

Prayer in the Spirit

The Missing Link

*A Book About An Ancient Practice Of Prayer
As Redefined, Practiced, And Taught,*

By Joseph Kostelnik, Ph.D.



Prayer in the Spirit: The Missing Link

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*“I thank my God I speak in tongues
more than you all.”*

The Apostle Paul,
I Corinthians 14:18

Introduction to the New Edition

The book you hold in your hand was first written 28 years ago. Thousands of copies have been distributed since that time. Its teachings have changed lives and ministries on six continents, in 144 nations of the world, including every State in America. It has been translated into foreign languages with other translations, no doubt, to come in the future. For over 15 years it has been available in a teaching manual format as part of our ministry's third training course.

Recently, I was led of the Lord to make it available again in book format, revised, and with illustrations added to the teaching format. My desire is to broaden its availability to the Church worldwide.

I began writing in 1981. I have since written about 20 books and three ministerial training courses, containing 11 volumes. No doubt, thousands of copies are in print in many different nations. There are also foreign language editions published or in the process of production. I may leave after a short-term mission trip, *but my books stay*. Through the printed page I can continue to minister long distance! HalleluYah!

The old hymn says, "*God works in mysterious ways His wonders to perform.*" This is true of the power of print when dedicated to His glory.

If my memory serves me correctly, I received a letter from a brother in Holland several years ago requesting one of my books: *this book*. It seems someone had purchased a copy in England and brought it to the Holy Land. Somehow, from there it made its

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way to Holland. Some of the brethren were so taken with it there that they photocopied it. This brother then wrote to request a new original. When I sent the book, I mentioned in passing that I was a missionary-evangelist in addition to serving as pastor and would be willing to come to Holland if there were an interest in my ministry.

This brother turned out to be a pastor affiliated with one of the most influential full-gospel movements in the Netherlands! I have since ministered throughout Holland and Belgium at their invitation, have had articles and book excerpts translated and published in their magazine (circulation @ 100,000) and their ministry translated this book into Dutch!

The message in this life-changing volume has never been more needed. With so much need in the world, so much weakness in the Church and the development of so much counterfeit revival, where so much is promised and so little produced (much “wind,” no rain; much “smoke,” no fire), the truth in this book is literally earthshaking.

Recently, I was impressed by the Holy Spirit to expand several of the chapters and to write three new ones (“*Manifestation*,” “*Multiplication*,” and “*Refutation*”) to further encourage and enlighten believers around the world regarding the full picture of what happened when the Spirit of God came and also to address commonly voiced objections to the doctrine and practice of speaking in other tongues.

If this work inspires you to develop a living relationship with the Holy Spirit, encourages you to deepen your experience of prayer, and liberates you from the bondage of religion, emotional hype and dependence upon man rather than God, I will have achieved my goal.

May God’s richest and best be yours.

Joseph Kostelnik, Ph.D.
(White Oak) Cincinnati, Ohio
January, 2009

First Words

“I said, ‘I will answer also my part, I also will show mine opinion. For I am full of matter, the spirit within me constraineth me. Behold my belly is as wine which hath no vent; it is ready to burst like new wine bottles. I will speak, that I may be refreshed: I will open my lips and answer’” (Job 32:17-20).

There is an alarming lack of power in the lives of the majority of believers in Jesus Christ today. There have been many attempts made at remedying the situation, including more Bible reading, witnessing classes, informal prayer meetings and the like. Yet the lack of Apostolic power persists.

What is wrong?

Is it possible that the early believers possessed some special secret that the Christians of today lack? Is it the Baptism in the Holy Spirit? Undoubtedly, the rediscovery of the infilling of the Holy Spirit has brought much life and power to many Christians. However, even many Spirit-filled believers complain of this seeming powerlessness to really take a dynamic stand in the world today for the Lord Jesus Christ.

Christians have been intrigued by the Master’s promise, “*Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do*” (Jn. 14:12). And, yet, it seems that something is missing.

We believe God has revealed the solution to this dilemma. It appears throughout the New Testament and particularly in the epistles. It is stated so clearly, from so many different angles, that

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it is astounding that the Church could have missed it for nearly 2,000 years. The Pentecostals were blessed with the experience, but even they often misunderstood its real purpose and relegated it to only a sign of the Baptism in the Holy Spirit.

What Christians today lack is an intelligent, daily communion with the Heavenly Father through the Grace of Jesus Christ by means of prayer in the Holy Spirit.

The benefits of this type of prayer are so many and varied that Satan has not ceased to malign, abuse and distort its real significance since it first reappeared in the Church on a large scale in the early 1900's.

It is my prayer that the following pages will be revolutionary to your spiritual life. May God use this teaching to spark a revival of the lost practice of prayer in the Spirit.

Joseph Kostelnik, D.D.
Cincinnati, Ohio
September, 1981

Manifestation

“*T*herefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear” (Acts 2:33).

What really happened when the Holy Spirit came?

The apostle Peter, along with the rest of the 120, received the divine anointing exactly as the Lord Jesus Christ had promised. After a time of speaking “in other tongues as the Spirit gave the utterance,” he began to explain the meaning of the supernatural phenomena attending the descent of the Holy Spirit from heaven to earth. After quoting from the Psalms regarding the Messiah's flesh not seeing corruption, he continued by assuring the crowd of just where Jesus Christ was: “*therefore, having been exalted by and at the right hand of God*” (author's translation). And this is where Jesus Christ, the God-man, abides yet today. He was seen there by Stephen as he died sealing his testimony with his own blood (Acts 7:56). This is the ultimate place of power in the universe.

The Master had previously said it was necessary for Him to go away or the “other Comforter” would not come (John 16:7). Christ's exaltation to the right hand of the Father is further proof of His resurrection from the dead. The coming of the Spirit in fullness and power is proof of His exaltation. In a very real sense, then, Pentecost is a proof of the deity of Jesus Christ.

Peter continues, “*and having received from the Father the Promise of the Holy Spirit.*” John G. Lake, the “apostle to

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Africa” of another generation, once remarked that in one way the Gift of the Holy Spirit was the Father's reward to the Lord Jesus for fulfilling His earthly task of redemption. The Gift of the Spirit is referred to as “the Promise” several times in the Bible (Luke 24:49; Acts 1:4, 2:39; Gal. 3:13-14; Eph. 1:12). This is not the new birth, but an experience of power (Acts 1:8).

Presentation

“He poured out this—the One—you-you are seeing and hearing” (Acts 2:34, author's translation). Notice there was a *sensory* experience (the new birth is interior and silent). Immediately following His exaltation, we find the Lord Jesus making His presentation of the Comforter to the Church . All of His promises to His disciples uttered in the Upper Room were fulfilled to the letter (John 14 through 16). Peter's Greek wisely places the emphasis on his listeners: they were witnesses to the fulfillment of the many promises regarding the coming of the Holy Spirit in power.

Manifestation

The day of Pentecost was also called Harvest, Firstfruits, or Weeks (because of the “week” of weeks between Passover and its celebration). There is a long tradition among Rabbinic scholars that it was on this very day that Yahweh visited Israel with the giving of the Law by Moses. Out of this came the exhortation of Joshua 1:8: *“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.”* It is interesting to notice that no such exhortation appears in the New Testament. Rather, we read in Eph. 5:18: *“And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”* Rather than merely parroting or reciting verses by rote, we are admonished to “let the word or teaching of Christ

dwell in us richly.” His teaching is love (John 13:34). This is not a rigid following of the letter of the Law, but a flowing along in the Spirit of the God Who authored it (Rom. 8:4). The result of this walking in harmony with the indwelling Holy Spirit is living our lives in the Light of the Lord and seeing all of the Law fulfilled in us who choose to walk in divine love (Rom. 13:10).

The Contrast

In the account of the first giving of the Law in Ex. 19:16ff., the scriptures tell us there were lightnings, thunders, a thick cloud and the sound of a trumpet. In the Book of Acts, chapter two, verse two and following, we read that there came a sound out of God’s heaven as a violent rushing wind and the sound filled the entire house where they were assembled. Bible scholars are unsure of exactly where this took place. Some believe it was the Upper Room and that it opened out onto the street. Others understand the setting to be the Court of Women since it was an hour of prayer and the temple is called a “house” in Acts 7:41. Still others believe it was some other open venue. In any case, they were sitting when the Spirit came.

“And there appeared to them tongues as of fire being distributed and sat upon each one of them” (Acts 2:3, author’s translation). These were not “cloven” tongues of fire, but, rather, one large ball of fire that was separated into individual tongues of flame, one resting upon each of them. Surely, this is significant and indicates something unusual and profound had been conferred which was intimately connected with a dynamic change in their speech organs. Notice I have underscored the word *them* in the text quoted above. This is important. The onlookers didn’t see this apparition; it is likely they didn’t hear the supernatural sound either. These signs *preceded* the disciples’ filling with the divine Presence and were provided for *their* benefit. Notice carefully what followed these miraculous phenomena.

“And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit was giving them to utter forth” (Acts 2:4, author’s translation).

I have deliberately underlined the verb *began* in the text. The

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verb is in the middle voice in the original language. There is no middle voice in the English language as there is in the Greek language. It intimates that the disciples *actively participated* in the experience in the light of their own benefit. In other words, this experience didn't just *happen* to them apart from their willing cooperation. Let those who glibly (hypocritically?) say, "*If the Lord wants me to speak in tongues, He's able,*" take note.

As we shall see, this was the only supernatural sign attending the infilling of the Holy Spirit which was repeated subsequently.

This is That

Peter the apostle then equated the Pentecostal effusion with the prophecy of Joel recorded in the LXX, the Septuagint, the Greek version of the Old Testament scriptures. Namely, that in the Last Days God would pour out of His Spirit on His sons and daughters and that they would *prophesy*. This word means: *to speak by divine inspiration, foretell the future*. It was *this* manifestation that the onlookers saw and heard, not the supernatural phenomena which preceded it.

The apostle then went on to explain the way of salvation to the multitudes gathered together in Jerusalem for the feast. The result of his Spirit-filled discourse was an influx of about 3,000 individuals into the Kingdom of God. As one media minister has pointed out, the Pentecost celebration of the New Testament resulted in 3,000 persons receiving God's *Life*. In contrast, in the Old Testament situation, 3,000 idolatrous Israelites *died* at the hands of their own Levite countrymen (Lev. 32:28).

We now come to another important point that merits discussion and careful consideration. Just when, exactly, was the Church of the Lord Jesus Christ born?

Pentecost: Birthday of the Church?

"And when he had said this, he breathed on them, and saith unto them, 'Receive ye the Holy Ghost:'" (John 20:21).

"Pentecost is the birthday of the Church" is such an oft-repeated cliché that almost no one bothers to ask whether or not

the statement is true. Strictly speaking, Pentecost was *not* the first day any human person actually received Eternal Life. A correct understanding of this fact will do a great deal in helping any and all seeking saints to receive the fullness of the Holy Spirit in their lives. I say this because many in the Body of Christ have been instructed along these lines: “*You receive all of the Holy Spirit there is to receive at the New Birth. The Holy Spirit is a Person: how can anyone speak of receiving ‘more’ of Him?*” Then of course these same individuals will go on to exhort the power-seeking believer: “*Surrender to Him; He needs to receive more of you!*” But *we* are persons also!

