

BOOK 20

PRAYER



Christian Training Center
INC.



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BOOK TWENTY

PRAYER

Lesson 1: The Study of Prayer.....	3
QUESTIONS ON LESSON 1	6
Lesson 2: Bible Personalities and Their Prayers.....	7
QUESTIONS ON LESSON 2	12
Lesson 3: Prayer in the Life of Jesus	13
QUESTIONS ON LESSON 3	16
Lesson 4: Instruction for Prayer.....	17
QUESTIONS ON LESSON 4	19
Lesson 5: Conditions for Effective Prayers	20
QUESTIONS ON LESSON 5	22

More Doctrines in next Books

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Book 20: Prayer
Lesson 1: The Study of Prayer
Luke 11:1-4
By Dr. Albert Grimes

Man at his creation was created in the image and likeness of God as stated in Genesis 1:26, “And God said, Let us make man in our image, after our likeness...”

This image and likeness was lost because of sin, and we are told in the scripture, that lost sinful men, have now the image and likeness of their father Adam as stated in Genesis 5:3, “And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image...”

According to Genesis 1:26, Man, created in God’s image and likeness, was for the very purpose of having communion with God in two principle ways. In Genesis 3:8, “And they heard the voice of the Lord God walking in the garden...”

God appeared to them to a degree where His presence could be felt. Then they talked with God. It is possible that these principles of communion would have continued if sin had not entered into the human race.

When men accept Christ as Saviour this communion, and image, and likeness is restored through the new man that is created in us as stated in Ephesians 4:24, “And that ye put on the new man, which after God is created in righteousness and true holiness.” Colossians 3:10, “And have put on the new man, which is renewed in knowledge after the image of him that created him.”

This communion is carried on through the principle of prayer.

Although the unsaved are cut off from God, yet they are instinctively religious and recognizing their dependence upon some higher order, no matter what their understanding of it may be. From primitive heathen communion with idols, to the sophisticated worship of cults, people never outgrow their need for prayer.

Living in a world surrounded by the vast terrifying forces of nature, and every other thing related to living in this world, prayer is a spontaneous exercise. Especially in times of crisis is the instinctive nature of prayer disclosed.

An example of this type of prayer is given in Psalms 107:23-28, “They that go down to the sea in ships, that do business in great waters; 24 These see the works of the Lord, and his wonders in the deep. 25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. 26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. 27 They reel to and fro, and stagger like a drunken man, and are at their wit's end. 28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.”

This principle is true throughout the human race. It’s true amongst those who are away from God in times of crisis. They call upon the children of God to pray for them.

Prayer to the believer is the very heart of his or her experience with God. It is the daily business of a Christian. The scriptures teach the necessity and effectiveness of man’s communication with God, provided certain conditions are met.

But at the beginning of this study let’s understand, that prayer is not as some teach, “Prayer is able to prevail with heaven and bend omnipotence”, referring to the limitless power of God. Or as another teaching states, “getting things from God”. Then the often repeated term “praying through”.

Prayer then is not related to changing the predetermined plan of God. Prayers of this type only conform us, ourselves to His all powerful will.

Not is it to be used as a means of just getting things from God. There is more related to our communion with God than that.

Then the principle of praying through, relates in most cases to the fact that my praying has brought me into a state of submissiveness to God. Then God works out my problem.

THERE ARE MANY DIFFERENT PRINCIPLES RELATING TO PRAYER

Prayer in its first and foremost sense is communion, a desire on the part of the believer to enter into

conscious and intimate relationship with God who is our Father, as is brought out in Psalm 63:1-8, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; 2 To see thy power and thy glory, so as I have seen thee in the sanctuary. 3 Because thy lovingkindness is better than life, my lips shall praise thee. 4 Thus will I bless thee while I live: I will lift up my hands in thy name. 5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: 6 When I remember thee upon my bed, and meditate on thee in the night watches. 7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. 8 My soul followeth hard after thee: thy right hand upholdeth me."

Then Psalm 73:25,26, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. 26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

Then also Luke 6:12, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

Then in 1 John 1:3, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

This then is the first and foremost principle of prayer, communion with God Himself. And the astonishing fact is this, that God Himself, hungers for man's fellowship. This is pointed out in the messages to the Churches, God's desire for fellowship with His children in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Many of us pray to God for want, or in times of crisis, and need, but do we pray just to have personal communion with God Himself. Prayer is also adoration, praise unto God because of His greatness and goodness. The Book of Psalms is a collection of man's loving awe-inspired praise. He becomes lost in wonder and amazement at the holiness, pity, love, and power of that Perfect Person who is God Almighty.

