

Chapter 1 : The Pharisee and the Publican

Prefer not a prayer technique, but rather be open to how the spirit chooses you as an instrument of prayer. This takes time and seasons but it leads to spiritual maturation. (Christ our All).

Folks, the need of the hour is powerful, persistent, passionate, prevailing prayer. The moral fiber of our nation has crumbled. Real love and compassion have become almost non-existent. Confusion and upheaval have swept across this country like a tidal wave. Even the so-called religious community is showing alarming signs of spiritual ambiguity. Dear brothers and sisters, if you remember nothing else from this message, please remember this: Satan knows well that prayerless Christians are powerless Christians. If we are to prevail, we must fight the good fight of faith; we must pray. The souls of lost men and women literally hang in the balance. While lost souls teeter-totter on the brink of destruction, Christians are largely unconcerned and prayerless. Today I would like to examine the importance of prevailing in prayer. Examine it with me today. The Attack Of The Enemy. This was no doubt an attempt to catch the Israelites off guard. The infirmed, sickly and elderly were traveling at the rear since they were slower. Therefore, we must remain spiritually alert. During the Revolutionary War, a loyalist spy appeared at the headquarters of Hessian commander Colonel Johann Rall, carrying an urgent message. General George Washington and his Continental army had secretly crossed the Delaware River that morning and were advancing on Trenton, New Jersey where the Hessians were encamped. The spy was denied an audience with the commander, and instead, wrote his message on a piece of paper. A porter took the note to the Hessian colonel, but because Rall was involved in a poker game, he stuffed the unread note into his pocket. Without time to organize, the Hessian army was captured. The battle occurred the day after Christmas, , giving the colonists a late presentâ€”their first major victory of the war. Though they were headed to the Promised Land, and though God led them and sustained them, they still found the journey tiring. We are promised the presence, power, protection and provision of God as we make our way heavenward. It is particularly important during these times of physical or spiritual weariness that we remain vigilant; for it is then that we are most vulnerable to the enemy.

Chapter 2 : True Prayerâ€™True Power! -- C. H. Spurgeon

It is the will of the Lord Jesus that Bethlehem be a church of prayerâ€™that our new sanctuary be a house of prayer, and that our people be given to daily, prevailing prayer for personal needs, for the power of the Spirit, for the progress of the gospel, and for the glory of God's name.

Saying prayers is not offering prevailing prayer. The prevalence of prayer does not depend so much on quantity as on quality. I do not know how better to approach this subject than by relating a fact of my own experience before I was converted. I relate it because I fear such experiences are but too common among unconverted men. I do not recollect having ever attended a prayer-meeting until after I began the study of law. Then, for the first time, I lived in a neighbourhood where there was a weekly prayer-meeting. I had neither known, heard, nor seen much of religion; hence I had no settled opinions about it. Partly from curiosity and partly from an uneasiness of mind upon the subject, which I could not well define, I began to attend that prayer-meeting. About the same time I bought the first Bible that I ever owned, and began to read it. I listened to the prayers which I heard offered in those prayer-meetings with all the attention that I could give to prayers so cold and formal. In every prayer they prayed for the gift and outpouring of the Holy Spirit. Both in their prayers and in their remarks, which were occasionally interspersed, they acknowledged that they did not prevail with God. This was most evident, and had almost made me a sceptic. Seeing me so frequently in their prayer-meeting, the leader, on one occasion, asked me if I did not wish them to pray for me. You confess it yourselves. Was Christ a divine teacher? Did He actually teach what the Gospels attributed to Him? Did He mean what He said? Did prayer really avail to secure blessings from God? If so, what was I to make of what I witnessed from week to week and month to month in that prayer-meeting? Were they real Christians? Was that which I heard real prayer, in the Bible sense? Was it such prayer as Christ had promised to answer? Here I found the solution. I became convinced that they were under a delusion; that they did not prevail because they had no right to prevail. They did not comply with the conditions upon which God had promised to hear prayer. Their prayers were just such as God had promised not to answer. It was evident they were overlooking the fact that they were in danger of praying themselves into scepticism in regard to the value of prayer. In reading my Bible I noticed such revealed conditions as the following: This, it is plain, involves the expectation of receiving what we ask. This plainly implies asking not only for such things as God is willing to grant, but also asking in such a state of mind as God can accept. I fear it is common for professed Christians to overlook the state of mind in which God requires them to be as a condition of answering their prayers. But sincerity in offering this petition implies the whole heart and life devotion of the petitioner to the building up of this kingdom. It implies the sincere and thorough consecration of all that we have and all that we are to this end. To utter this petition in any other state of mind involves hypocrisy, and is an abomination. So in the next petition, "Thy will be done on earth as it is in heaven" , God has not promised to hear this petition unless it be sincerely offered. But sincerity implies a state of mind that accepts the whole revealed will of God, so far as we understand it, as they accept it in heaven. It implies a loving, confiding, universal obedience to the whole known will of God, whether that will is revealed in His Word, by His Spirit, or in His providence. Sincerity in offering this petition implies a state of entire and universal consecration to God. Anything short of this is withholding from God that which is His due: What is true of offering these two petitions is true of all prayer. Do Christians lay this to heart? Do they consider that all professed prayer is an abomination if it be not offered in a state of entire consecration of all that we have and are to God? If we do not offer ourselves, with and in our prayers, with all that we have; if we are not in a state of mind that cordially accepts and, so far as we know, perfectly conforms to the whole will of God, our prayer is an abomination. To hear men pray, "Thy kingdom come" , while it is most evident that they are making little or no sacrifice or effort to promote this kingdom, forces the conviction of barefaced hypocrisy. Such is not prevailing prayer. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in His sight. All truly prevailing prayer is inspired by the Holy Ghost. And he that searcheth the hearts knoweth what is the mind of the Spirit, because

