royal priesthood.

4. Jesus said that His house would be a house of prayer for the nations.

- Once again, notice what Jesus said about the house of prayer: "And He began to teach and say to them, 'Is it not written, MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS?'" (Mark 11:17).
- Whether in the ancient days of Moses, David, or Solomon, in the future period of the Millennial reign of Christ, or in the current days of the spiritual temple, *God's house is a house of prayer.*
- As we approach the return of Christ, it is critical that God's house becomes a house of prayer.

5. To help us understand what a house of prayer is and how it functions, let's visualize it in our minds.

- Think of people from every nation, tribe, tongue, and ethnic background praying on their own, with two or three others, or gathered in churches, prayer centers, or homes. These temples of the Holy Spirit are living stones that are fitted together as the worldwide house of God.
- Imagine these Spirit-filled believers functioning as kings and priests. Abandoned in worship, they wait with lovesick hearts for their Bridegroom King to come and establish His throne upon the earth. Imagine the voice of the Bride, from every corner of the earth, crying out, "Come, Lord Jesus."
- Visualize the Church around the world crying out, "Your kingdom come. Your will be done, on earth as it is in heaven."
- Rejoice as God, in response to these cries, establishes His kingdom rule and authority in greater dimensions throughout the earth.
- Celebrate as the prayers of the saints release the river of God's presence to the earth, preparing the way for the end-time harvest of souls, the maturing of the sons of God, and the release of unprecedented signs, wonders, and miracles.
- Praise God as ancient strongholds crumble over cities, regions, and nations, as the earth is filled with God's glory in ever increasing ways, and as the way is prepared for the King to return to the earth.
- Marvel as all that God has promised becomes a reality—a reality based upon a solid foundation of deep worship and fervent prayer.
- This is how God's house of prayer should function—and will as we progress deeper into the end-times.
- From this visual image, we can see five purposes of how God's house of prayer will function in the end-times.

Five Purposes of the House of Prayer in the End-times

1. Houses of prayer fill the earth with God's glory.

- God promised that He would fill the earth with His glory (Num. 14:21) and that He would give Jesus a glorious Church that is without spot or wrinkle (Eph. 5:27).
- As the Day of the Lord draws near, God's glory will progressively increase

upon the Church. As a result, God's character, attributes, and miracle-working power will fill the earth in ever-increasing measures. Thus, God will fill the earth with His glory through the Church.

- Although there are many aspects to this, it all begins with deep worship and fervent prayer. In other words, one of the primary ways that God will fill the earth with His glory is through the Church in the house of prayer.
- Why? Because as continuous worship and prayer ascends to the throne of God, a spiritual river flows from God's throne into the earth. Through deep worship and kingdom prayers, God fills the earth with His glory.

2. Houses of prayer open the heavens over cities, regions, and nations.

- The following Scripture clearly reveals the power of God's presence in a geographic area:

Then the Philistines took the ark of God and brought it to the house of Dagon and set it by Dagon. When the Ashdodites arose early the next morning, behold, Dagon had fallen on his face to the ground before the ark of the LORD. So they took Dagon and set him in his place again. But when they arose early the next morning, behold, Dagon had fallen on his face to the ground before the ark of the LORD. And the head of Dagon and both the palms of his hands were cut off on the threshold; only the trunk of Dagon was left to him (1 Sam. 5:2-4).

- Dagon was the national god of the Philistines. When the Ark of the Covenant, which had been stolen by the Philistines, was placed in the temple of Dagon, the idol fell over and was ultimately shattered. What happened to this idol in the natural is a mere shadow of what happened in the spirit realm when the ark was placed alongside this pagan god. God's presence shattered the stronghold of the enemy.
- God's presence in a geographic area will produce a similar result today. God's presence, which is released through prolonged worship and fervent prayer, creates open portals over cities, regions, and nations. Through these portals of glory, God releases great power, blessings, and breakthrough over entire areas.
- The Lord revealed this principle to King Solomon when he dedicated the first temple, saying,

If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. Now My eyes will be open and My ears attentive to the prayer offered in this place (2 Chron. 7:13-15).

- Summarizing this Scripture, if the heavens are closed and pestilence is devouring the land, God will release a powerful breakthrough when His people will humble themselves and pray. He will open the heavens once again, remove the pestilence, and restore what has been taken in response to our

prayers.

- Here is how this principle works in the spirit realm. If the heavens are closed in a geographic area and people pray, God will breakdown the demonic strongholds over the area, open the heavens, and bring forth His purposes for this region.
- Houses of prayer open the heavens over cities, regions, and nations.

3. Houses of prayer prepare the way for God's end-time purposes.

- As we approach the second coming of Jesus, deep darkness will cover the earth. At the same time, however, God's glory will rise upon His people (Isa. 60:1-2). This progressive increase of both darkness and glory will be empowered by certain spiritual forces. There are at least five spiritual forces—or spiritual winds—that are beginning to blow as we approach the end of the age.
- Although we will take an in-depth look at these five spiritual winds in Part II of this class, let's identify each of them briefly.
- First, as we approach the great and terrible Day of the Lord, the spirit of anti-christ is gaining greater ground throughout the earth (Rev. 12:9; 1 John 2:18-19). The Church is not to stand by idly as this spirit releases lawlessness, godlessness, false unity, secular humanism, and globalism into the earth. We are called to restrain this demonic power through fervent prayer.
- Second, the queen of heaven, which is the demonic spirit behind the great harlot of Revelation 17-18, will create a network of false religions to deceive, seduce, and terrorize believers, to prepare the earth to worship the antichrist, to blind unbelievers to the gospel, and to keep the Bride of Christ entangled in religious tradition and ritual. The good news, however, is that God is raising up Elijahs to confront and overcome this spirit so that the Bride of Christ will awake and arise to her destiny. As a result, unbelievers will have ears to hear the true gospel of the kingdom.
- Third, the Holy Spirit is building a glorious Church to present to Jesus at His coming. Jesus will not return for a weak, powerless, defeated Bride; He will wait in heaven until the restoration of all things—especially for His people to be restored and prepared as a worthy Bride (Acts 3:20-21). For this to be accomplished, God will progressively release new wineskins into the Church that can hold the new wine of His Spirit. He will lead the Church from glory to glory until she emerges without spot or wrinkle prior to the Lord's return.
- Fourth, the Holy Spirit is working to fulfill the ancient prophecies spoken over Israel, preparing her to become the praise of the entire earth. Ultimately, Jesus will return to Jerusalem, establish His throne on Mount Zion, and rule the world from Israel. However, before this takes place, God will restore Israel progressively into her ultimate prophetic destiny. Over the last century, we have already seen numerous prophecies fulfilled, such as Israel becoming a nation again, the Jews returning back to the land, and Jerusalem becoming Israel's capital city. As wonderful as this is, there are many more prophecies that are yet to be fulfilled before the Lord returns.
- Finally, God will release judgments into the earth that will prepare the way for the Lord's return. Earthquakes, famines, natural disasters, locust plagues, severe pestilence, scorching heat, and drought will affect the earth before the Lord returns. As the frequency and intensity of these judgments increase, many people will become offended at God. The Lord does not want His

Church to be offended at Him; He wants us to understand the reason for His judgments and even welcome them as a necessary part of His coming.

- The royal priesthood that ministers in the house of prayer will not just be spectators in end-time events, but will be participators. We will actively, regularly, and fervently partner with God in intercession in view of these five spiritual winds.

4. Watchmen will function in the house of prayer.

- In ancient Israel, watchmen were utilized for a number of purposes. They watched over the gates to the city to keep their enemies out and to let important people in. They watched over crops to protect them from predators and over their flocks to make sure they remained safe. They watched for protection, to discern the enemy's strategies, and for the coming of dignitaries.
- Today, God is raising up watchmen to intercede in the house of prayer. Peter wrote, "Be careful-*watch out* for attacks from Satan, your great enemy. He prowls around like a hungry, roaring lion, looking for some victim to tear apart" (1 Peter 5:8, TLB).
- Jesus also calls on us to watch and pray. He said, "Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man" (Luke 21:36, NKJV).
- Paul wrote, "With all prayer and petition pray at all times in the Spirit, and with this in view, *be on the alert with all perseverance* and petition for all the saints, and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel" (Eph. 6:18-19).
- The New Unger's Bible Dictionary states that *watch* renders a form of the Hebrew word *shamar*, which means to protect.³ The biblical concept of watching is to be on the alert in order to determine what is happening and then to pray accordingly so that God's purposes are enforced.
- As we examine the purposes of the house of prayer, we see three ways that end-time watchmen will function.
- First, watchmen will be on the alert, watching for the plans, strategies, and attacks of the enemy. As watchmen discern the tactics of the enemy, they can stand against his plans.
- Second, watchmen will be on the alert, listening for the prophetic plans and strategies of the Lord. As God advances His kingdom throughout the earth, He employs plans, strategies, times, and seasons in this work of the Holy Spirit. As God is moving, He wants His Church to listen to His voice, discern what He is doing "in season," and then pray and act accordingly.
- Third, watchmen will watch for the coming of the Bridegroom King. In the parable of the ten virgins, Jesus exhorted us to be wise virgins who were ready to meet the Bridegroom. In this context, Jesus said, "Be on the *alert* then, for you do not know the day nor the hour" (Matt. 25:13). End-time watchmen will be on the alert, watching and waiting for Jesus to return for His Bride.

5. The Bride of Christ will get oil for her lamp in the house of prayer.

- Again referring to the parable of the ten virgins (Matt. 25:1-13), Jesus exhorted us to have a sufficient quantity of oil that would last until the Bride-

- groom came. Those with enough oil were wise; the others were foolish.
- In this parable, the lamp represents the believer's ministry, testimony, and works—their external life in God. The lamp is the vehicle which shines light into the world. The oil represents the believer's hidden intimacy with the Holy Spirit—their internal life in God. The oil is what keeps the flame burning in the lamp.
 - The oil represents our intimate knowledge of the Lord Jesus.
 - An important way that believers get oil for their lamps is by devoting themselves to worshiping, waiting, watching, and praying in the house of prayer.

Three Major Activities in the House of Prayer

1. The first major activity in the house of prayer is communion with God.

- Speaking of the Tabernacle of Moses—God's first house of prayer—the Scriptures state, "It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, *where I will meet with you, to speak to you there*" (Ex 29:42).
- In David's Tabernacle—another example of a house of prayer—worship was the predominant activity. David placed singers and musicians around the Ark of the Covenant twenty-four hours a day, seven days a week. The people who gathered at David's Tabernacle drew near to God's presence in worship. As they worshiped, God revealed to them prophetic strategies that helped enlarge Israel's borders.
- The first and foremost activity in the house of prayer is to meet with God, to fellowship with Him, to express our desire for an intimate relationship with Him, and to cry out for more of Jesus.

2. The second major activity in the house of prayer is to wait on God.

- In the previously quoted verse, God said that He would speak to His people at the Tent of Meeting.
- As mentioned earlier, those who minister in the house of prayer are to watch in at least three ways. They are to watch for the plans and the strategies of the enemy. They are to watch for the prophetic plans and strategies of the Lord in order to advance His Kingdom. And they are to watch for the coming of the Bridegroom King. Revelation 22:17 is one of the most important prayers for the end-times: "The Spirit and the bride say, 'Come.' And let the one who hears say, 'Come.'"
- To wait and watch, we must be alert and listen as we worship and pray. We must be ready to hear His prophetic plans and strategies. We must be sensitive to His voice so that we can discern the plans of the enemy. And we must be alert to the nearness of the Lord's return so that we can cry out with passionate desire for His presence.

3. The third major activity in the house of prayer is to partner with God for the fulfillment of His end-time purposes.

- Out of our relationship with God—out of our time of communing with Him and hearing His strategies and plans—our task is then to partner with Him

through prayer to see His purposes accomplished in the earth.

- Jesus told us to pray this way: “Your kingdom come. Your will be done, on earth as it is in heaven” (Matt. 6:10). In the Greek, the first word that appears in this verse is the word translated “come.” This word is in the imperative mood, and as such, could read, “Come, kingdom of God.” The Greek word translated “done” is also in the imperative mood and could read, “Be done, will of God.”
- Substituting this translation back into this verse, it would read, “Come, kingdom of God. Be done, will of God, on earth as it is in heaven.” In this translation, there is a suggestion of authority, intensity, and fervency. Just as Jesus taught us to pray, we must fervently pray for God’s kingdom to come and for His will to be done on earth as it is in heaven.
- We pray, intercede, and make supplication for God to move. Paul writes to Timothy, “I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone, for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (1 Tim. 2:1-2).
- Let’s examine the word *intercede* a little more closely. The primary Hebrew word translated intercession is *paga*. It means to meet, to entreat, to strike, to make attack.⁴ It carries the meaning of impinging of one’s will upon another even with the use of violence.⁵ Dutch Sheets, in his excellent book, *Intercessory Prayer*, writes about the word *paga*. He says that it often has a violent connotation. In fact, it is frequently a battlefield term (Judges 8:21, 15:12; 1 Sam. 22:17, 18:2; 2 Sam. 1:15; 1 Kings 2:25-46).⁶ The English dictionary defines intercession as to plead with somebody in authority on behalf of somebody else, to speak for somebody or to mediate in a dispute.⁷
- Now let’s look at the word *supplication*. Paul writes in Philippians 4:6-7, “Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.” The word translated *supplication* in this verse is the Greek word *deesis*. *It is a cry for mercy that asks for the favor of God in some special necessity.* Supplication is also defined as earnest prayer. Supplication presents our desires and wishes to God. The English dictionary defines supplication as an appeal made to somebody in authority who has the power to grant a request.⁸
- God is raising up prayer-warriors who will devote themselves to earnest prayer and focused intercession so that God’s kingdom will advance and expand in the earth. In the house of prayer, these intercessors will destroy the strongholds of the enemy, level mountains of opposition, and call on God to move mightily so that the kingdom of heaven comes to earth.

So what is a house of prayer? It is a single believer or a group of believers who accept their call as kings and priests to minister in the house of God—first to meet with God in intimacy and then to partner with Him so that His end-time purposes will be accomplished in the earth.

Notes

1. *The New Unger's Bible Dictionary* (Chicago, IL: Moody Press, 1988).
2. Ibid.
3. *The New Unger's Bible Dictionary* (Chicago, IL: Moody Press, 1988), s.v. "shamar".
4. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside Bible Fellowship and the Institute for Creation Research, 1993), s.v. "paga," referenced from PC Study Bible v3.2 (Seattle, WA: Biblesoft 2001).
5. *Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary* (Seattle, WA: Biblesoft and International Bible Translators, Inc., 1994), s.v. "paga," referenced from PC Study Bible v3.2 (Seattle, WA: Biblesoft, 2001).
6. Dutch Sheets, *Intercessory Prayer* (Ventura, CA: Regal Publishing, 1996), p. 55.
7. <http://encarta.msn.com>, s.v. "intercession," referenced on January 17, 2008.
8. <http://encarta.msn.com>, s.v. "supplication," referenced on January 17, 2008.

Review Questions

True or False

- _____ 1. Since the time of Moses, God has always had a tabernacle or temple where His people prayed.
- _____ 2. Even in the Millennial Kingdom, God will have a temple from which Jesus will rule and where prayers will be offered to God.
- _____ 3. Even though Solomon's Temple was called to be a house of prayer, there is little mention of this in the Scriptures since this facility was used primarily for animal sacrifices and the priestly ministry of offering incense.
- _____ 4. Moses' Tabernacle was also known as the tent of gathering.
- _____ 5. During the reign of King David, there were two tabernacles in use on a daily basis by the Hebrew people.
- _____ 6. During the Church Age, believers are the living temple of God.

Fill in the Blank

7. Whether in the ancient days of Moses, David, or Solomon, in the future period of the Millennial reign of Christ, or in the current days of the spiritual temple, God's house is a _____ of _____.
8. As we approach the _____ of Christ, it is absolutely crucial that God's house become a house of prayer.
9. Think of people from every nation, tribe, tongue, and ethnic background _____ on their own, with two or three others, or gathered in _____, prayer centers, or homes. These _____ of the Holy Spirit are living stones that are fitted together as the worldwide house of God.
10. Imagine Spirit-filled believers functioning as _____ and _____. Abandoned in worship, they wait with lovesick hearts for their Bridegroom King to come and establish His throne upon the earth. Imagine the voice of the Bride, from every corner of the earth, crying out, "_____, Lord Jesus."
11. Celebrate as the prayers of the saints release the river of God's presence to the earth, preparing the way for the end-time _____ of souls, the _____ of the

sons of God, and the release of unprecedented signs, wonders, and miracles. Praise God as ancient _____ crumble over cities, regions, and nations, as the earth is filled with God's glory in ever-increasing ways, and as the way is _____ for the King to return to the earth.

- 12. Houses of prayer open the _____ over cities, regions, and nations.
- 13. God's end-time intercessors will _____ and _____ in His end-time house of prayer.
- 14. The Bride of Christ will get _____ for her lamp in the house of prayer.
- 15. A major activity in the house of prayer is to _____ with God for the fulfillment of His end-time purposes.

Matching (Place the letter of the correct answer in the blank space.)

- _____ 16. One of five purposes of the end-time house of prayer
- _____ 17. One of the three activities of the end-time house of prayer
- _____ 18. The Scripture verse that describes the believer as a temple of the Holy Spirit
- _____ 19. Another one of the five purposes of the end-time house of prayer
- _____ 20. Another one of the three activities of the end-time house of prayer

<p><u>Possible Matches for 16-20</u></p> <ul style="list-style-type: none">a. Ezekiel 47:1-2b. Pray for the needs of the Body of Christc. Watchmen function in the house of prayerd. Sing praise songs with fervencye. 1 Cor. 3:16f. Eph. 5:27g. Fill the earth with God's gloryh. Communion with Godi. Wait upon Godj. Harp and bowl prayer

Session 3

God's Need for Our Prayers

This session covers:

- How prayer causes God to move in the earth
- The truth that God needs our prayers
- How important our prayers are in the end-times

Does God Really Need Our Prayers?

1. Many people do not believe that God needs our prayers.

- Many people believe that God desires our prayers but does not really *need* our prayers. They think, "How can a sovereign, all-knowing, all-powerful God *need* anything? Can't God just do what He wants to do?"
- A common misconception is that our prayers really don't matter that much. Many believe that God wants us to pray for many things, but in reality, because He is sovereign, He is going to do what He wants anyway.
- Many who hold to this view are apathetic, complacent, and passive as it relates to prayer—especially prayer that is focused beyond the needs of their immediate family or church.
- A critical question that will dramatically affect how we relate to God in these last days is, "Does a sovereign, all-powerful God really need anything from us? Specifically, does He need our prayers?"
- As you will see in this session, God *does need* the prayers of His people to accomplish His purposes in the earth. Understanding this will make a radical impact upon how we approach prayer, and more specifically, how we approach becoming a house of prayer for all nations.

God Has Always Used Man's Prayers

1. God used the prayers of the Old Testament saints.

- David, who is known for his worship, was also a man of prayer. The Bible says, "So David bought the threshing floor and the oxen for fifty shekels of silver. David built there an altar to the LORD and offered burnt offerings and peace offerings. Thus the LORD was moved by prayer for the land, and the plague was held back from Israel" (2 Sam. 24:24-25).
- When Solomon dedicated the first temple, we see the importance of prayer once again. The Lord told Solomon,

If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. Now My eyes will be open and My ears attentive to the prayer offered in this place. For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually. As for you, if you walk before Me as your father David walked, even to do according to all that I have commanded you, and will keep My statutes and My ordinances, then I will establish your royal throne as I covenanted with your father David, saying, "You shall not lack a man to be ruler in Israel" (2 Chron. 7:13-18).

- Notice that as humble and obedient people pray, God promised to heal their land and establish the throne of David in Israel.
- Elijah was also a man of prayer. After more than three years of drought, God told Elijah to show himself to Ahab and He would send rain (1 Kings 18:1). Even though God promised to send rain, Elijah still had to pray fervently for the rain to actually come (1 Kings 18:41-46).
- Daniel was another man of prayer. Daniel, after discovering in the writings of Jeremiah that it was time for Israel's captivity to end, did not just sit idly by and wait for God to fulfill His word. Instead, he prayed fervently for Israel's prophetic promise to become a reality (Dan. 9:1-19). As a result of this prayer, God activated His prophetic promise spoken through Jeremiah and released the Jews from captivity.
- These are only a few examples that show how God moved in response to the prayers of the Old Testament saints. The pages of the Old Testament are filled with many more examples of the power of prayer.