How often do believers become carried away with this kind of prayer? Sometimes our religious form does not allow this pattern of prayer to be made. But, yet the scriptures relate that God dwells in the praises, or the adoration of his people, as in Psalm 22:3, "But thou art holy, O thou that inhabitest the praises of Israel."

Prayer is also thanksgiving, the outpouring of a gratitude to God, because of his grace, mercy and loving kindness. Psalm 103 is a classic expression of the emotions aroused by the undeserved blessing which the Psalm calls benefits. Psalm 103:2, "Bless the Lord, O my soul, and forget not all his benefits."

Then also prayer is confession, as sinful men and women acknowledge their guilt and disobedience. An example of this kind of praying is found in Psalm 51:1-14, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin is ever before me. 4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. 5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. 6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me. 11 Cast me not away from thy presence; and take not thy holy spirit from me..."

This statement relates to the judgment that had fallen upon Saul the King before him as related to in 1 Samuel 16:14, "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

Saul had committed the sin unto death, spoken of in 1 John 5:16. David was possibly afraid he had committed this sin also, in the fact that he had committed adultery and murder. Psalm 51:12, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness."

This prayer of David reveals the common experience of transgression followed by grief-stricken remorse before God. Inevitably, this kind of prayer becomes petition, as the offender beseeches cleansing, a plea for personal help.

Under the pressure of need, man begs God, for some specific favor. The fact that we can pray this way

to God is guaranteed by the very prayer which our Lord taught us to pray in which we ask not only for pardon, but likewise for bread and deliverance, in the prayer relating to the kingdom, as in Matthew 6:9-15, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Paul is somewhat following his master when he directs his converts to ask quite literally for anything in Philippians 4:6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

This is sound advice to those who are habitually worrying, the word "nothing", "not even one thing". When we pray in this sense, God's peace, like a sentinel mounts guard and patrols before the heart's door, keeping worry out.

Prayer yet again is intercession, which may be defined as petition on behalf of one's neighbor, entreaty for others. Consider Paul's burden for Israel in which all self-interests were completely put to one side in Romans 9:1-3, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Then again in Romans 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." It is this type of prayer that is best brought forth under the control of the Holy Spirit in 1 Corinthians 14:14-15, and in Romans 8:26-27. We will relate to them later in this study.

Then prayer is finally submission. As man is made to abandon his own desires, he surrenders his will to God's will. This is prayer at its highest level, praying in the will of God. It is the highest privilege that a believer can experience, to be allowed of God through the Holy Spirit to pray according to God's will, thus God helping to bring to pass His plans and purposes in the earth, through believers.

This is the opposite as to how some believers think, that by some primitive magic, they think that the supernatural God can be made to do anything they want or desire.

PRAYER
Book 20
QUESTIONS ON LESSON 1

1. In what two principle ways did man have communion with God?
2. After men are saved how is this communion restored?
3. How do the unregenerated show that in them, is an instinctive need for prayer?
4. What is prayer to the believer?
5. What are the traditional teachings that we have been taught about prayer, that are unscriptural?
6. List the many different principles relating to prayer, in short form.
7. What is the first and foremost principle of prayer?
8. What form of prayer does our religious form hinder?
9. What sin was David afraid he had committed?
10. If after David confessed, which is part of prayer, was he forgiven by God?
11. What does the kingdom prayer of Matthew 6:9-15 teach us?
12. In what way did Paul the Apostle follow his master in regards to prayer?
13. What is prayer finally?

Book 20: Prayer
Lesson 2: Bible Personalities and Their Prayers
By Dr. Albert Grimes

The intensity, freedom and effectiveness of prayers spoken of in scripture, can be seen in the lives of its greatest personalities. It will help us much in our own prayer life if we studied them.

Consider then, the prayers of Moses in Exodus 32:11-14, 31-32. These prayers we find are prayed in relationship to the existing principles of law under which they lived. However, there is much that we can learn from them.

In these prayers Moses is interceding for Israel because they had begun to worship the golden calf while he was in the Mountain receiving the Law.

The Prayer of Moses

Exodus 32:11-14, “And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? 12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14 And the Lord repented of the evil which he thought to do unto his people.”