he maketh intercession for the saints according to the will of God. This is being led by the Spirit in prayer. It is the only really prevailing prayer. Do professed Christians really understand this? Do they believe that unless they live and walk in the Spirit, unless they are taught how to pray by the intercession of the Spirit in them, they cannot prevail with God? A prayer, to be prevailing, must be fervent. The effectual fervent prayer of a righteous man availeth much. See the case of Jacob, of Daniel, of Elijah, of the Syrophenician woman, of the unjust judge, and the teaching of the Bible generally. This implies that he had travailed in birth for them before they were converted. Indeed, travail of soul in prayer is the only real revival prayer. If anyone does not know what this is, he does not understand the spirit of prayer. He is not in a revival state. Until he understands this agonising prayer he does not know the real secret of revival power. To pray for a revival of religion, and to use no other means, is to tempt God. This, I could plainly see, was the case of those who offered prayer in the prayer-meeting of which I have spoken. They continued to offer prayer for a revival of religion, but out of meetings they were as silent as death on the subject, and opened not their mouths to those around them. They continued this inconsistency until a prominent impenitent man in the community administered to them in my presence a terrible rebuke. He expressed just what I deeply felt. He rose, and with the utmost solemnity and fearfulness said: You continue to pray in these meetings for a revival of religion. You often exhort each other here to wake up and use means to promote a revival. You assure each other, and assure us who are impenitent, that we are on the way to hell; and I believe it. You also insist that if you should wake up, and use the appropriate means, there would be a revival, and we should be converted. You tell us of our great danger, and that our souls are worth more than all worlds; and yet you keep about your comparatively trifling employments and use no such means. We have no revival and our souls are not saved. This rebuke fell heavily upon that prayer-meeting, as I shall ever remember. It did them good; for it was not long before the members of that prayer-meeting broke down, and we had a revival. I was present in the first meeting in which the revival spirit was manifest. How changed was the tone of their prayers, confessions, and supplications. I remarked, on returning home, to a friend: This must be the beginning of a revival. Then their confessions mean something. They mean reformation and restitution. They mean the use of means. They mean the opening of their pockets, their hearts and hands, and the devotion of all their powers to the promotion of the work. It is offered for a definite object. We cannot prevail for everything at once. In all the cases recorded in the Bible in which prayer was answered, it is noteworthy that the petitioner prayed for a definite object. Also watching for the answer, in a state of mind that will diligently use all necessary means, at any expense, and add entreaty to entreaty. When the fallow ground is thoroughly broken up in the hearts of Christians, when they have confessed and made restitution - if the work be thorough and honest - they will naturally and inevitably fulfil the conditions, and will prevail in prayer. But it cannot be too distinctly understood that none others will. What we commonly hear in prayer and conference meetings is not prevailing prayer. It is often astonishing and lamentable to witness the delusions that prevail upon the subject. Who that has witnessed real revivals of religion has not been struck with the change that comes over the whole spirit and manner of the prayers of really revived Christians? I do not think I ever could have been converted if I had not discovered the solution of the question:

Chapter 3 : Mighty Prevailing Prayer - Prayer Secret #11

Series 29 Study 5 THE POWER OF PREVAILING PRAYER. What Every Christian Should Know by Francis Dixon (Scripture Portion: James 5:) Here is a subject concerning which we can turn to almost any portion of the Word of God for material, for the Bible is packed full of promises, encouragements and illustrations that emphasise the power of prevailing prayer.

Francis Bourdillon , Luke The Pharisee, standing by himself, prayed thus: I fast twice a week; I give tithes of all that I get. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted. There is the like difference now among those who meet together in the house of God, and often even among those who come together in a more private way for prayer, and for the hearing of the Word. God alone knows the heart! But though these two men both went up into the temple "yet they did not worship in the same part of it. It may have been because the Jewish law did not allow the publican to be where the Pharisee was for there were different courts, to which different classes of people might come , or it may have been through his deep humility, that the publican stood "far off," while the Pharisee worshiped in the inner part of the temple. High and low, Jew and Gentile may worship together. The gospel has made all believers one. Whatever differences there may be in other places "in the house of God all stand on one footing. Thus these two men prayed in different places, but their prayers were more different still. Some think the meaning to be that he stood by himself while he prayed; and this would quite agree with the general character and practice of the Pharisees, who thought themselves peculiarly holy and wished to keep others at a humble distance. At all events, he stood up boldly in his proud self-righteousness, and spoke the words of prayer apart from others. It is called prayer because it professed to be so "but there was nothing of real prayer in it. The words were addressed to the Almighty: He was really speaking to himself, rather than to God. What words they were! True, the opening words show nothing wrong; "God, I thank You" "fit words with which to begin prayer; but we judge of the feeling from which they sprang by what follows, "God, I thank You that I am not like other men. Had he no sins of his own to confess? What had he to do with "other men" at such a moment? If he had but looked into that perfect law "then how different would his feelings and his prayer have been! We can hardly think of anything less like prayer, than this proud Pharisee standing as in the very presence of God, and thanking Him for being so much better than others. Ah, why was he despising the poor publican, whom he noticed at that moment in a distant part of the temple "when he ought to have been humbling himself before God? How different from the apostle Paul, who, when he mentioned others as sinners, called himself the chief of sinners! But little did he think that at that very moment, when engaged in the outward act of prayer "he was guilty of a sin as great perhaps in the sight of God as extortion, injustice or adultery! The same Word which condemns these, condemns pride also; and we may be sure that there is nothing more displeasing to God, than a haughty self-righteousness and a despising of others. This was all his prayer. There was not a word of confession of sin, not one cry for mercy, not one acknowledgment of need, not one petition of any kind "nothing asked for, either temporal or spiritual. In his blind self-satisfaction, he flattered himself that he was doing something meritorious in praying as he did, and thought that he was bringing something to God, whereas he ought to have gone to God to receive all from Him. Now let us turn to the other man. How different a prayer is here! Even in outward appearance, all is different. There he stands, the poor publican, afar off. His head is bowed; his eyes are downcast; he smites upon his breast, and the words of prayer that burst at once from heart and from lips are these: The publican had learned what the Pharisee, with far more opportunity, had never learned. He had come to the knowledge that he was a sinner, and in need of mercy. Doubtless the Pharisee was far superior to him in learning; with every part of the Jewish law he was probably well acquainted; he knew perhaps every fact in Old Testament history; he was well versed in the ceremonial of his religion "but how much more did this despised and ignorant publican know than he! If the publican had been like the Pharisee, he might have said, "God, I thank You that I am not so bad as others of my trade. I am not wholly set upon gain. I have some care for religion. I come up to Your house to pray. He is smitten with a sense of sin "it weighs upon his soul. He seeks not to hide his sin; he comes to God just as he is and sues

for mercy. How humbly he sues! With downcast eye and smitten breast, hardly daring to pray yet finding in prayer his only relief. You may hope to be forgiven for Jesus Himself speaks comfort and forgiveness to you: The Pharisee confessed nothing, asked nothing and received nothing. Proud he came up from his house proud he went back again unhumbled and unblessed. The publican went up to the house of God with a heavy burden, the burden of his sins. Did he lose that burden there? Surely we may believe that he did. God, who heard his prayer and granted him mercy, doubtless gave him in his heart the sense of forgiveness. The publican went down to his house comforted, as well as justified. His burden was gone his sins were forgiven! This comfort, this blessing, was not for him alone: Jesus has died for sinners there is the source of all our hopes. It is when we cast aside all thought of our own goodness and approach God as sinners, pleading the merits of Christ alone then it is that we receive pardon and peace. There are still many who try to comfort themselves with the thought of their religious observances, their moral life, their being not so bad as others. This is not the way to pardon this is not the way to peace with God. Christ is the way the only way. We must go to Him, casting aside all other hope and dependence. Jesus has died, and we now know clearly by the gospel that God is "just and the justifier of the one who has faith in Jesus. Oh, let us beware of proud prayers, heartless prayers, prayerless prayers prayers with no sorrow for sin, no sense of need, no real asking of God! How much we need yet not more than God is willing to give! Just as we are, in all our nakedness and in all our need let us go continually to the throne of grace. The way is clear: He died, He lives for us. We need not stand afar off. Through Him we may draw near, and even come boldly to the throne of grace!