Two Experiences

The Bible makes is very clear to the careful student and observer of the scriptures that there are two separate and distinct experiences regarding the Person of the Holy Spirit available to the believing sinner who approaches the Lord in living faith.

The first is the New Birth. This is when the believer surrenders his heart and will to the Lord Jesus in living faith and is born again, from above and receives *life* (John 3:16). Eternal life is *God’s Gift to the world*. It also brings the *indwelling* of the Holy Spirit (Rom. 8:9). The fullness of the Holy Spirit is the *Father’s Gift to the Church* (Luke 11:13). It brings the *infilling* of the Holy Spirit and *power* (Acts 1:8; 2:4). The New Birth is *interior* only (Rom. 8:16); the Baptism in the Holy Spirit is also *exterior* (Acts 2:33b). The New Birth *precedes* being filled with the Holy Spirit. This fact is made crystal clear to the unprejudiced mind.

On the evening of His resurrection, Jesus appeared in the Upper Room and commissioned the 10 waiting apostles (Judas was dead and Thomas was absent). He said to them: “*Peace to you. As My Father has sent Me forth, I also send you*” (John 20:21, *author’s translation*). This was in effect a second ordaining of them as His special messengers to a world in need (cp. Mt. 10:1ff.). Immediately following this, something very special took place.

“*And having said this, He breathed into them and says to*

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them, ‘Receive at once the Holy Spirit’” (John 20:22, author’s translation).

Was this, as some commentators affirm, simply John’s “version” of Pentecost? No. The apostle is quite specific when he states this event took place on the evening of Christ’s resurrection, weeks before the Day of Pentecost (John 20:19). If we “spiritualize” this detail, shall we also dismiss the evangelist’s other specifics such as the day of the Master’s passion, death or resurrection?

Christ’s words to His followers were given like a military command: “*Receive the Holy Spirit at once!*” The inspired account describes the Lord actually breathing into them the Presence of the Holy Spirit from His own glorified Person. This same phrase appears in the Septuagint account of the creation of Adam in the Book of Genesis (Gen. 2:7). Just as Adam received natural life from the mouth of Yahweh, so these disciples received Eternal Life fresh from the lips of the Son of God, Himself! This is the first recorded instance of human beings receiving Eternal Life. And it occurred weeks *before* the Day of Pentecost. This means for at least 10 of the 120 disciples gathered together for the Feast, *Pentecost was a second experience with the Holy Spirit*. They received *Life* and the *indwelling* of the Holy Spirit on the evening of Christ’s resurrection. But they received *power* or the *infilling* of the Holy Spirit on the Day of Pentecost. In actual fact, this is only the first of a number of recorded instances of believers having a second or subsequent experience with the Holy Spirit in the Book of Acts.

Samaria

“Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost” (Acts 8:15-17).

Here is another clear example of disciples of the Lord Jesus receiving a second experience with the Spirit of God.

Philip the deacon-evangelist had held a revival in Samaria

with the result that multitudes believed, received the word and were baptized in water (Acts 8:5-13). Spectacular signs, wonders and miracles were taking place in his ministry continually. When the leaders of the Church in Jerusalem heard about this mighty move of God, they sent Peter and John down that they might “*receive the Holy Spirit, for He was not fallen on even one of them*” (Acts 8:16, *author’s translation*). The apostles laid their hands upon them with prayer and they were “*receiving the Holy Spirit.*” This was a *sensory* experience (unlike the new birth) because Simon the sorcerer *saw* something take place that caused him to desire to purchase the gift of being able to impart the fullness of the Holy Spirit to others (Acts 8:20). Remember, on the Day of Pentecost, Peter described the 120 praising God supernaturally in other languages as “*this which you see and hear*” to his audience. No doubt, this is what occurred at Samaria.

The Household of Cornelius

Still another example of believers receiving a second experience with the Holy Spirit is recorded in Acts chapters 10 and 11. When the apostle Peter obeyed the Spirit of the Lord and went with the entourage dispatched by the Roman centurion, he rehearsed his supernatural experience regarding the vision of the sheet let down from Heaven filled with unclean animals. This was accompanied by the Voice of God which said: “*What God cleansed, you-you stop making common*” (Acts 10:15, *author’s translation*). Notice that the Spirit of the Lord uses the past tense, “*cleansed,*” meaning it had already taken place.

Peter then rehearsed the leading facts of the life and work of the Lord Jesus Christ to the assembled crowd in the house of Cornelius, stating in Acts 10:36, “*the word which He sent to the sons of Israel, announcing the good news: peace by means of Jesus Christ, this One is Lord of all, you-you have known with the result that the inner knowledge remains with you now, the report having come through the whole of Judea*” (*author’s translation*).

In other words, Cornelius and his company *were already saved before Peter ever arrived!* This is why the Spirit of God

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fell upon all those listening, v. 44. Remember, Eternal Life is God's gift to the world, but the fullness of the Holy Spirit is the Father's gift to the church. Jesus said the world *cannot* receive the Holy Spirit (John 14:17). Cornelius and his household had to be saved.

Just here, some object that when Peter recounted his experience among the Gentiles to the Jews a chapter later he says: "*Who (Peter) shall tell thee words, whereby thou and all thy house shall be saved*" (Acts 11:14). In their minds, that settles it: one receives the fullness of the Holy Spirit at the moment of conversion.

Not necessarily.

In his wonderful book, *Christ's Paralyzed Church X-rayed*, Greek scholar T.J. McCrossan reminds us that the word *saved* has meanings other than deliverance from sin in the New Testament, including: healing, deliverance, safety from temporal danger and wholeness in general. In this context, it would mean to bring Cornelius and his household into a place of safety by *confirming* the truth of the gospel they had *already known and believed*. The Book of Acts speaks of Paul and others visiting area churches and *confirming* believers in the faith. Indeed, in the liturgical denominations, the very experience of believers receiving the Holy Spirit is called the rite of *Confirmation*.

The situation described in Acts 10 is a second experience with the Holy Spirit (the new birth being the first).

Ephesus

A final example of this two-fold ministry of the Holy Spirit in the believer's life appears in Acts, chapter 19. There Paul encounters some disciples. Sensing something missing in their Christian experience he asked them, "*having believed, did you receive the Holy Spirit?*" (Acts 19:2, *author's translation*). They replied, "*But, rather, we did not hear whether the Holy Spirit is*" (*author's translation*). As it turned out, they had only been disciples of John the Baptist. Paul then encouraged them to follow John's advice, namely: "*that they should believe upon the One coming after him, that is, the Lord Jesus Christ.*"

Apparently they did so for the apostle then administered Christian baptism, v. 5. But the story doesn't end there. Verse six continues: "*and Paul, having laid hands on them, the Spirit—the Holy One—came upon them and they were speaking in tongues and prophesying*" (Acts 19:6, author's translation).

This is a beautiful picture of normal Christian discipleship. In a perfect world, every human person should receive Jesus Christ as Lord, confirm their faith by means of water baptism and then receive the Holy Spirit, with or without the laying on of the hands of another anointed believer. This should be followed by a complete dedication and consecration of the believer's life to God in service to the Master.

Even though these Ephesian disciples received the experiences almost concurrently, they were still clearly consecutive. This is the normative Christian experience. Rather than oppose or endeavor to contradict or short-circuit any or all of its component parts, we should all eagerly believe, receive and contend for this blessed faith once for all delivered to the saints.

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Explanation

“*And they were all amazed, and were in doubt, saying one to another, What meaneth this*” (Acts 2:12)?

Just what is speaking in tongues?

Since the remainder of this book will concern itself with the benefits of prayer in the Spirit, we will first briefly define the experience.

First, tongues are real languages. From the first mention of it by Jesus in Mark 16:17, on through all the references to it in the Book of Acts and the Epistles, the same Greek root word, or a form of it, is used. It simply means language.

Speaking in tongues is the ability of a born-again, Spirit-filled Christian to talk, pray, sing or praise God supernaturally in a language he has never learned. The words or utterance originate in the Mind of the indwelling Holy Spirit and are spoken out of the human spirit while bypassing the believer’s conscious mind.

“For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful” (I Cor. 14:14).

“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” (I Cor. 14:2).

According to the Apostle Paul, this kind of prayer, when entered into privately, edifies the speaker.

“He that speaketh in an unknown tongue edifieth himself” (I Cor. 14:4).

There is also a public dimension to the exercise of speaking in

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tongues. When interpreted, it edifies the entire congregation.

“I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying” (I Cor. 14:5).

Paul’s Teaching

Paul devoted quite a lot of space to the subject of speaking in tongues, much more than most people realize.

“For whoever speaks in a tongue does not speak to men but to God; no one catches the meaning; he is uttering secret matters in the spirit” (I Cor. 14:2, Berkeley).

“He who speaks in a tongue improves himself” (I Cor. 14:4, Berkeley).

Knox renders the above phrase, *“may strengthen his own faith.”*

This translation agrees with the teaching of Jude’s Epistle, verse 20:

“But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.”

These verses teach that the private dimension of speaking in tongues builds us up in our faith. It is a special kind of prayer directly inspired by the Holy Spirit.

“For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful” (I Cor. 14:14).

The Amplified translation of this verse is informative:

“For if I pray in an (unknown) tongue, my spirit (by the Holy Spirit within me) prays, but my mind is unproductive—bears no fruit and helps nobody.”

This translation rightly points out two truths.

First, the word, “unknown,” is in parentheses, indicating it does not appear in the Greek text. This fact is noted by the use of italics in the King James version. There are no unknown languages. The languages spoken by Spirit-filled Christians are real languages, spoken somewhere on Earth or in Heaven (I Cor. 13:1). On the Day of Pentecost, the disciples were understood by the devout Jews “from every nation” in their own

“tongues” (“dialects,” Gk.; Acts 2:11).

Second, this verse states that when a believer speaks in tongues his understanding is unfruitful for *others*, not himself. Although the believer does not know the precise meaning of the words he is uttering in prayer *to God*, yet he *is* aware of the truths the Holy Spirit reveals *to him* during, and as a result of, communing in the Holy Ghost, as we shall see in another chapter.

When speaking in tongues, the Christian is not limited by his conscious mind in the worship of God. He is enabled to express the desires and knowledge of the indwelling Holy Spirit.

“For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth (heareth, Gk.) him, howbeit in the spirit he speaketh mysteries” (I Cor. 14:2).

Notice these other renderings of the last phrase of the previous verse:

“...Yet in spirit he is speaking of hidden truths” (20th Century).

“...although in spirit he is speaking sacred secrets” (Rotherham).

We know that as Christians the Holy Spirit dwells not directly in our minds but in our spirits (I Cor. 6:17). Jesus reminded the woman at the well that true worshippers render Divine service to God “in spirit and truth.” What higher privilege could be afforded a human being than the ability to speak to God directly from one’s spirit, without the interference of our fallen intellects which are all too limited in understanding, while under the *direct inspiration of the Holy Spirit*?

“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4).

In the light of these facts it is easy to see why we are exhorted to pray in the Spirit by the writers of the epistles. It ministers grace to us as perhaps nothing else can.

Biblical Definition

To sum up, then, praying in tongues is, very simply, praying “in the Spirit.” Some have suggested that all true prayer is

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offered “in the Spirit.” While we understand their intention, it must be noted that the biblical phrase, “pray in the Spirit,” is specifically defined in the scriptures as only one type of prayer: prayer in other tongues (I Cor. 14:14, 15).

