Prayer Is Invading the Impossible

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Focus
Spiritual
Physical
Financial
Leadership
Relationships
Communication
Recreational
Technology
Business
Concepts

Relevance

What You Will Learn
Prayer is not the mystical experience of a few special people, but an aggressive act in the face of impossibility – an act that may be performed by anyone who accepts the challenge of learning to pray.

“His is the power; ours is the prayer. Without Him, we cannot. Without us, He will not.”

Recommendation
This is a must read on the subject of prayer.

Abstract
Prayer Is Invading the Impossible is one of the best-selling and more highly regarded books on prayer in our generation, and will show you the way to:

- Face seeming impossibilities
- Be honest with God and yourself
- Wage effective spiritual warfare
- Find victory for your life

Take-Aways
- For reasons that ought to and can be understood, prayer – fumbling, halting, fearful, dubious, well-worded, whispered, or unspokenly wished – works.
- Most of us don’t pray on a regular basis because we’re deeply aware that it will cost us something.
- To lay hold of prayer will cost you only one thing: Honesty.
Recap

- But were after constant answers: certainty in the midst of uncertainty, possibilities where there seem to be none remaining. But such prayer will require more than just honesty about our hopelessness. It will also require real honesty about our ignorance.
- Honesty requires acknowledgement of what we aren’t. Honesty that requires acknowledgement our obvious need for forgiveness and inner failure.
- Perhaps the high point of Jesus’ teaching ministry came when His disciples asked Him, “Lord, teach us to pray.”
- In response, Jesus taught them nothing of mysticism, nothing of religious pretense, nothing of meditation, nothing of bizarre physical contortions, nor anything of memorized incantations attended by clouds of incense.
- Prayer was a matter of assault, of binding, of warfare, of invasion. But it needs troops for invasion.
- To understand prayer we need to realize what Jesus came to do. That’s because our prayer will express God’s purpose as Christ revealed it. And His purpose is repossession.
- To summarize the whole of the Bible in eight statements
  1. God created man to enjoy earth and inhabit it as a king does his domain, unhindered by any power that would diminish the quality of life God had given.
  2. Man’s rule on earth – God-given and God-ordained – was lost through disobedience. The control of the planet was forfeited to Satan, whose goal is to deprive man of God’s intended purpose and destroy all hope of recovery.
  3. God established Israel to teach man His desire for man’s recovered rulership. By renewed obedience to God, joyous and peaceful living may be realized – personally and nationally.
  4. Against a backdrop of man’s failure to learn this lesson, God entered the human scene, “The Word became flesh.” The life, which was the light of man, shone into the darkness. The Word was spoken.
  5. He spoke consistently of a kingdom. “The kingdom of God is immediately at hand,” Jesus proclaimed. He spoke authoritatively of the fact that the earth’s original ruler – God – was available. If man would receive his King, he could enjoy a renewed dominion of peace and joy here and now.
  6. For His claim to be God’s Messiah, here restore God’s rule, He was crucified. But by a power unknown to man, the blood of the cross became the means of breaking
The invasion of life

Satan’s hold on the power of death. Jesus rose again and commissioned His forces (He called them “a Church”) to bring His world of God’s restoring rulership to bear upon the world of Satan’s destroying rulership.

7. The ultimate message of the Bible is that Christ will return to drive out the last vestiges of Satan’s operations on earth.

8. In the meantime, His Church has been commissioned to walk the pathway to restored rulership. Jesus has committed the “keys of the kingdom” to those who know and obey Him. These keys are fitted to:
   o Stop hell’s worst and insist on heaven’s best.
   o Unlock mankind’s captives and shatter Satan’s chains.

- Almost everyone knows that the Lord Jesus Christ promised to return again. But too few of us realize that in the interim we are not merely charged to witness of His love while waiting for His return. We also are explicitly commanded to introduce His rulership – the kingdom of God – into those circumstances in which man’s lost rule has produced impossible situations.

- Rulership in life is the option Christ offers. Rule – dominion – victory – triumph – conquest. But no experience of rulership is without contest. The adversary still contends for earth-rule, and until Christ finally expels all his workings, his conquest is experienced only through warfare.