Chapter 4 : Prayers from Divine Names

In Prevailing Prayer, one of the greatest evangelists of all time explains the elements of biblical, powerful prayer. A treasure trove of stories and illustrations, it will renew your desire to pray and guide you in best practices.

His precious blood to plead; His blood atoned for all our race, And sprinkles now the throne of grace. Five bleeding wounds he bears, Received on Calvary; They strongly speak for me. Forgive him, O forgive, they cry, Nor let that ransomed sinner die. The Father hears him prayâ€” His dear Anointed One: This prayer, my brethren, let us view, And try if we can pray so too. And next, to have our cost enlarged Is, that our hearts extend their plan; From bondage and from fear discharged, And filled with love to God and man; To cast off every narrow thought, And use the freedom Christ has bought. To use this liberty aright, And not the grace of God abuse, We always need his hand, his might, Lest what he gives us we should lose; Spiritual pride would soon creep in, And turn his very grace to sin. This prayer, so long ago preferred, Is left on sacred record thus; And this good prayer by God was heard, And kindly handed down to us. May all believers pray the same. The second awakens his next-door brother. The three awake can rouse a town, By turning the whole place upside down. The many awake can make such a fuss, It finally awakens the rest of us. One man up with dawn in his eyes, Surely then multiplies. Lord, give our burdened spirits rest, And bid us all go free. While one is pleading with our God, May each one wrestle too; And may we feel the blessing come, And cheer us ere we go. Then shall we sing of sovereign grace And feel its power within; And glory in our Surety, Christ, Who bore our curse and sin. For this we come, for this we plead, In spite of every foe; Unto thou give this blessing, Lord, We would not let thee go. The Throne of Grace â€” Heb. The promise calls me near; There Jesus shows his smiling face; And waits to answer prayer. That rich atoning blood Which, sprinkled round, I see, Provides for those who come to God An all-prevailing plea. My soul, ask what thou wilt, Thou canst not be too bold; Since his own blood for thee he spilt, What else can he withhold? Beyond thy utmost wants His love and power can bless. To praying souls he always grants More than they can express. At all times, in every case, Lead us to thy Throne of Grace; Let our needs be what they may, Teach us how and what to pray. Jesus, deign to bless us thus, And to glory in thy cross; Then, though men and devils roar, We will ever thee adore. When thou hidest thy lovely face, Till the cloud is passed away, And I feel the sweets of peace, Never let me cease to pray. I shall with the Lord appear! O Lord, incline thine ear to me, my voice of supplication heed; in trouble I will cry to thee, for thou wilt answer when I plead. There is not God but thee alone, nor works like thine, O Lord Most High; all nations shall surround thy throne and their Creator glorify. In all thy deeds how great thou art! Thou one true God, thy way make clear; teach me with undivided heart to trust thy truth, thy name to fear. Take Thou my heart, cleanse every part, Holy Spirit, breathe on me. Holy Spirit, breath on me, Until, my heart is clean; Let Sunshine fill its in most part, With not a cloud between. Holy Spirit, breath on me, My stubborn will subdue; Teach me in words of living flame, What Christ would have me do. Holy Spirit, breath on me, Fill me with power divine; Kindle a flame of love and zeal, Within this heart of mine. Edwin Hatch Can I have the things I pray for? God knows best; He is wiser than His children. Freedom of Access to a Throne of Grace Heb. He makes the dead to hear his voice; He makes the blind to see; The sinner lost he came to save, And set the prisoner free. Come boldly to the throne of grace, For Jesus fills the throne; And those he kills he makes alive; He hears the sigh or groan. Poor bankrupt souls, who feel and know The hell of sin within, Come boldly to the throne of grace; The Lord will take you in. Our Surety stands before the throne, And personates our case; And send the blessed Spirit down With tokens of his grace. But he upholds us with his arm, And will not let us fall; When Satan roars, and sin prevails, He hears our mournful call. Then let us all unite and sing The praises of free grace; Those souls who long to see him now, Shall surely see his face. Come, my soul, thy suit prepare: Jesus loves to answer prayer; He himself has bide thee pray, Therefore will not say thee, Nay. Thou art coming to a King, Large petitions with thee bring; For his grace and power are such, None can ever ask too much. With my burden I begin: Lord, remove this load of sin; Let thy blood, for sinners spilt, Set my conscience free of guilt. Lord, I come to thee for rest, Take possession of my breast; There thy blood-bought right maintain, And without a rival reign. Show me what I have to do, Every hour my strength renew: May the

power never fail us; dwell within us constantly Then shall truth and life and light banish all the gloom of night. Grant our hearts in fullest measure wisdom, counsel, purity. That we ever may be seeking only that which pleaseth thee. Show us, Lord, the path of blessing: Should we stray, O Lord, recall; work repentance when we fall. Holy Spirit, strong and mighty, thou who makest all things new, make thy work within us perfect and the evil foe subdue. Grant us weapons for the strife and with victory crown our life. Schaeffer, ; alt; alt. With thee all night I mean to say, And wrestle till the break of day. In vain thou strugglest to get free; I never will unloose my hold: Art thou the Man that died for me? At noon, beneath the Rock Of Ages, rest and pray; Sweet is that shelter from the heat, When the sun smites by day. When midnight veils our eyes, Oh, it is sweet to say, I sleep, but my heart waketh, Lord, With thee to watch and pray. Scarce an hour but pilgrims see They from danger are not free; In some unexpected way, Something fills them with dismay. Thus beset, they daily feel They have neither strength nor skill Rightly to oppose the foe, Or to guard against the woe. How, then, can they persevere? Must they of the prize despair? Christ the Master, Lord of all, Bids his children watch and call; May it be our blessed case, Both to watch and seek his face. When we watch, then may we pray And in prayer watch every day; And with pleasure ever prove All our strength is from above.

Chapter 5 : What does prevailing mean? definition, meaning and pronunciation (Free English Language Di

The POWER of PREVAILING Prayer! Prayer is a UNIQUE. key. to spiritual growth and success in life. Prayer is a special kind of contact with God. The world just.

