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**BELIEVER IN THE
PLACE OF PRAYER**

Benjamin David Arazu

About The Book

This book, “The Believer in the Place of Prayer”, is a book on prayer. It will help you understand the subject of prayer and will cause you to be effective in prayer.

Furthermore, you will see the importance of the knowledge of the word of God as a believer and how it affects your effectiveness in the christian faith, particularly-Prayer.

Finally, you will learn about the benefits of prayer and the various specifications of prayer.

I encourage you to pick up your Bible and writing materials as we delve into the study of prayer.

Yours

Benjamin David Arazu

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Unless otherwise indicated, all scripture quotations are taken from the Kings James Version of the Bible.

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Introduction

Our understanding of redemption helps us give ourselves to prayer. The revelation of what God has done for us in redemption inspires us to serve one another in the place of prayer. Thus, revelation knowledge inspires service, in this context, prayer.

An example of one who had a revelation of the knowledge of Christ would be Paul.

Eph 3:1-5 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to youward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

The mystery of Christ was made known (revealed) to him. Thus, he had an understanding of Christ.

One of the things Paul was known for was prayer for other believers. In all his letters, he affirmed his devotion to praying for other believers.

Rom 1:7-11

⁷ To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. ⁸ First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. ⁹ For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; ¹⁰ Making

request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. ¹¹ For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

1 Cor 1:1-4 ¹Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, ² Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: ³ Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. ⁴ I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

Eph 1:15-16 ¹⁵Wherefore 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;

Colossians 1:4,9 ⁴Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints. ⁹ For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

Furthermore, revelation knowledge also gives us insight into both what to pray for and how to pray for believers. The resultant effect is that the saints grow in the knowledge of God and stand firm and complete in the will of God.

Col 1:9-10 ⁹ For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; ¹⁰ That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Col 4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

How To Pray?

The New Testament way to pray is in the Spirit.

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

To pray in the Spirit is to pray with tongues.

1 Cor 14:2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

To speak with tongues is to speak mysteries in the Spirit. Hence, speaking in the spirit is speaking with tongues.

1 Corinthians 14:14-15

¹⁴ For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. ¹⁵ What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Chapter One

The Working of The Spirit Within

The consciousness of the work of the Spirit within us enables us to be effective in prayer and vice versa. The revelation of the indwelling of the Spirit is one of the key factors for an effective prayer life. The believer has been enabled to function as he ought, by the indwelling of the Spirit of Christ. However, his effectiveness is contingent on understanding and being conscious of the work of God's Spirit within him.

It is pertinent to know that at salvation, God took His abode in us by His Spirit.

God made a promise by Prophet Ezekiel to put His Spirit in man.

Ezek 36:25-27 ²⁵Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. ²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. ²⁷ And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Jesus taught about the indwelling of the Spirit as a promise.

John 14:16-18 ¹⁶ And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; ¹⁷ Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ¹⁸ I will not leave you comfortless: I will come to you.

The promise of the indwelling of the Spirit has found fulfilment upon the resurrection of Jesus Christ.

God dwells in every believer by his Spirit.

2 Corinthians 1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

The Spirit of God now dwells in everyone who believes the gospel.

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his.

1 Corinthians 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Galatians 3:2-3 ² This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? ³ Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

1 Corinthians 6:19 What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

1 John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Now, upon being indwelt by the Spirit of God, we became custodians of God's power.

We are the powerhouse of God.

Ephesians 3:20 Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us,

The power of God is at work in us. Paul described the magnitude of this power in the previous chapters.

Ephesians 1:19 And what is the exceeding greatness of His power to us-ward who believe according to the working of His mighty power.

Observe the adjective that was used in the above text:

Exceeding: It was translated from the Greek word *hyperballo*; a compound word from *hyper* and *ballo*. *Hyper* means beyond, while *ballo* means to throw.

Therefore, *hyperballo* means to throw over or beyond the mark, that is, exceeding or surpassing. It implies that the power within us is exceeding and surpassing. The power is available in and for us because of the Spirit of God within us.