It is from prayers such as these where we get the principle ideas, that prayer can change the mind of God.

Moses had pleaded the covenant which God had made with Israel which He could not break. God had said in Exodus 32:10, “Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.”

God was testing Moses as the leader of Israel. Moses refused God’s offer, and pleaded for Israel as God’s covenant people.

How far will we go in our intercession for God’s people. To be leaders in God’s work, we must go as far as Moses.

The same principles we find in Paul’s prayers are also found in Moses’ prayers as in Romans 9:3, “For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” Moses again prays in the same intense degree, Exodus 32:31-35, “And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin-; and if not, blot me, I pray thee, out of thy book which thou hast written...”

In this statement Moses was offering himself as an atonement for Israel. Much controversy has been brought forth because of verse 33, Exodus 32:33, “And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.”

The principle regarding this book is that all names are written in it, as this relates to the statement written in Ezekiel 18:4, “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.”

As children under the age of accountability every name is in this book. Deuteronomy 1:39, “Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it,” into Canaan.

Jesus said of these same children that they belong to the kingdom, Matthew 18:3, “...Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Verse 6, “...offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” Verse 10, “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.”

It is after they come to the age of accountability and reject Christ, that their name is blotted out of God’s

Book. This Book is not the Book of Life, but one spoken of as in Malachi 3:16,17, "...a book of remembrance was written before him...", referred to in the Old Testament. Philippians 4:3, "...whose names are in the book of life", referred to in the New Testament. Revelation 3:5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Revelation 13:8, "...whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation 17:8, "...whose names were not written in the book of life from the foundation of the world..."

In the other book referred to, all names are written, and some afterwards blotted out, but in the Book of Life only those who are saved are written in it, and their names are never blotted out.

That there are other books is stated in Revelation 20:12, "...and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." All their names and works were written in these books.

Then the statement which is made in Revelation 22:19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." This verse should be translated, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life; and out of the Holy City; and from the things which are written in this book".

When we examine this statement we find it connected with verse 2, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

This verse relates to the nations, who are saved, the fulfillment of God's purpose for Adam and Eve, had they not sinned, to populate the earth with a race of saved human beings. These are the nations referred to. The leaves of the trees kept them in health as it stated and the tree of life kept them in an eternal state as it would Adam and Eve. Verse 19, "...God shall take away his part from the tree of life...", relates then to natural life. He shall be cut off in this life, if he adds or takes away from the words of this prophecy.

Both the prayers of Moses and that of Paul show the depth of compassion that God can impart to his servants who are dedicated to the ministry which the Lord had given unto them.

Abraham

When he was made to understand by the Lord that Sodom and Gomorrah with all its inhabitants were to be destroyed, and even although he knew that Lot had sinned in going to live there, he interceded for Lot in Genesis 18:22-32, interceding with the Lord to save these cities, if fifty righteous were found in them, down to ten and the Lord promised to save these cities if ten could be found, but only Lot and his two daughters were saved through Abraham's prayer.

How many times have we given up those we thought were hopeless and ceased even to pray for them, only to find that God finally brings them through. And we in our lack of compassion and prayer, missed a work of grace which we could have received in our own experience, had we prayed for them.

Jacob

The word Jacob means "surplanter" although it was ordained of God that Esau was to serve Jacob, as in Romans 9:12,13, "It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated." Yet Jacob stole the blessing from Esau, Genesis 27:1-29, and deceived his father into giving him the blessing. After which he had to leave his home, because his brother was going to kill him.

After about twenty years, God speaks to Jacob and tells him to return to the land of his father in Genesis 31:3. On his way, he is told that Esau his brother is coming with four hundred men in Genesis 32:6.

Jacob, now in a crisis of having to face his own brother, prays unto God, Genesis 32:9-12, "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: 10 I am not worthy of the least of all the mercies, and

of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. 11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. 12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.”

Even after this prayer to God, Jacob realized that his life needed to be changed, before he could fulfill what God intended for him. Sooner or later every believer must face this issue of getting straightened out with God if he has lived as Jacob had.

Genesis 32:24-32, when Jacob wrestled with the angel of God, represented his wrestling with God, knowing his life must be changed after this striving with God for blessing. Verse 26, “And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.”

It was after this that his name was changed to Israel, meaning “he who strives with God”, or “God strives”, or “God rules”.