I often found this problematic and would remind them that the ability to petition, intercede, lay before the presence of God, or whatever charismatic term we choose to invoke is a privilege vouchsafed to every believer. All believers have the intrinsic and inherent capacity to boldly approach the throne of grace where Christ is seated at the right hand of the father making intercession for us. He is the mediator between God and man. The day will come when you cannot call for assistance or back-up—you will have to go for yourself. While I am very much an advocate for those who are fervent in prayer, at times it leads to a childish sect in ministry of persons who are ill-prepared to pray for themselves. Become a supporter and enjoy The Good Men Project ad free 1. The psyche or soul of prayer is Christ-consciousness. Christ our Mediator 2. The centering of prayer is acknowledging that prayer emanates not from petitioning, supplication, want or wishes. Prayer emanates from the holistic ideology that Jehovah is Creator and worthy of worship. The worship of Jehovah is commanded within the Canon of divine scripture. We beseech God for the transformation of self. Herein lies the power intercession or self-surrender or abandonment as spiritual instrument. An aspect of prayer is that we take upon the divine nature or divine yoke and learn of Christ. One of the traditional monastic beliefs is that more is wrought in prayer than activity. Christ our Exemplar 4. Prayer is not legalistic or pharisaic. It is neither purely habitual or duty bound. It is oxygen for the believer. If prayer is freshly and laborious I speak not of wrestling in prayer then the mode, spirit, and tenor of it is wrong. Prefer not a prayer technique, but rather be open to how the spirit chooses you as an instrument of prayer. This takes time and seasons but it leads to spiritual maturation. Christ our All 5. I often hear some speak of a prayer language. Depending upon your tradition, it might imply speaking in tongues, tongues of praise, heavenly language or your native tongue. Each believer regardless of tradition should employ a prayer cry. To be a Christian without prayer means more than being powerless. It means to be void of spiritual life. Prayer ostentatiously enjoins us to the divine life where salt never loses its savor and subsequently prayers arise to heaven as incense, a sweet smelling savor. Become a supporter and enjoy The Good Men Project ad free 7. Prayer does not merely acknowledge the presence of good. It acknowledges the presence of God. Acknowledgment of God is inextricably correlated with the acknowledgement of each other. We are one with the father and one with one another.

Chapter 6 : Prevailing Prayer - Dwight L. Moody - Google Books

Intro: Folks, the need of the hour is powerful, persistent, passionate, prevailing prayer. The need is far greater than most of God's people realize. The moral fiber of our nation has crumbled. Real love and compassion have become almost non-existent. Confusion and upheaval have swept across this.

You've been asked by the worship team or pastor of your church to lead in prayer in a worship service or other public meeting. Most people are a little nervous about the idea of praying in public. Of course you exercise that office whenever you come to God in prayer on behalf of others. As you prepare for this new opportunity, it may be helpful to ask yourself some of the following questions about prayer and, using your answers, to write out your prayer before the service or meeting. Does anything change when you lead in public prayer? For one thing, the pronouns. When you are praying in a private setting, you use the singular "I" as you address your praise and needs to God. But as leader in prayer, you become the spokesperson and priest for the congregation or the group. So the personal pronoun becomes plural and changes to "we" and "us" and "our. How Do I Speak? Through prayer, God invites us into a conversation, a dialogue. So avoid repetition in your prayer as well. Phrases like "we just pray" included in almost every sentence, not only lack specific meaning, but also can be distracting to those you are leading. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him. However, make sure your grammar and the other words you use fit that style. But it might well be worth the effort. Remember that young people, and especially new believers, are probably going to be praying with you and that those older, more formal patterns of speech are completely foreign to them. To Whom Do I Pray? Whom are you addressing when you pray? Answering this question takes a little more thought than just saying, "God. Should you direct your prayers to the Lord? To God the Father? Others, in a desire to be more personal in prayer, direct their petitions and praise to Jesus the Son. Is there a biblically correct way to address God? The Bible supplies no hard and fast rules for how we address God in our prayers. However, we can make some simple observations that may be helpful: Prayers spoken specifically to Jesus are very infrequent in the Bible Acts 7: The Holy Spirit is never specifically addressed in prayer in the Bible. Yet nowhere does Scripture say that we may not pray to Jesus or to the Holy Spirit. It may be helpful to take a look at a few other biblical passages as well. In John 14 through 16, Jesus says that the Spirit will be sent to believers from the Father to testify to Jesus, and that the Spirit will work in the minds of believers to teach them, remind them, and guide them. No mention is made of praying to the Holy Spirit. Jesus tells his disciples that they may pray to him When the disciples asked Jesus to teach them to pray Matt. Together, these teachings have formed the traditional Reformed way of addressing God in prayer—to the Father, through or in the name of the Son, and in the Holy Spirit. Does this mean you should not lead others in prayer directly to the Holy Spirit or to Jesus the Son? After all, a fair number of our hymns—especially those about the Holy Spirit—are prayers sung to the second or third persons of the Trinity. Petitions or praise that are spoken to either the Son or the Spirit because of their specific work or their person might be very appropriate. Morris adds two helpful notes. First, he reminds us that "for Christians, prayer is normally addressed to the Father in the name of the Son," and that such prayer is all-prevailing. Another question to ask at this point: To speak of God as our Father is viewed as sexist by some believers who see it as an instance in which male-dominant language is allowed. Others, like a number of women in the congregation I serve, hear the name "Father" and immediately think of their own fathers who physically or sexually abused them. Such thoughts or ideas attached to the name Father will cause these people to be distracted from prayer or even scandalized by the prayer unless we lead with sensitivity. I may refer to God as the shepherding Father, the gentle or loving Father, or the perfect Father. But such healing will require consistent and thought-out care and love both before you speak and as you pray. Similar objections have been raised against addressing God or even Jesus as "Lord. But eliminating the word from our prayers would nullify the New Testament recognition of Jesus as "Lord. But again, be sensitive as you speak to God—especially as you are speaking on behalf of all the people who are gathered. What Do I Pray For? There is a mnemonic device that many people have

found useful in organizing the content of their prayers. Your use of this device will be shaped by the specific needs of the group you are leading. As leader in prayer, your role is that of priest and intercessor, not teacher. Resist the temptation to instruct people now that you think you have their undivided attention! Along the same line, be natural about expressing your emotions in your prayer. Certain subjects or needs may call for shared anguish or great joy. But tricking or forcing people into experiencing an emotion is off-limits for a priest of God. If you do, you can be sure they will all be praying for you, too! Just remember to "do it all in the name of the Lord Jesus, giving thanks to God the Father through him" Col.

Chapter 7 : The Power of Prevailing Prayer: 7 Principles that Will Get God's Attention - The Good Men

The prayer our Lord taught his disciples is commonly called the Lord's Prayer. I think that the Lord's prayer, more properly, is that in the seventeenth of John. That is the longest prayer on record that Jesus made.