In I Cor. 14:2, Paul says that when one is speaking in tongues, he is speaking “mysteries *in the Spirit*.” In I Cor. 14:15, he defines praying in tongues as praying “*with the Spirit*.” And in I Cor. 14:16, he speaks of blessing or giving thanks “*with the Spirit*,” as being the equivalent of blessing or giving thanks “in tongues.” The phrase, “*with the Spirit*,” is actually “*in the Spirit*” in the Greek text. Hence, according to Paul, praying, speaking or giving thanks “with” or “in” the Spirit is the equivalent of doing such in other tongues. Let us praise God for the opportunities that are ours to minister to Him “in the Spirit.”

Science Catches Up

As we have seen, when one is praying in the Spirit he is under *the direct control and inspiration of the Holy Spirit* (Acts 2:4). Apparently modern science is finally catching up with the Bible along this line. The following information regarding praying in the Spirit (other tongues) is from the online service, *Newswise*:

“Glossolalia, otherwise known as “speaking in tongues:” is an unusual mental state that has been documented for thousands of years and is often associated with religious traditions.

“The affected individual appears to be communicating in an incomprehensible language, yet it is often perceived by the person speaking, and those near enough to witness it, that the bizarre “words” have some sort of profound meaning.

“Now, in the first study of its kind, scientists are attempting to explain what actually happens inside the brain of someone speaking in tongues. Radiology investigators at the University of Pennsylvania School of Medicine observed brain activity while subjects were speaking in tongues. They then compared that activity to

what happened in the brain while subjects sang gospel music and found something very interesting: decreased activity in the brain's frontal lobes, an area associated with being in control of one's self.

“‘We noticed a number of changes that occurred functionally in the brain:’ comments principal investigator Andrew Newberg, Director for the Center for Spirituality and the Mind at Penn. ‘Our “‘We noticed a number of changes that occurred functionally in the brain:’ comments principal investigator Andrew Newberg, Director for the Center for Spirituality and the Mind at Penn. ‘Our finding of decreased activity in the frontal lobes during the practice of speaking in tongues is fascinating because these subjects truly believe that the spirit of God is moving through them and controlling them to speak. Our brain imaging research shows us that these subjects *are not in control of the usual language centers during this activity*, which is consistent with their description of a lack of intentional control while speaking in tongues.’

“Newberg went on to explain, ‘These findings could be interpreted as *the subject's sense of self being taken over by something else*. We, scientifically, assume it's being taken over by another part of the brain, *but we couldn't see where this took place*’” (emphasis mine).

According to physicians who study these matters, the frontal lobes of the brain are very important for a number of reasons, including but not limited to, the following :

“Dopamine-sensitive neurons in the cerebral cortex are found primarily in the frontal lobes. The dopamine system is associated with pleasure, long-term memory, planning and drive. Dopamine tends to limit and select sensory information arriving from the thalamus to the fore-brain. Poor regulation of dopamine pathways has been associated with schizophrenia.

“The so-called executive functions of the frontal

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lobes involve the ability to recognize future consequences resulting from current actions, to choose between good and bad actions (or better and best), override and suppress unacceptable social responses, and determine similarities and differences between things or events” (**Wikipedia.org**, *Frontal Lobe Function*).”

How different might your life be if you voluntarily invited the Presence of God to directly control the frontal lobes of your brain on a daily basis by yielding to His leadership in private prayer in other tongues?

Experiences

Our ministry team made it a habit to meet for prayer and communion in the hotel before the crusade services each evening while we were in Haiti (March 1988). One evening before service the Lord ministered a prophetic word that there would be an unusual display of His power that evening. Needless to say, faith was mounting high (Rom. 10:17). We were ready to hear a “rushing, mighty wind,” see “tongues of fire,” or angelic messengers!

Before I preached, the Lord supernaturally stopped the rain in direct answer to public prayer before thousands of people. But that wasn’t all. After the message, as I gave the invitation for believers to receive the Holy Spirit, I mentioned what God had promised. The air was still (the rain had stopped); then, fully 2,000 Christians came forward to be filled with the Holy Spirit. I led them in prayer and then said—by faith—“*Receive the Holy Spirit.*”

Suddenly, from over my right shoulder, a “wind” blew across the platform and out into the crowd. In less than 30 seconds, nearly 2,000 Haitian believers were filled with the Holy Spirit and began to speak in “other tongues” as the Spirit gave the utterance.

One of the team heard one saint speaking English (supernaturally)!

Adoration

“**W**e do hear them speak in our tongues the wonderful works of God” (Acts 2:11b).

One of the first benefits of speaking in tongues is the increased ability it gives us to worship God. We were created to fellowship with the Creator so it should not seem strange that the first practice the newly Spirit-filled Christians engaged in was worship. What was it that the 120 were saying in tongues on the Day of Pentecost?

“We do hear them speak in our tongues the wonderful works of God” (Acts 2:11).

When the household of Cornelius received the Holy Ghost, the Jewish Christians were astonished but realized the Gentiles had received the same experience they had, *“For (because, Gk.) they heard them speaking with tongues, and magnifying God” (Acts 10:46).*

Some other versions variously translate the last phrase of the above verse:

“...For they could hear them speaking with tongues and extolling God” (20th Century).

“...speaking in tongues and extolling the majesty of God” (Weymouth).

“...speaking in foreign languages and declaring the greatness of God” (Goodspeed).

We may be sure that the Anointing of the Holy Spirit will enable us to express our love and adoration of the Heavenly

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Father in ways beyond the limitations of our finite human minds.

“And be not drunk with wine wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, hymns and spiritual songs” (Eph. 5:18-19).

Spiritual Worship

The phrase “spiritual songs” in this verse is literally “songs of the Spirit,” or songs directly inspired by the Holy Spirit, i.e., songs in tongues.

We have already shown that speaking, praying, blessing or singing, *in* or *with* the Spirit, is the equivalent of doing such in tongues. Paul told the Corinthians that he not only prayed in tongues (or “in the Spirit”) but sang in tongues too (I Cor. 14:15-19). It was his desire that the entire congregation follow his example, along with the Spirit’s guidelines which he gave them in his letter (I Cor. 14:5). In I Cor. 14:17, he declared that he taught the same truths in all the churches. So it should not seem odd that he would admonish the Ephesians (Eph. 5:18-19), and the Colossians (Col. 3:16ff.), to incorporate singing “in the Spirit” in their worship along with the singing of psalms and hymns.

The writer has experienced Spirit-filled worship in numerous churches on three continents as of this writing, and it is his experience, in line with the teaching of these verses, that the edification of such corporate praise cannot be adequately described. Invariably, after a time of congregational singing “in the Spirit,” a “holy hush” falls upon the saints and a prophetic spirit follows. This is no accident. For it is when we minister unto the Lord that, He, in turn, ministers to us (Acts 13:2).

In discussing blessing God in tongues in I Cor. 14:16-17, Paul writes:

“For thou verily givest thanks well.”

Spencer’s translation renders the phrase:

“Thou verily givest thanks excellently.”

How wonderful that today, in this Age of the Spirit, we can sing, bless and praise God, while under the *direct inspiration of the Holy Spirit*, as we sing, bless and praise Him in tongues!

Relaxation

“*F*or with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear” (Is. 28:11-12).

The spirit of man craves rest.

Each week, thousands of troubled persons visit the offices of psychiatrists, psychologists and other counselors seeking peace.

Is this God’s will?

The Lord has provided for us, in the Baptism in the Holy Spirit and prayer in the Spirit, a deep, abiding rest for spirit, soul and body.

“*F*or with stammering lips and another tongue will he speak to this people. To whom he said, this is the rest wherewith ye may cause the weary to rest; and this is the refreshing” (Isa. 28:11-12).

Jesus reiterated this promise hundreds of years later:

“*C*ome unto me, all ye that labor and are heavy laden, and I will give you rest” (Mt. 11:28).

Moffatt’s version translates the last phrase of this verse, “and I will refresh you.”

There is abundant provision in the grace of God for the supply of this heart-hunger of man for rest. It is the Gospel of Jesus Christ. But we must understand *how* the Gospel meets this need. It is through the ministry of the Holy Spirit.

New Testament Truth

The Apostle Paul quoted the above passage from the Book of Isaiah in his discussion of tongues in I Cor. 14:21-22. Clearly, in addition to the obvious reference to the language of the Assyrians, Paul saw an application, prophetically, to the New Testament manifestation of tongues.

As we pray in the Spirit, our mind and emotions enter into a deep peace. We are enabled to commune with the Father—spirit to Spirit—while bypassing our conscious understanding. It is certainly not that we become unconscious as the practitioners of demonic religions, but rather, that we relax mentally and cease from our own thoughts while allowing the Spirit to guide and frame our petitions. Most of the time we are not even consciously aware of the source of our difficulties, nor of our many problems. We don't know what we need. But the Spirit does. Praise God; we have "help" from within!

"And in the same way, the Spirit is a help to our feeble hearts: for we are not able to make prayer to God in the right way; but the Spirit puts our desires into words which are not in our power to say" (Rom. 8:26, Basic English).

What exquisite rest and refreshing are ours as we cease from our own works and turn all of our problems and difficulties over to the indwelling Holy Spirit and allow Him to present our petitions for us before the Throne of Grace according to God's will (Rom. 8:26-27).

Problems disappear as if by magic. But more than that, we are enabled to enter into a God-directed life. We are released from the prison of our own mental limitations. We are set free to soar in the Spirit into the unlimited provisions of the Heavenly Father. Here we can find rest and repose beyond anything tranquilizers, Eastern religions or the occult can offer. Here is Reality: man in fellowship with the Creator of the Universe under the direct inspiration of the Holy Spirit. Truly, this is the rest, and this is the refreshing.

This was Paul's intention in his letter to the Hebrews. He urged his readers, among other things, to enter into this marvelous rest.

“There remaineth therefore a rest to the people of God” (Heb. 4:9).

Notice this verse does not relate this rest to the unbeliever, but to the Christian. This wonderful *rest* is to “the people of God.”

“For he that is entered into his rest, he also hath ceased from his own works, as God did from his” (Heb. 4:10).

Here, we are told that the Spirit-filled believer who has entered into God’s rest has stopped relying on his own thoughts, plans and ideas. He has moved over from dependence on the flesh to faith in the power of God.

“Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb. 4:11).

Here we are commanded to *labor* to make this rest ours in experience. Once again, it is clear that salvation is not in view, but service. Not eternity in Heaven, but time on Earth. And it is clear that we must labor or exert spiritual force to enter in.

Apparently, a struggle is to be expected before one can experience the rest of God. Needless to say, we do not struggle to be saved.

Old Testament Teaching

The example of unbelief Paul refers to is the failure of the Children of Israel to enter into the Promised Land and their subsequent murmurings in their wilderness wanderings.

Two situations in their spiritual history especially illustrate the point.

The first is recorded in the Book of Exodus, chapter 17. There, we see the Israelites were without water for their journey. In their despair, they murmured against God and His servant, Moses. The man of God sought the Lord’s Face in prayer and received instructions regarding how to handle the situation.

“And Yahweh said unto Moses, go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink” (Exo. 17:5-6).