- It is in this context that prayer begins to take shape. It becomes more than a single-dimensioned “asking.” It becomes a multifaceted weapon through supplication, intercession, praise, thanksgiving, travail, petition, and worship.

  “Praying with all prayer” is the final exhortation of the greatest single passage in the Bible on the subject of spiritual warfare.

- Prayer is an act of violence.

  Wrenching Satan’s claws from God’s property, redeemed through the blood of Christ – we need to learn well how to go about it.

  The open warfare began with the temptation in the wilderness.

  Jesus’ denial of Satan’s offer is significant not only in His refusal of the lying option afforded Him, but also in the fact that he does not challenge Satan’s claim to the right of rulership over the kingdom of this world. The stakes were real and entirely in His control. Jesus was the outsider.

- The invading force was only one. But the One was the
creator of all.

- Jesus said of His ministry that since its beginning, the kingdom of God is allowing for violence, and the violent are breaking into its possibilities.

- Life was entering the area of death. The resultant destruction was not “violent” as we usually think of it. It was violent in that an age-long bondage of mankind to alien domination was being destroyed.

- The adversary did not yield agreeably to that power, but his lesser authority had no ground to retain except where unbelieving men would continue to hold the planet in rebellion.

- This entry works so great an upheaval in the ordinary course of human experience, the King referred to it as new birth.

- If believers will come in prayer to Jesus – who alone is accredited as the official baptizer with the Holy Spirit – they will received the timeless promise of divine enablement (Acts 2:39). They will not earn this experience with prayer, but they will receive it through prayer. And while faith is the instrument by which all God’s provision is reached for, experience is the criterion for judging whether faith has been effective.

- We’re under instructions to change the world. Once you have been rescued from it, you’ll need power to become a threat to it. The world which contained you in its grasp until now will not release its hold on others without a fight. Power is the key to our victory, and prayer is the pathway to power.

- Few things have contributed to spiritual barrenness in the Church as has the idea that prayer is mere quiet, meditational passivism.

- There are patterns of prayer that not only may be observed, but also learned as instruments of battle to extend the kingdom of our God.

- The rising intensity of evil in our world, and the rising of a new work of the Holy Spirit in the Church, may indicate that a distinctly significant season of battle is upon us.

- That Jesus said, “The kingdom of God is allowing for violence, and the violent are breaking in,” registers with few.

- No one in history manifested more love than did Jesus. But there is another side. His eyes burn with anger against religious bigots who would rather see a man remain deformed than violate their traditions. To see both sides of Jesus is to see both sides of prayer.

- Violence and love are not contradictory.
• Redeemed men and women whose hearts are filled with love, and who resist indignantly the slings of hell not only enter the battle – they will win it.

• In every sense, Calvary broke the serpent’s back. The Cross holds the ultimate declaration of victory: “It is finished.” Yet the outworking of its power awaits applicants for its ministry.

• Prayer is not a piece of antique religious furniture to be displayed on special occasions like an ornament. Nor is it a matter of spiritual guesswork by which a holy roll of the heavenly dice is made to see if you might strike it rich.

• Satan, the serpent, has hypnotized most of mankind with an astonishingly complex set of ideas hindering prayer.

• Most of the freed, formerly hypnotized by the reasoning of the snake, have emerged from their trance with a residue of his directives seemingly controlling much of their behavior.

• Their new birth in Jesus has brought life. But His light seems to penetrate the mind only gradually. Boldness does not come quickly, but only as the freed learn the truth.

• Ongoing patterns of discovery are needful – a constant challenging of old patterns of thought through growth in the truth, a casting down of world-mindedness.

• Probably nothing hinders an attitude of expectancy in prayer more than the supposition that all effective prayer has to take a long time. Inherent in our nature is the conviction that to get anything from God, we have to work hard to earn it.

• Jesus once told a story (see Luke 11:1-13) which ought to be the primer on prayer. That story tells us that God wants us to ask Him freely and boldly for whatever we need.

• To begin, you need to learn to have the nerve to ask boldly.

• In fact, Jesus is saying, “Your first barrier isn’t God – it’s your own hesitance to ask freely.

• Here’s the message of the parable:
  1. You have a friend in the Heavenly Father. He’s on your side, and available anytime, in every circumstance.
  2. Boldness is your privilege. Your assignment is to ask; His commitment is to give – as much as you need.