2. God used the prayers of Jesus during His earthly ministry.

- Not only did the Old Testament saints devote themselves to prayer, but prayer was the foundation of Jesus' ministry. Jesus—God who became flesh in order to tabernacle with man (John 1:1, 14)—based His entire ministry on prayer.
- Jesus began His ministry with forty days of fervent prayer and fasting. While in the wilderness being tempted by the devil, it is safe to assume that Jesus also spent many hours in prayer. Called as Messiah, surely Jesus prayed for

the beginning of His ministry—for direction and the Holy Spirit's power. Also, Jesus probably spent a considerable amount of time listening to His Father's voice.

- Jesus also prayed extensively during His earthly ministry. The Scriptures tell us that Jesus would often slip away to the wilderness and pray (Luke 5:16). He prayed through the night and early in the morning (Luke 6:12; Mark 1:35).
- At strategic points in His ministry, Jesus would spend many hours in prayer. Before selecting His disciples and before going to the cross, Jesus spent time praying fervently for the Father's will, for God's grace, and for mercy upon His life (Luke 6:12-16; Matt. 26:36-46).
- Even at the conclusion of His earthly ministry, Jesus asked the Father to complete what He came to accomplish (John 17).
- From the beginning of His ministry until the end, Christ was a man devoted to prayer. Fervent prayer was the foundation of Jesus' ministry while on earth and is the foundation of His heavenly ministry today as He ever lives to make intercession for the saints (Heb. 7:25).

3. God used the prayers of the early Church.

- The Book of Acts presents an exciting snapshot of the early Church. People were dramatically healed, demons were cast out with a word, and multitudes were converted through the apostles' preaching. When people read the Book of Acts, they become so enamored by the dramatic miracles that they often overlook the foundational role of prayer in the early Church.
- Before the Holy Spirit fell on the day of Pentecost, a small group of believers gathered together in the upper room to pray (Acts 1:12-14).
- Prayer was a significant part of life for the early Church. The first believers devoted themselves to prayer. Acts 2:42-47 states,

They were *continually devoting themselves* to the apostles' teaching and to fellowship, to the breaking of bread and *to prayer*. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

- After being threatened by the Sanhedrin, Peter and John did not shrink back. Instead, they prayed for confidence to continue speaking with boldness and for the Holy Spirit to empower their message. After praying, the place where they were gathered was shaken as God answered their prayers (Acts 4:29-31).
- The leaders of the early Church were devoted to prayer and the Word (Acts 6:4). As ministry needs grew, the apostles did not stop praying in order to meet the needs of the people. Rather, they established deacons so that they would be free to concentrate their energy on prayer.

- While Peter was in prison, the Church prayed fervently for his release. In response to their prayers, an angel released him from prison (Acts 12:3-19).
- In every situation and circumstance, the early Church was devoted to fervent prayer.

God's Kingdom is Advanced Through Fervent Prayer

1. The New Testament calls believers to devote themselves to fervent prayer.

- Look at these Scriptures that exhort us to be devoted to prayer:

Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, *devoted to prayer*, contributing to the needs of the saints, practicing hospitality (Rom. 12:9-13).

With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak (Eph. 6:18-20).

Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving (Col. 4:2).

- Other exhortations to pray are recorded in 1 Thessalonians 5:17, 2 Thessalonians 3:1, 1 Timothy 2:1, 1 Timothy 2:8, James 5:15-16, and 1 Peter 4:7.

2. Prayer and worship are the foundation of the end-time Church.

- Throughout Church history, there has always been a connection between prayer and powerful moves of God. God moves when people pray. And it will be no different in the last days.
- The Church at Antioch illustrates in a wonderful way how the Church will function in the end-times (Acts 13:1-3). At Antioch, we see the fivefold ministry in operation. There was evangelism (Acts 11:19-21), apostolic teaching, and prophetic ministry taking place on a regular basis. The Church at Antioch was also a major mission base from which the gospel was sent into the nations.
- The Church at Antioch must have been an exciting place to be. What created such exciting ministry? Acts 13:2 states, "While they were ministering to the Lord and fasting, the Holy Spirit said, 'Set apart for Me Barnabas and Saul for the work to which I have called them.' Then, when they had fasted and *prayed* and laid their hands on them, they sent them away." What were they doing? They were ministering to the Lord, which is another way of saying

they were worshiping the Lord. And they were praying and fasting.

- God was doing great things through the Church at Antioch because this church was built upon the foundation of *worship* and *prayer*. God used the Church at Antioch to turn the world upside down because prayer and worship were the foundation of all that they did.
- In the last days, as God restores the Church, worship and prayer will become the foundational ministries of the Church once again.

3. The kingdom of God is only advanced through prayer.

- Because God has chosen to work through man, prayer is the foundation for godly change in the earth. Prayer has always been the first step in seeing God act on our behalf. Andrew Murray writes, "Time spent in prayer will yield more than that given to work. Prayer alone gives work its worth and its success. Prayer opens the way for God Himself to do His work in us and through us. Let our chief work, as God's messengers, be intercession; in it, we secure the presence and power of God to go with us."¹
- Jesus told Peter that prayer is how the Church is built. Notice what He said:

I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven (Matt. 16:18-20).

- Of course, these words were not just intended for Peter. Today, whatever we bind on earth through prayer will be bound in heaven and whatever we loose on earth through prayer will be loosed in heaven. This type of prayer builds the Church and advances the kingdom of God.
- Though the kingdom of God is advanced in many ways, none of this happens without prayer. Prayer is the foundation of the Church and the catalyst that advances the kingdom of God in the earth.

Why God Needs Our Prayers

Now that we have seen that God has always needed the prayers of His people to advance His kingdom, let's look at why God needs our prayers.

1. God's original plan was for man to take dominion over the earth.

- Notice these Scriptures that reveal God's plan for man to have governmental responsibility over the earth:

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of

the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "*Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth*" (Gen. 1:26-28).

What is man that You take thought of him, and the son of man that You care for him? Yet You have made him a little lower than God, and You crown him with glory and majesty! *You make him to rule over the works of Your hands; You have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the heavens and the fish of the sea, whatever passes through the paths of the seas* (Ps. 8:4-8).

The heavens are the heavens of the LORD, but *the earth He has given [assigned the responsibility to govern] to the sons of men* (Ps. 115:16).

2. Adam was responsible to cultivate and keep the Garden of Eden.

- The Bible says, "Then the LORD God took the man and put him into the Garden of Eden to cultivate it and keep it" (Gen. 2:15). The word translated "cultivate" means to work or serve and the word translated "keep" means to guard, preserve, protect, or to watch.
- Adam was given a twofold task to work and to watch. His work involved maintaining and expanding God's dominion in the earth. Adam was also responsible for watching over the garden in order to protect and guard it. Adam was God's mediator. He was responsible to "go-between" God and the earth in order for God's purposes to be fulfilled. Adam was God's first intercessor—His first watchman.
- Adam represents us. Adam means "man" or "human being." Even though Adam was a literal person, he represents all of mankind. From the beginning of time, God wanted man to rule the earth—to steward it, to serve as God's representative, and to take dominion over it.
- Mankind was responsible for the earth remaining a paradise. If the earth was cursed or defiled, it would be the result of mankind failing to watch over it.

3. When Adam sinned, he forfeited his God-given authority to govern the earth.

- Satan usurped Adam's authority when he sinned. As a result, Adam was sent out of the garden, he forfeited his authority, and Satan became the ruler of the world. When God gave Adam great authority He also gave him great responsibility. Adam's responsibility included governing the earth, but he could also give this authority away. Unfortunately, this is what happened when he sinned. Satan took the authority to rule the earth away from Adam.
- Jesus knew that Satan held the title deed to the earth. Notice what He said, "I will not speak much more with you, for *the ruler of the world* is coming, and he has nothing in Me" (John 14:30). On three different occasions, Jesus

referred to Satan as "the ruler of this world" (John 12:31, 14:30, 16:11).

- Satan knew that he was the ruler of the world. When Satan tempted Jesus in the wilderness, he said, "I will give You all this domain and its glory; *for it has been handed over to me*, and I give it to whomever I wish. Therefore if You worship before me, it shall all be Yours" (Luke 4:6-7). When Satan said this, he was referring to the authority that he had usurped from Adam.
- Though Satan is the ultimate liar, what he spoke to Jesus in the wilderness was true. He held the title deed to the earth and he could give dominion to whomever he wished. Because he knew that Jesus was the Messiah, Satan wanted Jesus to take authority over the earth his way rather than God's way—the way of the cross.

4. It took a man—the Man Christ Jesus—to regain authority over the earth.

- Notice these Scriptures that describe Jesus as the second Adam:

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, *who is a type of Him who was to come* (Rom. 5:12-14).

So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit (1 Cor. 15:45).

- With His death, Jesus—the second Adam—defeated Satan and every demonic power (Col. 2:15). With His resurrection, Jesus regained authority over the earth for mankind (Eph. 1:20-23). As a man, Jesus is now far above every other authority and His name is above every other name (Phil. 2:8-11; Matt. 28:18).
- In an unimaginable act, God became a man in order to seize world dominion from the devil. Jesus, the second Adam who is fully God and fully man, regained what the first Adam lost.
- Jesus now holds the title deed to the earth. Though Satan and his demons have not been removed from the earth, they have been defeated and their authority has been taken away.

5. One day, the kingdoms of this world will fully become the kingdom of our Lord and of His Christ.

- At His second coming, Jesus will bind Satan, establish His kingdom, and rule the earth with a rod of iron (Rev. 19:15; 20:1-4). When Jesus returns, Satan will be bound for a thousand years and will ultimately be cast into the Lake of Fire forever (Rev. 20:2, 10).
- At our Lord's return, the kingdoms of this world *will* become the kingdom of our Lord and of His Christ (Rev. 11:15, 12:10, 19:6).

6. In the Church Age, the Body of Christ is responsible to take back what Adam lost.

- Jesus disarmed every demonic spirit and now has far greater authority than any ruler, power, or principality. When we are born-again, we are seated with Him in this same position of authority (Eph. 2:6-7).
- As the Body of Christ, we are to continue the work of Jesus. We have been given the assignment, along with the power and authority, to take back what Adam lost. With Christ's authority, we are called to advance and expand the kingdom of God in the earth. We have a responsibility to take dominion over the kingdoms of this world for Christ.
- There are many aspects to taking dominion over the world and advancing the kingdom. We take dominion over the enemy and expand the kingdom when we witness to the lost, preach the gospel, teach the Word, pray for the sick, and cast out demons. However, for these and all other kingdom activities, prayer is the foundational ministry. Remember, when Jesus was asked by His disciples how to pray, He included in His response to pray, "Your kingdom come, Your will be done" (Matt. 6:10). Prayer brings God's kingdom from heaven to earth.
- In His sovereignty, God has chosen to work through man. As a result, prayer is not only a good thing to do—it is an absolute necessity.
- Yes, God *needs* our prayers. Therefore, with a sense of urgency, it is imperative that the Church becomes a house of prayer.

Prayer is Especially Needed in the End-Times**1. The Church must pray to activate God's end-time purposes.**

- In a previous session, we looked at the urgent need for the Church to pray in the end-times. Here, we want to briefly look at the Book of Esther to illustrate the importance of prayer in the end-times.
- In a unique way, through types and shadows, the Book of Esther presents two truths about the end-time Church. First, we see our call as a participator in end-time events. Second, we see how prayer will result in our victory and the enemy's defeat.

2. The Book of Esther pictures the call, preparation, and ministry of the end-time Church.

- Esther symbolizes the Bride of Christ who wants to be ready for the Bridegroom King. Because Esther wanted to be the king's wife, she submitted to the necessary preparations, and as a result, became desirable to the king (Est. 2:12). Though far from a perfect representation, King Ahasuerus is a picture of Jesus—our Bridegroom King. Mordecai represents the Holy Spirit, Haman represents the Antichrist, and Haman's ten sons represent the ten kingdoms that will rule with the Antichrist (Rev. 17:12).
- When King Ahasuerus wanted to display the glory of his kingdom to the world, he summoned for queen Vashti. Because this queen was selfish, independent, and rebellious, she refused his invitation. As a result, the king searched the land for a worthy bride to replace her. Because Esther submit-

ted to six months of oil baths and six months of beautification administered by the eunuchs, she was prepared for the king (Est. 2:12). When she was presented to the king, Esther pleased him greatly and found favor with him. Eventually, the king chose Esther to be his wife.

- After reigning for a time as queen, a crisis hit her people. Haman wanted to destroy Mordecai and all the Jews (Est. 3:6). When Esther did not realize the urgency of the hour, Mordecai said to her, "For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father's house will perish. And who knows whether you have not attained royalty for such a time as this?" (Est. 4:14).
- After this mild rebuke, Esther was determined to intercede for her people. She responded, "Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink for three days, night or day. I and my maidens also will fast in the same way. And thus I will go in to the king, which is not according to the law; and if I perish, I perish" (Est. 4:16). After fasting, *Esther went before the king on behalf of her people.*
- As a result of Esther's intercession, Haman and his ten sons were executed, the Jews were liberated from the oppression of the enemy, and the Jews were given freedom to worship.

3. The end-time Church will minister in the same way as Esther.

- God is calling the Church to make herself ready. He is taking us through the myrrh baths of preparation and He is teaching us to listen to the voice of the Holy Spirit and the anointed teachings of the eunuchs who are living totally to please the King of kings.
- As the end-time Church makes herself ready, the King is inviting her to come into His chambers and experience intimacy with Him. Like Esther, she is gaining more favor as she lives to please the King.

4. The end-time Church will hasten the Lord's second coming through intercession.

- As we progress deeper into the end-times, the Church will know that they were born "for such a time as this" (Est. 4:14). Like Esther, the Church will declare, "If I perish, I perish" (Est. 4:16). With this attitude, the Church will come boldly before the throne of grace to intercede for the world, the saints, and for Israel. Through prayer, the Church will release God's judgments against the Antichrist and his religious, political, and economic system. The Church will pray for the end-time harvest to be reaped and for the captives to be set free. God will use the Church in mighty ways in the end-times.
- Through intercession, we will hasten the second coming of the Lord and all of the events surrounding His coming.
- Through intercession, the Church will grow in passion for Jesus, purity of heart, and power in ministry.
- Through intercession, the new wine of the Holy Spirit will be poured into new wineskins as the Church is restored in great power, authority, and glory (Acts 3:20-21).
- Through intercession, the end-time harvest will be reaped (Joel 2:28-32; Matt. 13:24-30, 36-43).
- Through intercession, believers will overcome and will stand strong in the

end-times.

- Through intercession, we will partner with God in the restoration of Israel and for the prophetic destiny of nations.
- Through intercession, the Church will restrain the spirit of antichrist's influence in the nations.
- Through intercession, we will make ready a people prepared for the Lord's return (Mal. 4:5-6; Luke 1:17).
- In the house of prayer, as a Bride waits for her Bridegroom, we will partner with the Holy Spirit and cry out for Jesus to come (Rev. 22:17).

Each of us is called as a king and a priest (Rev. 1:6). As a priest, we have been given the privilege of ministering to God and interceding for His purposes. As a king, we have been given authority to take dominion over the earth and to expand God's kingdom. We can shake nations and change history through prayer. The end-time Church will be strong and will carry out great exploits (Dan. 11:32). Prayer is the foundational activity that will make this possible. The Scriptures are clear that fervent prayer makes a difference in the earth. It makes a difference in our families, our churches, and the nations. James said, "The effective, fervent prayer of a righteous man avails much" (James 5:16, NKJV). As the Church comes before the King in intercession, God will activate His Word and fulfill the prophetic Scriptures. However, we must wake up to our role in these last days. We must wake up and pray!

Notes

1. Andrew Murray, *The Art of Intercession* (Spingdale, PA: Whitaker House Publishers, 1982), p. 37.

Review Questions

True or False

- _____ 1. Because of God's sovereignty, prayer is an important activity of the Church, but it is not an absolutely necessity.
- _____ 2. Prayer has always been the foundation for God's action in the earth.
- _____ 3. Prayer was one of the main reasons why the early Church operated in great power.
- _____ 4. Prayer and worship are the foundation for the end-time Church.
- _____ 5. Understanding why God needs man's prayers goes all the way back to the beginning of time and the invitation given to Adam.
- _____ 6. God requires pastors and intercessors to pray for kingdom issues whereas the rest of the Body of Christ is to focus upon praying for their family or the issues in their life.

Fill in the Blank

7. When Adam sinned, he forfeited his God-given authority to _____ the earth.
8. It took a _____—Christ Jesus—to regain authority over the earth.
9. In the Church Age, the Body of Christ is responsible to _____ what Adam lost.
10. Prayer is especially needed in the end-times and the end-time Church must pray to activate God's end-time _____.
11. The end-time Church will hasten the Lord's second coming through its _____.
12. God's original plan was for man to take _____ over the earth.
13. The kingdom of God is only advanced through a foundation of _____.
14. The three Scriptures highlighted in this session exhorting the New Testament Church to pray are _____, _____, and _____.

15. Even _____ spent many hours in prayer as the foundation of His ministry.

Matching (Place the letter of the correct answer in the blank space.)

_____ 16. Originally responsible to take dominion over the earth

_____ 17. Forfeited his God-given authority to rule the earth

_____ 18. Regained authority over the earth

_____ 19. Took authority of the earth from man

_____ 20. Responsible to take back what was lost

Possible Matches for 16-20

- a. Satan
- b. Paul
- c. Moses
- d. Adam
- e. Jesus
- f. Daniel
- g. Body of Christ
- h. Angels

Session 4

Types of Prayers Part 1

In this session and the next, we will look at fifteen types of prayer. Although this list is not exhaustive, it does offer a thorough summary of the ways the Church might pray for the urgent issues we face in the end-times.

This session covers:

- Seven different types of prayer

Seven Types of Prayer

1. Prayer and Supplication

- Paul wrote, “Be anxious for nothing, but in everything by *prayer and supplication* with thanksgiving let your requests be made known to God” (Phil. 4:6). At its most fundamental level, prayer is simply the practice of making our requests known to God.
- When the disciples asked Jesus how to pray, He taught them what we refer to as the Lord’s Prayer. He said,

Pray, then, in this way: “Our Father who is in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen” (Matt. 6:9-13).

- Obviously, there is a lot packed into these few verses. However, notice that this prayer is basically making our requests known to God. Jesus told us to *request* that His

kingdom come to earth, that He would meet our daily needs, that our sins would be forgiven, that He would keep us from temptation, and that He would protect us from the enemy. These are all requests to God.

- Even though our Father knows what we need before we ask, it is vital that we practice this basic form of prayer. James wrote, “You do not have because you do not ask” (James 4:2). Jesus said, “So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened” (Luke 11:9-10). In the Greek, the tense of “ask,” “seek,” and “knock” means to *keep on asking*, *keep on seeking*, and *keep on knocking* until we get our request. This shows the importance of persevering in prayer.
- Not only did Paul say make our requests known with prayer, but also with *supplication*. Supplication is as an appeal made to somebody in authority who has the power to grant a request. The Greek word translated “supplication” means to seek, ask, or entreat.¹ Supplication is a cry for mercy that petitions God for His favor in an area of need.
- Cindy Jacobs, in her excellent book, *Possessing the Gates of the Enemy*, writes about supplication. She says that supplication is “an earnest beseeching of God to the point of begging.”² She writes,

This type of prayer can be likened to a woman who is ready to have her baby at any moment; there is no holding back the birth. Much like travailing in prayer, supplication becomes a “God-this-must-be-done-now” type of prayer that is prayed with great fervency, many times in urgent moments of crisis.³

- Prior to the day of Pentecost, the disciples gathered in the upper room and devoted themselves to prayer and supplication. The Bible says, “These all continued with one accord in prayer and *supplication*, with the women and Mary the mother of Jesus, and with His brothers” (Acts 1:14, NKJV).
- You can imagine what they were thinking. Their leader had departed. They were unsure what was coming next. Most likely, they were broken and humble people who knew that all was lost if God did not come through. With desperation, they offered up prayers and supplications to God. In response to their prayers and supplications, God baptized them with the Holy Spirit on the day of Pentecost.
- Thus, the most basic form of prayer is to ask God to meet our needs—through prayer and supplication.