Furthermore, the believer is supernatural due to the indwelling of the Spirit. The Spirit of God is the nature of God in him. He has become a partaker of that nature by the indwelling of the Spirit.

2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

He has been joined with Christ and is one Spirit with him through the indwelling of the Spirit.

1 Corinthians 6:17 But he that is joined unto the Lord is one spirit.

The word “joined” is *kollao* in Greek, which means to glue together, fasten firmly together, implying union. The believer is in union with Christ because of the indwelling of the Spirit, which makes him supernatural.

Now, from salvation, God is at work in us by His Spirit. That is, there is an ongoing work of the Spirit in the believer from the moment he was indwelt by the Spirit.

Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

The word translated as “worketh” is the Greek word *Energeo*, which means to be active or operative. God is actively at work in the believer by His Spirit. There is a divine influence in the life of the believer. However, the consciousness of the in-working of the Spirit would facilitate our response to

His divine influence. That is, our effectiveness depends on our consciousness of the work of the Spirit within us. This consciousness is a function of knowledge.

Philemon 1:6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

The word “effectual” in the above verse is *energes* in Greek, which means active, operative or powerful. It connotes being effective or efficient. It implies producing the desired result.

Let us see how it was used in other texts of the Bible.

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

The word translated as ‘powerful’ is the Greek word *energes*.

Back to Philemon 1:6

That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

The word “acknowledging” was translated from the Greek word *Epignosis*, which means precise and correct knowledge. It was used twenty times in the Apostolic letters.

Examples of the use of that word

2 Peter 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

2 Peter 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Apostle Paul kept praying for all the saints to be filled with this knowledge because he understood its implications.

Eph 1:15-19 ¹⁵ 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 usward who believe, according to the working of his mighty power,

The knowledge helps us to know what we already have in Christ and to function effectively as we should, specifically where prayer is concerned.

Chapter Two

The Essence of the Knowledge of Christ

After believing the gospel of Christ, one needs to learn the content of the gospel, and that is how we become knowledgeable about what we have received at salvation.

1 Timothy 2:3-4 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.

After salvation, God wants us to come to the knowledge of the truth. This would be achieved by learning. Hence, there is the learning of the faith that takes place after salvation.

Ephesians 4:20 But ye have not so learned Christ.

There is the learning of Christ Jesus that enables the believer to be established in the faith.

Colossians 2:6 ⁶ As ye have therefore received Christ Jesus the Lord, so walk ye in him: ⁷ Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

Colossians 3:10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

After salvation, the next step for the believer is to strive for the knowledge of what he has received at salvation. It is the believer's responsibility to gain knowledge of what he has received.

1 Timothy 2:3-4 ³ For this *is* good and acceptable in the sight of God our Savior; ⁴ Who will have all men to be saved, and to come unto the knowledge of the truth.

In the above text of the Holy Bible, Apostle Paul states that the plan of God for men is both good and acceptable in the sight of God our Savior. He unfolds it in Verse 4;

1 Timothy 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

That means the salvation of men is His plan. He is the Savior.

The word "Savior" is *sōtēr* in Greek, which means saviour or deliverer. *Sōtēr* is derived from the Greek root word *sōzō*, meaning to save, keep unharmed, to rescue from danger or destruction.

When the Apostle Paul said, "Who will have all men to be saved," it means God is the one who will do that for all men. It means that He alone can save.

Apostle Peter said the same thing in many places throughout the Acts of the Apostle.

Acts 4:12 Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Act s10:42-43 ⁴² And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. ⁴³ To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins.

He also spoke in the same light in his epistle.

2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Back to our text: **1 Timothy 2:3-4** ³ For this *is* good and acceptable in the sight of God our Savior; ⁴ Who will have all men to be saved, and to come unto the knowledge of the truth.