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After Moses struck the rock, water came forth abundantly to meet the need of the People. However, the place was named Massah (Quarrel, Heb.) and Meribah (Strive, Heb.) as the Children of Israel there doubted God's provision and His servant.

Paul tells us that, spiritually, the *Rock* was Christ (I Cor. 10:4). Commentator Adam Clarke reminds us that this rock or boulder was made of *red granite!* This being the case, what is this incident but a picture of Christ the Rock being smitten by the Rod of God's Justice on Calvary, from Whom proceeds the Water of Eternal Life (Jn. 4:10). This is an invitation to receive rest from the penalty of sin by faith in Christ as our Lord and Savior.

There is, however, a second incident in the history of the Children of Israel which illustrates yet another aspect of rest in God.

A generation later, in a location not far from the one described in the Book of Exodus, a similar situation occurred. Again, the people were without water. Again, they strove with Yahweh and with Moses. And again the man of God received Divine directions concerning how to deal with the need of the people.

"Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink" (Num. 20:8).

Spiritual Symbol

Remember, Paul tells us that this *Rock* was Christ (I Cor. 10:4). However, interestingly enough, the Hebrew word translated "rock" in this passage is not the same one as in the Book of Exodus. This noun refers to "an uplifted rock, a cliff." Again, *Clarke's Commentary* says it could have been "cleft." We are reminded of the Blood and *water* that flowed from Christ's riven side at Calvary. What is this incident then but a picture of Christ, the "Exalted Rock," from Whom pours forth the Gift of the Holy Spirit (Acts 2:32; Jn. 7:37-39)?

To receive the experience of "rivers of Living Water" flowing from our inner man (the Baptism in the Holy Spirit) is to also

receive the “prayer language” which Isaiah prophesied and Paul confirmed is the “rest” and the “refreshing.” This is not the “rest” of faith from the penalty of sin received in Salvation, but rather a “rest” *now* in the midst of a myriad of “no water” situations which confront us in our daily lives.

However, there is yet another striking point made in this story. Moses, considered by God to be “the meekest man in the Earth” (Num. 12:3), did not wholly follow Yahweh’s instructions. Instead of *speaking* to the rock, he struck the rock twice (Num. 20:11). God, in His mercy, performed the miracle; but *this one sin kept Moses from entering the Promised Land* (Num. 20:12)!

Our Promised Land

God here recorded for all time and eternity that we do not enter the “Promised Land” of spiritual power, rest and refreshing through any fleshly works of our own. We enter by *speaking*. Although Moses refused to “speak to the Rock,” over 1,500 years later a group of 120 followers of God did when Christ, “the Exalted Rock,” poured out the Gift of the Holy Spirit upon them. These believers entered into “rest.”

The Promised Land today represents the Baptism in the Holy Spirit and the higher Christian life. It is a life of blessings and victory, flowing with “milk and honey” (gifts and fruit of the Spirit)—rest and refreshing—but not without “labor and struggles.” There are enemies in this land—just as Israel faced heathen nations to dispossess—principalities and powers of the Devil who will oppose us every step of the way.

Is there no provision?

Praise God, there is! There is a rest and a refreshing amidst the trials of this present life. Isaiah prophesied it, Jesus promised it, and the Holy Spirit produces it!

Entering into Rest

How do we enter this rest?

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our

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profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:14-16).

We enter into rest by recognizing the reality of the ministry of our Great High Priest, by holding fast our confession of Him as Lord of our lives, and by approaching Him for help in prayer.

To return to the language of the Old Testament illustrations, we must speak to the Rock in the presence of the problem and not vice versa.

What kind of prayer produces this rest?

Isaiah prophesied that it would be prayer in the Spirit. Paul the Apostle confirms this fact (I Cor. 14:21). Praise God!

The Lord Jesus was tested, tempted and tried in every way we are. He is compassionate. He is “touched with the feeling of our infirmities.” But He never once sinned! He offers us not only sympathy, but *victory!* We can move over from the natural to the supernatural, from the carnal to the spiritual.

God’s Grace

This is a Throne of Grace—grace, unmerited favor—God doing for us what we cannot do for ourselves.

“For in that he himself hath suffered being tempted, he is able to succor them that are tempted” (Heb. 2:18).

The Amplified translation renders the last phrase of this verse, *“He is able (immediately) to run to the cry of (assist, relieve) those who are being tempted and tested and tried.”*

Let us *labor* to enter in this rest. Let us stay in our place of prayer and persevere until we have prayed through all of the interference of the Adversary and the Peace of God is ruling and reigning in our hearts.

Let us enjoy the rest and the refreshing.

Edification

“*H*e that speaketh in an unknown tongue edifieth himself” (I Cor. 14:4).

Prayer in the Spirit is probably one of the single most effective means of edification available to the child of God.

Knox’s translation of the above text says, “...*may strengthen his own faith.*”

Beck renders the phrase, “...*when you talk a strange language, you encourage yourself.*”

The word translated “edifieth” in this verse comes from a Greek word meaning “to build up,” or “to strengthen,” to encourage one in the spiritual life. It was used in non-spiritual contexts of the building of an edifice, stone upon stone.

When I was serving as pastor years ago, one evening I was quietly praying in the Spirit while drying the dishes. Suddenly, in my mind’s eye, I saw a wall being constructed, brick upon brick. As I thought upon the scene, the Lord spoke to my spirit:

*“As you pray in the Spirit,
you are building up your spiritual man.”*

Praise God! Here is the Divine means of building up or increasing the spiritual power and effectiveness of the Spirit-filled Christian. Before we can edify others, we must first be edified ourselves. One of the greatest spiritual giants who ever lived said:

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“I thank my God I offer thanksgiving to God in private, speaking in tongues...more than any of you” (I Cor. 14:18, Conybeare).

This verse remains an eternal monument to the spiritual value of prayer in the Holy Spirit as a means of self-edification. If a man of Paul’s spiritual stature depended upon this type of prayer, can we ever hope to give it less emphasis and be successful in fulfilling the will of God?

The Heavenly Father is dwelling *in us* through the Person of the Holy Spirit. Is there any problem, trial, temptation or situation to which He is not equal? We can have help from within. The Anointing abides. Let us allow our indwelling Intercessor to minister to us and through us in that inexpressibly personal manifestation of prayer in other tongues.

We shall find, as a result of praying in the Spirit, that we are immeasurably helped. We should never see our weaknesses as causes for despair. Rather, we should recognize them for what they are: testimonies to our humanity, our finiteness, a call for the Grace of God.

We need never be discouraged in the light of our human limitations. We have a Comforter! We need only to allow Him to help our infirmities by praying in other tongues (Rom. 8:26-28).

Through prayer in the Spirit, we can trade our weakness and defeat for the power, victory and overwhelming mastery of the indestructible Life of the Son of God. He is our Great High Priest, enthroned at the Highest Place of Power in the Universe, touched with the feeling of our infirmities, but more than that, able to lift us out of them into the resources of the Triune God of the Ages. Praise God!

Strong in Faith

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God” (Jude 20-21).

We have, in this verse, God’s means of developing ourselves in the faith. The Bible teaches that faith *comes* by hearing

(spiritually), and hearing by the word of God (Rom. 10:17). However, we are built up in our faith by means of prayer in the Spirit. The word translated, “building up” in the above verse is from the same Greek root word rendered, “edifieth” in I Cor. 14:4. As we mentioned, it means to charge, encourage, strengthen or build up. Praying in the Spirit will do for our inner man what physical exercise does for our body. Notice the shades of meaning included in the following translations:

“But you, my beloved, build up yourselves anew in the holy faith through the Holy Spirit, by means of prayer” (Lamsa).

“But you, dear friends, by building yourselves up in your most holy faith, through praying by the Holy Spirit” (Adams).

“But you, beloved, grow strong in your holy faith through prayer in the Holy Spirit” (New American).

The Amplified translation is striking:

“But you, beloved, build yourselves up (founded) on your most holy faith, make progress—rise like an edifice—higher and higher, praying in the Holy Spirit.”

The word-picture is breathtaking! As the world sinks lower and lower in the natural realm, the saints of God are provided with a means of growing stronger and stronger in the inner man: praying in the Holy Ghost!

God’s Power

For centuries Christians have sought for a successful aid to strength and power in their spiritual lives. We have been filled with the Holy Spirit, yet no one has told us just *how* to yield to the Power within us. Perhaps, we just assumed it would work automatically.

“Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us” (Eph. 3:20).

Notice Rotherham’s rendering of the last phrase of this verse:

“...The power which doth energise itself within us.”

There can be no doubt that God’s Power is *within* us. We have been looking for it almost everywhere else! There, in your inner man, in the depths of your being dwells the Power of God.

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That Power wants to work *in* you. But it will not happen, automatically. We must intelligently yield to the motions of the Holy Spirit in prayer. We shall find that we shall be greatly edified thereby.

God's Mechanic

One of the most spiritual persons I ever met while attending seminary was a Spirit-filled lay Methodist minister who operated a garage. Once, while waiting for my car, he shared that he found wherever he was weak—mentally, physically, spiritually or emotionally—the Holy Spirit would build him up and strengthen him through His ministry in prayer. Indeed, the Greek word translated “weaknesses” in Rom. 8:26 is the most common modern Greek word for *sickness!* The noun literally means a lack of strength or vigor in any area. I remember one of my Bible school students testifying of being healed of a terrible flu simply by praying it away in other tongues. After a considerable period of prayer his fever broke and the symptoms disappeared. When I was evangelizing many years ago I made it a habit to pray in the Spirit while I drove to the meetings. Upon my arrival, I was “fresh as a daisy” and anxious to see God in operation again.

Let us take our place, allowing the indwelling Intercessor to take us onward and upward into the unexplored vistas of strength and Power available to us through the Lord Jesus Christ in the Person of the Holy Spirit. In the area of spiritual edification, prayer in the Spirit is, again, the missing link.

Not By Bread Alone

“But he answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God " (Mt. 4:4, KJV).

There may be a lot more spiritual truth here than first meets the eye. This is a quotation from Dt. 8:3 in the LXX (the Septuagint, the Greek Old Testament). When one examines that portion of scripture in the *Hebrew* Old Testament, it becomes fascinating indeed:

“So that He might cause you to know that not by the bread alone humankind, he will be living, rather by all that goes out of the mouth of Yahweh.”

There is no Hebrew noun included for “word” here! In the Greek version of the Old Testament which the Lord Jesus quoted to Satan in the gospel account, the Greek word rendered *word* is *rhema*. This word is a synonym for *logos* but sometimes carries with it the idea of a *spoken word*, utterance or *voice* (as we will see later in Eph. 6:17). The Greek verb translated *proceedeth* in the KJV of Mt. 4:4 is a form of the same one used by the Lord Jesus in John’s gospel, chapter 15, verse 26 when He speaks of the Holy Spirit, “*Who proceeds from the Father*”!

In other words, Dt. 8:3 may have in fact been a prophetic intimation of our needed dependence upon the Spirit of God for our daily spiritual sustenance. Perhaps this is what the Lord Jesus alluded to in His startling promise of complete daily refreshment:

“In the last day, that great day of the feast, Jesus stood and cried, saying, “If any man thirst, let him come unto me, and drink. ” “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. ” (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” (John 7:37-39, KJV).