We can truly say that we delight in God. There was a time when we feared Thee, O God, with the fear of bondage. Now we reverence, but we love as much as we reverence. The thought of Thine omnipresence was once horrible to us. We said, "Whither shall we flee from His presence? Our longing is to feel Thy presence and it is the heaven of heavens that Thou art there. The sick bed is soft when Thou art there. The furnace of affliction grows cool when Thou art there and the house of prayer, when Thou art present, is none other than the house of God and it is the very gate of heaven. Come near, our Father, come very near to Thy children. Some of us are very weak in body and faint in heart. Soon, O God, lay Thy right hand upon us and say unto us, "Fear not. Come near to kill the influence of the world with Thy superior power. Even to worship may not seem easy to some. The dragon seems to pursue them and floods out of his mouth wash away their devotion. Give to them great wings as of an eagle, that each one may fly away into the place prepared for him, and rest in the presence of God today. Our Father, come and rest Thy children now. Take the helmet from our brow, remove from us the weight of our heavy armour for awhile, and may we just have peace, perfect peace, and be at rest. As Thou hast already washed Thy people in the fountain filled with blood and they are clean, now this morning wash us from defilement in the water. With the basin and with the ewer, O Master, wash our feet again. It will greatly refresh. It will prepare us for innermost fellowship with Thyself. So did the priests wash ere they went into the holy place. Lord Jesus, take from us now everything that would hinder the closest communion with God. Any wish or desire that might hamper us in prayer remove, we pray Thee. Any memory of either sorrow or care that might hinder the fixing of our affection wholly on our God, take it away now. What have we to do with idols anymore? Thou hast seen and observed us. Thou knowest where the difficulty lies. Help us against it and may we now come boldly, not into the Holy place alone, but into the Holiest of all, where we should not dare to come if our great Lord had not rent the veil, sprinkled the mercy seat with His own blood, and bidden us enter. Now, we have come close up to Thyself, to the light that shineth between the wings of the cherubim, and we speak with Thee now as a man speaketh with his friends. Our God, we are Thine. Thy battle is our battle and our fight is Thine. Help us, we pray Thee. Thou who didst strengthen Michael and his angels to cast out the dragon and his angels, help poor flesh and blood that to us also the word may be fulfilled, "The Lord shall bruise Satan under your feet shortly. Worst of all we are very wicked if left to ourselves and we soon fall a prey to the enemy. We confess that sometimes in prayer when we are nearest to Thee at that very time some evil thought comes in, some wicked desire. We feel as if we would now come closer to Thee still and hide under the shadow of Thy wings. We wish to be lost in God. We pray that Thou mayest live in us, and not we live, but Christ live in us and show Himself in us and through us. Come, Holy Spirit, we do know Thee. Thou hast often overshadowed us. Come, more fully take possession of us. Standing now as we feel we are, right up at the Mercy Seat, our very highest prayer is for perfect holiness, complete consecration, entire cleansing from every evil. Take our heart, our head, our hands, our feet, and use us all for Thee. Lord, take our substance, let us not hoard it for ourselves, nor spend it for ourselves. Take our talent, let us not try to educate ourselves that we may have the repute of being wise, but let every gain of mental attainment be still that we may serve Thee better. May every breath be for Thee, may every minute be spent for Thee. Help us to live while we live, and while we are busy in the world as we must be, for we are called to it, may we sanctify the world for Thy service. May we be lumps of salt in the midst of society. May our spirit and temper as well as our conversation be heavenly. May there be an influence about us that shall make the world the better before we leave it. Lord, hear us in this thing. And now that we have Thine ear, we would pray for this poor world in which we live. We are often horrified by it. O, Lord, we could wish that we did not know anything about it for our own comfort. We have said, "Oh! Lord, have mercy upon this great and wicked city. What is to be done with these millions? What can we do? At least help every child of Thine to do his utmost. May none of us contribute to the evil directly or indirectly, but may we contribute to the good that

is in it. We feel we may speak with Thee now about this, for when Thy servant Abraham stood before Thee and spake with such wonderful familiarity to Thee, he pleaded for Sodom, and we plead for London. We would follow the example of the Father of the Faithful and pray for all great cities, and indeed for all the nations. Lord, let Thy kingdom come. Send forth Thy light and Thy truth. Chase the old dragon from his throne, with all his hellish crew. We long for the millennial triumph of His Word. Until then, O Lord, gird us for the fight and make us to be among those who overcome, through the blood of the Lamb and through the word of our testimony, because we "love not our lives unto the death. Lord, bless the sick and make them well as soon as it is right they should be. Sanctify to them all they have to bear. There are also dear friends who are very weak, some that are very trembling. While the tent is being taken down, may the inhabitant within look on with calm joy, for we shall by-and-by "be clothed upon with our house that is from heaven. May we live here like strangers and make the world not a house but an inn, in which we sup and lodge, expecting to be on our journey tomorrow. Lord, save the unconverted and bring out, we pray Thee, from among them those who are converted, but who have not confessed Christ. May the Church be built up by many who, having believed, are baptized unto the sacred name. We pray Thee go on and multiply the faithful in the land. Thy servant is often very heavy in heart because of the departures from the faith. Let not Satan take away any more of the stars with his tail, but may the lumps of God shine bright. Thou that walkest amongst the seven golden candlesticks trim the flame, pour forth the oil, and let the light shine brightly and steadily. Now, Lord, we cannot pray any longer, though we have a thousand things to ask for. Thy servant cannot, so he begs to leave a broken prayer at the Mercy Seat with this at the foot of it, we ask in the name of Jesus Christ Thy Son. We would thank Thee for this occasion. We bless Thy name for setting apart this hallowed season. Lord, wilt Thou shut the door upon the world for us? Help us to forget our cares. Enable us to rise clean out of this world. May we get rid of all its down-dragging tendencies. May the attractions of these grossest things be gone and do Thou catch us away to Thyself. We do not ask to be entranced nor to see an angel in shining apparel, but we do ask that by faith we may see Jesus and may His presence be so evidently realized among us that we may rejoice as well as if our eyes beheld Him, and love Him and trust Him and worship Him as earnestly as we should do if we could now put our fingers into the print of the nails. Thou art Lord of all. We bless Thee for becoming man that Thou mightest be our next of kin, and being next of kin, we bless Thee for taking us into marriage union with Thyself and for redeeming us and our inheritance from the captivity into which we were sold. Thou hast paid Thy life for Thy people. Be Thou, therefore, forever beloved and adored. And now Thou art not here for Thou art risen. We seem to see Thee sitting there, man, yet God, reigning over all things for Thy people and our ears almost catch the accents of the everlasting song which rolls up at Thy feet, "Worthy is the Lamb that was slain to receive honor, and power, and glory, and dominion, and might forever and ever. We know we are. We feel the ties of kinship within us. O, Savior, accept these our poor praises. They come from those Thou lovest, and as we prize any little things that come from those we love, so do we feel that Thou wilt accept the thanksgiving, the reverential homage of Thy people, redeemed ones who are a people near unto Thee, whose names are graven on the palms of Thy hands, of whom Thou art the active head and for whom Thy heart beats true and full of love even now.

Chapter 8 : C. H. Spurgeon's Prayers

u) Another condition of prevailing prayer is a state of mind that assumes the good faith of God in all His promises. v) Another condition is "watching unto prayer" as well as "praying in the Holy Ghost."