The word saved in verse 4 was translated from the word *sōzō* in Greek, which means to save, keep safe and sound, to rescue from danger or destruction. It has varied applications;

- To save one (from injury or peril)
- To save a suffering one (from perishing), i.e., one suffering from disease, to make well, heal, restore to health
- To preserve one who is in danger of destruction to save or rescue

One more thing about *sōzō* is that for it to happen, there must be a *sōtēr* (saviour or deliverer).

Therefore, *sōzō* is the sole responsibility of the *sōtēr*; that is, salvation is the work of the saviour.

1 Timothy 2:3-4 ³ For this *is* good and acceptable in the sight of God our Savior; ⁴ Who will have all men to be saved, and to come unto the knowledge of the truth.

The next thing we should notice in the same verse four is that the saved must come to something; "and to come unto the knowledge of the truth."

The saved must come to the knowledge of the truth, meaning it is our responsibility to come to the knowledge of the truth.

This knowledge cannot come to us by default; we must go for it. The knowledge is acquired by learning.

Different Forms Of Learning

- **Reading:**

Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

The Apostle said, "When you read, ye may understand," which means our understanding of the word can come through reading. It is the believer's responsibility to read. The word 'read' was translated from the Greek word *anaginosko*. It means to know again, but by extension, it means to read properly by paying attention to details. Such kind of reading requires a keen observation of details. Therefore, by reading properly, the believer will come to understand. The word translated as 'understand' is the Greek word *noieo*, which means to comprehend or understand. Comprehension or understanding comes from reading properly.

- **Listening:**

Philippians 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Paul shows us that one of the ways to learn is by hearing. The word 'heard' was translated from the Greek word *Akouo*, which means to hear. We learn by listening to the word of God being taught by another.

- **Observation: Philippians 4:9** Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

We learn by observation. Paul wrote to the Macedonian church that they were to practice what they had learned from him by observation.

Back to 1 Timothy 2:4 Who will have all men to be saved and to come into the knowledge of the truth.

The question should be, what is the knowledge of the truth?

The truth is the person of Christ. Jesus, in his discussion with his twelve Apostles, described himself as the truth.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Therefore, the believer coming to the knowledge of the truth is coming to the knowledge of Christ. Christ is the revelation of God. The theology¹ of the Scriptures is Christology². That is, our study of God from the scriptures is actually Christology (the study of Christ).

He (Christ) is the revelation of God. He is God who became a human being for the salvation of men, and our understanding of God in Christ reveals our identity in Him. The degree of our understanding of Christ is the degree to which we can function in our identity in Him.

1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

Two things happen to the believer when he or she comes to the knowledge of the truth:

- The Believer will have an accurate knowledge of the true God.
- The Believer will know his identity in Christ.

When the believer acquires this knowledge, he will mature and be effective in the practice of his faith.

The emphasis of the epistles is on knowledge.

1 John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

¹ Theology refers to the study of God. It is a word derived from two Greek words, namely *Theos* and *logos*. *Theos* is a greek word used for God, while *logos* means study.

² Christology refers to the study of Christ. It is a word derived from two greek words, namely *Khristos* and *logos*. *Khristos* is a word used for Christ Jesus, while *logos* means study.

The above text said, “These things have I written to you that believe in the name of Son of God that you may know that you have eternal life”. The essence of his writing was for those who have believed to know.

This was different from his synoptic account.

John 20:30-31 ³⁰ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: ³¹ But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

He wrote here for men to read and believe, and by so doing, have life. Hence, the emphasis of his synoptic was faith. However, his epistle was for Knowledge.

Back to 1Jn 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Apostle John was saying his letter was for them to know that they have the life of God in them. He was not writing to them to have but to know what they have already. Understanding what we have in Christ is a game changer; It will cause us to be effective in the faith of which prayer is a part.

In his letter to Philemon, Apostle Paul said that the communication of his faith can only be effective to the degree that he acknowledges every good thing that is in him in Christ.