2. Waiting on God

- When we think of prayer, we usually think about asking God to meet our needs. However, prayer is much more than asking God to help us when we are in need. It also includes waiting on God to speak.
- Several Scriptures make this clear. Jesus said,

Be dressed in readiness, and keep your lamps lit. Be like men who are *waiting* for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks. Blessed are those slaves whom the master will find *on the*

alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves (Luke 12:35-38).

- Throughout the Psalms, David wrote about waiting on the Lord and meditating upon His Word. For example, David said, "One thing I have asked from the LORD, that I shall seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to meditate in His temple" (Ps. 27:4).
- While praying in the Garden of Gethsemane, Jesus told His closest disciples, "Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak" (Mark 14:38).
- Watching and waiting are important aspects of prayer. Often, as we wait on the Lord, the Holy Spirit instructs us how to pray. As Dutch Sheets writes, "Out of waiting often comes warring."⁴
- We wait on God in prayer by expecting to receive direction, insight, revelation, and grace. We wait on God by meditating upon His Word. As we do this, God will often speak to us, lead us, and direct us to pray according to His will.
- Isaiah wrote, "I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth" (Isa. 62:6-7, NKJV). In this passage, God refers to the people who pray for Jerusalem as watchmen.
- A watchman was someone who was stationed on the walls of a city to look closely for approaching enemies or for some reason to open the gates. When watchmen saw an enemy approaching, they would sound an alarm. When they saw the king returning from a trip, they would tell the attendants to open the gates. In a similar way, watching and waiting helps us know both the plans of God and the plans of the enemy so that we can pray until God fulfills His promises.
- In a practical sense, how do we wait and watch in prayer? There are at least four ways. First, we can wait on God by listening for His voice as we worship. For example, during corporate prayer, we might begin with a time of worship. As the anointing increases, we are drawn closer to the Lord and begin to receive direction for our prayers. We might feel something, hear a word, see a vision, or a Scripture verse might stand out to us. However we sense the leading of the Lord, the Holy Spirit directs our prayers as we wait on Him.
- Second, we can wait on God in silence. If we are praying in a group and there is a pause in the prayers, everyone in the room suddenly becomes quiet. This is usually when we end the prayer meeting and go home. But God may have other plans. This is the time to wait on Him and listen for His heartbeat. As we wait on the Lord in silence, He usually directs our prayers.
- Third, we can wait on God while someone else is praying. In a group setting, we can listen with one ear to another's prayer in order to voice our agreement. With the other ear, we can listen to God's voice for what to pray next.
- Fourth, we can wait on God by focusing our entire being upon the Lord. This type of prayer is known as "contemplative prayer." Contemplative prayer is when we focus our full attention upon the presence, will, and love of God. In contemplative prayer, we look upon the beauty of Jesus with the eyes of our heart. We also worship and adore God in quiet, silent prayer. When we prac-

tice contemplative prayer, we stay quiet before the Lord and wait longingly for Him.⁵ In contemplative prayer, we are not necessarily waiting to receive a word, revelation, or direction from the Holy Spirit. Instead, our goal is to behold the beauty of the Lord and to meditate upon His goodness, kindness, love, and faithfulness.

- Waiting upon the Lord is an essential way to pray. It is a necessary part of going deeper in prayer.

3. Inquiring of the Lord

- King David was famous for inquiring of the Lord. The Bible says, "So David *inquired of the LORD*, saying, 'Shall I go and attack these Philistines?' And the LORD said to David, 'Go and attack the Philistines and deliver Keilah'" (1 Sam. 23:2). Inquiring of the Lord is similar to waiting on the Lord.
- As we wait upon the Lord, we should also ask Him about His strategies and plans. This helps align our prayers with God's will. Hebrews states, "Moses was warned by God when he was about to erect the tabernacle... 'THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN'" (Heb. 8:5).
- God has a very specific plan and strategy for restoring all things in the end-times. That is why we must pray according to His plans and strategies. Since Session 6 will cover this type of prayer in detail, we will not spend much time discussing this here—except to make this point. *Inquiring of the Lord must become a regular part of our prayer times.*
- The Amplified Version of Leviticus 8:8 states, "And Moses put upon Aaron the breastplate; also he put in the breastplate the Urim and the Thummim [articles upon which the high priest put his hand *when seeking the divine will concerning the nation*]." Why would the high priest go into God's presence with the Urim and Thummim? Because he used these objects to seek God's will for the nation. Just as the priests of Israel and King David inquired of the Lord on a regular basis, we too must develop this discipline.
- Effective prayer is not only asking God for what we want. It is asking God to accomplish what *He* wants. That is why we must inquire of the Lord when we pray.

4. Praying the Word

- Jesus said, "It is the Spirit who gives life; the flesh profits nothing; the *words* that I have spoken to you are *spirit* and are *life*" (John 6:63). Jesus' words bring life. Both the living Word and the written Word are anointed to bring life.
- As we *pray the Word*, God releases His life. Why? Because His Word always produces life. That is why praying the Word is an important way to pray.
- There are many excellent Scriptures that we can pray. For example, praying Psalm 91 is a great way to pray for protection. As we pray phrases like "it is He who delivers you from the snare of the trapper and from the deadly pestilence," our prayers activate God's protection in our life.
- Deuteronomy 28:3-6 states,

Blessed shall you be in the city, and blessed shall you be in the country. Blessed shall be the offspring of your body and the produce of

your ground and the offspring of your beasts, the increase of your herd and the young of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out.

- As we pray these promises in Deuteronomy 28, our prayers activate God's blessings in our life.
- When you have an overwhelming financial need, praying 2 Corinthians 9:8 activates financial blessings in your life. This verse states, "And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed."
- There are times when the Holy Spirit highlights a specific passage of Scripture for prayer. We call this praying a "rhema" word since "rhema" is the Greek word for a *specific utterance*. When a passage of Scripture stands out to us while we are praying, the Lord is giving us a specific prayer strategy for that moment.
- For example, if you are experiencing intense spiritual warfare, the Holy Spirit might bring Psalm 68 to your mind as a "rhema" word to pray. Psalm 68:1-3 states, "Let God arise, let His enemies be scattered, and let those who hate Him flee before Him. As smoke is driven away, so drive them away; as wax melts before the fire, so let the wicked perish before God. But let the righteous be glad; let them exult before God; yes, let them rejoice with gladness." When you pray this "rhema" word, God will arise, the enemy will scatter, the oppression of the enemy will lift, and you will feel God's presence again.
- The examples of how to pray the Word are endless. But the point is that praying the Word is a powerful type of prayer.

5. Reminding God of His Covenant Promises

- Reminding God of His covenant promises is another powerful way to pray the Word. You can think of this method as "You said" prayers. In other words, we are praying God's Word back to Him, saying, "Lord, You said...."
- Isaiah 62:6-7, which we looked at earlier, states, "On your walls, O Jerusalem, I have appointed watchmen; all day and all night they will never keep silent. You who *remind* the LORD, take no rest for yourselves; and give Him no rest until He establishes and makes Jerusalem a praise in the earth."
- In this passage, the Hebrew word for "remind" is *zakar*, which means "to remember, to recall, to call to mind."⁶ Often, this word is used in *the context of a covenant promise*.
- Genesis 8:1 states, "God *remembered* [zakar] Noah...and God caused a wind to pass over the earth, and the water subsided." Why did God remember Noah and take action on his behalf? Because in Genesis 6:18 God made a covenant with him. Since this covenant bound God to Noah, the Lord took action on Noah's behalf and caused the flood waters to recede.
- We see another example of *zakar* when God delivered Israel from Egyptian captivity. Through covenant, God had promised Abraham that his descendants would be in a foreign land for four-hundred years (Gen. 15:13-14). When the time came for Israel to be released from Egypt, the Lord told Moses,

I have heard the groaning of the sons of Israel, because the Egyptians

are holding them in bondage, and I have *remembered* [zakar] My covenant. Say, therefore, to the sons of Israel, "I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments" (Ex. 6:5-6).

Because God remembered His covenant, He took action and delivered the Israelites from Egyptian bondage.

- From these examples, we see that the word *zakar* means more than just remembering. *It means to retain in thought in order to take an action in response to a covenant promise.* Thus, when we remind the Lord of His covenant promises, He will recall His promises, retain them in His thoughts, and take action upon His Word.
- With this in mind, when we need God's healing power, we can pray,

Lord, You said that Jesus was pierced for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed (Isa. 53:5). You said that You sent Your word and healed them, and delivered them from their destructions (Ps. 107:20).

- When we are praying for revival or the end-time harvest, we can pray, "Lord, You said that before the great and awesome day of the LORD comes that you will save whoever calls on the name of the LORD" (Joel 2:31-32).
- Again, the examples are endless, but the point is that God wants us to remind Him of His covenant promises. We are to give Him no rest until He fulfills His promises in the earth.

6. Praying Apostolic Prayers

- Somewhat like praying the Word, we can also pray what some people call "apostolic prayers." Simply put, apostolic prayers are the actual prayers that are recorded in the New Testament and were prayed by the Apostles of the early Church. Since these prayers are contained in the Bible, they comprise a way of praying the Word as we discussed previously. However, in some ways they are even more powerful than just praying the Word because they not only represent the Word, but the actual *prayers written in the Word*.
- At Lifeschool, we have seen powerful answers after praying apostolic prayers. For example, we have prayed 2 Thessalonians 3:1 for several years. This verse states, "Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified." After praying this apostolic prayer, we have seen many doors open for Lifeschool throughout Africa and India.
- Apostolic prayers address a wide variety of topics. They include prayers for revelation and understanding, prayers to accomplish God's will, prayers for God's love to be revealed, prayers for power, signs, and wonders, and prayers to speak God's Word with boldness and confidence.
- Apostolic prayers are powerful tools. Some of these prayers are listed in Appendix 1.

7. Identificational Repentance

- Identificational repentance is a term commonly used by seasoned intercessors that refers to repenting for the sins of others. This type of prayer *identifies with the past and present sins of one's nation, city, nationality, church, or family and asks for God's forgiveness*. Identificational repentance may also involve asking for forgiveness to representatives of victims of corporate sins. For example, white Christians might ask black Christians for forgiveness for racism and slavery in some type of public ceremony.
- One of the clearest examples of identificational repentance is in the Book of Daniel. In the first year of King Darius' reign, Daniel observed in the Scriptures that it was almost time for the Jews to be released from captivity (Dan. 9:1-2).
- Immediately, Daniel began to pray. Notice his prayer:

So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes. I prayed to the LORD my God and *confessed* and said, "Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, *we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land...So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary. O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion. O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name"* (Dan. 9:3-19).

- Daniel confessed his sin, but he also confessed the sins of past kings, princes, and forefathers. He confessed the sins of past generations and the sins of his generation. As a result of this prayer, the people were released from captivity and they returned to the land.
- Jeremiah also practiced identificational repentance when he prayed, "We know our wickedness, O LORD, the iniquity of our fathers, for we have sinned against You. Do not despise us, for Your own name's sake; do not disgrace the throne of Your glory; remember and do not annul Your covenant with us" (Jer. 14:20-21).
- In a similar way, Nehemiah prayed,

Let Your ear now be attentive and Your eyes open to hear the prayer of Your servant which I am praying before You now, day and night, *on behalf of the sons of Israel Your servants, confessing the sins of the sons of Israel which we have sinned against You; I and my father's house have sinned. We have acted very corruptly against You and have not kept the commandments, nor the statutes, nor the ordi-*

nances which You commanded Your servant Moses (Neh. 1:6-7).

- In 2005, we stood with a number of other believers at the Atlanta Global Day of Prayer and listened as our governor invited Jesus into our city and state. It was an exciting moment. But back in 2004, we had taken a group to Kennesaw Mountain to conduct a prayer assignment that we believe was instrumental in our governor being elected. Identificational repentance was a major part of this powerful prayer assignment. Our prayer assignment was located at the site of a major battle during the American Civil War. Because this was a war over slavery, we knew that we had to break the stronghold of racism that was entrenched on this high place. To defeat this spirit, we began with identificational repentance. We had two black Christians stand with two white Christians. The whites repented for the sins of our forefathers while the blacks accepted their plea for forgiveness. It was a powerful time. As we identified with the sins of the past and sincerely sought forgiveness and restoration, God moved mightily.

In the next session, we will look at eight more types of prayer. As you implement these into your prayer life, you will see God move powerfully in response to your prayers.

Notes

1. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside Bible Fellowship and the Institute for Creation Research, 1993), s.v. "deesis," referenced from PC Study Bible v3.2 (Seattle, WA: Biblesoft 2001).
2. Cindy Jacobs, *Possessing the Gates of the Enemy* (Grand Rapids, MI: Chosen Books, 1991), p. 103.
3. Ibid.
4. Sheets, *Intercessory Prayer*, p.143.
5. <http://www.prayingchurch.org>, referenced on January 19, 2008.
6. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside Bible Fellowship and the Institute for Creation Research, 1993), s.v. "zakar," referenced from PC Study Bible v3.2 (Seattle, WA: Biblesoft, 2001).

Review Questions

True or False

- _____ 1. Prayer is simply the practice of making our requests known to God.
- _____ 2. Effective prayer is not only asking God for what we want. It is asking God to accomplish what *He* wants. That is why we must inquire of the Lord when we pray.
- _____ 3. Praying the Word and praying apostolic prayers are two ways of saying the same thing.
- _____ 4. Identificational repentance focuses on our repenting of our sins so that as we are clean from defilement we can identify more with Jesus and thus pray more effectively.
- _____ 5. Prayer is much more than asking God to help us when we are in need. It also includes waiting on God to speak and then praying what we hear back to God.
- _____ 6. We wait on God in prayer by expecting to receive direction, insight, revelation, and grace.

Fill in the Blank

7. We can wait on the Lord in prayer in four ways. We can wait and listen for His voice as we _____. We can also wait on Him in _____. We can wait on Him while someone else is _____. We can wait on Him while _____ our entire being upon Him.
8. As we *pray the Word*, God releases His _____.
9. Reminding God of His covenant promises is another powerful way to pray the Word. You can think of this method as _____ prayers.
10. Apostolic prayers are the actual prayers that are recorded in the _____ and were prayed by the Apostles of the early Church.
11. Supplication is as an _____ made to somebody in authority who has the power to grant a request.
12. There are times when the Holy Spirit highlights a specific passage of Scripture for prayer. We call this praying a _____ word since this Greek word is the word

meaning a *specific utterance*.

13. The Hebrew word for "remind" is _____, which means "to remember, to recall, to call to mind." Often, this word is used in *the context of a covenant promise*.

14. One of the clearest examples of _____ is in the Book of Daniel.

15. God has a very specific plan and strategy for the _____ of all things in the end-times. That is why we must pray according to His plans and strategies.

Matching (Place the letter of the type of prayer in the blank that best matches the description.)

- _____ 16. A watchmen meditating upon the Word expecting to receive direction for prayer
- _____ 17. Praying a "rhema" word that has been highlighted by the Holy Spirit
- _____ 18. Reminding God of His scriptural promises
- _____ 19. Praying the prayers recorded in the New Testament by the Apostles
- _____ 20. Appealing to someone in authority who has the power to grant the request

- | |
|--|
| <p><u>Possible Matches for 16-20</u></p> <ul style="list-style-type: none">a. Prayer and supplicationb. Waiting on Godc. Inquiring of the Lordd. Praying the Worde. Reminding God of His covenant promisesf. Apostolic prayersg. Identificational repentance |
|--|

Session 5

Types of Prayer Part 2

In this session, we will continue our study of fifteen different types of prayer. This session covers:

- Eight more types of prayer

Eight More Types of Prayer

8. Crying Out to God

- Jesus taught us about crying out to God when He said, "Now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?" (Luke 18:7-8).
- Our church is called to pray for America. Recently, when we had two openings in the Supreme Court, we prayed fervently that God would appoint conservative judges who would uphold the constitution. Prior to the appointment of Samuel Alito, Harriet Miers was nominated. We were unsure if she was the right person for the job. So our Church began to pray fervently for God's will to be done in this situation. As we prayed one night, *our prayers went to a much deeper level*. We were no longer just praying; we were *crying out from the heart*. That night we knew something was different about our prayers. Our words were not any more elaborate. Nor did we pray any longer. We just poured out our soul to the Lord, crying out something like, "Just move, God; move in this situation. Let Your will be done." In desperation, we were crying out for a godly judge to help bring righteousness back to our land. Shortly after these prayers, Ms. Miers withdrew her name from consideration and Samuel Alito was nominated for the job. We experienced

firsthand the power of crying out to God with a desperate heart.

- When we cry out to God, we don't necessarily say anything different. We don't even necessarily pray with more fervency; however, something unique takes place in the spirit realm. The cry, which is initiated and empowered by the Holy Spirit, is a heartfelt, earnest prayer that gets God's attention and moves Him to action.
- Isaiah wrote, "Therefore the LORD longs to be gracious to you, and therefore He waits on high to have compassion on you. For the LORD is a God of justice; how blessed are all those who long for Him....He will surely be gracious to you at the sound of your cry; when He hears it, He will answer you" (Isa. 30:18-19).
- Once again, this verse shows us the power of crying out to God. The Lord already longs to be gracious to us. He is in heaven waiting to have compassion on us. Isaiah said that the Lord will "surely be gracious to you at the sound of your cry." Sometimes it takes heartfelt cries to activate God's grace in our situation. At times, the Lord will wait to answer our prayers until we are desperate enough to cry out with everything in our heart and soul.

9. Praying in Agreement

- Jesus said, "Again I say to you, that if *two of you agree* on earth about anything that they may *ask*, it shall be done for them by My Father who is in heaven. For where *two or three have gathered together* in My name, I am there in their midst" (Matt. 18:19-20). This verse reveals that there is power when we pray in a group and when we agree with others' prayers.
- However, this is not some kind of magic formula. Jesus was not teaching us to act like robots and say "we agree" after every prayer. Instead, Jesus was teaching us about the power of true agreement in group prayer. When as little as two or three gather in the name of Jesus with unified hearts and fervently ask God to move in an area of need, He will hear and respond.
- Many husbands and wives have experienced the power of praying in agreement. There is not a greater unity than a husband and wife interceding for their children. A father praying for his son is a powerful thing. And a mother praying for her son is a powerful thing. But when a father and mother come together in agreement and intercede for their child, God hears and responds.
- There are two critical factors for the prayer of agreement to be successful. The *first* is the number of people coming together to pray. This does not mean that God will not respond to the prayers of a few. However, greater power is released when a large group of people storm the gates of heaven asking for God's will to be done on earth.
- The *second* principle is unity. Psalm 133 tells us how good and pleasant it is for brothers to dwell together in unity—for that is where God commands the blessing. It is better to have two or three praying together with a unified heart than a thousand with different agendas, burdens, and philosophies. However, when a group comes together who loves one another, has a similar prayer burden, and a common vision, then God moves powerfully.

10. Binding and Loosing

- Jesus said to Peter, "I will give you the keys of the kingdom of heaven; and whatever you *bind* on earth shall have been bound in heaven, and whatever

you *loose* on earth shall have been loosed in heaven" (Matt. 16:19).

- The word translated *bind* means to bind, tie, fasten, forbid, prohibit, or declare to be illicit.¹ The word translated *loose* means to loose any person (or thing) tied or fastened, to undo or dissolve anything bound, tied, or compacted together.² It also carries the meaning of permit.³
- Binding and loosing is powerful. Jesus said that whatever we bind or loose on earth will be bound or loosed in heaven. Jesus said that the Church has been given the keys to the kingdom of heaven. And when we understand this, the gates of hell will not overcome the Church (Matt. 16:18). Whatever we bind and loose through our prayers will be done by our Father in heaven.
- Binding and loosing are powerful tools for the serious intercessor. We can use the prayer of binding and loosing to forbid the enemy from harassing God's people. We can use this type of prayer to stand against or restrain the enemy's work in cities and nations. We can use it to declare God's written judgments against principalities that would hinder the gospel from flourishing in geographic areas. We can loose people from the enemy's grip, we can set them free from oppression, and we can release the kingdom of God over a region or territory.
- To illustrate binding and loosing, consider two examples. First, suppose that you were planning a city-wide evangelistic crusade. As you pray for this event, you experience the enemy harassing and oppressing you. The heavens seem closed. Nothing is working out. The enemy appears to be hindering the event from being successful. After struggling for a while, you finally decide to bind the enemy from harassing and hindering all who are involved in this crusade. Then you loose God's purposes, His anointing, and the people from the oppression of the enemy. After this prayer, things suddenly began to change. There is no longer a sense of oppression and the work is carried out smoothly. Things that were being hindered are starting to work and the crusade results in thousands coming to Christ.
- A second example is shared by Cindy Jacobs. She writes,

We have a rodeo once a year. Cowboys come from all over to compete in typical cowboy activities such as roping, bronco-busting and calf-tying. The event that best depicts binding is the calf-roping and tying. A cowboy chases and ropes a calf from his horse, pulls it to the ground and ties the calf's legs together so it cannot move around. This done, the cowboy throws up his hands in a gesture of victory. This is what happens in the realm of the Spirit when we pray and bind or tie Satan from having anything to do with a given situation.⁴

- When binding and loosing, use wisdom and be led by the Holy Spirit. As you do this, you will begin to see the kingdom of God advanced in powerful ways.