Earlier, in chapter six of John’s gospel, He made an equally provocative statement: that those who came to, believed in and *trusted* in Him would *never hunger nor thirst!* Comparing scripture with scripture we arrive at the conclusion that the Master was not so much advocating a spiritual life ritually dominated nor dependent upon the written word of God as much as one lived in fellowship with and dependence upon its *Author* by means of His divine Presence in the Holy Spirit of God.

What some in the Body of Christ consider a trivial and insignificant spiritual gift, in the mind of the Master, is our divine link with the Infinite.

Experiences

Years ago, when I was in graduate school, I became aware of

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a great many needs in my life as I sought to prepare for the ministry. It seemed what God was calling me to was totally out of the question. As I looked at myself I saw nothing but infirmities and inadequacies. Discouraged, I drove out of town one day and parked the car near a park. I walked down a grassy hill and sat down under a tree. I must have looked a little like Elijah to the Lord, despairing there under the shade of that tree. In the distance I saw a great dam with the waters of the Kentucky River crashing over it. There in the river I became aware of a mass of debris by each shore. But wait!

As the water rushed over the dam, the force of it was slowly pushing the debris out of the way. The garbage was no match for the power of the water. Suddenly, I saw all my fears, confusion, inferiorities, trials, tribulations and temptations as so much debris (works and infirmities of the flesh). The Lord reminded me of His promise in John 7:37-39. I had received the Holy Spirit years before. Then I saw it! Continue to let the rivers flow! Never mind the obstacles: the rivers would triumph, *if only I would let them flow and keep on flowing!* I began to pray *in the Spirit*. Soon, I was aware, not only of my human nature and its lack, but also of God's Divine nature in me and its abundant supply!

Today, over 30 years later, God has allowed me to have a worldwide ministry with outreaches in over 145 nations. I have ministered the gospel in every conceivable manner, including: radio, television, the printed page, tapes, trips, tracts as well as serving as pastor, evangelist, missionary, author and educator.

In 1974 the Spirit spoke to me about one day ministering the gospel in, *a way I did not know*. Our internet ministry began in 1992. Only God could have tuned me in to a technology decades before its invention. Because of the internet, as of this writing, we have thousands of students studying for the ministry—free—from 122 nations. In addition, we have a 24/7 online radio network with listeners from all 50 states and 89 nations. We are averaging over 10,000 downloads of our books, publications and audio recordings each year. Thousands of individuals all over the world consider me a mentor and our ministry a source of inspiration and edification. Praise God!

Illumination

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:26).

It is God’s plan that His children be led by His Spirit. This is one of the primary blessings of the New Testament. God is actually dwelling within us! His very Life, Wisdom and Power are within us today. Yet, how unreal this fact seems in the experience of the average child of God.

The Apostle John said some amazing things about the guidance of the Holy Spirit. It remains for us to enter into the marvelous provision of God.

“But ye have an unction from the Holy One, and ye know all things” (I Jn. 2:20).

Here, we have the unlimited wisdom of God at the disposal of the Spirit-filled believer.

“But the unction which ye have received of him abideth in you, and ye need not that any many teach you: but as that same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (I Jn. 2:27).

Just because this text, and others like it, has been abused by some, is no reason to disregard its promise of an indwelling Teacher to keep us free from false teachers and doctrines and to instruct us in the paths of righteousness.

The “Unction” in verse 20 is the same as the “Anointing” in

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verse 27. This is none other than the Holy Spirit of God, filling the believer. The context of these verses makes it clear that John is by no means discounting the role of teachers in the Body of Christ, but rather he is simply reminding us that we need no special earthly guide to keep us free from the “spirit of error” and moral pollution in our daily Christian walk. We are God-indwelt, filled with the Holy Spirit, the Fountain of all wisdom and the Discerner of all that is spiritual.

But how does this wonderful illuminating ministry of the Anointing express itself?

We partake of the inner Wisdom of God by means of prayer in the Spirit.

Revelation Knowledge

“Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine” (I Cor. 14:6).

Notice here that Paul lists four types of ministry that can come forth as a result of speaking in tongues when interpreted. However, there is an additional benefit to prayer in the Spirit for the believer, *privately*, even when the utterance is not interpreted for the Church. The Apostle alluded to this fact in verses 18 and 19 of I Cor. 14:

“I thank God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue” (I Cor. 14:18-19).

It is obvious from these verses that the Apostle Paul practiced quite a lot of speaking in tongues privately—ten thousand words—yet *in the Church* he desired to speak in his own language in order to instruct others *also*.

Why did he use the word *also* in this verse?

From the context we conclude that while speaking in tongues, privately, he instructed *himself*. In other words, as Paul communed with God in tongues *outside the Church* in his private prayer life, he talked to God from his spirit, and God, in turn,

talked to him in his understanding.

It was during those times of waiting on God in secret prayer that the Lord ministered *to him*: revelation, knowledge, prophecy or doctrine (teaching, Gk., I Cor. 14:6). He then shared this revelation truth in the Church with his understanding in order that he might teach others *also*.

As we pointed out earlier, the Amplified version illustrates this truth in I Cor. 14:14:

“For if I pray in an (unknown) tongue, my spirit (by the Holy Spirit within me) prays, but my mind is unproductive—bears no fruit and helps nobody” (I Cor. 14:14).

Goodspeed translates the last phrase, *“but my mind is helping nobody.”*

Paul probably had this teaching ministry of the Holy Spirit for the individual believer in mind when he wrote:

“But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God” (I Cor. 14:28).

Paul is not advocating that one should pray for the interpretation of one’s prayers in the Spirit, privately. On the contrary, we should only seek to interpret our utterances in tongues when we are operating in the gift of “divers kinds of tongues,” for the benefit of *others*.

Many have gotten into error by trying to turn private prayer in tongues into a “crystal ball.”

“Now brethren, if I come unto you speaking in tongues, what shall I profit you, except I shall speak to you by revelation...” (I Cor. 14:6).

In discussing speaking in tongues *in the presence of others*, Paul cites the importance of our interpreting the tongues for the benefit of the listener, not ourselves.

It is simply that as we are speaking mysteries to God in the Spirit, He will often quicken spiritual truth to our understanding.

Paul’s Practice

No doubt, along with his study of the word of God, this was the source of much of Paul’s public preaching ministry.

“Now we have received, not the spirit of the world, but the

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Spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:12-13).

When did Paul receive this teaching?

He certainly didn't learn it while he was preaching! He learned it during, and as a result of, prayer in the Spirit.

It is not the loud, un-interpreted utterance in tongues in the Church which the Devil combats. Rather, it is the quiet, intercessory, private prayer ministry of the Spirit-filled Christian that does violence to the Kingdom of Darkness.

Have you puzzled at the lack of the reality of the Holy Spirit's ministry in your personal devotional life?

Perhaps you are acquainted with the Scriptures pertaining to the Spirit's indwelling. Maybe you have struggled to believe the truth that they proclaim. And, yet, you have not really entered into the Spirit-led life.

Take time, daily, to commune in the Holy Spirit. As you pray privately in the Holy Ghost, the Lord Jesus will very often during, or as a result of, prayer in the Spirit, minister *to you*: revelation, knowledge, prophecy or teaching (I Cor. 14:6, Gk.). Many of the problems in your life that have defied conventional wisdom will disappear in a moment as the Spirit flashes the word of wisdom or revelation on the situation. Many truths of the Bible will suddenly, "come alive," as you meditate upon them following a time of prayer.

Realize that the Anointing abides within you continually. Become consciously aware of the Greater One within. Depend upon Him. Allow Him to lead you into the paths of righteousness. He will keep you free from error if you cooperate with Him by praying in the Holy Spirit.

A Closed Book?

There is a beautiful truth along this line in Luke's gospel.

As the disciples were making their way to Emmaus, the Lord appeared. After chiding them for their unbelief, He then

“*expounded unto them in all the Scriptures the things concerning Himself*” (Lk. 24:27).

The Greek word rendered, “*expounded,*” in this verse is the identical one Paul uses in his discussion of the “interpretation of tongues!” In other words, apart from the Lord’s illumination by the Spirit of the Scriptures to us, the Bible is a closed book, as unintelligible as the gift of tongues without interpretation!

Experiences

The Lord called me to minister in Australia in March of 1976 while I was attending seminary. It wasn’t until May of 1982 that I first set foot in Sydney’s international airport. I knew very few individuals in that nation. I had received a pastor’s name from a friend I met while preaching in England. This first trip (six weeks) was largely a fact-finding tour to develop a contact in a church or full-gospel organization who would be willing to sponsor us when we returned for a longer period of time. Needless to say, I was quite anxious to see what God would develop during this initial stay.

Unfortunately, after some meetings, although the ministry was received quite well, none of the churches seemed to be able to offer the sponsorship which the government required.

Suppose I would have lamented, “*Maybe it’s not God’s will after all.*” No doubt, the plan of God for my life and my ministry in Australia would have been thwarted.

Instead, I prayed from 10:00 a.m. one morning until 4:55 p.m. At the end of that prayer time I saw in the Spirit a golden door which swung open. The Lord then gave me the scripture:

“*I know thy works: behold, I have set before thee an open door, and no man can shut it*” (Rev. 3:8).

The next day that verse became a reality as I traveled north to Brisbane and eventually was sponsored by the largest full-gospel organization in Australia! As a result—in 14 months—we saw hundreds saved, filled with the Spirit, healed and delivered from all manner of affliction!

What if I hadn’t prayed?

Again, in late 1983, I went to sleep *praying*. I then had a

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dream in which I was in the office of one of the most influential pastors in the full gospel movement in Australia (my superintendent had difficulty talking to the man's secretary). I saw the entire conversation including details such as his secretary offering us tea, the color of the furniture, etc. I even saw him checking his calendar (in response to my requesting a preaching engagement). After first declining, he then consulted with his secretary and confirmed my speaking at a graduation banquet for his ministry school. I literally lived this experience out a few weeks after the prayer/dream experience. All details were fulfilled to the letter! As we sat together in his office, I was inwardly amused to hear the brother say he was sorry, but unable to accommodate my schedule. How (inwardly) elated I was to watch him call for his secretary, recheck his schedule, and then announce my invitation to be his commencement speaker!

Earlier in the same year, I received a long distance telephone call from some friends in the ministry to the effect that one of my mentors had passed away. This man had prophesied exactly how I would get to Australia and had effected a Divine impartation for apostolic ministry to me just prior to my departure for the mission field (see my book, *When You Need a Miracle*). I felt helpless and longed to know the particulars of his passing.

One night I went to sleep praying in tongues about the situation. I had a dream in which I saw this mighty minister in his office (I'd never been there). Suddenly, he clutched his chest in agony, his hands grasping some papers. I awoke with the power of God on me, knowing he'd suffered a heart attack.

Several months later, my friends mailed me his ministry's magazine. The lead article detailed his passing and funeral. It seems on the day of his death, after having lunch with his wife and some friends, they dropped him off at his office. He was later found on the floor, clutching his chest, some important papers in his hands. The cause of death was a massive heart attack. God didn't have to reveal this to me; He simple chose to out of love for me. Truly, His ways and compassion are infinite.

Exhortation

“Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine” (I Cor. 14.6).

Through the public dimension of speaking in tongues, we may serve as the Voice of God to the local congregation.