This updated file may be freely copied, printed out, and distributed as long as copyright and source statements remain intact, and that it is not sold. We will, this morning, consider it in that light. I believe that this text applies not only to the apostles, but also to all those who walk in the faith of the apostles, believing in the promises of the Lord Jesus Christ. May we have the grace to constantly obey it. When the time comes around again conscience drives us to our knees, but there is not sweet fellowship with God. There is no crying out of our needs to him with the firm conviction that he will supply them. After having gone again through a certain round of customary utterances, we rise from our knees perhaps more troubled in conscience and more distressed in mind than we were before. There are many Christians, I think, who complain of thisâ€”that they pray not so much because it is a blessed thing that allows them to draw near to God, but because they must pray, because it is their duty, because they feel that if they did not, they would lose one of the sure evidences of being Christians. Give me your attention while I beg you, first, to look at the text; secondly to look around you; and then, to look above you. If you look at it carefully, I think you will perceive the essential qualities which are necessary for any great success and power in prayer. Another essential qualification of prayer is earnest desire; for the Master assumes that when we pray we have needs and desires, thus we are asking for something. Indeed it is not prayer, it may be something like prayer, the outward form or the bare skeleton, but it is not the living thing, the all-prevailing, almighty thing, called prayer, unless there is a complete and consuming desire. To make prayer of any value, there should be definite objects for which to plead for. My brothers and sisters, we often ramble in our prayers after this, that, and the other, and we get nothing because in each request we do not really desire anything. We chatter about many subjects, but the soul does not concentrate itself upon any one object. You do so as a matter of habit, without any action of your heart. He may perhaps make a good purchase when he is there, but certainly it is not a wise plan to adopt. And so the Christian in prayer may afterwards attain to a real desire, and get what he asked for, but how much better would it be if having prepared his soul by consideration and self-examination of his true needs, he came to God with specific requests. It is the same with the child of God. Would he be likely to have success? Conceive of a ship on a voyage of discovery, putting to sea without the captain having any idea of what he was looking for! Would you expect that he would come back heavily laden either with the discoveries of science, or with the treasures of gold? In everything else you have a plan. If you had some particular need you would never find prayer to be dull and heavy work; I am persuaded that you would long for it. Oh that I could draw near to my God, and ask him for it; I have a need, I want to have it satisfied, and I long till I can get alone, that I may pour out my heart before him, and ask him for this thing after which my soul so earnestly pants after. Do not merely plead with God for sinners in general, but always mention some by name. When you pray to him, tell him what you want. Come at once to the point; speak honestly with him. If you need either an earthly or spiritual mercy, say so. Express your needs in the words which naturally suggest themselves to you. They will be the best words, depend on it. You need not study all the texts in Scripture, to pray just like Jacob and Elijah did, using their expressions. If you do you will not truly imitate them. You may imitate them literally and in a forced way, but you lack the soul that suggested and animated their words. Pray in your own words. Speak plainly to God; immediately ask for what you want. But if we still insist that have no troubles, that we have attained to such a level of grace that we have nothing to ask for, then I ask, do we love Christ so much that we have no need to pray that we may love him more? Ask that a sick wife may be healed. Pray that the Lord will graciously help the person struggling with a discouraged heart; ask that the Lord would send help to some minister who has been laboring in vain, and spending his strength for nothing. It is equally necessary that with the definite object for prayer that there should also be an earnest desire for its attainment. When you have your object in your heart, your soul must become so possessed with the value of that object, with your own excessive need for it, with the danger which you will be in unless that object would be granted, that you will

be compelled to plead for it as a man pleads for his life. There was a beautiful illustration of true prayer, prayer that was addressed to a man, in the conduct of two noble ladies, whose husbands were condemned to die and were about to be executed, when they came before King George and plead for their pardon. The king rudely and cruelly rejected them. King George the first! It was in his very nature to act the way he did. And they pleaded again, and again, and again, and they would not rise from their knees; they had to actually be dragged out of court, for they would not stop pleading until the king had granted their wish, and told them that their husbands would live. That is exactly the way for us to pray to God. We must have such a desire for the thing we want, that we will not stop praying until we have it—but always in submission to his divine will, nevertheless. No wonder that God has not blessed us much lately, because we are not fervent in prayer as we should be. We must be earnest, otherwise we have no right to hope that the Lord will hear our prayer. And surely, my brothers and sisters, we would stop all insincerity in prayer and be constantly serious in our requests, if we could comprehend the greatness of the Holy God before whom we plead. Will I come into your presence, my Lord, and mock you with cold-hearted words? Will I be content to babble through a form with no soul and no heart? Ah, my brothers and my sisters! We have no idea how many of our prayers are an abomination to the Lord. It would be an abomination to you and to me to hear men ask us in the streets, as if they did not want what they asked for. I never go on to another petition until I have completely gone through the first. If it were to come now where would I be? He that would load his gun with two charges cannot expect to be successful. Discharge one shot first, and then load again. Plead once with God and prevail, and then plead again. Get the first mercy, and then go again for the second. What clear sharp outlines there are in it. There are certain definite mercies, and they do not run into one another. There it stands, and as you look at the whole it is a magnificent picture; not confusion, but beautiful order. It should be the same with your prayers. Stay on one until you have prevailed with that, and then go on to the next. With definite objects and with fervent desires mixed together, there is the dawning of hope that you will prevail with God. Brothers and sisters, do you believe in prayer? Prayer has as obvious, as true, as sure, as invariable an influence over the entire universe as any of the laws of matter. When a person really prays, it is not a question whether God will hear them or not, he must hear them; not because there is any compulsion in the prayer, but there is a sweet and blessed compulsion in the promise. God has promised to hear prayer, and he will keep his promise. Since he is the most high and true God, he cannot deny himself. Yet when your prayer is heard, creation will not be disturbed; though the greatest prayer is answered, providence will not be disarranged for a single moment. Not a leaf will fall earlier from the tree, not a star will stray from its course, nor one drop of water trickle more slowly from its fount, all will go on the same, and yet your prayer will have effected everything. You have power in prayer, and you stand today among the most potent ministers in the universe that God has made. You have power over angels, they will fly at your command. You have power over fire, and water, and the elements of the earth. You have power to make your voice heard beyond the stars; where the thunders die out in silence, your voice will wake the echoes of eternity. The ear of God himself will listen and the hand of God himself will yield to your will. When you can plead his promise then your will is his will. You have heard sometimes of men who pretended to have a weird and mystic power, by which they could call up spirits from the dead, by which they could make showers of rain, or stop the sun. It was all a figment of their imagination, but even if it was true then the Christian would be a greater magician still. If he has but faith in God, there is nothing impossible to him. There is nothing, I repeat it, there is no force so tremendous, no energy so marvelous, as the energy with which God has endowed every man and woman, who like Jacob can wrestle, like Israel can prevail with him in prayer. But we must have faith in this; we must believe prayer to be what it is, or else it is not what it should be. Unless I believe my prayer to be effectual it will not be, for it will depend to a great extent on my faith. But when I have faith and can plead the promise with earnest desire, it is no longer a probability as to whether I will get the blessing, or whether my will, will be done. And now to mount one step higher, together with definite objects, fervent desires and strong faith in the efficacy of prayer there should be—and Oh may divine grace make it so with us! We should be able to count the answered prayers before we receive them, believing that they are on the road. Reading the other day in a sweet little book, which I would commend to the attention of all of you, written by an American author who seems to truly and

completely know the power of prayer, and to whom I am indebted for many good thingsâ€”a little book called *The Still Hour*, [Austin Phelps,]. In the little book, I noted a reference to a passage in the book of Daniel, the tenth chapter I think, where, as he says, the whole machinery of prayer seems to be exposed. Daniel is on his knees in prayer, and an angel comes to him. He talks with him and tells him that as soon as Daniel set his mind to gain understanding and to humble himself before God, his words were heard, and the Lord had sent him to Daniel. Before the words make it half way up to heaven, while they are yet trembling on the lipâ€”knowing the words we mean to speakâ€”he begins to answer them, sends the angel; the angel comes and brings down the needed blessing. Why the thing is a revelation if you could see it with your eyes. Some people think that spiritual things are dreams, and that we are talking nonsense. Prayer is not an imagination of fiction; it is a real actual thing, coercing the universe, binding the laws of God themselves in chains, and constraining the High and Holy One to listen to the will of his poor but favored creatureâ€”man himself. We must always believe this.

