

Prayer That Makes A Difference Part-3

As I explained last week, I decided to make “Prayer That Makes A Difference” a series due to the need to establish a stronger **culture** of prayer at King’sGate this year. The idea is that we reap what we sow, and if I “sow” teaching on prayer, we will reap a harvest of intercessors.

In **Foundations of Pentecostal Theology**’s “The Doctrine of the Holy Spirit” section, we are encouraged to understand how the Holy Spirit operates re: our prayer lives: “The Holy Spirit helps the believer to pray. Along with a study of the Word of God, prayer is the chief source of the Christian’s strength for his daily life & his constant battle with the enemies of his soul. The Holy Spirit is vitally connected with both these sources of Christian life and power. **Rom. 8:26-27 NKJV**: “*Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession* (TPT “rises up within us to super-intercede”) **for us with groanings which cannot be uttered** (TPT “pleading to God with emotional sighs too deep for words”). **27.** Now He who searches the hearts knows what **the mind** (TPT “desires”) **of the Spirit** is because **He makes intercession** (TPT “passionately pleads”) for the saints according to the will of God.”

Eph. 6:18b NKJV reads, “*Praying always with all prayer and supplication in the Spirit....*” TPT says it this way, “*Pray passionately (or “all desires”) in the Spirit, as you constantly intercede with every form of prayer at all times. Pray the blessings of God upon all His believers.*”

Jude 20 TPT “*But you, my delightfully loved friends, constantly and progressively build yourselves up on the foundation of your most holy faith by praying every moment in the Spirit.*” **TPT note:** “Paul uses this phrase “**praying...in the**

Spirit" to refer to praying in tongues (1 Cor. 14:15 TPT "So here's what I've concluded. I will **pray in the Spirit**, but I will also pray with my mind engaged. I will sing rapturous praises in the Spirit, but I will also sing with my mind engaged."). In a section called "Prayer and praise in the Spirit", the authors clarify, "However, there is **an exercise** of tongues in prayer and singing in the Spirit that calls for interpretation. That [v. 15] is ministry to the body (perhaps a smaller group) is indicated by v. 16 NKJV: "Otherwise, if you are praising God in your spirit, how could someone with-out the gift participate by adding his "amen" to your giving of thanks, since he doesn't have a clue of what you're saying. 17. Your praise to God is admirable, but it does nothing to strength-en and build up others." Clearly, this **exercise** (tongues in prayer) differs from **tongues as a private prayer language** as described in 1 Cor. 14: 14 TPT "For if I am praying in a tongue, my spirit is engaged in prayer, but I have no clear understanding of what is being said." Let's shift gear from theology to an illustration:

An excerpt from **The Hayford Bible Handbook: "A Prayer God Loves to Answer"** (1 Chron. 4:9-10 NKJV "Now Jabez was more honorable than his brothers, and his mother called his name Jabez ["He will cause pain"], saying "Because I bore him in pain." 10. And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory [border], that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!" So God granted him what he requested.").

"In the midst of extended genealogies, the Holy Spirit stops to relate the prayer of one man. Why? Because Jabez's prayer points to the divine answer for all human difficulty, notwithstanding even years of pain and problems – clearly, **a prayer God loves to answer**. We may learn: (1)God longs to bless people who desire a life that prospers with the fullness of

God – “*Oh, that You would bless **me***”; **(2)** God is ready to fulfill people with a vision for a life that extends beyond the status quo – “*and enlarge **my** territory*”; **(3)** God is ready to empower all who invite His works and resources of power – “*that Your hand would be with **me***”; and **(4)** God will grant deliverance from physical & spiritual destruction to all who call – “*keep **me** from evil.*”

Intimacy and Spiritual Breakthrough

Prov. 3:5-6 NKJV says, “*Trust in the Lord with all your heart, and lean not on your own understanding; 6. In all your ways acknowledge Him, and He shall direct your paths.*” In the **SFLB KD**, Dick Eastman describes **Intimacy and Spiritual Breakthrough**, FAITH’S WARFARE. “Two words in this passage are especially significant – the words “**ways**” and “**acknowledge**.”

“The word “**ways**” (Heb. *derek*) means “a road, a course, or a mode of action.” It suggests specific opportunities a person may encounter on a recurring basis. The most common “segment of opportunity” we experience regularly is each new day. It is as if this passage suggests that in all our “**days**” we should acknowledge God, and in so doing He will direct our paths.

“Of equal significance is the word “**acknowledge**” (Heb. *yada'*). Elsewhere *yada'* is translated “**know**,” meaning to know by observation, investigation, reflection, or firsthand experience. But the highest level of *yada'* is in “direct, intimate contact.” This refers to life-giving intimacy, as in marriage. Applied to a spiritual context, it suggests an intimacy with God in prayer that conceives and births blessings and victories. Joined to our Proverbs text, we might conclude that if in all our “**days**” we maintain *yada'* (direct, intimate contact with God), God promises to direct our paths toward fruitful, life-begetting endeavors.”

Being Filled With God’s Fullness

The Hayford Bible Handbook: “The Manifest Presence of Christ” (Eph. 3:14-21). “Reformers like Calvin called Christian gatherings “coram Deo” – “**in the presence of God.**” During the Great Awakenings, Puritans spoke of revival as “the **manifest presence** of Christ.” Prayer for revival is an invitation to this – to something wonderfully beyond God’s “**essential presence**” (that is, He is **always** with us), and beyond His “**cultivated**” **presence** (that is, as the believer grows to know and walk with God daily). The apostle Paul **prayed** for believers to know that order of reformation or revival that brings about an intensification of the presence and power of Jesus Christ. In this text’s prayer, Paul asked that the Holy Spirit deepen His work in their lives in three ways: **(1)** that Christ would **dwell** – more literally, “*be at home*” – in their hearts by faith, that is, that He would move from being an acquaintance to being the center of their church family; **(2)** that they would grasp God’s **love** at a spiritual level, **beyond** intellectual or theological knowledge; and **(3)** that they would be filled with God’s **fullness**, that is, that the Holy Spirit would reveal the things of Christ (John 16) more fully, achieving God’s fuller work in each life – unhindered, unquenched, ungrieved.”

Prayer that Brings Revelational Insight

Dick Eastman on Jeremiah 33:3 Divine Revelation and Spiritual Warfare “*Call to me, and I will answer you, and show you great and mighty things, which you do not know.*” “God promised Jeremiah that if he would call to Him, not only would He answer him, but He would reveal to him “great and **mighty things**” that could not otherwise be known. The word “mighty” (Heb. *batsar*) is better rendered “isolated” or “inaccessible.” The suggestion is that God would give Jeremiah “revelational insight,” revealing things that otherwise would be inaccessible or isolated.

“Such “revelational insight” always has been essential for a clear understanding of victorious spiritual warfare. One cannot pray effectively without insight into how to pray, as well as into what things God truly longs for us to seek after in prayer.”