In I Cor. 12, Paul tells us that in a particular congregation, the Spirit gives (in the present tense) “to one,” as “He wills,” “divers kinds of tongues.” Moreover, he admonishes us to “earnestly desire spiritual gifts.”

“I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying” (I Cor. 14:5).

As we have already noted, when interpreted, speaking in tongues may yield: revelation, knowledge, prophecy or doctrine (teaching, Gk.).

Here we have a means of exhorting the Church with a present tense word of the Lord by seeking to speak in tongues publicly and then interpreting the utterance for the edifying of the Body. What a blessed privilege and responsibility to be so used of God!

Operation of the Gifts

When studied closely, verse five of I Cor. 14 sheds a great

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deal of light on the entire matter of the manifestation of spiritual gifts. A more literal rendering reads:

“I want you all to be speaking in tongues, but especially in order that you may be prophesying.”

The Greek phrase translated “but rather” in the KJV is rendered elsewhere in the New Testament as “even more” or “but especially.” In other words, Paul is here desiring that we speak in tongues not only for the purpose of a public utterance in tongues followed by an interpretation, but *even more* or *especially in order that* (Gk.) we may be prophesying. His implication is that speaking in tongues, undertone during services, leads to prophesying. Praise God! Here is a way to stir up all the gifts of the Spirit in our lives, by praying in the Spirit privately before and during services, quietly, to ourselves and to God (I Cor. 14:28).

Corporate Manifestations

The nine gifts of the Spirit listed in I Cor. 12:8-10 are not permanent abilities or ministries as are the gifts mentioned, for instance, in Eph. 4:11. Rather, they are manifestations of the Spirit, given *in the present moment*, to seeking believers.

For example, verse 8 of I Cor. 12 reads, literally:

“For to one is being given by the Spirit the word of wisdom.”

The verb is in the present tense, implying an on again, off again manifestation of the gift. Had Paul desired to show that a believer had been given, permanently, a gift of the word of wisdom, he would have used the aorist or perfect tense in the Greek language. Likewise, all the verbs in verses 7, 8 and 11 of I Cor. 12 in the English translations and the Greek original are in the present tense. Any one or more of the nine gifts listed in I Cor. 12:8-10 may be manifested by any Spirit-filled believer who desires to be so used.

It should be noted here, also, that the gift of “divers kinds of tongues,” utilized by a Spirit-filled Christian publicly, during a Church service, is different in manifestation from the “sign” of tongues which can be used *at will* by any Spirit-filled believer in prayer or praise to God. The public “gift of divers tongues” is a “manifestation” of the Spirit, an on again, off again experience

which must be sought and is operated in the believer of the Spirit's choice at His will (I Cor. 12:11).

The "sign" of tongues (prayer language) is a permanent possession of the believer following his baptism in the Holy Spirit.

Dual Nature

Of the nine gifts discussed in I Cor. 12:8-10, only tongues is two-fold in nature. It is a gift through which God can speak to man in a Church service, and also a "sign" of the believer (Mk. 16:17), through which he can speak to God.

It is the gift of "divers kinds of tongues" that Paul has reference to in I Cor. 12:30.

His question, requiring a negative answer according to Greek grammar, "*Do all speak with tongues*" refers to the public gift of "divers kinds of tongues." Obviously, at any given service not every believer will operate in this gift any more than every believer would have a word of wisdom. These gifts are operated by the Spirit at His will, not ours (I Cor. 12:11).

However, every Spirit-filled believer may—yea, is even commanded to—pray in tongues privately as often as he desires (I Cor. 14:5; Eph. 6:18; Jude 20, etc.).

Perhaps this illustration involving the gift of prophecy will help. Prophecy is inspired utterance (speech) in our own language. We can all pray in our own language whenever we desire. However, we cannot prophesy or speak *for God* to others unless inspired to do so. Similarly, we can pray in other tongues whenever we desire, but we cannot speak in tongues publicly (the gift of "divers kinds of tongues") *for God* to others, unless especially gifted and inspired. In both situations, prophecy and speaking in tongues, the language remains the same; its use is what differs.

As we wait upon God in obedience and consecration to His will, as we pray quietly in the Holy Ghost devotionally before service and undertone during services (I Cor. 14:28), we may become candidates for other manifestations of the Spirit to edify the Church and minister to the world.

Prayer in the Spirit is the missing link in the exercise of

spiritual gifts.

Experiences

Not only will the Lord bring deliverance to hurting humans through the word of faith, but often one supernatural manifestation is all it takes to open a service or stir a community.

During my second short-term mission trip (to England) the services were often tied up spiritually due to satanic oppression present in various towns and villages. How frequently was a service opened by an anointed prophecy from the worship leader's wife! In this manner a way for the word was forged and faith could then be released through works of obedience.

Supplication

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Rom. 8:26-27).

One of the difficulties that has plagued believers for centuries is what might be termed, the “prayer problem.” We have marveled at the numerous statements of Jesus regarding the certainty of answered prayer, and yet, how often we have failed to see them become a reality in our lives. We know the difficulty is not the responsibility of our Blessed Lord. We must re-examine our own understanding of prayer in the light of the Bible and see just where we have missed the mark. In a word, we need, *help*.

This fact is precisely why the Lord Jesus sent the Holy Spirit, to help us in prayer.

“Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26).

Why does the apostle begin his discussion with the word, “likewise?”

He means “in the same way,” that is, in “groanings.” Just as nature is groaning, the saints are groaning outwardly (in prayer) while the Spirit is groaning inwardly. Interestingly, this Greek

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verb is used in the LXX (the Greek Old Testament) of the “groans” (prayers for deliverance) of the Israelites while in Egyptian bondage (Ex. 2:24). Their groanings brought them out of Egypt and into the Promised Land. What will ours do? As we will see later, the apostle James used a form of this same word to describe our complaining to and about one another (James 5:9).

The man who gave us much of the New Testament said, “*we don’t know how to pray.*”

The Early Church admitted that it “*didn’t know how to pray.*”

Perhaps these confessions of weakness and humility account for their subsequent success. We must first recognize our inability in the prayer life before God has an opportunity to minister to us. But once we do, we shall find all the help that we need.

There are several interesting facts we should notice about Rom. 8:26.

First, we are told that the Spirit helps our infirmities. The Greek word translated “infirmities” is the most common Greek noun for sickness and means a weakness, lack of strength or flaw in any area, spiritual, mental, emotional or physical.

And then the Bible tells us here that the Spirit “helpeth” our infirmities or weaknesses. According to T.J. McCrossan, a Greek scholar of another generation, in his book, *Christ’s Paralyzed Church X-Rayed*, the Greek word translated “helpeth” in this verse comes from a compound verb meaning: “to take hold of, together with, against.”

In other words, this verse informs us that the Blessed Holy Spirit will “take hold of, together with (us), against” our infirmities, or weaknesses.

Finally, we are instructed by the Apostle Paul in this verse that the Spirit “helpeth” our “infirmities” by making *intercession* for us with “groanings,” which “cannot be uttered.”

Divine Intercessor

The word translated, “intercession,” means to represent another. The Lord Jesus, in speaking about the coming of the Holy Spirit in Power upon the believer, said it was far better that

He go away or else the Comforter, the Holy Spirit, would not come. The word, “Comforter,” in the original Greek encompasses many facets of meaning including: standby, strengthener, encourager, one called alongside to help, and advocate or “counsel for the defense.” Praise God! The Holy Spirit is our Divine Counselor.

Just as a lawyer in the secular realm is an expert in the laws of the land, so the Holy Spirit, our Divine Counselor, is an expert in the Law of God, His holy word. He will faithfully represent us in the Supreme Court of Heaven and see to that all of the hosts of Heaven cooperate in pressing our case against the Enemy of our souls. This is not to say that He is a literal legal representative (there is a different Greek word for this profession). Bible scholars tell us the Greek word used to describe Him—Paracletos—referred to a layman offering to defend another as personal act of friendship in a legal setting. In the time of Jesus, the rabbis used the word, *parakletoi*, of a person’s good deeds, while their “bad deeds” served as their “accusers.” Our faith and standing with God are not based upon anything we have or haven’t done, but solely upon the word and work of Christ. And we have a *Person*—the Holy Spirit—to “put in a good word for us” before God’s Throne, not any supposed “good works” of our own.

But notice that the Bible says He makes this intercession for us with “groanings which cannot be uttered.”

The word rendered “groanings” according to the Lexicon was used in classical Greek literature of “love secrets.” This reminds us of I Cor. 14:2:

“For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man heareth him: howbeit in the spirit he speaketh mysteries.”

Weymouth translates the last phrase of this verse “*divine secrets.*”

Rotherham renders it “*sacred secrets.*” How wonderful!

As we pray in the Spirit, our Divine Counselor, the indwelling Holy Spirit, makes intercession for us before the Throne of Grace, “taking hold together with us, against” whatever the Devil is bringing against us (infirmities, weaknesses, persecutions,

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afflictions, etc.), as we speak “sacred secrets” to the Heavenly Father through our Great High Priest, the Lord Jesus Christ. How attentively the angels must listen and await orders to commence their opposition of the satanic forces on our behalf (Heb. 1:14).

According to Paul, these are “groanings which cannot be uttered.” Literally, the phrase reads “groanings unutterable.” It is as though the Apostle didn’t finish his sentence. “Groanings unutterable...”

Unutterable in what way?

Unutterable in our own language, captures his thought in my opinion. They are “groanings unutterable” in our own language for “*we know not what to pray for as we ought,*” so the Holy Spirit makes intercession *for us*, inspiring our prayers in other tongues.

The following material by Greek authority Kenneth S. Wuest is informative:

“The weakness spoken of here is the inability of the saint to know what to pray for. We do know what the general objects of prayer are. But we do not know what the specific, detailed objects of prayer in any given emergency or situation are.

“The definite article is used before the word ‘what.’ Paul says, ‘We do not know *the* what we should pray for, the particular what.’ The words ‘as we ought’ are in the Greek text *katho dei*, namely, just what is necessary in the nature of the case to pray for.

“Denney says, ‘Broadly speaking, we do know what we are to pray for—the perfecting of salvation, but we do not know what we are to pray for according to what is necessary—according as the need is at the moment; we know the end, which is common to all prayers, but not what is necessary at each crisis of need in order to enable us to attain this end.’

“The Spirit Himself makes intercession. The words ‘makes

intercession' are *huperentugchano*, 'to intercede for one.'
"Robertson says, 'It is a picturesque word of rescue by one who 'happens on' (*entugchano*) one who is in trouble, and 'in his behalf' (*huper*) pleads 'with unuttered groanings' (instrumental case) or with 'sighs that baffle words' (Denney).'

"Thayer says, 'Although we have no very definite conception of what we desire, and cannot state it in fit language (as we ought) in our prayer but only disclose it by inarticulate groanings, yet God receives these groanings as acceptable prayers inasmuch as they come from a soul full of the Holy Spirit.'

"Alford says, 'The Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations.'

"That is, God the Father Who searches the hearts of His saints, understands the intent or bent of our unutterable prayers, unutterable because we do not know the particular things we should pray for in connection with a certain circumstance, for He knows the mind of the Holy Spirit praying for us and in our stead in our prayers in the case of the above-mentioned items for prayer, the Holy Spirit praying according to the plan of God for our lives."