• Getting started is probably the greatest need facing us today: too many hesitate to pray. They hesitate through a sense of unworthiness, a feeling of distance from deity, a wondering about God’s will in the matter, a concern over “if it’s okay,” and uncertainty of how much to ask for, a fear that God won’t hear.

• Ignorance is a commentary on what we don’t know,
stupidity on what we don’t do. Our prayerlessness could be called stupid, if the inaction did not derive from an amazing failure to understand God’s attitude about prayer.

• We need to repent. Repentance in the classical sense means gaining a new mentality. We might do better to define repent by saying, “Get your head on straight!”

• You and I can help decide which of these two things – blessing or cursing, happen on earth. Prayer is the determining factor.

• **God hasn’t given man charge of the universe, but He did give man charge of this planet. And the current disorder of things is man’s problem.**

• Jesus said to pray, “Father, we invite Your ruling might to overrule what is happening here. Do Your will and cast out that which opposes Your will.”

• Jesus’ instructions to “Ask…Seek…Knock” contain a combination which is intended to unlock the shackles of hopelessness.

• Few things stifle prayer more than the fact that, too often, we don’t know what to pray. The solution is simple: God’s will is that we ask.

• First, God’s will is that we pray. Ask and keep on asking.

• When we are uncertain as to how boldly we may ask, we are saying, “I’m afraid to ask for this because I might confuse the Almighty.”

• The discovery of God’s perfect will won’t happen by excursions of human reason, assertions of man-made theology, or personal opinions about “how I think God does or ought to do things.” To the contrary, the Bible tells us how to discern His will through praying, not how to find His will and then pray.

I implore you, brothers and sisters; present yourselves before God in a posture of worship; the kind that God accepts. It’s the only truly intelligent thing you can do. Therein you will find a transforming of your mentality from the world-way of thinking to God’s new way for you; and therein you will discover the whole counsel of His perfect will. (romans 12:1-2)

• When we don’t know what liberty we have in requesting, we should come with worship and ask everything our hearts long to ask, or that with which our minds are preoccupied.

• There is a battery of Scriptures that make clear that some prayers will not be answered.

1. **Prayers of self-indulgence (James 4:2-3)**
Recap

3. Prayer offered from a hart which simultaneously calculates disobedience will not even be heard (Psalm 66:18)
4. Mouthing prayer while tolerating unforgiveness toward others blocks the provision of even our most basic needs (Matthew 6:11-12)
   - We do need to be open, honest, and straightforward.

   *If you abide in me, and my words abide in you, you shall ask what you will and it shall be done unto you.* (John 15:7)

   - We need to learn how to handle our biggest obstacle to effective prayer: guilt – the sense of having failed and thereby being disqualified for bold approach.

   - Because of Christ’s sacrifice:
     1. My sin creates the possibility for His grace to abound.
     2. My sin is a powerful reminder of my absolute dependence on Him.
     3. My sin, when confessed, will occasion another display of His mercy.
     4. My sin, when dealt with, brings me to the fountainhead of power: the Cross, where Jesus’ blood is found again to be eternally effective in dissolving bonds and releasing from guilt.
     5. My sin, when forgiven, will defeat any adversary, who said I would be excluded from a hearing by reason of my failure.

   - Sin, by whatever description, cannot be skirted. Neither should sin be honored by allowing it to inhibit our praying.

   - Here’s how to handle the problem:
     o Understand God’s posture. He’s on the side of sinners.
     o God’s forgiveness is available and adequate because it costs an infinite price: the blood of Jesus.
     o Handling dirty linen in the throne room is not accomplished by attempting to hide it, but by openly spreading it before God.

   - Only short-lived victories are gained by those who do no more than *use* a truth. The secret of being truly set free by a truth is to possess it, and ultimately to become possessed by it.

   - Three points of understanding will enhance the likelihood that your practice of praise will abide with you in wisdom.
     1. Distinguish between a pious habit and a genuine obedience;
     2. Dissect a recent development of the truth about praise
3. Discern the reason – the why and the how – that praise works.