Philemon 1:6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

The communication of faith refers to the sharing of faith, which, by implication, is Christian service. Our effectiveness in our Christian service is a function of acknowledging every good thing in us in Christ. The word ‘acknowledging’ was translated from the Greek word *Epignosis*, precise and accurate knowledge. Hence, effective Christian service is a function of precise and accurate knowledge.

It is important to know that this precise and accurate knowledge is derived from a proper explanation of the word of God.

Psalms 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

The word “entrance” was translated from the Hebrew word *pethach*, which means unfolding, unveiling. It has to do with an unveiling of the word. This unveiling happens by a correct explanation of the word of God.

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Paul instructed Timothy, who happens to be a Pastor, to endeavor to show himself approved of God as a workman that needs not be ashamed, rightly dividing the word of truth. The word translated as “rightly dividing” is *orthotomeo*; to cut straight; by implication, it has to do with a correct explanation of the word of truth.

It is when the word of God is correctly explained that it is unveiled and gives light (illumination) and understanding to the simple. Thus, the recipient acquires a precise and accurate knowledge of the word and becomes effective in his Christian life.

Hence, the apostle Paul’s prayer focus was on the knowledge of the word of God. By keen observation, you will see His prayer for the churches under his oversight, as well as the effects.

His Prayer:

Colossians 1:9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

In the verse above, you will see that his prayer was for them to be filled with the knowledge of God's will in all wisdom, which is spiritual understanding. Looking at the prayer, you will discover what Apostle Paul did not pray about. He did not pray that they would have but that they might be filled with knowledge.

The effects:

The very reason for the knowledge of what God has done for us in Christ Jesus is to be effective in the sharing of our faith (Christian service). The purpose of the knowledge of the truth is not to know alone but to act on what we know. It would propel us to serve the saints. We are not meant to be hearers of the word of God alone but active doers of the same.

James 1:22-25 ²²But be ye doers of the word, and not hearers only, deceiving your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a

glass: ²⁴ For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

The believer can only be fruitful in the knowledge of the truth by acting on the knowledge he or she has received. Acquiring the knowledge of what God has done for us in Christ Jesus enables us to act or function effectively in the faith we have received in Christ by serving one another. So, the effect of their prayers for the Colossian church is that they might walk worthy of the Lord.

Colossians 1:10-11 ¹⁰ That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; ¹¹ Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

The word "walk" in verse 10 is the Greek word *peripateō*, which means to walk literally. However, it figuratively implies conduct. It is used for how one conducts the affairs of his life, how he lives his life, his lifestyle. Therefore, when the believer comes to the knowledge of the truth, he will conduct himself in a manner worthy of the Lord, in a manner that pleases the Lord. Moreover, he would be fruitful in every good work.

God has preordained the believer to walk in good works.

Ephesians 2:8-10 ⁸ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹ Not of works, lest any man should boast. ¹⁰ For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

However, for him to be fruitful in good works, he needs the knowledge of God's will. Therefore, the resultant effect of the Pauline prayer in Colossians 1:9 was the believer conducting himself in a manner that pleases the Lord and fruitfulness in every good work.

He also prayed for the church at Ephesus.

Eph 1:15-19 ¹⁵ 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,

Paul prayed that they would know the exceeding greatness of the power of the Spirit available to them in Christ.

Verse 19: And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Apostle Paul used some adjectives to qualify the power of the Spirit of God that is available to us all.

Exceeding: *hyperballō* in Greek, which means to surpass in throwing, to throw over or beyond anything to transcend, surpass, exceed, excel, exceeding. It was used just five times in the New Testament books of the Bible. The first occurrence of this word was in Paul's second letter to the church at Corinth, where he was making a comparison between the glory of the old covenant and that of the new.

2 Corinthians 3:10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

The word translated as "excelleth" is *hyperballo*.

2 Corinthians 9:14 And by their prayer for you, which long after you for the exceeding grace of God in you.

The word translated as "exceeding" is *hyperballo*.