Kenneth S. Wuest, Word Studies in the Greek New Testament, (Romans), pp. 141-142.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:27).

Here we see that the Lord Who searches our hearts understands our need. He also knows the Mind of the Spirit, "because," or more literally, "that," He (the Holy Spirit) makes

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intercession for us *according to God's will*. The Apostle John tells us that if we ask anything according to God's will, we know that He hears us, and if we know that He hears us, we know that we have what we have petitioned of Him (I Jn. 5:14-15).

Here is the perfect prayer.

There is our will; and there is God's will.

There is our petition; and there is God's petition.

There is our desire; and there is God's desire.

The Holy Spirit is fully committed to God's will. When we pray in the Spirit, we never pray amiss. The Holy Spirit will always inspire us to pray according to God's plan. He will see to it that all of our covenant blessings are given to us, and that the will of God is done.

I can personally relate to the Spirit's ministry of intercession in this way.

Often, for example when I am in Greece, I will endeavor to speak to a seeking saint during the altar service. Although I have studied New Testament Greek, my knowledge of modern Greek leaves much to be desired! Dr. Zachariou, my interpreter will often step in and "more accurately explain" what I am trying to say. How relieved and elated I am when I see the smile of understanding appear on the believer's face. How we, too, should glow with glory knowing our Indwelling Intercessor is interceding accurately for us!

Our Victory

Notice the result of the intercessory prayer ministry of the Holy Spirit in our lives:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

This verse should never be lifted out of its context. All things work together for good only when we allow the Holy Spirit to intercede for us and bring God's will to pass in our lives. If we pray amiss, that could cause all things to work together for bad. The same result could happen if we fail to pray at all.

But when we yield to the Holy Ghost, He will intercede for us

and all the benefits of our redemption will become ours in reality.

“We are assured and know that (God being a partner in their labor), all things work together and are (fitting into a plan) for good to those who love God and are called according to (his) purpose” (Rom. 8:28, amplified).

In His Name

Praying in the Spirit is really what Jesus had in mind when He made the great prayer promises to the Church regarding praying “in His Name.”

“Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son” (Jn. 14:12-13).

This verse has been a puzzle to Christians for centuries. The context makes it abundantly clear that the Lord Jesus here promised His disciples would have power to do the same works (miracles) He did, even greater ones. Notice that this promise is not just to the original Apostles, nor the Early Church only, nor even to just the full-time Christian worker. This promise embraces every believer, i.e., *“he that believeth on me.”*

It includes *all* believers, and excludes *none*.

But notice the power of the greater works:

“Because I go unto my Father.

“And whatsoever ye shall ask ‘in my Name,’ that will I do, that the Father may be glorified in the Son.”

When this portion of Scripture is studied in its context—John’s Gospel, chapters 14 through 16—it becomes clear that the Lord Jesus’ going away involved the coming of the Holy Spirit. It becomes obvious, then, that one source of the power of the greater works is the Anointing or empowering of the Holy Spirit. This should not seem strange; for even the Master did all of His mighty works through the Anointing (Acts 10:38).

But what of the second condition?

What does it really mean to pray “in Jesus’ Name?”

Perhaps it would be helpful to first discover what it does *not*

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mean.

There have been two main definitions in the Christian world given for the experience of “praying in Jesus’ Name.”

The first one involves finding a Scripture which covers one’s need, and then taking the petition and promise—in faith—to God in prayer, claiming the answer by adding the phrase “in Jesus’ Name.”

Certainly, this is a valid, scriptural way to pray. But is this what Jesus meant in John 14:12?

Nowhere in the Book of Acts do we find the Church praying in this manner.

Nowhere in the Epistles are we admonished to pray “in Jesus’ Name.” Certainly, something so important and sacred would be discussed in the Epistles. Every other important Church doctrine is. Remember, Jesus made astounding claims for such prayer (Jn. 14:12-14; 15:16; 16:23-24).

The second definition advanced for what it means to pray “in Jesus’ Name” is seen as a Spirit-filled Christian commanding something to come to pass “in the Name of the Lord.” An example would be Peter at the Gate Beautiful crying, “*Silver and gold have I none; but such as I have give I thee; in the Name of Jesus Christ of Nazareth, rise up and walk*” (Acts 3:6).

Certainly, this is, likewise, a scriptural procedure we desperately need to see more of today. But is this what Jesus meant by praying “in His Name?”

We find the answer in Jn. 16:23-24.

Age of the Spirit

“And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn. 16:23-24).

The Lord Jesus here stated that in that “day,” meaning the Era of the Spirit, believers would not pray to Him, but would begin to ask the Father directly “in His Name.” Notice, carefully, that our Lord said “hitherto” or *up until now* (the moment He was speaking in the Upper Room discourse) *they had not asked*

anything “*in His Name.*”

How does this fact relate to commanding something “in His Name” as being what He referred to by “praying in His Name?”

Just this.

Months before our Lord’s declaration of Jn. 16:23-24, the Seventy returned from a preaching mission and exclaimed:

“Lord, even the devils are subject unto us through thy name” (Lk. 10:17).

This fact settles it that the disciples had already voiced commands in Jesus’ Name *before* our Lord said “hitherto” or “up until now, *you have asked nothing in My Name.*”

Remember, the greater works are dependent upon the Master going away (and sending the Holy Spirit), and His disciples praying *in His Name.*

If it is not simply praying with faith according to the word and adding the phrase “in Jesus’ Name” as valid as that is; if the Early Church did not pray that way, and we are not commanded in the Epistles to do so; moreover, if it is not, as we have proven, simply commanding something to be done in His Name, as scriptural as that is, then what is it?

We are left with only one alternative.

What happened when Jesus went to the Father and sent the Holy Spirit?

“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4).

Although we are not commanded to pray “in Jesus’ Name” in the Epistles,—as valid as that is—we *are* admonished to “*pray at all times in the Spirit,*” and to “*build ourselves up on our most holy faith praying in the Holy Ghost*” (Eph. 6:18; Jude 20).

We conclude then that “praying in Jesus’ Name” is praying in the Will of Jesus, or *praying in the Spirit of Jesus Christ!* This type of prayer is intimately connected with the coming of the Holy Spirit, was practiced by the Early Church, and is enjoined upon us in the Epistles.

In the Apostle Paul’s great description of the inner workings of prayer in Rom. 8:26-28, although he does not speak of praying “in Jesus’ Name,” yet he does speak of the intercessory prayer

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ministry of the Spirit of Jesus.

Is it possible that the Early Church was living in an experience of prayer that the Contemporary Church is still arguing over? Could that fact account for their success and our relative failure?

May God help us to take our place and yield to the intercessory work of the indwelling Holy Spirit in order that we might ask and receive from the Heavenly Father and do the greater works. The world will not be won to Christ by oratory or fleshly works of any kind. It will be won by a *supernatural Christianity*, with a *supernatural holiness*, a *supernatural love*, and *supernatural power, signs and wonders* performed in the Name of Jesus.

Now that we have discovered exactly what the missing link is, let us begin to allow the Master the right of way in a private prayer life in communion with the Holy Spirit which will result in a public life of testimony given under the unction of the Spirit and confirmed with “signs following” (Mk. 16:20). The Master has told us the source of power for the “greater works.” It is the indwelling of the Holy Spirit and *praying in Jesus’ Name*.

It remains for us to take our place in prayer.

Apostolic Doctrine

The Apostle Paul had much to say about prayer. He told the Corinthians that he taught the same doctrines in every church (I Cor. 4:17). In other words, he would not have told the Romans about the intercessory ministry of the Holy Ghost and not have told the Colossians. He would not have exhorted the Ephesians to “pray at all times in the Spirit” and not have so instructed the Philippians.

“Stop being anxious about even one thing; but in everything, by the prayer and the supplication, with thanksgivings, let your requests be being made known unto God. And the peace of God, the one which passes all comprehension, shall mount guard over your hearts and thoughts through Christ Jesus” (Phil. 4:6-7, author’s translation).

Notice the use of the definite article in this text. Apparently,

Paul had in mind a *particular type of prayer* that the Philippians were acquainted with, namely: prayer in the Holy Spirit. Note also the almost animate or *living* quality ascribed to these prayers and supplications.

“Continue in the prayer, and watch in the same with thanksgivings” (Col. 4:2, author’s translation).

Notice the similarity of Paul’s advice to the Colossians, compared to his exhortation to the Philippians. Praying in other tongues is truly the missing link in an entirely new kind of supplication that really changes things and advances the work of God.

We cannot possibly exhaust all the possibilities that are ours through the intercession of the Holy Spirit. Is there any trial, sickness, circumstance, temptation, weakness or difficulty that is a match for the Third Person of the Holy Trinity? Praise God for such a complete redemption!

Power over Fear

But there is yet another benefit of prayer in the Spirit:

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (II Tim. 1:6-7).

We have given to us in these verses, the antidote to anxiety. Fear was evidently Timothy’s “thorn in the flesh,” and the Apostle gave Timothy sound advice regarding how to deal with it.

First, he admonished his young protégé in the ministry to “stir up” a particular spiritual gift. The phrase “stir up” carries with it the idea of fanning a dying fire.

“...To keep ever blazing that gift of God” (Montgomery).

“...To keep alive the flame of God’s gracious gift” (Berkeley).

Then the Apostle contrasted the spirit of fear with the Holy Spirit. The Holy Ghost, he reminded Timothy, is One of power, love and a sound mind.

The word “power” in this verse means “inherent power; power to reproduce itself like a dynamo,” as in Acts 1:8.

The word translated “love” refers to *agape*, God’s own Self-

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giving Love (Jn. 3:16).

And the Greek word rendered “sound mind” carries with it the idea of mental poise and balance, the idea of being on “an even keel;” the antithesis of insanity or mental instability.

Paul accurately noted that the spirit of fear cannot be mastered by anyone other than the Holy Spirit. But this would apparently not happen, automatically. Consequently, the Apostle Paul exhorted Timothy to “stir up the gift.”

Evidently, Timothy possessed a spiritual gift which he could operate at will, was intimately connected with the Holy Spirit, and would, when exercised, bring him into an experiential awareness of the Spirit’s power.

What was this gift?

It was not the Holy Spirit, Himself, as a different Greek word for gift is used here than, for example, in Acts 2:38, where the Spirit Himself is referred to.

The word translated “gift” here in II Tim. 1:6 is “charisma.” It was, then, one of the nine manifestations mentioned in I Cor. 12:8-10.

Moreover, Timothy received the gift through the laying on of Paul’s hands.

There is one instance recorded in the Book of Acts where believers received spiritual gifts through the laying on of Paul’s hands.

“And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied” (Acts 19:6).

This verse narrows the possibilities of the gift’s identity even further. It must have been either tongues or prophecy.

The key to identifying it is in the fact that Paul exhorted Timothy to “stir up the gift.” That is, the young preacher, according to the Apostle Paul, could exercise the gift *at will*.

As we have seen earlier in our reference to I Cor. 12:8-10, though we may seek for the manifestation of the gifts of the Spirit in our lives, yet, they are operated by the Spirit, according to His will (I Cor. 12:11).

The only manifestation/gift of the Spirit that can and should be operated *at our will* is the *private* dimension of speaking in

tongues.

Praying in tongues, alone, is a *sign* as well as a public gift.