- First, praise isn’t a set of hallelujah push-up! Even good exercise can be pointless – it can even cause body tissue to deteriorate – if the body adapts to the given movement.
- No spiritual reality will survive rote performance.
- To pray effectively we must learn to praise God.
- “Waiting upon the Lord,” is actually a summons to serve.
- Worship is to be “in spirit” as well as “in truth” (John 4:24).
- *In everything give thanks for this is the will of God in Christ Jesus concerning you.* (Thessalonians 5:18)
- The word of God does not command us to thank God for every heartrending pain, evil, tragedy, or trouble that crosses our path. Instead it tells us to never let circumstances dampen our praise.
- And the verse does not say “for” everything give thanks, but “in” everything. Whatever the situation, irrespective how bleak, we are to praise God, but not for what He did to us, or for what He let happen, but that He is greater than the circumstance and that His love will guarantee our triumph over the test.
- Faith is what prompts praise.
  1. Faith that His word is true, and He will never forsake you (Matthew 28:20; Hebrews 13:5-6)
  2. Faith that no obstacle can blockage your way interminably, nor any opponent defy God successfully (Luke 10:19; Psalm 108:13)
  3. Faith that actually rejoices in the knowledge that victory is as certain as tomorrow and as verifiable as yesterday (Romans 8:37, 39; 2 Corinthians 2:14)
- The discernment is:
  1. An ability to recognize that evil on the planet is not usually the will of the Father, but the result of man’s disobedience that invites Satan’s workings.
  2. The realization that we should mix with our praise bold affirmations of God’s promises.
- We need to understand why praise “works.”
- Praise is not psychological improvement of your attitude, as though God were saying, “Just buck up. Smile. Tell me I’m nice, and everything will seem nicer.”
- Neither is praise the blind pursuit of heavenly intervention, as though our job is to stand on this side of a great cloud of unknowing, making cheerful sounds, and hoping to stir activity on the other side.
- Praise is an instrument of violence.
Praying with all prayer

- Praise upsets the climate which furthers the growth of so much of life’s suffering, confusion, turmoil, and strife.
- Praise destroys the atmosphere in which sickness, defeat, discouragement, and futility flourish.
- Praise beats out hell’s brush fires. Praise breathes heaven’s life into the vacuum death produces on earth. The consequent tornado of holy power will cast down the obstacle which sin, self, sickness, and Satan have erected.
- The quickest pathway to understanding praise is to study a profound statement made in Psalm 22:3, “But thou are holy, O thou that inhabitest the praises of Israel.” This psalm is often called the psalm of the Cross, because a thousand years before the occurrence, it prophesied several details of Jesus’ death.
- In essence, the psalm is declaring, “In spite of the hell that is breaking loose around me, to the extent that I feel forsaken by God, I still declare that You are entirely faithful (holy).”
- The answer lies in the word, “inhabitest.” The Lord is revealed to inhabit the praises of Israel – and by “Israel” we clearly are dealing with any people who walk with Him according to the promises of His covenants (Romans 9:6 and 2:29).
- Praise works because it reverses the prevailing rulership in an earthly situation.
- Praise lays a foundation for God’s ruling power to descend upon – for His throne’s rule and intent to dwell in the middle of our muddle.
- Prayer is not a push-button proposition – you did or you didn’t. It is a multifaceted possibility, with a selection of means to prayer which deserve to be understood.
- God is clearly seeking to cultivate a breed of maturing sons and daughters who understand something of His ways as well as who witness something of His acts. The evidence of the early Church is that their patterns of life included “prayers” – not perfunctory religious ritual, but the natural life-flow of people who were learning ways to pray.
- The plural of the work “prayer” in Acts 2:42 should not be misconstrued as the mere duplication of habit. Their “prayings” involved a growth in various applications of prayer practice which were suited to the occasion.
- Prayer is essentially a partnership of the redeemed child of God working hand in hand with God toward the realization of His redemptive purposes on earth. This being so, there is no question that the Father’s heart would have us understand something of the patterns of power He has
made accessible to us.