11. Praying in Tongues

- Paul wrote, "For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is the outcome then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also" (1 Cor. 14:14-15).
- This verse is clearly about praying in the spirit—or praying in tongues. Although Paul does say to pray with the mind, which means to pray in our na-

tive language, it is after we have prayed with our spirit. As we pray in the spirit, our “mind is unfruitful.” That means we are not trying to figure out what to pray. Instead, the Holy Spirit is putting what we should pray into our spirit. After a time of praying in the spirit, Paul says to pray with the mind. Usually after praying in the spirit, we know how to pray and we can pray with the mind in our native language.

12. Intercessory Worship

- We live in a generation that has experienced great advances in worship and prayer. Both of these are the foundation of the end-time move of the Holy Spirit. All around the world, many believers are devoting themselves to worship and prayer like never before. In fact, entire ministries worship and pray twenty-four hours a day seven days a week.
- At the heart of this movement is *intercessory worship*. Intercessory worship is the blending of prayer with worship.
- A few years ago, we experienced intercessory worship for the first time at a Peter Wagner conference. Their conference agenda stated that each day would start with thirty minutes of intercession. When we arrived for the “intercession,” several hundred were singing. But they were not singing songs of worship or praise; they were singing prayers and proclamations—they were engaged in intercessory worship. We discovered that intercessory worship was exciting, easy to participate in, and powerful.
- For years, many have had a time of worship before prayer. Intercessory worship is different than this. Intercessory worship is when singers and intercessors *flow back and forth between worship and prayer*. Worship allows intercessors to receive direction from the Holy Spirit as to how to pray. As participants begin to pray, a phrase or a topic from the prayer will often be sung. The song, often called a prophetic song, is a spontaneous song that God inspires for the moment. The prophetic song becomes a prayer that everybody can sing. As the group sings the initial phrase, God often adds words and sometimes even gives entire songs.
- Many songs that are being produced today are actually prayers put to music. For example, a song that declared “worthy is the Lamb” would clearly be a worship song. On the other hand, a song that stated “break my heart for the nations,” “I need more of You,” or “Your kingdom come, Your will be done” would be a song of intercessory worship.
- Another way to combine intercession with worship is to focus on a particular line in a worship chorus and sing it repeatedly. For example, suppose a song contained the words “the Lord has broken the yoke of bondage.” The Holy Spirit might highlight that phrase to the worship leader. The leader would then sing this phrase repeatedly. Everyone in the room is now focused upon this phrase and a transformation is taking place. This phrase is no longer just the words to a song; it is a prayer and a declaration of victory. As the phrase is sung repeatedly, the Holy Spirit might use this to initiate additional prayer to break the yoke of bondage.
- Intercessory worship is a tremendous way to empower a prayer meeting. When we engage in intercessory worship, the entire group can sing a prayer of agreement. Intercessory worship helps us pray with greater focus, greater determination, and for longer periods of time. Intercessory worship often captivates our heart and takes us deeper into the presence of the Lord so that

we pray with more fervency.

- Intercessory worship is not intended to replace other types of prayer, but it is a powerful weapon in your prayer arsenal.

13. Birthing Prayer

- Intercessors always seem to birth things. As prayer warriors, we can birth new seasons in God, new levels of glory, new ministries, new revelation of biblical truth, and the anointing to minister in new geographic areas.
- Just like a new baby is born into the world, new things in God must be birthed in the spirit realm through prayer.
- Notice how Elijah's prayer created rain in the midst of a drought:

But Elijah went up to the top of Carmel; and *he crouched down on the earth and put his face between his knees*. He said to his servant, "Go up now, look toward the sea." So he went up and looked and said, "There is nothing." And he said, "Go back" seven times. It came about at the seventh time, that he said, "Behold, a cloud as small as a man's hand is coming up from the sea." And he said, "Go up, say to Ahab, 'Prepare your chariot and go down, so that the heavy shower does not stop you.'" In a little while the sky grew black with clouds and wind, and there was a heavy shower (1 Kings 18:42-45).

- This prayer took place right after Elijah defeated the prophets of Baal. Because of this victory, the people turned back to the Lord and worshiped Yahweh once again. After such a victory, you would expect the drought to end and the rain to fall. However, this was not the case. Elijah still had to pray. But this was not just any type of prayer. Notice that Elijah "crouched down on the earth and put his face between his knees." He was much like a woman who is in labor. Elijah was giving *birth to the rain through prayer*.
- Other Scriptures speak of giving birth through prayer. Paul said, "My little children, for whom I *labor in birth* again until Christ is formed in you" (Gal. 4:19, NKJV). Psalm 90:2 reads, "Before the mountains were born or You gave birth to the earth and the world, even from everlasting to everlasting, You are God."
- There are times when birthing prayer is necessary. For example, when God wants to bring forth new things in our life or in the earth, birthing prayer is required. Dutch Sheets writes,

There is an aspect of prayer that births things in the Spirit. We are *birthers* for God. The Holy Spirit wants to "bring forth" through us. Jesus said in John 7:38, "From his innermost being shall flow rivers of living water." "Innermost being" is the word *koilia*, which means "womb." We are the womb of God upon the earth. We are not the source of life, but we are carriers of the source of life. We do not generate life, but we release, through prayer, Him who does.⁵

- Hannah gives us some insight into birthing prayer. Through prayer, Hannah birthed Samuel in the Spirit before he was conceived in the natural. In her desire for a child, Hannah was distressed, oppressed, and willing to dedicate Samuel to the Lord all the days of his life. As she prayed, she wept bitterly

over her bareness, shame, and affliction. Her desire for a child led her to fervent, wholehearted prayer—prayer that did not relent until the breakthrough came (1 Sam. 1:10-20). This describes birthing prayer.

- When God wants to birth new things in our lives, cities, and nations, the Holy Spirit will inspire birthing prayer. Dutch Sheets defines birthing prayer as spiritual travail that “releases the creative power or energy of the Holy Spirit into a situation to produce, create or give birth to something.”⁶ Birthing prayer is a time when the call to intercession is intense and focused—and only persistent prayer will bring the needed breakthrough. Birthing prayer can also be emotional and draining. But the good news is that after birthing prayer is finished, a new spiritual baby is born!

14. Prophetic Proclamations

- What is the purpose of prophetic proclamations? Paul’s words to the Ephesians explain proclamations succinctly. He wrote, “So that the manifold wisdom of God might now be made known through the Church to the rulers and the authorities in the heavenly places” (Eph. 3:10).
- While praying, there are moments when God calls us to move from *praying* to *saying*. We stop asking God to move in a situation, and in faith, start declaring that God will move. Prophetic proclamations declare the wisdom of God in a particular situation to demonic rulers, principalities, and authorities.
- We see examples of prophetic proclamations throughout Scripture. In Mark 11:22-24, Jesus taught us *to pray and to say* when He said,

Truly I say to you, whoever *says to this mountain*, “Be taken up and cast into the sea,” and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. Therefore I say to you, all things for which you *pray and ask*, believe that you have received them, and they will be granted you.

- Notice that we are to ask God to move the mountain *and* that we should also speak to the mountain.
- We see another example of a prophetic proclamation in Ezekiel’s vision of dry bones:

He said to me, “Son of man, can these bones live?” And I answered, “O Lord GOD, You know.” Again He said to me, “Prophesy over these bones and say to them, ‘O dry bones, hear the word of the LORD.’”...Then He said to me, “Prophesy to the breath, prophesy, son of man, and say to the breath, ‘Thus says the Lord GOD, “Come from the four winds, O breath, and breathe on these slain, that they come to life”” (Ezek. 37:3-4, 9).

- Another example is when the walls of Jericho came down with a shout. The Bible says, “At the seventh time, when the priests blew the trumpets, Joshua said to the people, ‘Shout! For the LORD has given you the city’” (Josh. 6:16). Undoubtedly, the people prayed silently as they walked around the city. But the time came when they were called to proclaim the outcome—before it happened. When the people prophetically proclaimed God’s plans with a shout, the walls came down.

- In her book, *Prophetic Intercession*, Barbara Wentroble writes,

Proclamation carries with it a nature of binding, commanding and settling. The word “bind” means “to fasten or to tie up with chains or a cord.” Prophetic proclamations released through the mouths of intercessors have the ability to tie up the effect of evil powers like an animal tied with chains or a cord.”⁷
- Prophetic proclamations are not just a random cry from our heart. Instead, the Holy Spirit reveals the Father’s plans and we proclaim His plans to demonic powers in the heavens. As we do this, we will see breakthrough come.

15. Prophetic Acts

- In addition to prophetic proclamations, God will occasionally ask us to demonstrate what He is going to do or how He feels. This is known as a prophetic act.
- The Old Testament prophets frequently illustrated God’s displeasure or His intentions with prophetic acts. For example, God told Hosea to marry a prostitute and remain loyal to her in order to demonstrate God’s love for Israel despite her unfaithfulness and apostasy. Isaiah went naked and barefoot for three years as a sign that Assyria would take Egypt and Cush into captivity (Isa. 20:2-5). As a prophetic act, Joshua led the people around Jericho for seven days before the walls came down. Many more examples could be cited.
- Often, the Holy Spirit will direct intercessors to foreshadow God’s will and intentions with prophetic acts. Examples of prophetic acts are pouring salt into a river to purify the water (2 Kings 2:19-22), driving pegs into the ground to stake out territory for God (Judges 4:17-24), shooting arrows of deliverance to prophesy freedom (2 Kings 13:15-19), blowing a shofar to sound an alarm or to declare God’s victory, taking communion and pouring some of the juice onto the ground as a sign of God’s redemption of the land, pouring oil on the ground to mark out land for God’s purposes, giving the shout of the king (Num. 23:21) to demonstrate that God’s people are blessed and not cursed, and waving banners or flags to demonstrate victory. The examples are numerous.
- Prophetic acts should be inspired by the Holy Spirit. This is the secret to success. Only when God leads us to demonstrate His purposes with a prophetic act will He back it up with power to fulfill His will and intentions.
- When used with wisdom, prophetic acts add a powerful dimension to our intercession.

In this session and in the previous one, we have looked at numerous ways to pray. As we step out in faith and follow the leading of the Spirit, God will expand the ways we pray. His power will go forth from our words and actions as we implement these fifteen types of prayers into our prayer life.

Notes

1. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside Bible Fellowship and the Institute for Creation Research, 1993), s.v. "deo," referenced from PC Study Bible v3.2 (Seattle, WA: BibleSoft 2001).
2. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside Bible Fellowship and the Institute for Creation Research, 1993), s.v. "luo," referenced from PC Study Bible v3.2 (Seattle, WA: BibleSoft 2001).
3. Jacobs, *Possessing the Gates of the Enemy*, p. 104.
4. Jacobs, *Possessing the Gates of the Enemy*, pp. 105-106.
5. Sheets, *Intercessory Prayer*, p. 116.
6. Sheets, *Intercessory Prayer*, p. 127.
7. Barbara Wentroble, *Prophetic Intercession* (Ventura, CA: Regal Books, 1999), p. 101.

Review Questions

True or False

- _____ 1. In essence, intercessory worship defines the type of prayer that begins with an anointed time of deep worship.
- _____ 2. While praying, there are moments when God calls us to move from *praying to saying*.
- _____ 3. Acts such as pouring salt into a river, putting a peg into the ground, or blowing a shofar are intended to add creativity to our prayer times.
- _____ 4. Crying out to God is a heartfelt, earnest prayer that gets God's attention and moves Him to action.
- _____ 5. Two issues that affect the prayer of agreement are the number of people praying and the unity of those praying.
- _____ 6. Even though having some application to prayer, binding and loosing is predominantly a technique used in deliverance.

Fill in the Blank

7. As we pray in tongues, the Holy Spirit prays _____ us whatever is on His _____ for a situation.
8. Intercessory worship is the blending of _____ with _____. Intercessory worship is when singers and intercessors _____ back and forth between worship and prayer.
9. Birthing prayer is used many times to birth _____ things in the spirit.
10. We use binding and loosing prayer to _____ the enemy's work in the earth and to _____ the work of God in its place.
11. The prayer of agreement is the most effective when a group comes together who _____ one another, has a similar prayer _____, and a common _____.
12. At times, the Lord will wait to answer our prayers until we are desperate enough to _____ out with everything in our heart and soul.

13. Praying in tongues is one way to pray in the _____.

14. _____ is a new thing that God is doing to today to combine prayer with worship as a powerful tool to empower prayer in a greater way.

15. God will occasionally ask us to demonstrate what He is going to do or how He feels. This is known as a _____.

Matching (Place the letter of the type of prayer in the blank that best matches the description.)

_____ 16. Incorporates saying along with our praying

_____ 17. Praying in the Spirit

_____ 18. Prayers that forbid or permit things to take place

_____ 19. Fervent prayer from a desperate heart

_____ 20. Two or three gathered together

Possible Matches for 16-20

- a. Crying out to God
- b. Praying in agreement
- c. Binding and loosing
- d. Praying in tongues
- e. Intercessory worship
- f. Birthing prayer
- g. Prophetic proclamations
- h. Prophetic acts

Session 6

Spirit-Led Prayer

This session covers:

- The importance of Spirit-led prayer
- The dynamics of Spirit-led prayer
- Five keys to Spirit-led prayer

Understanding Spirit-Led Prayer

1. Spirit-led prayer is critical in the end-times.

- As the Lord's return draws near, the Body of Christ has many urgent prayer needs. There are wars, rumors of war, natural disasters, and political strife in many nations. In every local church, there are personal issues, ministry issues, and family issues that also require prayer. Most of us would agree—there is not enough time or energy to pray frequently and fervently for everything and everybody that needs prayer.
- So what should we pray for? How often should we pray for a particular issue? And when have we prayed sufficiently for a particular issue?
- In this session, we will answer these questions as we discuss Spirit-led prayer.

2. There are at least three reasons why we are motivated to pray for a certain issue.

- First, we pray because *the Bible tells us to pray*. Paul told Timothy,

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who de-

sires all men to be saved and to come to the knowledge of the truth (1 Tim. 2:1-4).

- As Paul wrote to his spiritual son Timothy, he urged him to make prayer a priority in his life—to *make prayer a routine discipline* in his life. Likewise, we should pray simply because the Bible tells us to pray.
- Second, we are motivated to pray for a certain issue when we see a need. Referring to Jesus, the Bible says, “*Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd*” (Matt. 9:36). Out of His compassion, Jesus told His disciples, “The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest” (Matt. 9:37-38). Just as compassion motivated Jesus to minister, compassion motivates us to pray.
- Third, we are motivated to pray for a certain issue by the Holy Spirit. Paul said,

With all prayer and petition pray at all times *in the Spirit*, and with this in view, be on the alert with all perseverance and petition for all the saints, and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel (Eph. 6:18-19).

- Notice that we are to pray “in the Spirit”—or said another way, *as the Holy Spirit leads*. This type of prayer is known as prophetic intercession or Spirit-led prayer. Whatever we call it, praying “in the Spirit” is *prayer that is initiated, directed, and empowered by the Holy Spirit*.
- Since the first two motivations for prayer are more familiar to most of us, we will devote this session to understanding Spirit-led prayer.
- Before we begin, one word of caution is necessary. Praying because the Bible says to pray or because we see a need are excellent reasons to pray. We don’t have to hear an audible word from God, see a dramatic vision, or have a dream about a crisis in order to pray. Some only pray if they sense the Holy Spirit leading them to pray. Others only pray because they know they should pray or because they see a need. However, we must be balanced and avoid the extremes. We should pray because the Bible says to pray, when we see a need, and when the Holy Spirit leads us.

3. Spirit-led prayer is praying what we hear God speak.

- The Scriptures tell us to be filled with the Spirit (Eph. 5:18), to walk by the Spirit (Gal. 5:16, 25), to be led by the Spirit (Rom. 8:14), and to pray in the Spirit (Eph. 6:18; 1 Cor. 14:15). These verses show us that our lives should be totally controlled and directed by the Holy Spirit. This includes prayer.
- Looking again at Ephesians 6:18, Paul said, “With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints.”
- First, let’s examine the phrase *in the Spirit*. The Living Bible translates this phrase as “ask God for anything in line with the Holy Spirit’s wishes.” This phrase reveals that Spirit-led prayer focuses on the issues that are on God’s heart for that particular moment. Barbara Wentroble, in her book, *Prophetic Intercession*, writes,

In prophetic intercession, we come into the presence of the Lord and hear His mind and counsel. We are then able to pray things that are on His heart. Too often we pray the things that are on our hearts and fail to hear Him. It is through seeking, hearing and speaking forth His mind that we see powerful breakthroughs occur.¹

- Prophetic intercession—or Spirit-led prayer—involves seeking God’s presence in order to fellowship with Him, hearing His voice on behalf of others, and then praying the mind and counsel of God.²
- Next, referring again to Ephesians 6:18, let’s look at the phrase *at all times*. At first glance, this verse appears daunting. How can anyone pray all the time? How do we sleep, eat, and earn a living and still obey this verse? Understanding the Greek word translated *times* will bring clarity. There are two Greek words for time—*chronos* and *kairos*. *Chronos* means time in a general sense, referring to a period or space of time.³ *Kairos*, on the other hand, means *an opportune, seasonable, or right time*.⁴ *Kairos* is the Greek word used in Ephesians 6:18. Therefore, Spirit-led prayer also involves praying the mind and counsel of God *at the right moment in time*.
- Now let’s examine the phrase *be on the alert with all perseverance*. Paul was telling the Ephesians to always be attentive and ready to pray when God gives the command—and to persevere with this attitude. This is how ancient watchmen used to function. They faithfully took their shift on the city walls looking for the enemy, for traveling parties, or for any dignitaries that might be coming to the city. As they watched and waited, they kept themselves alert and attentive. In a similar way, God wants us to be on the alert at *all times* so that we can pray at opportune times.
- We should always be alert and obedient to the Holy Spirit’s promptings so that praying God’s heart at the appropriate time and season becomes a habit in our lives. To pray in the Spirit, we must faithfully wait to hear God’s voice with an alert spirit. Then we can pray His heart, mind, and counsel into a given situation.
- Finally, Paul told the Ephesians to pray *with all prayer and petition*. In other words, he exhorted this church to pray with all of their heart. This means we should take prayer serious, and if called on to pray, do it with deep conviction. We are to pray with fervency and deep sincerity as the Holy Spirit leads.

4. Spirit-led prayer is important because God has chosen to work through man.

- Referring to the truths we discussed in Session 3, we know that prayer is not just a good thing; it is a necessary thing. God needs our prayers because He has chosen to work through man. It is our responsibility to take dominion over the earth and to help bring God’s kingdom from heaven to earth.
- We are responsible to pray, “Your kingdom come. Your will be done, on earth as it is in heaven” (Matt. 6:10). The problem is that we do not always know God’s will. Nor do we know His timing, strategy, or method for accomplishing His will. That is why we must rely on the Holy Spirit to tell us what, when, and how to pray. This is the only way that we can effectively pray God’s will from heaven to earth. To pray this way, we must learn to hear God voice so that we know His will. Then, because God has chosen to work through man, we need to voice our prayers for God’s will to be done on the earth.

In summary, Spirit-led prayer involves:

1. Coming into God's presence on a regular basis;
2. Keeping our spirit alert and attentive to God's voice;
3. Relying on God's voice to direct our prayers;
4. Praying God's heart, mind, and counsel into a specific situation;
5. Praying this way at strategic or opportune times as orchestrated by the Holy Spirit.