Ephesians 2:7 that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

The word translated as "exceeding" is *hyperballo*.

Ephesians 3:20 Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us,

The word translated as "exceedingly" is *hyperballo*.

Back to Ephesians 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

The next adjective that was used was:

Greatness: *Megethos* in Greek, which means greatness

Power: *Dunamis* in Greek, which means strength, power, or ability

- Inherent power refers to the power residing in a thing by virtue of its nature or which a person or thing exerts and puts forth.
- Power for performing miracles.

The Working: *Energeia* in Greek, which means working, efficiency.

His mighty: *Ischus* in Greek, which means ability, force, strength, might

Power: *kratos* in Greek, which means a mighty deed, a work of power, dominion

Looking at the above description of what the believer has, we can now conclude that the believer has been enabled or equipped to function effectively in the faith. However, he needs to know them to be effective.

The believer ought to know accurately how to be effective in the faith. He needs to learn to acquire this knowledge and pray for this knowledge.

Chapter Three

Believers and Prayer

We pray to make the power of God within us available for use, not for power. Our understanding of this will make us pray more because the more we pray, the more the power of God will be available for use.

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.

James 5:16b AMPC ...the earnest (heartfelt, continued) prayer of a righteous man makes tremendous power available [dynamic in its working].

The effectual fervent prayer refers to an effective prayer. This prayer avails much; that is, it is powerful and prevailing. The Amplified version puts it as "...makes tremendous power available, dynamic in its workings."

It implies that in prayer, we make power available for use.

The believer must know that the Power of God is at work in him.

Ephesians 3:20 AMPC Now to Him Who, by (in consequence of) the [action of His] power that is at work within us, is able to [carry out His purpose and] do superabundantly, far over and above all that we [dare] ask or think [infinitely beyond our highest prayers, desires, thoughts, hopes, or dreams]

Our prayer was not what created the power. The power is resident in us because of the indwelling of the Spirit. Therefore, prayer is a channel through which the power of God in us is made available to meet needs.

Things happen when we are given to prayer:

1. Supernatural boldness is generated through prayer:

Acts 4:31 KJV

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

2. Supernatural help is received through prayer:

Acts 16:25-26 KJV ²⁵ And at midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them. ²⁶ And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bonds were loose.

3. The ability of the Spirit is supplied through prayer.

Philippians 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

We can say that in prayer or through prayer, the power of God in us flows out. A wise man once said, "The demonstration of the power of God answers to prayer."

4. The ministry of Angels is activated through prayer.

Acts 12:7 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

The angel that came was because believers were praying. Our prayer activates angelic ministry.

Acts 12:5

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

Acts 12:12

And when he had considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying.

The Psalmist said:

Psalms 103:20 Bless the LORD, ye his angels, that excel in strength, That do his commandments, hearkening unto the voice of his word.

So how do the angels do his commandments and hearken unto the voice of His word? It can only be possible through our words in prayer.

Angelic beings were made to serve the saints.

Hebrews 1:13 ¹³ But to which of the angels said he at any time, sit on my right hand, Until I make thine enemies thy footstool? ¹⁴ Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

So, they minister for us when we pray; we do not pray through angels or to them. But in our prayer, their ministry is activated.

Daniel 10:10 And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. ¹¹And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. ¹²Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

Observe the angel said I have come for thy word.

Luke 1:11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. **12** And when Zacharias saw him, he was troubled, and fear fell upon him. ¹³ But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

The angel also said that his prayer was heard and that he was here because of his words in prayer.

Acts 10:1 There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, ²a devout man, and one that feared God with all his house, which gave many alms to the people and prayed to God alway. ³He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. ⁴And when he looked at him, he was afraid, and said, what is it, Lord? And he said unto him, thy prayers and thine alms are come up for a memorial before God.

Even Cornelius, the angel, said your prayers and thine alms are come up for a memorial before God.