- When the disciples asked Jesus to teach them to pray, He gave them the example known as “The Lord’s Prayer” (Matthew 6:9-13 and Luke 11:24).
  - All prayer is to begin with appropriate praise and adoration of the Father: “Our Father which art in heaven, hallowed be thy name.”
  - All prayer should somehow invite His will to work earthward: “Thy kingdom come, Thy will be done on earth, as it is in heaven.”
  - Jesus says, when you pray, and after you have come before the Father with worship, begin to call for His will to be worked on earth. That’s the only way it’s going to happen here – when those who want His will to be done declare that it be. It is through these redeemed men and women that God remains faithful to His self-imposed limits – only to work on earth through mankind – and still is able to cast out evil in all its manifestations.
  - God is concerned for daily detail, and we should ask about it: “Give us this day our daily bread.”
  - We should not approach God without acknowledging our need for cleansing: “And forgive us our sins . . .”
  - Nor can we overlook God’s outlook on relationships: “. . . as we forgive those who trespass against us.”
  - Our answers from Him depend on our wills to answer to Him.
  - Relationship takes precedence over worship.
  - And we must set our wills to mature: “And lead us not into temptation, but deliver us from evil.”
  - All prayer concludes by placing everything in God’s hands: “For thine is the kingdom, and the power, and the glory, for ever.”

- Spiritual language has been given, beyond any other reason, to expand communication in prayer.
- Spiritual language in prayer is not the same as the public gift of tongues.
- In the matter of prayer, He gives to all who ask another tongue in which to pray.
- People haven’t asked for this because:
  1. They didn’t know the possibility existed.
  2. They have been told it is unscriptural.
  3. They have seen fanatical displays.
  4. They have heard bizarre stories.
  5. They think “tongues” is a seizure.
  6. They have been told it is outdated.
  7. They have been afraid it is only emotionalism
Intercession – the praying that sets boundaries.

The sweeping majority of believers do not believe they could rise to effective intercession.

Intercession can be a part of our lives now – the kind of prayer that invades the impossible and sets new boundaries of possibility.

To begin with, we ought to look at the Greek word, entunchano (verb), enteuxis (noun). One or the other occurs in the principal passages on intercession: Romans 8:26-27, 34; 1 Timothy 2:1, and Hebrews 7:25.

Intercession is strategic in the three areas which redemption primarily affects:
1. The relationship of the individual with God (Hebrews 7:25; Romans 8:34)
2. The working of the Holy Spirit in the individual (Romans 8:26-27)
3. The influence of the whole Church on the social order (1 Timothy 2:1-4)

These texts show that intercession directly affects what happens between involved parties. The parties may be God and man, man and man, or men and nations, but the intercession has shaping influence in all three realms. It is more than asking, it is a controlling influence on possibilities.

The basic idea of entunchano is “to make an appeal.” (Romans 8:26-27)

Even so, the Spirit helps us in our weakness. We do not know what to pray for, if we are to pray as we ought, but the Spirit himself intercedes for us, when the only prayers that we can offer are inarticulate cries. He who penetrates into the inmost depths of the human heart knows what the Spirit means, for it is by God’s will that the Spirit pleads for God’s people (Barclay).

The Holy Spirit helps our weakness by making intercessions. The Holy Spirit is active in bringing to mind people or circumstances we ought to pray for, and giving rise to prayer that exactly hits the mark.

It is staggering to even begin to realize that the whole process by which God’s will is done on earth depends on an interceding Church.

With the aid of the Holy Spirit we can simply begin, saying, “Spirit of God, help me to pray. I sense Your prompting me to intercede. I want to cooperate with You.”

Noting the three main categories of life in which
intercession potentially plays a great part, I can act.
1. When I fail, I stumble, I hurt – and then I call on the Lord Jesus Christ. My call becomes His prompting, and He takes my situation to the Father. (Hebrews 7:25)
2. When an individual or group is in a crisis, prayer is needed, but many who ought to pray don’t know of the circumstance. Then the Holy Spirit prompts receptive believers to pray. He may indicate the subject, or He may simply move the respondents toward prayer. (Romans 8:26-27)
3. A city, state, or nation can be a believer’s responsibility in prayer. There may or may not be a state of crisis or decay, but whatever the case, the understanding believer assumes an intercessory role. The Word of God teaches that this kind of prayer is a primary appointment given the Church. (1 Timothy 2:1-2)