The Dynamics of Spirit-led Prayer

1. Spirit-led prayer helps us know *what* to pray.

- Often, we do not know what to pray. We know we should pray that God's will would be done on earth as it is in heaven. But we do not always know God's will for a particular situation. That is why we need revelation of God's prayer strategy so we know what to pray.
- The Holy Spirit, our Helper, will inform us what to pray. Paul wrote,

In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose (Rom. 8:26-28).

- An illustration will help you understand how God shows us what to pray in a certain situation. From Session 5, recall the story of how our church prayed fervently for the opening in the United States Supreme Court. Initially, President Bush nominated his attorney, Harriet Miers, for the post. When she was nominated, many believers in America were stunned. Nobody knew her, but we did know that she was pro-life and pro-God. Many intercessors did not know whether to pray that the U.S. Senate would approve her or to pray that God would replace her with someone more experienced. As we prayed for this situation, the Holy Spirit led many intercessors to pray *Your will be done*. After a short time, Mrs. Miers withdrew her name from the post. The prayers of the saints had been effective. Following her withdrawal, President Bush nominated Samuel Alito for the vacant spot. This time the Holy Spirit spoke clearly that this was God's man. During the several month confirmation process, the Holy Spirit gave intercessors specific things to pray. As a result of these Spirit-led prayers, Samuel Alito was sworn in as the one-hundred and tenth Justice of the Supreme Court on February 1, 2006.
- As we learn to pray Spirit-led prayers, the Holy Spirit will tell us what to pray.

2. Spirit-led prayer helps us know *when* to pray.

- The Bible says that the sons of Issachar were "men who understood the times, with knowledge of what Israel should do" (1 Chron. 12:32). Because these men knew the times and seasons, they developed strategies and plans

that helped Israel take the appropriate action in each situation.

- On the other hand, the Jews in Jesus' day did not know the times and seasons. Luke wrote,

When He approached Jerusalem, He saw the city and wept over it, saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation" (Luke 19:41-44).

- Because the Jews did not understand who Jesus was, they rejected His ministry. In doing so, they "did not recognize the time of [their] visitation." Had the Jews known the times and seasons—had they been like the sons of Issachar and known the prophetic moment that God had ordained for them—they would not have missed their day of visitation.
- We need to be like the sons of Issachar. We need to know the prophetic times and seasons so that we can pray more effectively.
- The Scriptures reveal three divisions of time that we need to understand in order to pray more effectively. These are times, seasons, and moments.
- *Times* are an extended period in God's timetable. The Book of Revelation defines a *time* as a yearlong period (Rev. 12:14). Jesus referred to "the time" as the three-and-a-half years of His earthly ministry (Luke 19:41-44). God's times are extended periods in which He is doing certain things. For example, we live in the times when God is restoring His Church. He is restoring passionate love for Jesus, the offices of prophet and apostle, and the ministries of worship and prayer. God is doing many great things in these *times*. As God's praying army, understanding the times will help us pray for the issues that are on God's heart.
- God also speaks to His people in terms of *seasons*, which are shorter than times. In many places of the world, a year consists of four distinct seasons—spring, summer, fall, and winter. In other places, there is the rainy season and the dry season. In virtually every place, there are certain types of seasons. Whether there are two or four seasons where you live, each season has certain characteristics. When a season is over, a new season comes with unique traits. In the same way, God works in seasons with individuals, churches, and nations. There are seasons in which the Holy Spirit wants to accomplish certain things. For example, at the time of this writing, our church is in a season where God is developing us into a house of prayer. In this season, He is teaching us about the end-times, Israel's restoration, and the issues that we must pray for. We are in a season of going deeper in prayer. Whatever *season* you are in affects how you pray. That is why discerning your present season is so important.
- God also speaks to His people in terms of "moments." As we saw earlier, Paul told the Ephesians to pray at all times. After the last session, we know that Paul was telling them to pray fervently at God-ordained moments. The same is true today. There are moments of urgency when the Holy Spirit calls us to pray. These God-ordained moments are vital for our well-being and for God's purposes to be accomplished.

- After the twelve spies traveled through the Promised Land, they gave the people a bad report that filled them with doubt and unbelief. As a result, God pronounced judgment on them. After hearing this, the people changed their mind and rose up to possess the land (Num. 14:40). But it was too late; the moment had passed.
- In a similar way, there are times when the call to prayer is urgent. At that moment, we should devote ourselves to fervent prayer. Failure to recognize the moment and pray accordingly will result in delays, obstacles, or even destruction. On the other hand, Spirit-led prayers at these God-ordained moments lead to great victory.
- Discerning God's times, seasons, and moments, and praying accordingly, advances His kingdom in the earth. As we keep our spirit alert to the promptings of the Holy Spirit, He will always reveal the Father's times, seasons, and moments so that we will know when to pray.

3. Spirit-led prayer helps us know *how* to pray.

- Not only will the Holy Spirit show us what to pray and when to pray; He will also show us *how* to pray. He will direct us to use the right type of prayer for the right situation.
- As we saw in the previous two sessions, there are at least fifteen different types of prayer. How do we know what type of prayer to use in a given situation? Should we bind the enemy or loose God's power? Should we proclaim God's victory or pray a covenant promise? We don't want to bind the enemy if we should be praying the Word or making a prophetic declaration.
- As we rely on the Holy Spirit, He will show us what type of prayer to use. He will reveal *how* we should pray.

4. Spirit-led prayer helps us know *how much* to pray.

- Paul said, "Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and *having done all, to stand*" (Eph. 6:13, NKJV). Notice that Paul said "having done all, to stand."
- After we have prayed all that we know to pray, there comes a time to stand in faith—knowing that God has heard our prayers and that He will answer them in His timing. This is when the Holy Spirit might lead us to worship, praise, or go our way in peace because we have "done all."
- Some people teach that if we pray something more than once, we are demonstrating a lack of faith. They teach that we should pray for an issue once and then believe. Though faith is important, the Scriptures also exhort us to persevere in prayer. Often, the enemy's strongholds are so entrenched that a one-time prayer is not sufficient. That is why we must diligently cry out for God to bring a breakthrough. Persistent prayer fills the heavenly incense bowls so that at the right moment the answer can be released.
- Although persistent prayer is vital, there comes a time when the Holy Spirit no longer prompts or anoints us to keep praying for an issue. Whether through a confirming Scripture or peace in our heart, the Holy Spirit will let us know when we have "done all." At that moment, it is time to stand in faith on the prayers we have already prayed.
- The Holy Spirit will let us know *how much* prayer is necessary in a situation. Just as He helps us know what to pray, when to pray, and how to pray, He

will also show us how much prayer is necessary to break through the enemy's opposition so that victory will come.

Five Keys to Spirit-led Prayer

We will now look at five keys that will activate Spirit-led prayer. Although many other things could be listed, these keys, if faithfully practiced, will facilitate Spirit-led prayer.

1. Learning to hear God's voice activates Spirit-led prayer.

- In our Lifeschool class, *Learning to Hear God's Voice*, we list nine common ways that God speaks to us today. These are:
 1. An internal audible voice
 2. A phrase coming as a thought in our mind
 3. A single word coming as a thought
 4. A "rhema" Scripture verse that applies to our present circumstances
 5. Supernatural intuition
 6. Feelings in our body
 7. Sensing someone else's burden or bondage
 8. Dreams
 9. Visions
- Learning to hear God speak to us in these ways, along with the other ways He speaks, activates Spirit-led prayer.
- An illustration will help you understand how hearing God empowers Spirit-led prayer. Recently, the Lord called our church to twenty-one days of seeking God with prayer and fasting. The Holy Spirit led us into this season through a prophetic word that said God would bring breakthrough in several different areas if we prayed and fasted for twenty-one days. As we began seeking God for breakthrough, the Holy Spirit highlighted 2 Samuel 5 as a "rhema" word to us. This passage reveals God as the Lord of the breakthrough. This passage gave us a five-phased prayer strategy for our twenty-one days of prayer and fasting. The five phases included crying out to God for breakthrough, asking what we needed to do to experience breakthrough, thanking God for breakthrough, and declaring that God was releasing breakthrough. As we sought God over this twenty-one day period, He released some powerful breakthroughs in people's lives. God provided breakthrough because we prayed *as the Spirit led*.
- Barbara Wentroble writes about how dreams inspire prophetic intercession:

God communicates many times to intercessors through dreams. Author Jane Hamon says these dreams are sometimes used to communicate battle plans to the intercessors. It has been amazing to me as co-pastor of a prophetic Church when several people in the body, and at times even people who live in another place, have extremely similar troubling dreams. They have, at times, brought them to me because of their disturbing nature only to discover that several others have had similar dreams within a short period of time. Many times these dreams provide revelation concerning our heavenly battle.⁵

- Visions can also inspire fervent prayer. Writing about Peter's commission to eat with and minister to Gentiles (Acts 10:9-23), Dr. Peter Wagner writes,

God knew that ordinary communication processes would not be adequate to move Peter in the radical direction He wanted him to go. So God did an extraordinary thing and gave Peter the famous vision of the unclean food in the sheet. Peter's background had personally prepared him to receive visions. For one thing, it would fit his worldview. Unlike many today, Peter believed that one of God's normal ways of communicating from time to time was through visions and dreams. He was praying at the time, so his heart was open to God.⁶

- In whatever way we receive revelation, hearing God's voice is essential to Spirit-led prayer.

2. Entering God's presence positions us to hear His voice for prayer.

- There is a life-giving river that flows from the throne of God (Ezek. 47:1-12). As we enter God's presence and come boldly before His throne, a spiritual river, empowered by the Holy Spirit, flows into our life and church.
- As we press in to God's presence through praise and worship, we encounter the river of life that flows from God's throne. We connect with God and begin to discern His voice, mood, and will. Then we can pray according to God's will and desires.
- Entering God's presence positions us to hear His voice for prayer.

3. Praying with our mind is a catalyst for Spirit-led prayer.

- Paul said that he prayed with his mind (1 Cor. 14:15). In other words, Paul prayed what was on *his* heart and what was in *his* mind.
- As we pray what is on our heart and mind, we will often sense the Holy Spirit anointing our prayers. Our prayers, which began with our own mind, quickly become Spirit-led prayers.
- Do not underestimate the power of this simple point. This is a common method for initiating Spirit-led prayer. If we start praying what we think should be prayed, the Holy Spirit will empower and direct our prayers.
- Praying with our mind is a catalyst for Spirit-led prayer.

4. Listening for the call to pray *and* listening as we pray helps us discern the Spirit's leading.

- Struggling at the Garden of Gethsemane, Jesus asked some of His disciples to watch and pray. He said, "Keep *watching and praying* that you may not come into temptation; the spirit is willing, but the flesh is weak" (Mark 14:38).
- In the same way, we are called to watch and pray. It is easy to be distracted by the cares and pleasures of the world. These distractions make us dull and keep us disconnected from God. That is why we must resist distractions and keep our spirit awake, alert, and watchful. We must train our spirit to be sensitive to the Holy Spirit so that we can discern God's call to prayer.
- We should also remain alert so that we can listen to the Holy Spirit *as we pray*. This is important in group prayer. We should always be listening to

God's voice so that we know what to pray next.

- Developing the discipline of listening for the call to prayer and listening as we pray helps us follow the Holy Spirit in prayer.

5. Asking God for the spirit of prayer and supplication activates Spirit-led prayer.

- Paul said, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil 4:6).
- Before you pray, ask the Holy Spirit to give you grace as you pray. This will empower your time of prayer, supplication, and intercession.
- It takes God to pray Spirit-empowered prayers. As we ask God for grace, He will come, take control, and empower our prayers by His Spirit.
- Again, do not underestimate this simple point. You will see a significant difference in the fervency, power, and anointing on your prayers when you ask God to empower them.
- When you ask God for the spirit of prayer and supplication He will help you pray Spirit-led prayers.

Spirit-led prayer is essential. We must know the times, seasons, and moments for prayer. We must know what, when, how, and how long to pray. As you yield to the Holy Spirit and ask Him to empower your prayer, your prayer life will never be the same.

Notes

1. Wentroble, *Prophetic Intercession*, p. 87.
2. Ibid., p. 86.
3. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside 3 Bible Fellowship and the Institute for Creation Research, 1993), s.v. "chronos," referenced from PC Study Bible v3.2 (Seattle, WA: BibleSoft 2001).
4. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside Bible Fellowship and the Institute for Creation Research, 1993), s.v. "kairos," referenced from PC Study Bible v3.2 (Seattle, WA: BibleSoft 2001).
5. Wentroble, *Prophetic Intercession*, p. 62.
6. C. Peter Wagner, *Lighting the World* (Ventura, CA: Regal Books, 1995), p. 75-76, quoted in Wentroble, *Prophetic Intercession*, p. 63.

Review Questions

True or False

- _____ 1. Praying in tongues is one form of Spirit-led prayer, but Spirit-led prayer involves much more than praying in tongues.
- _____ 2. Spirit-led prayer is one of three motivations for prayer discussed in this session.
- _____ 3. Spirit-led prayer helps intercessors know what to pray.
- _____ 4. Learning to hear God's voice activates Spirit-led prayer.
- _____ 5. Spirit-led prayer is important because God has chosen to work through man.
- _____ 6. Spirit-led prayer and prophetic intercession are basically two ways of saying the same thing.

Fill in the Blank

7. Spirit-led prayer helps us know _____, _____, _____, and _____ to pray.
8. To pray effectively, we need to know the prophetic _____ and _____ so that we can pray more effectively.
9. As we saw in the previous session, there are at least fifteen different types of prayer. _____ prayer will direct us to use the right type of prayer for the right situation.
10. Entering God's _____ positions us to hear His voice for prayer.
11. Praying with our _____ is a catalyst for Spirit-led prayer.
12. Listening as we pray helps us discern the Spirit's _____.
13. Spirit-led prayer allows us to know when to pray and when to _____.
14. Even in our sleep, we can be led by the Spirit through _____ to pray into a specific issue and in a specific way.

15. In whatever way we receive revelation, _____ God is essential to Spirit-led prayer.

Matching (Place the letter of the correct answer in the blank space)

- _____ 16. Involves seeking God's presence in order to fellowship with Him, hear His voice on behalf of others, and then praying the mind and counsel of God.
- _____ 17. Opportune times and seasons in God
- _____ 18. Asking God to empower Spirit-led prayers
- _____ 19. Spirit-led prayer tells us what, how, when, and how much to pray.
- _____ 20. Learning to hear God's voice

Possible Matches for 16-20

- a. Spirit of prayer and supplication
- b. Chronos
- c. Urgency to pray
- d. Dynamics of Spirit-led prayer
- e. Prophetic intercession
- f. Key to Spirit-led prayer
- g. Kairos

Session 7

The Fasted Lifestyle

This session covers:

- The need to fast in the end-times
- Seven purposes of fasting
- Three ways to fast

Those who labor in God's house of prayer will embrace a fasted lifestyle that includes regular times of fasting and a deliberate separation from activities that hinder fervent prayer.

Fasting in the End-times

1. Prayer accompanied by *fasting* increases our ability to receive from God.

- The Scriptures call us to the fasted lifestyle. End-time intercessors are called to frequent and fervent prayer *accompanied by regular times of fasting*.
- The Old Testament saints fasted. Jesus fasted. The early Church fasted. And we are called to fast. Jesus said, "The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and *then they will fast*" (Matt. 9:15).
- The early Church fasted on a regular basis. Acts 13:2-3 states, "While they were ministering to the Lord and *fasting*, the Holy Spirit said, 'Set apart for Me Barnabas and Saul for the work to which I have called them.' Then, when they had *fasted* and prayed and laid their hands on them, they sent them away." God spoke to these believers while they were fasting. They fasted a second time when they sent out Barnabas and Saul to fulfill their ministry.
- Another example of the early Church fasting is recorded in Acts 14:23: "When they had appointed elders for them in every Church, having prayed with *fasting*, they com-

mended them to the Lord in whom they had believed" (Acts 14:23).

- As we saw in Session 1, the Book of Joel calls the end-time Church to fervent prayer. Notice also that fasting is an integral part of prayer. Joel states, "Consecrate a *fast*, proclaim a solemn assembly; gather the elders and all the inhabitants of the land to the house of the LORD your God, and cry out to the LORD" (Joel 1:14). He also writes, "'Yet even now,' declares the LORD, 'Return to Me with all your heart, and with *fasting*, weeping and mourning; and rend your heart and not your garments'....Blow a trumpet in Zion, consecrate a *fast*, proclaim a solemn assembly" (Joel 2:12-15).

2. End-time intercessors are called to the fasted lifestyle.

- Most people do not enjoy fasting. However, fasting should be a normal part of our lives. Fasting is Christianity 101 and is a critical part of building a house of prayer in the end-times.
- John the Baptist was a forerunner who prepared the way for Jesus' first coming. The spirit of Elijah, which rested as a mantle on John the Baptist, will also empower the end-time Church to prepare the way for Jesus' second coming. Notice what the Bible says about John the Baptist's disciples: "The disciples of John *often fast* and offer prayers" (Luke 5:33).
- Just as John and his disciples fasted, those who will prepare the way for Jesus' return must develop a lifestyle of prayer and fasting.
- We too must "often fast."

3. Fasting increases our authority in prayer.

- Some believers never fast. Others rarely fast. However, the Scriptures call every believer to regular times of fasting. A good way to incorporate fasting into your life is to regularly set aside a day or two a week to fast.
- The Bible encourages special times of fasting—especially during a crisis. There are also times for individual fasts and for group fasts.
- Fasting and prayer express our longing for God, increase our authority in prayer, and position us to receive answers to our prayers. Arthur Wallis, in his book, *God's Chosen Fast*, writes,

God is determined to have a glorious Church without spot or wrinkle, a bride fit for His beloved Son. It is the conviction of the writer that, in the travail that will bring to birth, we shall rediscover one of the lost secrets of the early Church: the power that is released through the truly biblical practice of fasting unto God.¹

- Fasting adds power to our prayers. Jesus said, "My grace is sufficient for you, for power is perfected in weakness" (2 Cor. 12:9). As we fast, we express in a real way our *humility* and *weakness* apart from God. We demonstrate that we are *impotent* without God. As we fast, God perfects His power in our weakness, resulting in greater authority in our prayers.

4. As the Lord's return draws near, the Church will embrace the fasted lifestyle.

- Look at this encounter between Jesus and John's disciples:

Then the disciples of John came to Him, asking, "Why do we and the Pharisees fast, but Your disciples do not fast?" And Jesus said to them, "The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast" (Matt. 9:14-15).

- Jesus made two important points about fasting. First, He affirmed that John's disciples were correct to pursue a lifestyle of fasting.
- Second, Jesus said that His disciples would fast in the future. While Jesus was on earth, His disciples were to celebrate the Bridegroom's presence. But when the Bridegroom was no longer with them, His disciples were called to fast and mourn for His presence.
- The Holy Spirit is currently using houses of prayer to prepare the way for Jesus' return. Right now, there is an ever-increasing longing in the heart of Jesus' bride for His return. She is lovesick for His presence. Like Jesus said, while the Bridegroom is away, "then they will fast." We are called to fast because we are desperate to feel the Bridegroom's presence and we long for Him to return.

Seven Reasons to Fast

1. We fast because we want Jesus more than anything else.

- Abraham's willingness to sacrifice Isaac demonstrated his devotion to God. It proved that he loved God more than his beloved son. It showed that he wanted God even more than His blessings. Abraham's act of faith declared to God, "I want You more than anything else."
- Jesus said that we must love Him more than anyone else. He declared, "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple....So then, none of you can be My disciple who does not give up all his own possessions" (Luke 14:2, 33).
- Food is the most basic necessity. It is essential for life, health, comfort, strength, and pleasure. We can't live long without food.
- Abstaining from food says to God, "I want You more than anything else—more than pleasure, more than strength, and even more than life."
- Fasting expresses to the Lord how much we want Him. It declares that we yearn for His presence. It affirms that we hunger for revelation from His Word. It reveals our desire for intimacy with Jesus. And it communicates our longing to hear His voice.
- Fasting tells God that we want Him more than anything else.