We engage the supernatural ministry of angels in our lives and that of our family and friends in the place of prayer.

Even Jesus said it by himself:

Matthew 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

It implies that in prayer, we activate the ministry of Angels. The more we pray, the more the things of the spirit become a norm in our lives.

Chapter Four

The Believer's Attitude in Prayer

The scriptures show us how to pray or the kind of attitude to develop in the place of prayer.

Colossians 4:2 Continue in prayer and watch in the same with thanksgiving.

Consistency is the key in the place of prayer.

The word translated as “continue” in the above text is the Greek word *proskatereo*. It implies to be steadfast in or towards something. It was an apostolic instruction to the church in Colossae, and it is also for us. We are to be steadfast towards prayer.

Acts 1:14a These all continued with one accord in prayer and supplication...

Consistency in the place of prayer should be the lifestyle of the believer. The believer should cultivate an attitude of consistency in prayer. We are called to pray, and consistently so.

The church is expected to train the believer in this regard. One of the activities that should be consistently conducted in the church is prayer. This would help the believer learn and develop the attitude of consistency in the place of prayer.

Jesus said my house shall be called the house of prayer.

Matthew 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The church is the house of God.

1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

The church is the place of prayer. One of the prominent Christian meetings that should be conducted in the church is a prayer meeting. The early church had prayer meetings.

Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

They had a fixed time and place for the prayer meeting. The church has the responsibility of training the believer to develop a consistent prayer life.

Prayer is so important, especially when it comes to the fulfillment of the will of God on earth. God cannot do anything on earth without prayer. Yes, as God, he can do anything, but he chose not to do anything without prayer.

Jesus, who is God in a man, was given to prayer.

Hebrews 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and was heard in that he feared.

The writer of the Book of Hebrews was making a reference to the event that happened before Jesus' death at Gethsemane.

Luke 22:39-44 ³⁹ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. ⁴⁰ And when he was at the place, he said unto them, Pray that ye enter not into temptation. ⁴¹ And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, ⁴² Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. ⁴³ And there appeared an angel unto him from heaven, strengthening him. ⁴⁴ And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Jesus prayed earnestly. He wept and shouted in prayer to the point that his sweat was as great drops of blood. This implies that there is labour to prayer. Jesus shows us that example.

As believers, we must be intentional about prayer. We must give ourselves to the labour of prayer.

The Epistles are littered with instructions on prayer, and it should be a consistent practice.

1 Thessalonians 5:17 Pray without ceasing.

The word “without ceasing” is the Greek word *adialeptos*, which means uninterruptedly. This depicts the frequency of prayer- always.

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

Colossians 4:2 Continue in prayer, and watch in the same with thanksgiving;

Colossians 4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

Paul the Apostle affirmed a consistent prayer life.

Romans 1:8-10 ⁸ First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. ⁹ For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; ¹⁰ Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

1 Corinthians 1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

1 Corinthians 14:18 I thank my God, I speak with tongues more than ye all:

Galatians 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

Ephesians 1:15-16 ¹⁵ 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;

Colossians 1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Colossians 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

1 Thessalonians 1:1-2 ¹Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. ² We give thanks to God always for you all, making mention of you in our prayers;

1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

1 Thessalonians 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

2 Thessalonians 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

2 Timothy 1:3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Philemon 1:4 I thank my God, making mention of thee always in my prayers,

The believer should develop a consistent prayer life, just like the Apostles.

Jesus was a prime example of one who had a consistent prayer life.

Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized the heaven was opened,

Luke 5:16 And he withdrew himself into the wilderness, and prayed.

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.

Luke 9:18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

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.

Mark 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Luke 22:39-45 ³⁹ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. ⁴⁰ And when he was at the place, he said unto them, Pray that ye enter not into temptation. ⁴¹ And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, ⁴² Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. ⁴³ And there appeared an angel unto him from heaven, strengthening him. ⁴⁴ And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. ⁴⁵ And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow

Jesus had a life of prayer, which was why the disciples asked him to teach them how to pray. I do believe they learned to pray from Jesus and, in turn, trained their disciples to pray. Today, we as believers must develop an attitude of consistency in prayer.