Thus Jacob’s name was changed relating to his changed experience after his desperate seeking after God’s blessing. But for the rest of his life he halted because of his thigh the angel had put out of joint, a reminder of his sinfulness. There are many believers who have these same kind of reminders which will remain with them as long as they live. But like Jacob their name has been changed because in desperation they strove with God in some spiritual crisis.

Elijah

The prayer of the Prophet was related to a judgment that came upon Israel because of Ahab’s sins. It was a prayer of judgment, which was also a prediction, as in 1 Kings 17:1, “And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.”

The statement that he prayed comes from James 5:17,18, “Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.”

The words “As the Lord liveth before whom I stand”, prove the fact that Elijah prayed on the basis of a revelation from God. It’s the kind of prayer that pronounces judgment on the basis of revelation. The same principle can be seen in the New Testament.

Discipline in the Church

Matthew 18:15-18, “...Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” Binding and loosing then is done by prayer as in 1 Corinthians 5:5, “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” This can only be performed on the basis of a revelation from the Holy Spirit or instruction from the Word of God.

Solomon

If God were to come to us, on the same basis, and ask us what we would desire, how would we pray? Would our prayer be as Solomon’s, in 2 Chronicles 1:1-10, “...7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. 8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. 9 Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. 10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?”

God was pleased, and granted Solomon both wisdom and riches, as in 2 Chronicles 1:11-12, “ And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou

mayest judge my people, over whom I have made thee king: 12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.”

Hezekiah

The King of Assyria defies God as is stated in 2 Kings 19:10, “Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.”

In 2 Kings 19:14-19, Hezekiah prays unto God for help against this defiant king. And God through his angel slew 185,000 Assyrians in 2 Kings 19:35, “And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.”

This same principle could be applied in our day in regards to those who defy God, and seek our harm.

Hezekiah’s Prayer For Deliverance From Sickness

A close study of his life reveals the fact that he did not trust God, for even after the word from the Prophet Isaiah, that God would heal him, he still demanded a sign in 2 Kings 20:8-11. He asked that the shadow on the sun dial go back ten degrees which it did.

His lack of trust in God may have been the reason for his illness. In 2 Kings 20:1-6, the prophet is sent to tell him to set his house in order for he is to die.

Hezekiah humbles himself before God, and he is healed and fifteen more years added to his life.

Sometimes when believers receive words from God, even through prophecy, a prayer of humble repentance can save us.

Ezra

God’s people who had returned back to the land after the captivity, had not separated themselves from the different nations but mixed and married them, Ezra 9:5-15. Ezra confesses these sins before God, for his people. The result of this type of prayer and the spirit of repentance which it produces is to be seen in Ezra 10:1, “Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.”

After which they put away their heathen wives, and were restored to God.

Jeremiah

This man’s life and devotion to God’s people, warning them of their captivity, and going with a remnant who went into Egypt after the captivity, is a study in itself in regards to prayer, but Jeremiah 50:1-21 reveals the fact that even in captivity he never lost faith in God’s people or God’s cause.

This should be a lesson to us in times of spiritual conflict, that although God sometimes punishes his people, he also will heal them.

Paul

This prayer could be prayed by all who have a burden for God’s people, a prayer that they might receive knowledge and power, as in Ephesians 1:15-23, “Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the

hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.”

Not only in this prayer, but it is a binding of evil spirit, who would hinder God’s people from receiving such knowledge and wisdom. How often do we try to teach God’s people, but their minds are filled with doubts and other things which rob them of their understanding of the truth.

Then again his praying, Ephesians 3:13-21, “Wherefore I desire that ye faint not at my tribulations for you, which is your glory. 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God...”

In this prayer also, he prayed that they may be able to understand. This understanding comes by revelation from the Spirit.

PRAYER
Book 20
QUESTIONS ON LESSON 2

1. What wrong ideas do we get from Moses' prayer for Israel? What was God actually doing to Moses as he interceded for Israel?
2. Can this same principle be found in Paul's prayers for Israel?
3. Explain the principles relating to the Tree of Life, and the Book of Life.
4. In what way can we miss having this same work brought forth in us?
5. What do the prayers of Moses, and Paul, show to us?
6. Why was Jacob's thigh put out of joint? What would it continue to remind him of?
7. In what other ways can the prayer that Elijah prayed be found in the New Testament?
8. What lesson can we learn from Solomon's prayer?
9. What lesson can we learn from the life of Hezekiah?
10. What lesson can we learn from Jeremiah's prayers for Israel although they were in captivity?
11. What kind of prayer should we who teach God's people, constantly pray?