2. We fast because we long for the Bridegroom's return.

- Revelation 22:17 is a brief but beautiful glimpse of the bride of Christ longing for her Bridegroom's return. It states, "The Spirit and the bride say, 'Come.'" Jesus will return in response to the bride of Christ asking Him to come.
- This verse is much more than a simple, matter-of-fact request for our Bridegroom King to return. It is a prophetic declaration of how much the Church

will long for Jesus in the end-times. With unrelenting passion and desire, the bride of Christ will cry come. This prayer will literally result in the second coming of Jesus.

- With this prayer in mind, look at this passage about fasting again. Jesus said,

The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast (Matt. 9:15).

- The following is a paraphrase of this verse:

When the Bridegroom is with His bride, the bride will not be lovesick [mourning in this context is not mourning in grief; it is a broken heart due to the absence of a lover]. But when the Bridegroom is gone, the bride will be lovesick. Then she will fast for His return.

- You may be thinking, "I love Jesus, but I don't feel this way. I really don't mourn over His absence. I am glad I will be married to Him one day, but I really don't long for His return." If this describes you, as it describes most of us, then fasting will increase the yearning in your heart for His return.
- Talking about this Bridegroom fast, Mike Bickle writes,

The purpose of this fast is to increase our spiritual capacities to freely receive or experience more of Jesus in our hearts. This fasting enlarges our capacity so we can receive more. This fasting has a catalytic dimension...it accelerates so that we receive it faster. This type of fasting causes us to want more of Jesus in a larger quantity, and we want Him to touch us deeper and last longer and to come faster. Fasting accelerates this grace in our life. This type of fasting enhances intimacy with God, it enhances the revelation of God's beauty, and it opens up the realm of God's mysteries...that is, God's secrets. The deep regions of God's heart He will give them under the banner or face of the Bridegroom God. He will give them to the heart that desires...to the lovesick heart...to the one that cannot live without them...He will give this anointing.²

- When we fast for the Bridegroom, at least three things take place.
- First, our love for Jesus as a Bridegroom increases.
- Second, our ability to receive from the Holy Spirit increases. Fasting increases our ability to hear God's voice, to see Jesus in His glory, love, and beauty, to understand our eternal destiny, and to know the secrets of God's heart.
- Third, we express our role as a friend of the Bridegroom. In other words, instead of trying to build our own ministry empire, we view ourselves as friends of Jesus—the Bridegroom. Fasting helps transition our ministry away from building our own kingdom to helping prepare a worthy bride for Jesus. Like John the Baptist, friends of the Bridegroom will prepare the way and hasten the coming of the Lord.

3. We fast for breakthrough in cities and nations.

- Fasting for breakthrough in a city or nation can have many dimensions. We

can fast for revival, the end-time harvest, cleansing from sin, for Israel's restoration, or international political issues.

- For example, John Piper, in his book, *A Hunger for God*, shares a story how fasting changed the course of Korean history. He writes that the first Protestant church was planted in Korea in 1884. One hundred years later, there were thirty thousand churches in Korea. That is an average of three-hundred new churches a year for one-hundred years. At the end of the twentieth century, Protestants comprised thirty percent of the South Korean population. One of the reasons the Church in South Korea has grown so rapidly is fervent prayer and fasting. For example, in the Overseas Missionary Society churches, more than twenty thousand people have completed a forty-day fast—usually at one of their prayer houses in the mountains.³
- To illustrate fasting for a harvest of souls, notice what Jesus said:

Do you not say, "There are yet four months, and then comes the harvest"? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest....For in this case the saying is true, "One sows and another reaps." I sent you to reap that for which you have not labored; others have labored and you have entered into their labor (John 4:35-38).

- This passage shows us that others labored for the harvest that the early Church reaped. Anna, John the Baptist, and Jesus, among other unnamed saints, sowed the seeds of the harvest through prayer and fasting. The same is true today. Prayer and fasting sow seeds that will produce a bountiful harvest—this includes the great harvest of the end-times.
- We can also fast for the sins of a nation, the political direction of a nation, and for God's redemptive purposes for a nation. Nehemiah called Israel to a time of prayer, fasting, and corporate repentance on behalf of the nation (Neh. 9:1-4). Joel also issued a call to prayer and fasting in view of the coming Day of the Lord and the crisis that Israel faced in his day (Joel 1:14, 2:15).
- On October 4, 1997, more than a million men gathered at the National Mall in Washington, D.C. to pray for America. The event, called "Stand in the Gap," drew men from all over the country. This event included times of repentance, worship, supplication, proclamation, and reconciliation. Many who attended fasted at the event or prior to it. It was a landmark time of prayer and fasting for breakthrough in America.
- End-time houses of prayer must incorporate fasting into their prayers for their city, their nation, Israel, and the nations of the earth.

4. We fast for God's kingdom to come to earth.

- In the Lord's Prayer, Jesus told us to pray that His kingdom would come and His will would be done on earth as it is in heaven. In the very next verse following this prayer, Jesus said, "And whenever you fast" (Matt. 6:16). This is not a coincidence.
- Fasting accelerates God's kingdom purposes being established in the earth.
- Fasting helps advance the kingdom of God in the earth.

5. We fast for a ministry assignment.

- Recall that Jesus fasted for forty days before starting His ministry. When the forty days were over, He left the wilderness “in the power of the Holy Spirit” and went immediately to Nazareth where He started His public ministry (Luke 4:1-21). Jesus’ forty day fast prepared Him for His ministry assignment.
- Before sending Paul and Barnabas out as missionaries, the Church at Antioch fasted and prayed. They fasted and prayed to hear what God wanted to do *and* they fasted and prayed before sending them out (Acts 13:2-3).
- Fasting before and during a ministry assignment—both by those going and those staying behind—accomplishes several purposes.
- First, fasting increases God’s shield of protection on the individuals that will be going on the assignment. As with Jesus in the wilderness, fasting, along with prayer, weakens the enemy’s ability to hinder a ministry assignment.
- Second, fasting enhances our ability to receive revelation for a ministry assignment. Fasting releases divine information, supernatural direction, wisdom, and revelation.
- Third, fasting increases the anointing on the assignment. When we go on a ministry assignment, we want to produce results. We want to bear fruit that remains. Fasting helps ensure that a ministry assignment bears eternal fruit.
- In summary, fasting increases God’s shield of protection, His revelation, and His anointing upon the assignment.

6. We fast before a new ministry calling.

- The previous Scriptures also illustrate the need to fast before a new ministry calling. Fasting enhances our ability to receive all that God has for us in that calling.
- Ken Kessler, the founder and president of Lifeschool, shares this personal illustration:

I do not consider myself a person who fasts extensively, even though I do fast regularly. As I think back to 1996, I knew without a doubt that God was calling me to a thirty day fast. I had never fasted for such a long period of time and I initially resisted it. But I finally surrendered to the Lord and fasted for thirty days. Though I did not realize it at the time, this fast prepared me for a new ministry calling. A few months later, I realized that God was calling me to be a forerunner who helped make ready a people prepared for the Lord’s second coming. I accepted this call, and through the laying on of hands of a seasoned prophet, received an impartation to fulfill my new calling. Years later, I now realize that God led me to fast in order to prepare me to receive the anointing for this new calling.

7. We fast for greater power in ministry and increased authority in prayer.

- Fasting increases God’s power in our ministry and expands our authority in prayer. When the disciples could not drive out a demon, Jesus revealed that some demons only come out by prayer and fasting (Matt. 17:19-21).
- Fasting increases God’s anointing upon our personal ministry.
- To illustrate this point, consider Mehesh Chavda. Mehesh went on two forty

day water fasts a year for ten years—totaling twenty forty day fasts. Because of this, Mahesh operates in great power. He moves regularly in the gift of miracles. He has broken curses over cities, raised the dead, opened blind eyes, and cast out demons. For Mehesh, fasting released greater power in his ministry.⁴

- Many who operate in great power, whether in healing, deliverance, preaching, evangelism, or intercession, attribute this to fasting. Not just an occasional fast or a brief fast. These have made extended fasts part of their lifestyle.

Types of Fasts

1. Above all, fasting is abstaining from food.

- We can fast many different things. We can fast sleep in order to pray, study the Bible, or minister. We can fast worldly pleasures. And we can fast food.
- Above all, fasting is abstaining from food. Both the basic Greek word for fasting in the New Testament and the Hebrew word for fasting in the Old Testament mean to abstain from food.
- Most of the fasts in the Bible involve abstaining from food in some form or fashion. Jesus abstained from food for forty days. Esther abstained from food and drink for three days. Daniel ate only fruits and vegetables. All of these examples involved abstaining from food in some way.
- When it comes to fasting, there are really no rules. How to fast, how long to fast, and what to fast are between you and the Lord. Variations in methodology seem to be endless. Even so, there are three common ways to fast.

2. One type of fast is to abstain from all solid food.

- Abstaining from solid food is the most common method of fasting in the Bible.
- In biblical days, the people who fasted this way normally drank only water.
- Today, many who fast this way may add juice or other liquids in addition to water.

3. Another type of fast is to abstain from all food other than fruits and vegetables.

- Many call this a Daniel Fast, modeling it after Daniel's decision to avoid the king's choice food. Daniel said, "Please test your servants for ten days, and let us be given some vegetables to eat and water to drink" (Dan. 1:12).
- Daniel also said, "In those days, I, Daniel, had been mourning for three entire weeks. I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed" (Dan. 10:2-3).
- A Daniel Fast consists of a restricted diet rather than a complete abstaining from food. Normally, people who do a Daniel Fast would eat only fruits and vegetables for an extended period of time. They would abstain from meat, bread, pasta, or other tasty foods.

4. A third type of fast is to abstain from food and drink.

- Many call this an Esther Fast, modeled after Esther's fast for the salvation of her people. This is recorded in Esther 4:15-17:

Then Esther told them to reply to Mordecai, "Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink for three days, night or day. I and my maidens also will fast in the same way. And thus I will go in to the king, which is not according to the law; and if I perish, I perish."

- An Esther Fast involves abstaining from all food and water.
- Esther and her people fasted in this way for three days. Even though Moses fasted in this manner for much longer, most would not recommend this type of fast for more than three days. Even then, only do an Esther Fast if the Holy Spirit specifically tells you to do this.

5. Fasts can vary in length.

- One day fasts were common in biblical days. Since a Hebrew day began at sunset, one day fasts in the Bible went from sunset to sunset. Even today, many who fast on a regular basis fast from one evening until the next.
- Longer fasts may last for three, seven, or ten days. At times, the Lord may call us to extended fasts of twenty-one, thirty, or forty days.
- Again, there are no set rules. The type and duration of a fast is between you and the Lord.
- Remember that God's grace is sufficient. What He initiates He empowers. You may think that you can't fast. But His grace is sufficient for whatever He calls you to do.
- Also, remember that fasting is a Christian discipline like studying the Word, prayer, or worship. As you practice fasting, it becomes easier to do until it becomes a habit. What was an almost overwhelming task in the beginning can become a joyful experience.

A Fasted Lifestyle**1. God not only calls us to fast, but to live a fasted lifestyle.**

- Isaiah prophesied, "Is this not the fast which I choose, to loosen the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free and break every yoke? Is it not to divide your bread with the hungry and bring the homeless poor into the house; when you see the naked, to cover him; and not to hide yourself from your own flesh?" (Isa. 58:6-7).
- In this passage, Isaiah was not saying that fasting food was unnecessary. Instead, he wanted us to change our attitude when we fast. In essence, he said, "When you fast, don't mope around all gloomy and depressed. Use this day to help people."
- As we apply these Scripture verses today, we should fast in order to accomplish God's purposes for our generation. We should embrace a fasted lifestyle so that God's kingdom will be advanced in the earth faster and at a deeper level.

2. A fasted lifestyle includes a regular routine of fasting food.

- In the western world, many believers only fast when the pastor calls for a season of corporate fasting. Very little consideration is given to fasting a day or two each week.
- In the Sermon on the Mount, Jesus did not say “if you fast” but “when you fast.” This shows that fasting is not optional. It is a basic part of the Christian life. The Lord expects us to fast on a regular basis.
- A fasted lifestyle includes a regular routine of fasting food.

3. A fasted lifestyle also includes abstaining from activities, distractions, pleasures, and comforts that *hinder* you from fulfilling your calling.

- Hebrews 12:1-2 states,

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God (Heb. 12:1-2).

- We are exhorted to “lay aside every encumbrance” so that we can run the race with endurance. If television keeps us from the prayer room, lay it aside. If our kids’ activities or our jobs keep us from fulfilling the call of God, then lay them aside.
- Obviously, we must do this in a balanced way. The Bible explicitly says that if we do not work, we shall not eat. However, many people are so devoted to making money, filling their schedules with activities, and pursuing hobbies or sports that they don’t have a minute to spare. Many spend every waking moment resting or pursuing worldly pleasures.
- When people choose to live this way, they allow the good to rob them from the best. Furthermore, this lifestyle leaves very little time and energy to seek God, to pray, to minister, and to get involved at church.
- As we approach the return of the Lord, God is calling us to lay down many of these good things so that we can have the best. He is calling us to simplify our lives so that we have more time, strength, and energy to fulfill the mandate God has given to us.
- He is calling us to lay down every encumbrance so that we can become a house of prayer for all nations.

In these urgent times, let us live a fasted lifestyle. Let us devote ourselves to prayer and fasting.

Notes

1. Arthur Wallis, *God's Chosen Fast* (Fort Washington, PA: Christian Literature Crusade, 1996), p.14.
2. Mike Bickle, *FSOP: Fasting*, Notes, p. 22, referenced from www.ihop.org.
3. John Piper, *A Hunger for God* (Wheaton, IL: Crossway Books, 1997), p. 103.
4. Bickle, p. 8.

Review Questions

True or False

- _____ 1. Fasting increases our authority in prayer.
- _____ 2. The basic meaning for fasting has little to do with abstaining from food. That is why fasting is primarily abstaining from things other than food.
- _____ 3. One type of fast is to abstain from all food and only drink liquids.
- _____ 4. The more you fast, the more difficult it becomes to fast.
- _____ 5. A fasted lifestyle includes a regular routine of fasting food.
- _____ 6. Even though a fasted lifestyle includes regular times of fasting food, it also includes abstaining from activities, distractions, pleasures, and comforts that hinder you from fulfilling your calling.

Fill in the Blank

7. Those who labor in God's house of prayer will embrace a _____ that includes regular times of fasting and a deliberate separation from activities that hinder fervent prayer.
8. The Scriptures call every believer to regular times of fasting. A good way to incorporate fasting into your life is to regularly set aside a _____ or _____ a week to fast.
9. The Bible encourages _____ times of fasting—especially during a crisis.
10. There are also times for _____ fasts and for _____ fasts.
11. One reason we fast is because we _____ Jesus more than anything else.
12. We fast because we long for the _____.
13. Another reason we fast is for God's _____ to come to earth.
14. We also fast for _____ in cities and nations.
15. We also fast before a _____ assignment.

Matching (Place the letter of the correct answer in the blank space.)

- _____ 16. Fasting all food but allowing drink
- _____ 17. Fasting all food except fruits and vegetables
- _____ 18. Fasting all food and drink
- _____ 19. Common lengths of fasts in the Bible
- _____ 20. Abstaining from activities, distractions, pleasures, and comforts

Possible Matches for 16-20

- a. Fasted lifestyle
- b. Esther fast
- c. 1, 3, 7, 10, 21, 30, 40
- d. Most common fast
- e. Daniel fast
- f. 1, 4, 8, 16, 25
- g. Ezekiel fast

Session 8

Building Authority in Your Prayers

This session covers:

- Why some people's prayers are more powerful than others
- Eight ways that we can build authority in our prayers

Have you ever noticed that the prayers of some seem to get more results than the prayers of others? What causes some prayers to be answered more than others? There are several principles that affect the degree of authority in our prayers. In this session, we will look at eight of these principles so that we can build authority in our prayers.

1. Discipline

1. Prayerlessness is often justified with reasonable excuses.

- How many times have you not felt like going to the corporate prayer meeting? How many times have you let other activities—even good things—keep you from praying as you should? Or if you make it to the prayer meeting, how often do you keep silent because you are too tired to pray? For most of us, we only come to the prayer meeting when it is convenient and we only pray when we feel like it.
- If we have had a busy or stressful week, we feel justified in our prayerlessness. In fact, we often come up with excuses to release us, at least in our minds, from our responsibility to pray. We might think to ourselves, "I have been so busy this week with work. Plus, work has been so stressful. I think I need to catch up on my rest." Or we might think, "I have not spent much time with the kids lately." Or "I need to finish this project at work." The ex-

cuses are endless.

- Jesus told a parable about the futility of excuses. He said that a man was giving a big dinner and invited many. At dinner time, when the meal was ready, Jesus said that “all alike began to make excuses” (Luke 14:18).
- Some were too busy with their work (Luke 14:18-19). Others were too busy with their family (Luke 14:20).
- The Prophet Haggai said, “Is it time for you yourselves to dwell in your paneled houses while this house lies desolate? Now therefore, thus says the LORD of hosts, ‘Consider your ways!’” (Hag. 1:4-5).
- When we excuse our prayerlessness, we are like the Israelites in Haggai’s day—dwelling in our paneled houses while the Lord’s house of prayer lies desolate. Like Haggai said, we need to consider our ways!
- Concerning corporate prayer, Joel stated, “Blow a trumpet in Zion, consecrate a fast, proclaim a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children and the nursing infants. Let the bridegroom come out of his room and the bride out of her bridal chamber” (Joel 2:15-16).
- God first addresses the elders or leaders. Why? Because leaders—whether church leaders or business leaders—can frequently be too busy to gather together for prayer. In God’s eyes, leaders are not excused from the corporate prayer meeting.
- Next, God addresses the couples with children and nursing infants. He specifically says to gather them to the place of prayer. Why? One reason is that children can frequently be our excuse for not coming to corporate prayer.
- Finally, God addresses those who are about to get married. God uses marriage to illustrate that, even in the most extreme circumstances, we are not excused from corporate prayer.
- From Joel’s exhortation, we see that there is no excuse for our corporate prayerlessness.

2. Discipline is the key to overcoming both corporate and individual prayerlessness and is instrumental in building authority in our prayers.

- When Jesus came to the disciples and found them sleeping, He said to them, “So, you men could not keep watch with Me for one hour? Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak” (Matt. 26:40-41).
- In the words of Jesus, the disciples fell asleep when they should have been praying because “the spirit is willing, but the flesh is weak.”
- When it comes to prayer, because our spirit is willing but our flesh is weak, we must exercise discipline.
- Paul told Timothy to “discipline yourself for the purpose of godliness” (1 Tim 4:7).
- Discipline is choosing to pray no matter what. Discipline rejects excuses that attempt to justify our prayerlessness. Discipline is staying focused when distractions come our way. Discipline presses through our feelings of anxiety, tiredness, depression, and laziness in order to persevere in prayer.
- Discipline rejects procrastination, passivity, or delay and takes immediate action. Discipline in prayer ensures that we are at the prayer meeting on time or that we schedule our individual times of prayer on a regular basis—no matter what—and that we stay focused in prayer.

- Discipline is a key to overcoming prayerlessness and helps to increase our authority in prayer.
- God rewards those who discipline themselves for the purpose of prayer. As we do this, God hears our prayers and is faithful to answer them.

2. Fervency

1. Numerous Scriptures exhort us to pray fervently.

- Fervency means *to plead with intensity, earnestness, or strong emotion*. Fervent prayer is serious and determined prayer. It is prayer that is expressed with strong emotions by those who are concerned about the outcome. Fervent prayer is *pleading* with God for an answer.
- There are several Scriptures that that exhort us to pray with fervency. James writes, "Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, *fervent* prayer of a righteous man avails much" (James 5:16, NKJV).
- Jesus said,

Now He was telling them a parable to show that at all times *they ought to pray* and not to lose heart....Now, will not God bring about justice for His elect who *cry to Him day and night* [another way of saying praying fervently], and will He delay long over them? I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth? (Luke 18:1, 7-8).

- Jeremiah also alludes to fervent prayer, "'For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope. Then you will call upon Me and come and pray to Me, and I will listen to you. You will seek Me and find Me when you search for Me with all your heart'" (Jer. 29:11-13).