Chapter Five

Specifications of Prayer

The believer must understand the specifications of prayer and prioritize them. One of the reasons we pray consistently as a church is because of these specifications.

John 17:9 I pray for them; I pray not for the world but for them which thou hast given me for they are thine.

Jesus showed us in the above verse the importance of priority in the place of prayer. Who were those that Jesus prayed for?

John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and they have kept thy word.

Therefore, he prioritizes praying for the disciples over praying for the world, not because he did not love the world but because he can only reach the world through them. They have what it takes to influence the world with his word.

Another reason for praying for them was because they would be the target of the evil ones.

Luke 22:31-32 And the Lord said Simon, Simon behold Satan hath desired to have you that he may sift you as wheat But I have prayed for thee that thy faith fails not and when thou art converted strengthen thy brethren.

We consistently see the same request from Apostle Paul because of the mission God has given him.

Romans 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

2Thessalonians 3:1-2 ¹Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: **2** And that we may be delivered from unreasonable and wicked men: for all men have not faith.

These statements obviously show that he was asking the believer to stand with him in prayer that he may be delivered from the unreasonable and wicked men who were influenced by evil spirits.

1 Thessalonians 2:18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

Observe that in the above verse, he said, “Satan hindered us.” Who was this Satan? These were men who gave themselves to evil spirits to stop them from preaching the word of God. The word ‘satan’ in the bible was translated from the Greek word *satanas*, which means opponent; used for opposition or adversaries. These men hindered Paul by opposing him.

1 Thessalonians 2:14 ¹⁴For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:¹⁵ Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:¹⁶ Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

1 Timothy 4:14-15 ¹⁴ Alexander the coppersmith did me much evil: the Lord reward him according to his works: ¹⁵ Of whom be thou ware also; for he hath greatly withstood our words.

Acts 14:2,19 ²But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. ¹⁹ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

Acts 17:5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

It was obvious that there were unreasonable and wicked men who were out there to stop Apostle Paul and his team from preaching the Gospel of Christ. It is the same thing today in our world. The believer has an eternal responsibility to pray consistently for those who are preaching the gospel.

What to pray for ministers of the gospel:

(1) To be delivered from them that do not believe, that is divine protection from evil men.

Romans 15:31a That I may be delivered from them that do not believe in Judaea;

2 Thessalonians 3:2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

2 Corinthians 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

Philippians 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

To be accepted or for their ministry to be received.

Romans 15:31b and that my service which I have for Jerusalem may be accepted of the saints.

“Service” In the above verse means ministry or preaching the gospel of Christ; verse 29 gives us an understanding of what service or my service means.

Verse 29. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

(3) That utterance be given to them that they may open their mouth boldly to preach the mystery of the Gospel.

Ephesians 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Colossians 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

Therefore, we should pray for our pastors that their ministry will be accepted and that utterance and clarity of thoughts should be given unto them. We should be in partnership with God in the place of prayer.

ZION TRAVAILED SHE BROUGHT FORTH HER CHILDREN

Zion is the picture of the church to which the believer belongs. The believer in the place of prayer was likened to a woman in travail or labour.

Isaiah 66: 8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

The writer of the Book of Hebrew gave us an understanding of who or the meaning of Zion.

Hebrew 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³ To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

So, we are in Zion and are identified there, and we have a job to do, and that is to travail in the place of prayer. Hear what Apostle Paul has to say about our responsibility in the place of prayer.

Galatians 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

As believers, we have a ministry to the believers, which is to pray for all the saints to grow in their walk with God.

Colossians 4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

Observe what Apostle Paul said about Epaphras.

“Always laboring fervently for you in prayer.” The word always in Greek is *pantote*, which means at all times.