Book 20: Prayer
Lesson 3: Prayer in the Life of Jesus
By Dr. Albert Grimes

In this area of spiritual experience, that has to do with our experience with God, Jesus has left us a perfect example when it comes to prayer. For prayer occupied a place of importance in His own life, and in his teaching.

In times of decision, and crisis, he always gave himself to prayer. It was a connection to the Father that he never allowed anything to interfere with.

He prayed when he was baptized, Luke 3:21-22, “Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”

Then when he chose his twelve apostles, as in Luke 6:12-13, “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.”

Sometimes this kind of prayer brings to us a clear revelation of the will of God. Often when it is necessary to know the will of God, for direction and guidance, praying as Jesus did will clear up to us the problem. It brings quiet to the heart and mind and enables God to reveal His will.

Jesus was praying when he was transfigured as in Luke 9:28-29, “And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.”

When he was ministering constantly and he became tired, as in Mark 1:32-35, “And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. 35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.”

Sometimes in these times of constant ministering, one gives forth to the point where they can become physically exhausted. At such times it is necessary to rest and pray for strength and spiritual power.

Many believers have gone out of the ministry because they have become exhausted and have continued until they have broken down, and are unable to minister.

Jesus prayed before he called forth Lazarus from the grave, as in John 11:41-43, “Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.” Jesus had already received the revelation from God, that he was to raise Lazarus from the dead.

But Jesus also wanted those who were to witness this mighty miracle to know that this power which enabled him to perform the miracle, came from the Father. We should be very careful in our ministry to do the same.

Jesus prayed when he was burdened for Peter, as in Luke 22:31-32, “And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.” Jesus had received a revelation concerning Peter and the fact that he would deny Him. This revelation caused Jesus to pray for Peter’s faith not to fail.

We in faith in God’s keeping power can also pray for those who God gives us the same kind of revelation, concerning some future crisis, or trouble or testing concerning his children.

Jesus prayed when he faced betrayal and the execution of the cross as in Mark 14:32-42, “And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went

forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt..." This is Jesus' first prayer. Mark 14:37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. 39 And again he went away, and prayed, and spake the same words." This is the second prayer. Mark 14:40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand."

In this prayer we have the absolute prayer of submission to God's known will for Jesus, His death, and forsaking of God. Jesus prayed as a human, Jesus of Nazareth, as in Acts 10:38. In his humanity he prayed for the will of God to pass from him, for his Father to find another way. But in final submission he prays, "nevertheless, not what I will but what thou wilt".

This prayer must always be prayed when we know God's will for our lives. This prayer of submission is utter abandonment to God's known will for our lives. And it never can be prayed by those who do not know his will.

But in the life of every child of God, who desires to know God's will, this crisis will come. But not all who come to this crisis pray this prayer of submission to God's will. It is what some relate to "as paying the price".

This is a wrong term. We have nothing to pay with, and anything that we may give up to do God's will, is in not way a price we pay.

The prayer of submission, is an end of living our own life, and entering into His abundant life. It is the end of our own plans for our life, and an entering into His ordained plan which will completely fulfill His purpose in our redemption, and in His eternal glory.

Then Jesus prayed for his disciples, and their future ministry. We must pray for those whom we teach. This kind of prayer will not only help them, but it will also keep a spiritual contact with them also. John 17:9,15,20, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine..."

To some degree, believers have been given to some of us to instruct and mature in order to enter into their own personal ministry. John 17:15, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," or the evil one, Satan.

Then in John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word."

And Jesus, even since that day, has continued to pray for us, as is stated in Romans 8:34, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Then he prayed when he was dying, even for those who killed him, as in Luke 23:34, "Then said Jesus, Father, forgive them; for they know not what they do..."

This kind of compassion was also shown in one of Jesus followers, as in Acts 7:60, "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Jesus then prayed, and commended his spirit to the Father in Luke 23:46, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

And in commending his spirit to the Father he went in spirit into the underworld, as stated in Ephesians 4:9, "...but that he also descended first into the lower parts of the earth?"