- The Hebrew word “pagha” (to intercede) had the same root meaning (to chance upon) as the Greek counterpart, entlunchano.
- Intercession is a principal instrument of spiritual warfare. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds” (2 Corinthians 10:4). It is a means by which the Holy Spirit will cast down “every high thing that exalts itself against the knowledge of God” (v 5).
- Intercessions can:
  1. Recognize the appointment of God that we pray with power;
  2. Fall upon our King’s enemies, knowing we have His authority to resist Satan with bold prayings in the Spirit, and
  3. Press.
- Intercessions press the border lines back to proper dimensions
- Supplication has been used interchangeably with prayer – earnest prayer, diligent prayer, fervent prayer – for so long that even some good translators have used the words as thought they were identical. Supplication is possibly the most advance aspect of the privilege of prayer.
- Supplication reaches to call forth from the Almighty the reinstatement of His original decree in whatever matters we bring before Him.
- Supplication is:
  1. A continual prayer – an ongoing quest for a given matter to be settled in God’s will and,
  2. It is also a contingent prayer – a quest for God’s order in
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God’s timing.
- Both involved time: the first, by the passage of time during continued prayer. This is not so much to focus on the duration of any one given season of prayer, but to emphasize the consistent bearing up of a matter in prayer over a period of time – as long as it takes.
- The second concerns the contingency of God’s timing. What creates this contingency is not Gods’ will and power, but man’s.
- Nothing happens for the blessing of mankind without a struggle.
- Supplication is best understood from this beginning point: the cross of Christ. Seeing Jesus approach it is the best illustration of supplication, and it is from the blood He shed there that all authority for supplication is secured on our part.
- Through the blood of the everlasting covenant, you and I may determine the fulfillment of His will on earth.
- His side of the contract is signed – in His own blood.
- He is waiting for those who will give themselves to the kind of praying that is providing the verbal countersignature which releases His decree will upon those for whom we supplicate. The partnership is the key to the release.
- Jesus said, “I will give unto you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven.” The keys indicate “right” or “authority.” The possession of a key is the signal that one “has a right” to enter a given domain.
- God deals in words.
- When He speaks, he creates. When He decrees, it is established. When He promises, it is a certainty awaiting fulfillment.
- The essence of supplication is this:
1. I accept the premise that God has decreed that certain matters are to be.
2. Whenever I encounter circumstances or situations in which His benevolent or righteous decrees are obviously not ruling, I pray.
3. My prayer is calling forth of what he has willed but which cannot be released on earth until someone here calls for it.
4. My prayer is prevailing prayer that continues relentlessly, all the while believing that the waiting is not worthless, but is that period in which God clears up other matters to make way for the release of the matter
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concerning which I prayed.

- The word for supplication, desis, occurs nineteen times in the New Testament. In all cases at least one of the three things is in evidence in the prayer described:
  a) A plea for the usual, the created order of life to take place, whereas it has apparently been hindered until now.
  b) A steadfast continuity in regular and unceasing prayers, indicating a tireless pursuit of a given goal.
  c) An intense spiritual struggle is being engaged in, in which the issue will determine with far-reaching effect the whole work of the kingdom of God.

- Supplications are please for god’s ordained order to appear.
- Supplications prevail above earth-powers.
- Supplications overthrow hell-powers.
- Here is a careful amplification of Jesus’ words when He said He’ll give us the keys to the kingdom:

  *Whatever you may at any time encounter (of hell’s counsels which I’m declaring my Church shall prevail against), you will then face a decision as to whether you will or won’t bind it. What transpires will be conditional upon your response. If you do personally and consciously involve yourself in the act of binding the issue on earth, you will discover that at that future moment when you do, that it has already been bound in heaven!*

- Here are pointers to help establish the wise use of these words, as well as to enlighten us as to their meaning:
  1. Binding is not some whirlwind rush into the spirit realm like a posse chasing some demon behind a cactus and then lassoing it. Binding is contracting with God. You are in effect saying: Father, what You have willed, I call forth upon earth!"
  2. Whatever boldness we may exercise in binding is only because grounds for our action have already been established: the Cross – the blood of Jesus. That’s what makes possible any actuating of the contract now. The authority is not in our knowledge, in our boldness, in our demeanor, or in our tone of voice. It’s in Him. He died, and drained off hell’s powers by swallowing them up in Himself. Remembering this keeps our privilege of authority in pure balance. This perspective will maintain a proper boldness with humility.
  3. It is contingent upon timing. Some things won’t happen in the visible realm immediately. That is not to say that if
nothing happens, pretend like it really is happening invisibly and don’t feel too badly if it never surfaces where you can see it. No. This is to say rather, that continual prayer will be appropriate – required – in many cases. Large issues have long-range consequences that may require a lot of time to work out.