The second word there that I would like us to look up is “labouring fervently”. In Greek, it is *agonizomai*, which means:

To enter a contest:

To contend with adversaries or metaphorically to contend with difficulties and dangers.

This word was used by the apostle Paul when he asked the saints in Rome to pray for him.

Romans 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

In prayer, we contend with the adversaries against men in the faith, and we are trying to reach out to the ones who are not in the faith.

1 Thessalonians 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

There is something about prayer that helps the believer to become effective in the faith. Believers' redemptive reality is made manifest in prayer, so we travail in prayer for the believer to be mature in the faith.

We see that in all the prayers that Apostle Paul prayed for the Churches.

Conclusion

In conclusion, the believer must understand the importance of consistency in the place of prayer. The frequency of prayer in the scriptures is always. That is, we are instructed in the scriptures to pray always.

Paul, who had an understanding of redemption realities, was consistent in prayer and instructed the churches under his oversight to pray always.

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

Paul instructed them to pray always. This shows us that the frequency of prayer is ‘always.’ It is noteworthy that before Paul instructed this church to pray always, he had shown them his own example.

Ephesians 1:15-16 ¹⁵ 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;

Paul said he did not cease to mention the saints at Ephesus in his prayers. In other words, he always prayed for them.

The phrase ‘cease not’ was translated from the Greek word *pauo*. It means to stop or desist from doing something. It implies that when Paul said, ‘cease not to give thanks for you, making mention of you in my prayers’, he meant that he did not stop praying for them. Hence, he prayed for them consistently.

This assertion is consistent with what he said to the church at Colossae.

Colossians 1:9-10 ⁹ For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; ¹⁰ That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

The phrase ‘do not cease’ is the same Greek word ‘*pauo*.’ Paul consistently prayed for the saints at Colossae, just as he did for the other churches.

Back to 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 frequency of prayer is always. The believer is to pray all the time. The same instruction was given to the Colossians.

Colossians 4:2 Continue in prayer, and watch in the same with thanksgiving; This depicts consistency and continuity in the place of prayer.

1 Thessalonians 5:17 Pray without ceasing.

They were to pray without stopping, which implies that they were to be consistent in prayer. This is the same instruction we received today. We are to be given to prayer.

We are to pray for believers.

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

We have that responsibility to pray for every believer. Our prayer should be focused on insight into the word of God. The Pauline prayers are a template for us today.

Ephesians 1:15-23 ¹⁵ 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 usward 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.

These are prayers for insight and revelation into God's word.

Colossians 1:9-10 ⁹ For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; ¹⁰ That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

He prayed for them to be filled with knowledge of God's will.

Philippians 1:9-11 ⁹ And this I pray, that your love may abound yet more and more in knowledge and in all judgment; ¹⁰ That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; ¹¹ Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

We are to pray for believers to gain insight into the word of God and be consistent in the same. Now, to be consistent, perseverance is needed.

Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; In praying always, perseverance is required.

The Greek word translated as 'perseverance' is *proskarteresis*. It means persistence or perseverance. This word was used only in this text, and to know the meaning of words that appear only once, you're to study the forms of that word. This word is a noun. The verb form of that word is *proskatereo*. It means to be steadfast towards something, to persist or persevere in doing something.

In developing consistency in the place of prayer, perseverance is key. Perseverance in prayer is developed in the place of prayer.

This is an instruction to us to be consistent in prayer. A wise man once said, "In consistency lies the power". In other words, there is power in being consistent. Prayer is an instruction and not a suggestion. It is not optional but compulsory. When we devote ourselves to prayer, we will see the will of God done in our lives, church, nation and the earth at large.

About Us

Our mission is to take the gospel of Christ to all the world as instructed by our Lord Jesus Christ (Mark 16:15).

The Redemptive Church is our church ministry, commissioned to reach the world for Christ and disciple the saints for Christ by teaching and training them to be devoted to God and to serve His purpose on earth.

We desire to see the word of God grow in influence all over the world.