After which he rose in victory, as stated in Revelation 1:18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

But we must also understand that Jesus prayed in times of joy, when his disciples freely understood their power over Satan, and the fact that they could bring deliverance to others, as in Luke 10:21, "In that hour Jesus

rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”

Jesus always prayed gratefully when food was served for him, as in Luke 22:17, “And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.” Then in John 6:11, “And Jesus took the loaves; and when he had given thanks...”

It is evident according to scripture that food is sanctified by prayer as is stated in 1 Timothy 4:4-5, “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer.”

The word “sanctify” means to “purify or consecrate”. Our food should never be eaten without prayer.

It is evident from the study of Jesus’ ministry, that prayer was the habit of his life, so much so, that it stirred within his own disciples a longing for the same power and blessing that they saw was the result of prayer as stated in Luke 11:1, “And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.”

Every kind of prayer can be found in the gospels, communion, adoration, thanksgiving, petition, intercession, and submission, even confession, for it is possible that is what it was in Peter’s experience in Matthew 26:75, “And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.”

PRAYER
Book 20
QUESTIONS ON LESSON 3

1. When did Jesus give himself to prayer?
2. In what way is it possible to receive a clearer revelation in regards to God's will?
3. What did Jesus do when he became tired?
4. What could happen if we do not take these times of quiet prayer?
5. Why did Jesus pray to his father at the grave of Lazarus?
6. What was it that caused Jesus to pray for Peter?
7. Explain why Jesus prayed like he did in Mark 14:32-42?
8. Can this kind of absolute submission in prayer be prayed by those who know not the will of God?
9. What is meant by the term, "paying the price"?
10. What is the prayer of submission an end of?
11. Why should we pray for those whom we teach?
12. Does Jesus still continue to pray for us? Give scripture.
13. At what particular time did Jesus pray with joy?
14. Did Jesus pray when food was served? Should we always do the same? What does it do for the food?
15. What was the reason for Jesus' disciples asking Jesus to teach them to pray?
16. What kinds or forms of prayer are to be found in the gospels?

Book 20: Prayer
Lesson 4: Instruction for Prayer
By Dr. Albert Grimes

We must be careful that we do not make our praying a religious exercise for men to hear, as is stated in Matthew 6:5, “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.”

He is not teaching the principle that there should be no public prayer, but the principle of motive in public prayer.

But the Lord does recommend to us the principle of prayer in private, as in Matthew 6:6, “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

In our praying we are not to use vain repetitions as the pagans do. An example of this form of prayer can be heard in the Roman Catholic Church, when they repeat their Hail Mary prayer, “Hail Mary Mother of God pray for us sinners”.

Matthew 6:7-8, “But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”

We have been taught that confession is a part of prayer, and Jesus lays down principles relating to forgiveness, in Matthew 18:21-35, “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven...”

From verses 23-34, Jesus gives the account of the servant who was forgiven of his Lord from a great debt, but yet would not himself forgive others who owed him just a small debt. When his Lord heard of this he cast him into prison until all his own debt was paid.

Verse 35, “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

It is quite evident that true confession, can only be prayed, and only by those who are willing to forgive others.

There is a certain type of prayer that in the scripture is called the “prayer of faith”. And there has been a lot of misleading things taught regarding it. This is related to in Matthew 11:13-14, “And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.”

Jesus cursed this tree and the results are to be seen in Mark 11:20-24, “And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. 22 And Jesus answering saith unto them, Have faith in God” (or have the faith of God). “23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

The faith of God relates to the Gift of Faith, that produces miracles, spoken of in 1 Corinthians 12:9, “To another faith by the same Spirit...” It is a supernatural faith that enables a believer to pray as described, or to wait for a miracle.

The same word “faith” is found in James 5:15, “And the prayer of faith shall save the sick...” This kind of praying is mentioned again in James 5:17-18, relating to Elijah praying for it not to rain for three years and six months, by revelation from God. This proves the supernatural element in this kind of praying.

Sometimes in our praying it is necessary to be persistent, as the man who had no bread to feed his friend who came to his home at midnight, Luke 11:5-8. He persistently disturbed a whole household in order that he

might get bread to feed his friend.

The principle here is, that some prayers must be accompanied by action, as further stated in Luke 11:9-10, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you..."

So then some prayers relate to asking, then seeking in regards to what I am asking, and knocking to find the open door where I will find what I am asking for.

In the present experience of the believer, he prays in Jesus name as stated in John 14:13-14, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it."

This statement regarding whatever, and anything, is balanced by other principles, as in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

ARE ALL OUR PRAYERS ANSWERED?