2. Fervent prayer releases tremendous power.

- Far too many of us pray out of ritual, routine, or habit. We pray with our lips while our hearts and minds are elsewhere. Jesus addressed this issue when He said not to pray "meaningless repetition" as the Gentiles, who thought they would be heard by their many words (Matt. 6:7). In other words, Jesus was teaching us not to pray halfheartedly. Halfhearted prayers made by rote or vain repetition accomplish nothing. *Empty prayers result in empty answers*.
- On the other hand, fervent prayer releases tremendous power. The Amplified version of James 5:16 states, "The earnest, heartfelt, continued prayer of a righteous man *makes tremendous power available*."
- Our heart moves God to action much more than our words—especially in prayer. Effective prayer is not the result of eloquence, but a heart that is desperate for God to move. What moves God to action is our sincere compassion for people, our heartfelt burden to see oppression lifted or sin cease, and our burning desire to see God's kingdom advanced.

3. To pray fervently, we must pray with the whole man.

- Prayer is much more effective when we pray with our spirit, soul, *and* body. Praying with our spirit involves connecting with the Holy Spirit and letting Him empower our prayers. Praying with our soul, which is our mind, will, and emotions, involves keeping our minds focused, our emotions engaged, and our will determined to break through. Praying with our body involves our senses and actions. Praying with the whole man is wholehearted prayer.
- Most of us are easily distracted. At times, we are tired and don't feel like praying. Worries and cares can also distract us. If we are honest, there are times when praying is the last thing that we want to do. These are all normal feelings that intercessors encounter.
- For our prayers to be effective, we must overcome these distractions. We must keep our minds focused on God by choosing not to think about the way we feel, the cares of the world, or what we would rather be doing. As we remove the clutter from our minds, our hearts are engaged and our prayers become effective.
- Earnest, heartfelt prayer releases tremendous power.

3. Faith**1. When we pray, we must believe that God will answer our prayers.**

- Jesus said,

Have *faith* in God. Truly I say to you, whoever says to this mountain, "Be taken up and cast into the sea," and *does not doubt in his heart, but believes that what he says is going to happen*, it will be granted him. Therefore I say to you, all things for which you *pray and ask, believe that you have received them, and they will be granted you* (Mark 11:22-24).

- Faith is essential in our walk with God—especially in having our prayers answered. Throughout the Bible, we are challenged to walk in faith. We see that it is impossible to please God without faith. Paul said that we are saved when we confess Jesus as Lord and believe in our heart that God raised Him from the dead. The Bible teaches that faith is the substance of things hoped for and the evidence of things not seen.
- There is no doubt about it—faith is a critical part of our Christian walk. Prayer is no exception. Faith is essential to having our prayers answered.
- We must believe that our prayers will be answered before God will answer them. We must have the answer in our heart before we have the answer in our life.

2. There are three important principles of faith that we need to understand.

- James said, "And the *prayer of faith* will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven" (James 5:15, NKJV). Notice that it is the prayer of faith that will heal the sick. This shows

us the importance of having faith when we pray.

- Though an extensive discussion of faith is beyond the scope of this class, there are three important principles of faith that we need to understand. These three principles have a genuine effect on whether or not our prayers will be answered.
- First, we must believe that God hears our prayers. When we pray, we are not just uttering words to a distant, uninterested God. We are speaking to someone who loves us, hears us, and wants to answer us. God told Solomon as he dedicated the temple, "Now My eyes will be open and My ears attentive to the prayer offered in this place" (2 Chron. 7:15).
- Second, we must believe that our prayers are making a difference. King Saul's son, Jonathan, made a profound statement in 1 Samuel 14:6. He said, "Come and let us cross over to the garrison of these uncircumcised; perhaps the LORD will work for us, *for the LORD is not restrained to save by many or by few.*" God can deliver by many or few. Although it is wonderful to have a large prayer meeting, God is not limited by numbers. He can—and does—deliver by the prayers of a few.
- In the house of prayer, the issues we pray for can sometimes appear overwhelming or impossible. For example, how will the Church transition into a glorious bride in the end-times? How will the Jews come to Christ? How can we restrain the political forces that are pushing Christianity out of every aspect of public life? The issues seem endless. For an individual or a small group, these issues appear overwhelming and can make us feel insignificant and impotent. We think, "How can our prayers make a difference in something so big?" That is why we must have faith in our prayers. Jesus said that we can speak to a mountain, which is any situation that is big and immovable, and God will move it when we pray in faith.
- Third, we must believe that what we are praying for will happen. Jesus said that "all things for which you pray and ask, believe that you have received them, and they will be granted you" (Mark 11:24). Often, prayer chips away at the enemy's strongholds rather than annihilating them with one simple prayer. Also, our prayers are usually filling the heavenly incense bowls rather than tipping them with God's response. Keeping this in perspective helps us to maintain faith. It helps us believe that God will answer our prayers at the right time.

3. Three examples will illustrate the prayer of faith.

- On a trip to India in 2005, we had been delayed for a night in Bombay due to a rain storm. We were trying to depart the next night, but all of the flights were completely filled for ten days. My wife and I were really worried. Would we have to stay in Bombay for another week or more? We began to pray that God would open the door for us to leave the next night. We prayed fervently, but I must admit that we prayed with more fear than faith. But there came a point in our times of prayer when real faith arose in our spirits. We began to *know without any doubt* that God was going to make a way for us to leave the next night. Faith joined with our fervency and we knew God was going to answer our prayers. He did and we left right on time.
- In the spring of 1996, a group of believers joined together to pray for the Olympics. Initially, we were praying that God would pour out His Spirit upon those who came to Atlanta. However, as we began praying at key spots, our

prayer focus shifted from revival to protection. We prayed fervently in faith that God would move, but we also prayed that He would protect the city from terrorist attacks. *We believed our prayer of faith would have a great impact.* The only place our team attempted to go and was restricted was Olympic Park. Because of construction, we could not walk the premises there. During the Olympics, every other venue was protected but Olympic Park. It was the only place where a bombing took place.

- A few days ago, our fourth son was experiencing intense spiritual warfare. More than any of our children, he seems to encounter the same warfare that my wife and I experience from time to time. When he asked us for prayer, we did not take his request seriously because we were so busy. However, toward the late afternoon he cried out to God and to us in such a way that we finally realized his great need. Then we took his request seriously and prayed fervently for God to arise and scatter the enemy. Faith, along with fervency, arose in our spirits. Almost as soon as we began to pray, we knew God was at work and that He was going to set him free from the enemy's oppression. Shortly after we prayed, our son's countenance was totally different. We had seen God move through our prayers—prayers that were both fervent and filled with faith.
- Believing that God will answer our prayers adds power to our prayers.

4. Persistence

1. Persistence increases our authority in prayer.

- Jesus' parable of the persistent friend highlights the power of steadfast prayer. Jesus said,

Suppose one of you has a friend, and goes to him at midnight and says to him, "Friend, lend me three loaves; for a friend of mine has come to me from a journey, and I have nothing to set before him"; and from inside he answers and says, "Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything." I tell you, even though he will not get up and give him anything because he is his friend, yet because of his *persistence* he will get up and *give him as much as he needs*. So I say to you, *ask*, and it will be given to you; *seek*, and you will find; *knock*, and it will be opened to you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened (Luke 11:5-10).

- Sometimes our prayers do not get immediate answers because we are chipping away at the enemy's stronghold. At other times, our prayers are filling the heavenly incense bowls and are not the prayer that tips the bowls to release God's answer. That is why we must be persistent in our prayers.
- As we saw in an earlier session, the tenses of the verbs "ask," "seek," and "knock" in the preceding verses suggest that we are to *keep on* asking, to *keep on* seeking, and to *keep on* knocking until the answer comes. The one who perseveres in asking, seeking, and knocking will see their prayers answered.

- The parable of the talents and the parable of the minas also provide great insight into the power of persistent prayer. These parables show that faithfulness (persistence) not only causes prayers to be answered, but also results in increased authority. From these two parables, we read,

His master said to him, "Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master" (Matt. 25:21).

And he said to him, "Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities" (Luke 19:17).

- Faithfulness, though it has a slightly different meaning than persistence, can be used interchangeably with persistence.
- In both of these parables, the slaves were to do business with what they had been given until the Master returned. Their faithfulness to persevere—their persistence—resulted in greater authority.

2. Persistence results in answered prayer and greater authority in specific areas.

- As we persist in prayer, two things happen. First, our prayers will be answered. God will honor our persistence and answer our prayers.
- Second, God will give us greater authority—especially in the areas where we have persistently prayed.
- Have you ever met someone who has great authority in their ministry and prayers? Usually, God did not bestow this type of authority upon them automatically. Rather, it was granted to them progressively as they walked closely with God and persisted in prayer.
- Persistence results in answered prayer *and* increases our authority in prayer.

5. Knowledge of God's Covenants

1. Knowledge of God's covenants gives us confidence in prayer.

- Having a deep understanding of God's covenants provides a solid foundation in our walk with God. In the Bible, there are nine covenants that God made with mankind. Each of these contains rich promises of blessings. The more we know about these covenants the more we can walk by faith and receive God's blessings.
- Understanding God's covenants helps us realize God's love, His commitment, and His faithfulness to those in covenant with Him.
- There are many benefits to knowing about God's covenant promises. However, since we have an entire class devoted to this subject, we will not go into the details here. But we strongly encourage you to get the materials or take the class entitled *Understanding Your Inheritance in Christ*.
- A sound understanding of God's covenants increases our authority in prayer. The following example will help you understand why. Most likely, you have heard a person pray for someone with a serious illness. If so, perhaps they

prayed something like this: "Lord, if it be thy will, heal them." As they pray, they express absolutely no confidence that God will actually heal them. As a result, nothing happens. However, if this same person *understood God's covenants and blessings*, they would pray with confidence and boldness knowing that it is God's will to heal.

- Understanding what God has promised us through covenant adds boldness, confidence, and certainty to our prayers.

2. Knowing God's covenant promises increases our authority in prayer.

- God *is* a covenant-making, covenant-keeping God. The more we understand this, the more confidence, faith, and boldness we will have to pray for God's promises in our lives.
- In Session 4, we looked at the power of covenant prayer. This is prayer that reminds God of His covenant promises. To do this, we must know what these promises are. Then, once we know God's covenant promises, we can come boldly to the throne and ask God to fulfill His Word.

6. A Prayer Burden

1. A burden for an issue leads to fervent prayer.

- Paul said,

For God is my witness, how I *long* [am burdened] for you all with the affection of Christ Jesus. And this I *pray*, that your love may abound still more and more in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God (Phil. 1:8-11).

- Because Paul loved the people at Philippi, he longed to see them and was motivated to pray for them.
- We see Jesus burdened in the Garden of Gethsemane:

Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray." And He took with Him Peter and the two sons of Zebedee, and *began to be grieved and distressed*. Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me" (Matt. 26:36-38).

- Because Jesus was deeply burdened by the thought of dying on a cross, He was motivated to pray fervently.
- In both of these examples, a burden over a certain issue motivated prayer. The same is true for us. A burden for an issue motivates us to fervent prayer.
- A burden is anything that weighs heavily on our heart. Burdens involve our emotions and desires. A burden can be a strong desire to see someone saved, a sinner repent, or an issue resolved. We can have a burden for re-

vival to breakout in a nation, for a ministry to grow, or for a business to prosper. At times, burdens can consume our thoughts, prayers, and conversations. Burdens are something that we carry and can weigh us down. Sometimes when we are responsible for something or someone, we can feel a burden.

2. Without a burden, our prayers are often halfhearted and indifferent.

- Let's go back to Jesus' prayer in Gethsemane. Jesus was so burdened that He sweated blood. However, His closest friends were sound asleep. Notice what happened:

And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." And He came to the disciples and *found them sleeping*, and said to Peter, "So, you men could not keep watch with Me for one hour? Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak" (Matt. 26:39-41).

- Though Jesus asked His disciples to pray fervently, they fell asleep because they did not have a burden. Why? Because they really did not know what was taking place. They did not realize that Jesus was about to bear the sins of the world on a cross. In their ignorance, they did not have a burden. Consequently, they fell asleep at the most urgent time in Jesus' life.
- In the same way, we can be halfhearted and indifferent in our prayers when we do not have a burden. Without a prayer burden, we can easily fall asleep and miss the Holy Spirit's call to prayer.

3. We can develop a prayer burden.

- A prayer burden can be developed in two ways. First, when God calls us to pray for an issue, He typically gives us a Spirit-empowered burden.
- Ken Kessler shares about this as follows:

Several years ago, God called our church to become a house of prayer for all nations. At the time, we rarely prayed for issues beyond the walls of our church. After receiving this call, we pursued it. But we did not have a burden for any nation—including our own. As a result, many of our prayer times were mundane, boring, and halfhearted. A few years later, the Lord called us as watchmen for America and Israel. Knowing this began to create a burden within our hearts for these two nations. However, we did not develop a deep burden and anointing until we taught about the issues facing America and about the prophetic destiny of Israel.

- A second way to develop a prayer burden is knowledge about an issue. People perish because of a lack of knowledge. A lack of knowledge lulls us to sleep while the enemy's influence increases over people, cities, and nations. On the other hand, knowing about an issue increases our burden and intensifies our prayers.

- For example, one of the greatest challenges America faces is whether the Supreme Court will become more liberal or conservative. The spiritual battle for our nation is now being waged in our courts. But until we have knowledge of how the court works, how justices are appointed, and how judges evaluate issues that affect our life and religious freedoms we have no burden to pray. But when we understand these issues, a deeper burden is developed within our hearts, motivating us to fervent prayer.

4. We can develop a prayer burden in several ways.

- Many people receive a burden to pray by hearing God's voice through a dream, vision, or in some other way. Many intercessors receive dreams of a possible calamity, potential dangers, or a promised move of God. Receiving information this way creates a burden to pray fervently for those areas.
- You can also develop a prayer burden by gathering information about an issue. Since specific prayers get specific answers, knowledge of an issue enhances our ability to pray. As we read the newspaper, watch the news, read books, or search the internet, our burden for an issue grows.
- If you are called to pray for a particular issue, it is important to develop a prayer burden by learning to hear God's voice and by gathering as much information as you can.

7. Intimacy with God

1. Intimacy with Jesus increases our authority in prayer.

- John 15 is a wonderful section of Scripture where Jesus teaches His disciples about the blessings of intimacy with Him. Jesus told them, "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing" (John 15:5).
- In speaking these words, Jesus revealed our need to remain connected to Him and to draw our strength from Him. As we do this, Jesus said that we would bear much fruit.
- Notice what Jesus said next:

If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you (John 15:7).

You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you (John 15:16).

- As we pursue intimacy with Jesus and learn to remain connected to Him, He guarantees that our prayers will be answered. Intimacy with Jesus increases our authority in prayer.

2. God answers the prayers of His friends.

- In the previous verses, Jesus said "ask whatever you wish and it will be done

for you" and "whatever you ask of the Father in My name He may give to you." What powerful promises of answered prayer! But there is a condition. We must first abide in Jesus. If we are not connected to Jesus in intimacy, there is no guarantee that God will answer our prayers.

- Notice also that Jesus made these promises to His close friends. He said, "*You are My friends* if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you" (John 15:14-15).
- God answers the prayers of His friends. Abraham was a friend of God and God answered His prayers (2 Chron. 20:7; James 2:23). Moses was a friend of God and God answered his prayers (Ex. 33:11). Many of God's other servants are also His friends.
- True friendship with God comes from a close, intimate relationship with Him and is rooted in a lifestyle of deep sacrifice and obedience.
- As we pursue an intimate relationship with Jesus and obey His Word, we become a friend of God who will carry great authority in prayer.

8. Separation from Sin

1. What you separate from is what you will have authority over.

- Before Jesus gave the call to become a house of prayer, *He first cleansed the temple*. Notice what happened:

Then they came to Jerusalem. And He entered the temple and began to drive out those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves; and He would not permit anyone to carry merchandise through the temple. And He began to teach and say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? But you have made it a ROBBERS' DEN" (Mark 11:15-17).

- As Solomon finished building the house of the Lord, God blessed his work and said,

I have heard your prayer and have chosen this place for Myself as a house of sacrifice. If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people *who are called by My name humble themselves and pray and seek My face and turn from their wicked ways*, then I will hear from heaven, will forgive their sin and will heal their land. Now *My eyes will be open and My ears attentive to the prayer offered in this place....* But if you *turn away and forsake My statutes and My commandments* which I have set before you, and go and serve other gods and worship them, then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight and I will make it a proverb and a byword among all peoples (2 Chron. 7:12-15, 19-20).

- Notice the connection between answered prayer and separation from sin. God said His ears would be attentive to their prayers if they humbled themselves and repented of their wicked ways.
- The Book of Job presents a similar truth: "He will deliver one who is not innocent, and he will be delivered *through the cleanness of your hands*" (Job 22:30).
- Jesus told the Church at Thyatira,

But I have this against you, that *you tolerate the woman Jezebel*, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols....He who *overcomes*, and he who keeps My deeds until the end, TO HIM I WILL GIVE *AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES*, as I also have received authority from My Father (Rev. 2:20, 26-27).

- All four of these passages of Scripture make the same point: *What we separate from is what we have authority over.*

2. We must separate from the enemy in order to increase our authority in prayer.

- There are three ways that we must separate from the enemy in order to increase our authority in prayer.
- First, we must live a righteous life. Though we are justified by the blood of Jesus, we are sanctified through obedience. In other words, through the blood of Jesus, we are just as if we had never sinned. Nevertheless, we are called to walk in holiness and purity.
- Hebrews 1:8-9 states, "But of the Son He says, 'YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.'"
- Pay attention to Jesus holding the scepter of righteousness. A scepter is an instrument of authority used by a king. Why does Jesus have this authority? Because He loved righteousness and hated lawlessness.
- There is a positional righteousness through the blood of Jesus and a practical righteousness that is the result of working out our salvation in fear and trembling.
- Like Esther who put on a royal robe to go before the king, there is a practical righteousness that we must walk in to have authority in our prayers. Who we are in position must become who we are in reality.
- As we repent of sin and develop a lifestyle of obedience, we will develop real righteousness and we will receive authority over the areas we have overcome.
- Second, we must pursue deliverance from the demonic spirits and strongholds that hinder us. It is great to go free from bondage. But deliverance also results in greater purity and authority.
- At our church, we have experienced this many times. For over ten years, we have taught people to separate from sin, worldly entanglements, and every

demonic stronghold. As people have heeded this teaching, there has been a tangible increase in our authority in prayer. What we have separated from we now have authority over in our city, nation, and the nations of the earth.

- Third, we must overcome our flesh. Though we will all battle the flesh for the rest of our lives, we can progressively overcome the flesh by God's grace. As you determine to overcome the flesh, God will transform you into what you need to be.
- In summary, *what you separate from is what you will have authority over!*

God is preparing this generation to be mighty intercessors in the end-times. Just as King Ahasuerus extended to Esther the scepter of authority, God wants to give His end-time Church great authority (Est. 8:4). Just as Esther submitted to the twelve months of preparation (Est. 2:12), let's submit to God and let Him prepare us to be end-time intercessors who have great authority in our prayers. Let's arise in faith and build God's house of prayer for all nations.

Review Questions

True or False

- _____ 1. As believers, we have a measure of control over how much authority we have in our prayers.
- _____ 2. Fervency means to plead with intensity, earnestness, and strong emotion.
- _____ 3. When praying for seemingly impossible things, faith is not a major factor in our prayers being answered.
- _____ 4. Due to the principle of justification by faith, there is not a strong connection between sin in our lives and answered prayers.
- _____ 5. Persistence in prayer increases our authority in prayer.
- _____ 6. A burden for an issue leads to fervent prayer.

Fill in the Blank

7. We can develop a prayer burden by receiving _____ from the Lord and by getting _____ about the issue.
8. _____ with Jesus increases our authority in prayer because Jesus answers the prayers of His friends.
9. What you _____ from is what you will have authority over.
10. Without a _____, our prayers are often halfhearted and indifferent.
11. Because God is a covenant-making, covenant-keeping God, the better we _____ His covenants, the more confidence, faith, and boldness we will have to pray for God's promises in our lives.
12. Persistence in prayer causes prayers to be _____ and also results in _____ authority.
13. Many people pray out of ritual, routine, or habit, praying with their lips while their hearts and minds are elsewhere. Jesus addressed this issue when He said not to pray " _____ " as the Gentiles, who thought they would be

heard by their many words (Matt. 6:7).

14. A sound understanding of God's _____ increases our authority in prayer.

15. Just as _____ submitted to the twelve months of preparation, let's submit to God and let Him prepare us to be end-time intercessors who have great authority in our prayers.