- The Greek particle for “ought” is dei. It argues for moral, legal, rational integrity – “It ought to be.” An etymological (study of the history of words) connection may exist between this word and *deesis*.
- *Deo*, “to bind”
- *Dei*, “ought”
- *Deesis*, “supplication”
- Supplication (deesis) is that intense, prevailing prayer form that binds (deo) over to earth what ought (dei) to be experienced here, according to God’s eternal counsels.
- We can think that because we have learned something about prayer, we therefore know how to do it. But that is as foolish as supposing that a person has become an upholsterer simply because he took a course in upholstering.
- There is no substitute for doing the thing.
- With prayer comes responsibility.
- The way in which the flesh acts upon the truth it learns is important for two reasons.
  1. Our intent has been to remove fogs and shadows that have generally made the privilege and practice of prayer unclear or mysterious to many, so that we might move together in bold belief.
  2. Since prayer holds such potential for releasing the power of God toward our world, we also need to establish a certain climate of caution.
- The caution is against discouragement and presumption. Otherwise we might be tempted to abandon our aggressive posture and retreat to earlier stances of passivity in prayer.
- Brace against discouragement, because there is a great temptation to suppose that once a prayer-key is found, it should fit anything, any time. Expect this temptation.
- Discouragement will rise because it’s tempting for us to suppose that because we’ve learned something of the Father’s way that we just might understand all His ways. But something learned isn’t everything and growth in His ways will be acquired as we continue with prayer.
- To avoid the discouragement that might come when we fail to “get anything to happen” by prayer, we should seek to grow in His ways. We may not yet have mastered anything,
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but it doesn’t mean we’re not going anywhere! Commit to continue:
- Learning to understand His heart,
- Trusting in the certainty of His word,
- Waiting with patience for His time and
- Listening quietly for His voice

- Presumption lies not in believing for too much, but thinking you are believingly invading an issue, when you are only carnally barging your way in.
- The “bull in the china shop” syndrome has been demonstrated by many who “claimed authority” but didn’t really function in faith.
- Presumption is rooted in fear and fostered in pride. It begins when I am afraid that God won’t swing into action fast enough if I don’t do something colorful to prove my faith.
- Nothing can make us invulnerable to presumption. Satan invited Jesus to demonstrate His faith by leaping from the towering wall by the Temple of Jerusalem. It is the sort of thing he still urges upon people who pray and fast.
- Presumption can be avoided. The keys are humility and patience.
- Prayer is key to knowing God’s time for boldness.
- While a number of Scriptures evidence my right to ask God to “Make haste and help me” (Psalm 70:1,5; 38:22; 71:12;141:1), there are none that allow my reckless haste in action or words when torment or trial, difficulty or dilemma confront me. The constant summons to us who pray is to make our prayer known and then wait with worship and patience.

Don’t let anything stir you to anxiety. Rather, in everything that concerns you, let your requests be spoken to God through prayers and supplications. Then, add to that praying a constant flow of thanksgiving, for that climate of praise is one in which God’s peace flourishes; and that peace shall protect your heart and mind from turmoil and confusion – all this, through the power of our Lord Jesus. (Philippians 4:6-7, paraphrase)

Ah yes, I glory in the trials and troubles that I face, for I know they develop patience. Then, patience – as I am borne up through the trial by the Holy Spirit’s help – produces experience. By experience, I mean that accumulating record of occasions in which I have proven God faithful under test. Trials test me, I call on Him, and
Recap

though at times it seems long, He never fails. That's what gives rise to endless hope – my genuine expectancy with confidence. For God’s love, poured out in our hearts by the Holy Spirit, is the guarantee that we shall never be embarrassed by a failure on His part. (Romans 5:3-5, paraphrase)

About The Author(s)

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Considered a “pastor to pastors,” Dr. Hayford continues to touch millions, who resonate with his passionate, balanced, biblical teaching via Living Way Ministries’ radio, television, and Internet broadcasts.

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