It is quite evident that some of our prayer requests are denied, but there is one thing we must understand that sometimes a denied prayer is an answered prayer.

In some strange way not understood by us, the divine "no" is equally an answer as "yes".

Then there are times when prayer seems to be unavailing, as in Psalm 88:13-14, "But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee. 14 Lord, why castest thou off my soul? why hidest thou thy face from me?"

There are times when certain prayers can only be answered after a period of time has elapsed, and our persistent prayers do not avail. In such periods, it is not prayer that is needed but quiet faith, for the answer.

PRAYER
Book 20
QUESTIONS ON LESSON 4

1. What should we be careful of in our public praying?
2. What does Jesus say about private prayer?
3. What does Jesus teach us regarding forgiveness?
4. When can we bring forth true confession?
5. Explain the principle of the “prayer of faith”.
6. Explain Luke 11:9-10.
7. How is John 14:13,14 balanced by other principles?
8. Are all prayers answered? Explain.
9. Explain why sometimes our persistent prayers are not answered.

Book 20: Prayer
Lesson 5: Conditions for Effective Prayers
By Dr. Albert Grimes

**OUR EFFECTIVENESS IN PRAYER RELATES TO CERTAIN
CONDITIONS WHICH MUST BE MET**

After we have accepted Christ as Saviour, the following principles appear to be regulative.

Prayer avails:

1. Only as it is made in faith, Hebrews 11:6, “ But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” And James 1:6, “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.”
2. Only as it is made in the name of Jesus, as in John 14:13, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” John 15:16, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”
3. Only as it is made in keeping with the will of God, as in 1 John 5:14,15, “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” Such prayers are under the direction of the Holy Spirit.
4. Only as it is made by one who has confessed and renounced sin, Psalm 66:18, “If I regard iniquity in my heart, the Lord will not hear me.”
5. Only as it is made by a forgiving heart, Matthew 6:14-15, “For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”
6. Only when it is made while we are in harmony with the principles of God’s Word, 1 Peter 3:1,7, “Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives...7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”
7. Only as it is made with persistence as in Luke 11:5-8, the man who wanted bread to be able to feed his friend at midnight. For this persistence shows evidence of genuine care, compassion, and concern, proving to God that we mean what we are saying, or asking for.
8. Only as it is made with concentration and intensity, James 5:16, “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

These principles all add up to the reason why the Lord teaches the need of praying alone, detached, from everything, as in Matthew 6:6, “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

Then we must understand the sense in which it is sometimes necessary not only to pray, but to fast also. Those who are casting out certain kinds of evil spirits are told to fast by the Lord as in Mark 9:28-29, “And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.”

In times of waiting upon God, for the right ministries to accomplish a certain work, Acts 13:1-3, “...2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them...”

Notice the principle. Further fasting and praying was necessary to confirm the revelation, Acts 13:3,

“And when they had fasted and prayed, and laid their hands on them, they sent them away.”

THE NECESSITY OF PRAYER

Prayer then is absolutely necessary in the life of the believer. And from the stand point of human responsibility, it is the major element in the outworking of God’s program of redemption, as in 1 Timothy 2:1-4, “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.”

Besides this, prayer is the source of vision, power, and blessing in our own personal experience. And because of this, we are to make prayer a first principle. It must have priority, as in Luke 18:1, “And he spake a parable unto them to this end, that men ought always to pray, and not to faint.”

Then in Ephesians 6:18, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”

The neglect of this mighty force is nothing short of sin, as stated in 1 Samuel 12:23, “Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way.”

Prayer can sometimes give life to those who sin, but there is a sin that even prayer can do nothing for, as stated in 1 John 5:16, “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.”

The Greek word related to this word death, means “to die”, and relates to physical life. The fact remains when brethren sin the sin unto death, our prayers for them are of no avail.

However we would not want to end our study on this note, but everyone studying this subject will be encouraged to begin to make prayer a first principle in their lives, and when this is accomplished, untold blessing will result.

We have not mentioned the praying in the Holy Spirit, in tongues, or the other principles relating to it because we have dealt with it in Book 2, Part 1, when we dealt with the Gift of Tongues.

PRAYER
Book 20
QUESTIONS ON LESSON 5

1. Our effectiveness in prayer, must relate to certain conditions. In short form explain these conditions.
2. Explain in short form the necessity of prayer?