Matching (Place the letter of the way to build authority in prayer in the blank that best matches the description.)

- _____ 16. Overcoming produces authority
- _____ 17. Authority increases when we expect the prayer to be answered
- _____ 18. Identifying with an issue helps build authority
- _____ 19. Friendship with God increases authority
- _____ 20. Keep on asking, seeking, knocking

Possible Matches for 16-20

- a. Fervency
- b. Faith
- c. Persistence
- d. Knowledge of God's covenants
- e. A prayer burden
- f. Intimacy with God
- g. Separation from sin

Appendix 1 New Testament Intercessory Prayer List

(This is not a comprehensive list. This list was compiled by Mike Bickle in July, 1999. This list was taken from www.ihop.com and then modified. These verses are from the NKJV.)

Apostolic Prayers of Paul

1. Prayer for a true revelation of Jesus and the believer's destiny

The Father of glory, may give to you the SPIRIT OF WISDOM AND REVELATION IN THE KNOWLEDGE OF HIM, the eyes of your understanding being enlightened; that you may know what is the HOPE OF HIS CALLING, what are the riches of the GLORY OF HIS INHERITANCE IN THE SAINTS, and what is the exceeding GREATNESS OF HIS POWER TOWARD US (Eph. 1:17-19).

2. Prayer for the release of supernatural strength in the heart in order to experience God's love

That He would grant you, according to the riches of His glory, TO BE TRENGTHENED WITH MIGHT THROUGH HIS SPIRIT IN THE INNER MAN, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, MAY BE ABLE TO COMPREHEND with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God (Eph. 3:16-19).

3. Prayer for God's love to abound in our heart resulting in discernment and righteousness

And this I pray, that YOUR LOVE MAY ABOUND still more and more in knowledge and all discernment, that you may APPROVE THE THINGS THAT ARE EXCELLENT, that you may be sincere and without offense till the day of Christ, being FILLED WITH THE FRUITS OF RIGHTEOUSNESS which are by Jesus Christ, to the glory and praise of God (Phil. 1:9-11).

4. Prayer to know God's will, to be fruitful in ministry, and to be strengthened by intimacy with God

We...do not cease to pray for you, and to ask that you may be filled with the KNOWLEDGE OF HIS WILL in all wisdom and spiritual understanding; that you may have a WALK WORTHY OF THE LORD, fully pleasing Him, BEING FRUITFUL in every good work and increasing in the knowledge of God; STRENGTHENED WITH ALL MIGHT, according to His glorious power, for all patience and longsuffering with joy; giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light (Col. 1:9-12).

5. Prayer for unity in the church across a city or region

Now may the God of patience and comfort GRANT YOU TO BE LIKE-MINDED toward one another, according to Christ Jesus, THAT YOU MAY WITH ONE MIND AND ONE MOUTH glorify the God and Father of our Lord Jesus (Rom. 15:5-7).

6. Prayer to be filled with supernatural joy, peace, and hope

Now may the God of hope FILL YOU WITH ALL JOY AND PEACE IN BELIEVING, THAT YOU MAY ABOUND IN HOPE by the power of the Holy Spirit (Rom. 15:13).

7. Prayer for Israel to be saved through Jesus

Brethren, my heart's desire and prayer to God for ISRAEL is that they may be saved (Rom. 10:1).

8. Prayer for the release of apostolic ministry and to abound in love and holiness

We rejoice for your sake before our God, night and day praying exceedingly that we may see your face and perfect what is lacking in your faith? Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you. And may the Lord make you increase and ABOUND IN LOVE to one another and to all...so that He may ESTABLISH YOUR HEARTS BLAMELESS IN HOLINESS before our God and Father at the coming of our Lord Jesus Christ with all His saints (1 Thess. 3:9-13).

9. Prayer for the release of the Holy Spirit's power unto mature holiness

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do it (1 Thess. 5:23-24).

10. Prayer to be equipped and prepared to receive the fullness of God's destiny for the church

Therefore we also pray always for you THAT OUR GOD WOULD COUNT YOU WORTHY OF THIS CALLING, AND FULFILL ALL THE GOOD PLEASURE OF HIS GOODNESS AND THE WORK OF FAITH WITH POWER, that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ (2 Thess. 1:11-12).

11. Prayer for the Word to increase by the release of God's power to win unbelievers to Jesus

Finally, brethren, pray for us, THAT THE WORD OF THE LORD MAY RUN SWIFTLY AND BE GLORIFIED, just as it is with you, and that we may be delivered from unreasonable and wicked men; for not all have faith. But the Lord is faithful, who will establish you and guard you from the evil one. And we have confidence in the Lord concerning you, both that you do and will do the things we command you. NOW MAY THE LORD DIRECT YOUR HEARTS INTO THE LOVE OF GOD AND INTO THE PATIENCE OF CHRIST (2 Thess. 3:1-5).

12. Prayer that God would open a door of evangelism through releasing His power on the Word

Continue earnestly in prayer, being vigilant in it with thanksgiving; meanwhile praying also for us, THAT GOD WOULD OPEN TO US A DOOR FOR THE WORD, to speak the mystery of Christ, for which I am also in chains, that I may make it manifest, as I ought to speak (Col.

4:2-4).

13. Prayer to be enriched with the supernatural gifts of the Holy Spirit leading to righteousness

I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, THAT YOU WERE ENRICHED IN EVERYTHING by Him in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so THAT YOU COME SHORT IN NO GIFT, eagerly waiting for the revelation of our Lord Jesus Christ, who will also confirm you to the end, THAT YOU MAY BE BLAMELESS in the day of our Lord Jesus Christ (1 Cor. 1:4-8).

The Apostolic Prayer of Peter and John

1. Prayer for the impartation of Holy Spirit boldness through the release of signs and wonders

They raised their voice to God with one accord and said: "Lord, You are God, who made heaven and earth and the sea, and all that is in them, who by the mouth of Your servant David have said: 'Why did the nations rage, and the people plot vain things? The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ.' For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done. Now, Lord, look on their threats, and GRANT TO YOUR SERVANTS THAT WITH ALL BOLDNESS THEY MAY SPEAK YOUR WORD, BY STRETCHING OUT YOUR HAND TO HEAL, AND THAT SIGNS AND WONDERS MAY BE DONE through the name of Your holy Servant Jesus." And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness (Acts 4:24-31).

The Apostolic Prayers of Jesus

[Consider the Apostle...of our confession, Christ Jesus (Heb. 3:1).]

1. The Lord's Prayer

In this manner, therefore, pray: Our Father in heaven, hallowed be Your name. YOUR KINGDOM COME. Your will be done on earth as it is in heaven. GIVE US this day our daily bread. And FORGIVE US our debts, as we forgive our debtors. And DO NOT LEAD US into temptation, but DELIVER US from the evil one. For Yours is the kingdom and the power and the glory forever. Amen (Matt 6:9-13).

2. Prayer for anointed laborers in the Harvest

Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore PRAY THE LORD OF THE HARVEST TO SEND OUT LABORERS into His harvest" (Matt 9:37-38; Luke 10:2).

3. Prayer for the release of the Holy Spirit's ministry

If you then, being evil, know how to give good gifts to your children, HOW MUCH MORE WILL YOUR HEAVENLY FATHER GIVE THE HOLY SPIRIT TO THOSE WHO ASK HIM! (Luke 11:13).

4. Prayer of strength during temptation

Then He came to the disciples..., "What? Could you not watch with Me one hour? Watch and pray, lest you enter into temptation" (Matt. 26:40-41).

Jesus' High Priestly Prayer of John 17

1. Jesus prays to keep the saints in the Father's name.

I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are (John 17:11).

2. Jesus prays to keep the saints from the evil one.

I do not pray that You should take them out of the world, but that You should keep them from the evil one (John 17:15).

3. Jesus prays that the saints might be sanctified by truth.

Sanctify them by Your truth. Your word is truth (John 17:17).

4. Jesus prays that the saints would experience the fullness of God's glory.

That they ALL MAY BE ONE, as You, Father, are in Me, and I in You; that they also MAY BE ONE IN US, that the world may believe that You sent Me. The glory which You gave Me I have given them, that they MAY BE ONE JUST AS WE ARE ONE: I in them, and You in Me; that they MAY BE MADE PERFECT IN ONE, and that the world may know that You have sent Me, and have loved them AS You have loved Me. Father, I desire that they also whom You gave Me may be with Me where I am, THAT THEY MAY BEHOLD MY GLORY which You have given Me; for You loved Me before the foundation of the world. O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and WILL DECLARE IT, THAT THE LOVE WITH WHICH YOU LOVED ME MAY BE IN THEM, and I in them (John 17:21-26).

Worship Hymns in the Book of Revelation

1. John's thanksgiving to Jesus for such great love that makes us kings and priests unto God.

To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen (Rev. 1:5, 6).

2. The seraphim's song magnifying the Father's transcendent beauty.

The four living creatures...do not rest day or night, saying: "HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, who was and is and is to come!" (Rev. 4:8).

3. The 24 elders sing to the Father – this is the first "worthy song."

The 24 elders fall down...saying: "YOU ARE WORTHY, O LORD, to receive glory and honor and power; for You created all things and by Your will they exist and were created" (Rev. 4:10-11).

4. The seraphim and the 24 elders before the throne sing to Jesus – this is the second "worthy song."

The four living creatures and the twenty-four elders...sang a new song, saying: "YOU ARE WORTHY to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us KINGS AND PRIESTS TO OUR GOD; and we shall reign on the earth." (Rev. 5:8-10).

5. The angelic host, the seraphim, and the 24 elders sing to Jesus as the scroll is about to be opened.

Many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand...saying with a loud voice: "WORTHY IS THE LAMB who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!" (Rev. 5:11-12).

6. The Song of all creation before the throne as the scroll is opened

And EVERY CREATURE which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!" (Rev. 5:13).

7. Worship from all nations as a result of the Great Harvest at the end of the age

A great multitude...of all nations...standing before the throne...saying, "SALVATION BELONGS TO OUR GOD WHO SITS ON THE THRONE, AND TO THE LAMB!" (Rev. 7:9-10).

8. The angelic host responds to seeing people from all nations worship God.

All the angels...and the elders and the four living creatures...worshiped God, saying: "Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Amen" (Rev. 7:11-12).

9. The tribulation saints worship in context to the end-time judgments.

I saw...a sea of glass mingled with fire...standing...having harps of God they sing the song of Moses and the song of the Lamb, saying, "Great and marvelous are Your works, LORD GOD ALMIGHTY! Just and true are Your ways, O KING OF SAINTS! Who shall not fear You,

O Lord, and glorify Your name? FOR YOU ALONE ARE HOLY. For all nations shall come and worship before You, for Your judgments have been manifested" (Rev. 15:2-4).

10. God's righteousness is declared in light of His end-time judgments.

The angel of the waters saying: "YOU ARE RIGHTEOUS, O LORD, the One who is and who was and who is to be, BECAUSE YOU HAVE JUDGED THESE THINGS. For they have shed the blood of saints and prophets, and You have given them blood to drink. For it is their just due" (Rev. 16:4-5).

11. A voice from God's altar of incense before the Throne

I heard another from the altar saying, "Even SO, LORD GOD ALMIGHTY, TRUE AND RIGHTEOUS ARE YOUR JUDGMENTS" (Rev. 16:7).

12. The Bride worships God in light of the end-time judgments.

A loud voice of a great multitude...saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God! FOR TRUE AND RIGHTEOUS ARE HIS JUDGMENTS, BECAUSE HE HAS JUDGED THE GREAT HARLOT who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her" (Rev. 19:1-2).

13. The Bride worships God at the wedding supper of the Lamb.

The voice of a great multitude...saying, "Alleluia! For the Lord God Omnipotent reigns! Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready" (Rev. 19:5-6).

New Testament Doxologies

1. Worship prayers by Paul in 1 Timothy.

Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen (1 Tim. 1:17).

He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen (1 Tim. 6:15-16).

2. A worship prayer esteeming God's power in creation.

And: "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail" (Heb. 1:10-12).

3. Worshipping God for the joy of salvation

Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy (Jude 24).

4. Proclamation of our blessing in the heavenly realm.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ (Eph. 1:3).

Prayers for More Personal Revelation of God

1. An apostolic intercessory benediction to be established with insight into the mystery of God

Now to Him who is able TO ESTABLISH YOU according to my gospel...according to the revelation of the mystery kept secret since the world began but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith-- to God, alone wise, be glory through Jesus Christ forever (Rom. 16:25-27).

2. Prayers to grow in grace and knowledge of God

GRACE AND PEACE BE MULTIPLIED TO YOU IN THE KNOWLEDGE OF GOD and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue (2 Peter 1:2, 3).

Grow in the grace and KNOWLEDGE OF OUR LORD and Savior Jesus Christ (2 Peter 3:18).

3. The Bride's prayer for Jesus' coming.

And the Spirit and the bride say, "Come!"...He who testifies to these things says, "Surely I am coming quickly." Amen. EVEN SO, COME, LORD JESUS! (Rev. 22:17, 20).

Answer Sheet

Session 1

1. F
2. T
3. T
4. F
5. T
6. T
7. Kingdom
8. House of Prayer For All Nations
9. Mark 11:17
10. Restoration; prayer
11. Israel; antichrist; harvest
12. Anna
13. Prayers; saints
14. 5:6-8; seal
15. 8:2-6; Trumpet
16. Joel; Revelation; Jesus
17. H
18. F
19. C
20. I

Session 2

1. T
2. T
3. F
4. F
5. T
6. T
7. House; Prayer
8. return or second coming
9. praying; churches; temples
10. kings; priests; Come
11. harvest; maturing; strongholds; prepared
12. heavens
13. watch; pray
14. oil
15. partner
16. c or g
17. h or i
18. e
19. c or g
20. h or i

Session 3

1. F
2. T
3. T
4. T
5. T
6. F
7. govern
8. man
9. take back
10. purposes
11. intercession
12. dominion
13. prayer
14. Rom. 12:9-13; Eph. 6:18-20; Col. 4:2.
15. Jesus
16. d
17. d
18. e
19. a
20. g

Session 4

1. T
2. T
3. F
4. F
5. T
6. T
7. worship; silence; praying; focusing.
8. life
9. you said
10. New Testament
11. appeal
12. rhema
13. zakar
14. identificational repentance
15. restoring
16. b
17. d
18. e
19. f
20. a

Session 5

1. F
2. T
3. F
4. T
5. T
6. F
7. through; heart.
8. prayer; worship; flow.
9. new
10. forbid (or restrain); permit (or release).
11. loves; burden; vision.
12. cry
13. Spirit
14. Intercessory Worship
15. Prophetic Act
16. g
17. d
18. c
19. a
20. b

Session 6

1. T
2. T
3. T
4. T
5. T
6. T
7. what; when; how; how much.
8. times; seasons.
9. Spirit led
10. presence
11. mind
12. leading
13. stop
14. dreams
15. hearing
16. e
17. g
18. a
19. d
20. f

Answer Sheet

Session 7

1. T
2. F
3. T
4. F
5. T
6. T
7. fasted lifestyle
8. day; two
9. special
10. individual; group
11. want; desire
12. Bridegroom's return
13. kingdom
14. breakthrough
15. ministry
16. d
17. e
18. b
19. c
20. a

Session 8

1. T
2. T
3. F
4. F
5. T
6. T
7. revelation, information
8. intimacy
9. separate
10. burden
11. know
12. answered; increased
13. meaningless repetition
14. covenants
15. Esther
16. g
17. b
18. e
19. f
20. c

Becoming a House of Prayer Final Exam

The following questions are true or false. Place a "T" for true or an "F" for false in the space provided (2 points per question).

- _____ 1. Praying in the Spirit is another way of saying praying in other tongues as a prayer language.
- _____ 2. Supplication is requesting something from one in authority by pleading for mercy.
- _____ 3. Before the Lord returns, there will be a significant period of restoration. Fervent prayer will be the catalyst in this end-time move of restoration.
- _____ 4. When you are involved in a particular sin and can identify with others who are in that sin, you have greater authority in praying into that area.
- _____ 5. God's original plan for mankind was for him to take dominion over the earth. Even though Adam lost his authority to do this, the Church is to take back what Adam lost through prayer.
- _____ 6. There are two principles that make the prayer of agreement effective: 1) unity between those praying and 2) similar theological perspectives among those praying.
- _____ 7. Ever since the time of Moses, God has had a temple (or tabernacle) from which His people are called to pray.
- _____ 8. The term "fasted lifestyle" is used primarily to describe one who fasts from food on a regular basis.
- _____ 9. Just as Anna prepared the way for Jesus' first coming through night and day prayer, the end-time church is called to prepare the way for His second coming through night and day prayer.
- _____ 10. One reason we are to fast is because we long for the Bridegroom's return.

Fill in the Blanks (2 points per question)

11. In Mark _____, Jesus said that His house shall be a _____ of _____ for all _____.
12. _____ and _____ are the foundation of the end-time Church.
13. Based on truths from the Book of Joel, the end-time house of prayer refers to _____ prayer focused on issues beyond the _____ of the

- _____.
14. Two Scripture passages from the Book of Revelation that tell us that the prayers of the saints will release both the seal judgments and the trumpet judgments are Rev. _____ and Rev. _____.
15. _____ took title deed to the world when Adam sinned.
16. Prayer accompanied by _____ increases our ability to receive from God.
17. Since the time of Moses, God has always had a house from which His people are to pray for the nations. In the Church age, the temple of God is His _____.
18. Since God is a covenant-making, covenant-keeping God, _____ of His covenants increases authority in our prayers.
19. Effective prayer is not only asking God for what we want. It is asking God to accomplish what He wants. That is why we must _____ of the _____ when we pray.
20. Praying rhema words refers to _____ the _____.
21. Praying the prayers recorded in the New Testament refers to praying _____.
22. A _____ _____ includes fasting food and abstaining from activities, distractions, pleasures, and comforts that hinder you from fulfilling your calling.
23. A prayer _____ is anything that weighs heavily on our heart and leads us to pray fervently for an issue.
24. A group who comes together with love for one another, has a similar prayer burden, and a common vision will pray the prayer of _____.
25. Jesus called the end-time Church to fervent, day and night prayer. This call is recorded in _____.

Multiple choice: Circle the correct answer (2 points each)

26. Which of the following is *not* a key to learning to pray Spirit-led prayers.
- Learning to hear God's voice
 - Entering God's presence
 - Understanding your inheritance in Christ
 - Praying with your understanding
27. When the New Testament tells us to pray at all times, the Greek word for *times* is:
- Chronos
 - Rhema
 - Logos
 - Kairos
28. Which of the following best describes God's houses of prayer throughout history, today, and in the future?
- The Millennial Temple
 - The Tabernacle of Moses
 - The heart of the believer
 - The Temple of Solomon
 - All of the above
 - b, c, and d
29. The word translated *bind* means to:
- Fasten
 - Prohibit
 - Forbid
 - Tie
 - All of above
 - a, b, and c
30. The word translated *loose* means to:
- Make moveable
 - Dissolve anything bound
 - Make slack
 - None of the above
31. One of the purposes of praying in tongues is to:
- Make sure we are noticed when we pray
 - Make ourselves seem more spiritual than others
 - Allow the Holy Spirit to pray through us
 - None of the above

32. A Daniel fast is:

- a. A fast where we abstain from all food but drink liquids
- b. A fast in which we eat only fruit and vegetables
- c. A fast in which we do not eat or drink
- d. A fast which abstains from activities that hinder a fervent pursuit of God

33. A normal fast is:

- a. A fast where we abstain from all food but drink liquids
- b. A fast in which we eat only fruit and vegetables
- c. A fast in which we do not eat or drink
- d. A fast which abstains from activities that hinder a fervent pursuit of God

34. An Esther fast is:

- a. A fast where we abstain from all food but drink liquids
- b. A fast in which we eat only fruit and vegetables
- c. A fast in which we do not eat or drink
- d. A fast which abstains from activities that hinder a fervent pursuit of God

35. A fasted lifestyle is:

- a. A fast where we abstain from all food but drink liquids
- b. A fast in which we eat only fruit and vegetables
- c. A fast in which we do not eat or drink
- d. A fast which abstains from activities that hinder a fervent pursuit of God

Discuss in your own words (10 points each)

36. List and briefly describe five of the fifteen types of prayers discussed in Sessions 4 and 5.

37. Explain in your own words what Spirit-led prayer is.

38. Explain why God needs our prayers.