Chapter 9 : PREVAILING PRAYER by Charles G. Finney

I cannot detail in full all the things that go to make up prevailing prayer. But I will mention some things that are essential to it; some things which a person must do in order to prevail in prayer.

Michael Bradley This next particular prayer secret is where you will attempt to pull out all of the stops with the Lord in order to try and get Him to release a major miracle on the situation that you are praying for. This will be, without question, the most powerful form of prayer that you can use with the Lord in an attempt to try and get Him to answer your specific prayer request. This prayer secret is where you will combine all of the other major prayer secrets discussed earlier in the Prayer Section of our site. If there is one powerful verse that will give us revelation that we can take this kind of an extreme approach with the Lord in our personal prayer lives with Him at certain times, it has to be the following verse: And when I say tear into God, I mean literally tear into Him. Not in a way that you are trying to control and manipulate Him for your own gain or profit, but in a way that you are showing Him maximum desire and maximum intensity for what you are specifically praying to Him for. Sometimes God will purposely test your resolve, your determination, and your desire for what you are specifically asking Him for. And if He sees that you are showing Him enough desire and intensity in your prayer efforts to Him, then that may just be the thing that will get Him to want to move to dramatically answer your prayer. This is not the type of prayer you will want to try and use on much smaller and trivial matters, as this type of prayer is going to wear you out due to the intensity of it, along with the possible length of it, as you may have to stay with it for quite sometime before the breakthrough finally comes from the Lord. If by chance you have come across this article before reading the other prayer secret articles, it would be our recommendation that you first take your time and read the other prayer secret articles so you can see exactly how to properly combine all of them in this particular prayer secret. In order to be able to properly combine all of these prayer secrets, you will need to fully understand what each one of these other prayer secrets are all about. After you read all of them together, one after the other, then you will be able to see how to combine all of them together in an attempt to pull down a major miracle from the Lord when you will really need one. So you can see how this particular prayer secret will work, I will give you an example of where you can use this type of heavier prayer secret, and then use this example all the way through this article as I discuss each one of the prayer secrets one right after the other. The example I will use will be that you are a married couple and you have a 6 year old daughter who has just been diagnosed with cancer. The doctors have now just come back and they have told you that there is nothing else they can do for your child. The cancer has now become officially incurable and no additional treatments are going to stop it. The only thing that will now save your child is a direct miracle from the Lord Himself. I will now go ahead and go through each one of the prayer secrets in the exact order that we have them listed in the site, and then show you how to combine all of them together in this kind of maximum, intense, prayer effort with the Lord. Your Personal Relationship With the Lord Without question, the very first major prayer secret that is going to give you a much better chance on being able to get God to answer this type of heavier prayer request will be on what kind of personal relationship you have already established with Him. As we have said in our Prayer Secret 1 article, the Bible tells us in John Abiding in Jesus means that we have established a close, intimate, personal relationship with Him. If you have been walking close with the Lord for quite a number of years, then you will be ready to go into this type of heavier prayer mode with Him when you are faced with a dire situation like the example being used above. However, if you have never developed this kind of close, intimate, personal relationship with the Lord, or if you had it at one time, but you have backslid and fallen away from Him over the years “there is still hope for you! Do not let this stop or deter you. This is not a lost cause! Sometimes God will actually use a severe trial of this magnitude as a way to try and reach you and draw you back close to Himself. If by chance you find yourself in this backslidden state with the Lord, do not let this stop you or deter you from going into this kind of heavier prayer mode with Him, as the life of your daughter may depend on your direct personal prayers to Him. Remember the story of the prodigal son. The father took him back after he had earlier left the family. God the Father will take you back in the exact same way if you will just humble

yourself before Him and ask Him to take you back. No matter what you have been through, and no matter how many bad sins you may have committed against the Lord, He will fully forgive you and fully restore His personal relationship with you if you are truly sorry for your actions. Once again, here is the main verse that will show us that our prayers still always have to be lined up with the will of God for our lives: And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. For the record, I am with the camp that believes that divine healing is still a sovereign act by God. In other words, God will decide who He will want to heal and who He will not want to heal. The gift of healing is listed as one of the 9 gifts of the Holy Spirit, and the Bible specifically says that each one of these gifts are manifestations as God wills, not as we will. In other words, we can pray and try to stir up these gifts with the Lord, but God will be the One who will decide when these gifts are actually manifested into any given situation. If God comes back to us and lets us know that it will not be in His perfect will to heal on a certain case, then we will have to let it go, assume that He has His good specific reasons for not wanting to heal, and if need be, let that person go home to be with Him in heaven if you are dealing with a terminal situation like the example described above. So the first thing I would do before entering into this kind of heavier prayer mode with God is to first ask both Him and the Holy Spirit if it is in His perfect will that this prayer assignment be taken up. For those of you who have a good inside connection with the Holy Spirit, simply tap in and ask the Holy Spirit if you have His green light to be taking on this kind of heavier prayer assignment. He will know ahead of time if this prayer request will be in the will of God for your life. If the Holy Spirit gives you a solid green light to approach God with this prayer request, then charge ahead with both barrels blazing. If however, you do not have this kind of good inner connection established with the Holy Spirit, then go direct to God the Father and ask Him if this prayer assignment can be taken up directly with Him. God will already know ahead of time whether or not He will want to move to heal on this case before you even ask Him. And once you ask Him, then He will let you know if He will want you to tear into Him with this kind of intense prayer effort. If God already has His reasons for not wanting to heal, then He may actually tell you what they are. But if He does not, then you will have to fully trust Him that His reasons are good enough and then let the matter go, even if it means the death of a close loved one. If you have been walking close with the Lord without any major sin in your life, then again, you will have a much better chance of getting this kind of heavier prayer answered with Him. But once again, if by chance you have been sinning willfully against the Lord over the years and still have not pulled out of it by the time this type of crisis hits you – there is still a second chance for you. God will still work with you if you will be willing to come before Him, confess the sin or sins you have been doing, and then repent from those sins. If you can do this before the Lord, you will then receive His full forgiveness for these sins and your personal relationship can then be fully restored back with Him. Be willing to give up this sin and lifestyle in order to help increase your chances of being able to get your daughter healed through the Lord. The Scripture verses listed in our Prayer Secret 3 article are all very straight forward and direct-to-the-point. God is not mincing any words or beating around the bush with the way He has worded these particular verses. Stating Your Case Before God This next prayer secret will now start to get into the real heart of entering into mighty prevailing prayer with the Lord. Again, we ask that you read this Prayer Secret 4 in its complete entirety so you can see the importance and the power that is on this particular prayer secret. This particular prayer secret alone could completely turn the tide for you and get God to want to move mightily on your behalf. What I would suggest on this kind of a case is to sit down and write out the best and most heartfelt prayer request you can, giving God all of your personal and specific reasons as to why He should consider healing your daughter and give her a second chance to live in this life. I would literally write all of this out, and then read it back to God numerous times so you make sure you cover all of your bases and do not forget anything – much like an attorney will do at the end of a trial trying to convince the judge and jury of the innocence of his client. Ask, Seek, and Knock In our Prayer Secret 5 article, we give you the Scripture verse where this particular prayer principle is coming into play. Bottom line – you keep on asking, you keep on seeking, and you keep on knocking with the Lord until either your daughter receives her full healing, or God comes back and tells you that you no longer have to keep on praying, as He has heard your prayer loud and clear, and you are to now sit and wait for His final answer on the issue. Until you receive that

kind of inner release from the Holy Spirit that you no longer have to keep on praying on this issue, I would just keep at it until either your daughter has been fully healed, or she finally leaves to be with the Lord for all of eternity. The Prayer of Agreement This is another prayer secret that you will definitely want to incorporate on this kind of an extreme emergency. And if Jesus will be in their midst, then there is a very good chance He that will want to answer their prayer, as long as their prayer is in the perfect will of God for their lives. What I would highly recommend is that if you belong to a good church, meet with the pastor, tell him what you are dealing with, and then ask him to make a formal announcement to the rest of the church. Sometimes this kind of united prayer front with other believers will really move God to want to answer your prayer. Again, you want to pull out all of the stops and use everything that you possibly can to try and pull down this major miracle from God the Father. In this case, you will be the one going into the gap for your daughter before the Lord. However, in this kind of an extreme case, I would go one more extra step with this particular prayer secret. As I have stated in this article, there are certain people who are very gifted and very anointed by God to be intercessory prayer warriors. These people have very close relationships with the Lord, and they have been given the gift of intercessory prayer with Him as a result of this close personal relationship. What this means is that these kinds of people will have very high success rates in their personal prayers to the Lord. If God wants this prayer assignment to be taken up with Him, all of these special, intercessory, prayer warriors will receive a strong inner witness from the Holy Spirit that they are to take up this prayer assignment, and they will then put your daughter at the top of their prayer list with no questions asked. Praying for Something More Than One Time Once you enter into this kind of an extreme prayer mode with the Lord, one time at the altar is not going to cut it. You will have to stay with this kind of an intense prayer effort until either your daughter is fully healed, God tells you that you are now done with the prayer, or your daughter does not make it and He brings her home early. With this particular prayer secret, what you will have to do is keep on praying numerous and multiple times until something breaks one way or the other. Again, read our Prayer Secret 8 article in its complete entirety, as I give you a very good example in this article on how praying to God more than one time is sometimes what will move Him to want to answer your Prayer. By praying for something more than one time, you are again showing God maximum determination and maximum persistence, and sometimes that kind of extreme determination and persistence is what will eventually get Him to want to heal your daughter. Once you start this kind of intense prayer effort rolling with the Lord, do not ever give up or lose heart. Sometimes God will bring about the miracle in the bottom of the 9th inning, with literally 2 outs left and one strike left to throw. How many times have you seen this in sporting events, where one team is about ready to go down in defeat, the fans have left the stadium, and everyone has just about given up. And then all of a sudden it happens – in the bottom of the 9th inning or the last quarter, the team rallies and wins the game on the last pitch or the last shot. At times, God the Father will have a flair for the dramatic, and He will purposely wait until the last minute before He releases the miracle. This is exactly what He did with Moses and the Israelites when they were sitting in front of the Red Sea. I think the reason why God sometimes waits until the last minute before He grants the miracle is so that He can test your faith, resolve, and patience with Him. This is why you can never lose heart or ever give up once you start this kind of heavier prayer – as you never know when or how God will move to answer your prayer. You have to play this kind of extreme situation out until the very last pitch has been thrown and the game is over, which would be when your daughter finally leaves to be with the Lord for all of eternity. But until that event actually happens, stay with this kind of extreme prayer effort with the Lord and do not ever give up, pull back, or lose heart – as your resolve, patience, and determination may end up being what will get your daughter fully healed with the Lord – much in the same way that athletes will sometimes win a game in the waning moments of it. The Intercessory Ministries of Jesus Christ and the Holy Spirit Last, but certainly not least, is where you will also ask both Jesus and the Holy Spirit to pray for you and with you on this specific prayer request, as the Bible tells us that both Jesus and the Holy Spirit can intercede and pray for us before God the Father. In our Prayer Secret 10 article, we give you several good verses that will show you that both Jesus Christ and the Holy Spirit have actual intercessory prayer ministries for all of us, and that They both can pray direct to God the Father for anything that we may need His help on in this life. Again, asking both of Them to pray for you and with you

may be the thing that will turn the tide and get God to want to answer your prayer. Conclusion The reason I call this last prayer secret mighty prevailing prayer is because you are praying direct to God in a very mighty and powerful way when you combine all of these prayer secrets together, and then combine it with the intentions that you will stay with it for as long as it will take to get an answer one way or the other from Him. All of these prayer secrets are extremely powerful when used by themselves “ but when you combine all of them together in order to tackle a heavier type of problem as the one described above with the 6 year old girl having incurable cancer, you are literally pulling out all of the stops with the Lord. By going into this type of heavier prevailing prayer with the Lord, you are showing Him by both your actions and your words that you mean serious business with Him “ and that you are now taking Him at His Word with all of the verses that He has in the Bible on how to properly pray to Him. You are putting both your faith and your knowledge into major action with the Lord when you combine all of these prayer secrets together, since every single one of these prayer secrets are based upon His Word. Bottom line “ no matter how far you have backslid from God over the years, and no matter how many sins you may have committed against Him over those years, God can still take you back, clean you up, and move to answer a very heavy prayer request, whether that prayer request be for yourself or for someone else you may know. In either event, our God is a mighty, powerful, and loving God with nothing but your best interests at heart. If any of you are ever faced with a really heavy, extreme, life-or-death type situation like the one described above, do not be afraid to go into this kind of heavier, prevailing, prayer mode with the Lord. This kind of extreme intensity, passion, and determination could be the thing that will turn the tide and get God to want to move to answer your prayer.