Privately, it may be exercised as often as one desires, for it is simply prayer.

We conclude then, that Paul, in II Tim. 1:6-7, was simply reminding Timothy to practice what the Apostle consistently admonished the Church to do: pray continuously in the Spirit! After all, as the leadership goes, so goes the Church.

In the area of mental poise and spiritual peace, prayer in the Spirit is, indeed, the missing link.

The Lord God Who searches our hearts, knows the real causes of our fears and inadequacies. The indwelling Intercessor was given to us to comfort and help us in prayer concerning them.

As a result of turning every care into prayer we are left unburdened, refreshed and edified (strengthened) inwardly, able to minister to others.

Praise God for such a wonderful gift that brings us into the experiential awareness of the Holy Spirit of power, love and a sound mind.

We do not have to face our problems alone. We are Christians, living the Christ-life. With the Lord, we shall mount up with wings as eagles, triumphing over all the works of the Enemy! Private prayer precedes public proclamation.

Experiences

In Amelia, Ohio, I said to a woman smitten with a disease which caused her to become bald, "*Let there be new hair.*" Six weeks later she phoned me to say she had over an inch of new growth all over her head.

In Athens, Greece I spoke to a couple unable to conceive children, "*Let there be a conception.*" They have several "miracle children" today.

In Haiti, I spoke to the rain before thousands of people gathered for the crusade service, "*No more rain 'til the end of the service.*" It stopped instantly.

In Cairns, Australia, I said to an elderly lady who had been stone blind for over eight years, "*Let there be sight.*" She was

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instantly healed and ran all over the platform praising God.

In Paris, France I spoke to a deformed ankle bone, “*Become normal.*” It did and the lady cancelled a trip to Dakar, Africa for an operation.

In a small suburb of Brussels I spoke to a young man with a bad ankle, “*Kneel down.*” He obeyed the word and rose up healed.

In Gladstone, Australia, I said to a young man who had passed away during the service, “*Let there be life. Let there be a manifestation of abundant life for spirit, soul and body.*” He coughed, then laughed, then praised the Lord.

Multiplication

“**O**n the the last day, that great day of the feast, Jesus stood and cried, saying, ‘If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.’ (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)” (John 7:37-39).

These words were spoken by Jesus at the climax of the *Feast of Tabernacles* (Lev. 23:33-36). This took place on the eighth day, the holy convocation following the seven day observance of the festival, one of three yearly gatherings celebrated by the Jews. The feast itself commemorated the wanderings of the Children of Israel in the Wilderness during which time they dwelt in temporary shelters or booths. The celebration was similar to our nation's Thanksgiving season. For the Jews it marked the time of harvest and also hearkened back to the nation's deliverance from destruction in the land of Egypt. The entire week spoke of joy, gratitude and hope. As Alfred Edersheim and others have pointed out, on this last day of celebration, one of three groups of gathered worshipers would lead a procession from the temple to the pool of Siloam. This company followed a priest carrying a golden pitcher capable of holding over two pints of liquid. At the fountain of the pool, the priest would fill the pitcher with water and bring it back to the temple while the crowd celebrated with shouts and cymbals and trumpet blasts. The procession was

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timed to coincide with the offering of the morning sacrifice of the burnt offering. “*The Hallel Psalms*” (Ps. 113-118) were sung to a flute accompaniment, pausing just prior to the priests offering the sacrifices. On this occasion—during this pause—the voice of the Lord Jesus uttered this personal and powerful invitation. Would you like to know the verses chanted just prior to His announcement?

“Save now, I beseech thee, Yahweh: Yahweh, I beseech thee, send now prosperity. Blessed be he that cometh in the name of Yahweh: we have blessed you out of the house of Yahweh. God is Yahweh, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto Yahweh; for he is good: for his mercy endureth for ever” (Ps. 118:25-29).

Notice the words I have underlined in the text quoted above. This prayer is for Yahweh to “*save now*” and includes His sending *prosperity* or financial and material abundance to His people. Remember that our Lord's ministry included preaching the good news to the *poor* (Luke 4:18). Throughout the ministry of the Lord Jesus He was continually concerned about the welfare of the destitute and downtrodden (John 13:29).

Of particular interest to us in this book, however, is the relationship of the Holy Spirit to our financial and material wellbeing. According to the message of the Master, the prayers of His people voiced in the psalms were to be answered by Him, personally, and through the ministry of His Holy Spirit. He, Himself, would in a matter of days be “the Sacrifice bound to the altar (Cross).” Earlier in this same psalm, again being chanted by Yahweh's worshiping people during the Feast of Tabernacles, we read: “*The stone which the builders refused is become the head stone of the corner. This is the Yahweh's doing; it is marvellous in our eyes*” (Ps. 118:22-23). How well do we with enlightened eyes see the Lord Jesus as the chief Cornerstone and Rock of our salvation!

The Healing Stream

“And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh” (Ezek. 47:9).

This prophetic portion deals with redeemed Israel's future restoration and blessing from Yahweh. But it also has meaning for the Church, the *“Israel of God”* (Gal. 6:16) in this present age. According to this text and the teaching of the Lord Jesus in John's gospel, our prosperity and material blessing will involve the ministry of the Holy Spirit on our behalf. In addition, we know what *“came out”* of the innermost being of the disciples when they were filled with the Spirit on the Day of Pentecost: *the prayer language of the Holy Spirit* (Acts 2:4). The Presence of God in fullness is somehow intimately connected with our financial abundance in this life. This was prophesied elsewhere by Isaiah.

“Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest” (Is. 32:15).

“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses” (Is. 44:3-4).

Surely this is a picture of natural and material abundance here, in this life.

A Miracle of Multiplication

“And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full” (Mt. 14:20).

Most of us are familiar with the story of the multiplication of the loaves and fishes. It appears in all four gospels, each one furnishing additional details resulting in a full-orbed picture of provision, prosperity and abundance for those willing to follow Jesus. The Master had been preaching and the crowds wouldn't

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leave until they had been without food for days. It was then that He said to His disciples, “*You-you give them to eat*” (Mt. 14:16, *author's translation*). The problem was they had no resources! Finally, Andrew, Simon Peter's brother, pointed out a lad who had five loaves and two fishes. I remember my good friend and interpreter in my campaigns in Greece, the late Rev. Dr. D. Jimmy Zachariou, remarking to me once, “*Brother Joe, why do American ministers always talk about this boy donating his lunch? What young fellow do you know who eats a lunch that size! He was a vendor, much as you see on the street corners in downtown Athens today. But he was a wise businessman and had faith to contribute the last few items he had to sell that day to the ministry of this Carpenter-turned-Minister!*”

It was here that the Lord uttered the welcome words, “*Bring them here to Me at once*” (Mt. 14:18, *author's translation*). This is always what makes the difference in our lives. Our God can make a lot out of a little. As a matter of fact, it was this detail that Jesus wanted His disciples to ponder. In this incident, after all was said and done, beginning with *five* loaves and *two* fishes there were *12* hand baskets left over. Yet in the other account of a miracle of multiplication, when they began with *seven* loaves, there were only *seven* large baskets remaining over. In other words, the less we begin with—once given to Jesus—the more we have left over! Perhaps beginning with *one* loaf and *one* fish would have resulted in *20* baskets remaining! Our God is a Miracle-worker! Just give Him what you have.

We Can Pray Like Jesus

The Lord Jesus now had the throngs recline on the green grass. Mark's account has them reclining in “*ranks*,” or as some Bible scholars describe it, “*garden bed by garden bed*.” Imagine if you will an aerial view of this gathering with groups of 50's and 100's in various hues of clothing against the backdrop of rich, green grass. What a kaleidoscope of colors! The scripture says Jesus took the provision and “*having looked up into the Heaven*” (Mt. 14:19, *author's translation*). Perhaps more is meant here than meets the eye (no pun intended), by the phrase I

have underlined. Scientists who study these matters tell us our brains operate at different electrical frequencies depending upon our activities. Our normal waking state is “*beta*.” When we dream at night or daydream, our brain waves slow down substantially to the “*alpha*” frequency where creativity flourishes. This can also be triggered with our eyes closed by simply raising our viewpoint slightly, about 20 degrees. In modern language we speak of seeing with “*the mind's eye*.” For instance, if you ask someone to recall something from the past, invariably they will physically *look up* and begin detailing the incident in question. On two other occasions the Bible mentions this same method of prayer in the ministry of Jesus: before the healing of the deaf and dumb man (Mark 7:34) and at the raising of Lazarus from the dead (John 11:41). As we have seen in a previous chapter, when we are communing in the Holy Spirit, God can often minister to us a revelation, word of knowledge, prophecy or teaching (I Cor. 14:6). Why not follow the example of our Lord in prayer and—physically—*look up*? You may be surprised at what you *see*!

Look Up High

-By the late Rev. Dr. D. Jimmy Zachariou

*Keep marching on, do not look downcast
When you talk about God's grace
Keep marching on and do not doubt
Cast your burden on Jesus the Savior
Look up high, very high, toward Heaven
Look up high, very high, toward God
Keep marching on, do not fear the future
Speak about Him, live for Him
Keep marching on and allow His hand
To etch the path you will take*

Yahweh-yireh

Did you notice in the account of this miracle of provision that *nothing is said about the multitudes requesting material provision*

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from the Master? His Name is Yahweh-yireh, the Lord Who looks ahead and provides. Just as in Bible days, He is ever “moved with compassion” (Mt. 14:14). He knows what we need *before* we ask Him (Mt. 6:8). When Peter needed money for the temple tax for himself and Jesus, the Lord knew in advance about a fish with a gold coin in its mouth!

The next step in the miracle was Jesus both blessing and giving thanks for the “seed” sown by the young lad, Mt. 14:19. It was also a prayer of *praise* that preceded Lazarus coming forth alive from the tomb after four days of interment (John 11:41-43). Remember, Paul says when you and I bless or praise God “*in the Spirit*,” we give thanks “*excellently*” (I Cor. 14:17, *Spencer*). Jesus then broke the loaves. In Mark's account, however, he says Jesus “*divided*” the two fishes. This is a different word than that used of Jesus “*breaking*” the loaves. This distinction always intrigued me; I wondered just how the miracle was accomplished. When I asked the Holy Spirit to explain it I suddenly saw it. There were 12 disciples. Jesus broke the five loaves in half. That would mean one half loaf for each of 10 apostles. He then “*separated*” the two fishes, one for each of the remaining disciples: 12 in all! Imagine the glory cloud that eclipsed these 12 ministers as they gave away their provision only to find it replenished in their hands! The multitude consumed as much as they desired and the young lad had his initial investment multiplied far more than he would have by simply selling the last of his wares (Eph. 3:20)! Our God will do the same for us.

Building His House

“Thus saith Yahweh of hosts; Consider your ways” (Hag. 1:7).

These words were spoken by the prophet Haggai to God's people after they had returned to the Promised Land having suffered 70 years of captivity in Babylon. It seems they had neglected to complete the Temple of the Lord as they had been instructed. Because of this, they were suffering financially and materially.

“Ye have sown much, and bring in little; ye eat, but ye have

not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes” (Hag. 1:6).

Unfortunately, this is also a picture of many in the New Testament “*House of God,*” the Church of the Lord Jesus Christ. Like Israel before us, we have often allowed the cares of this world and the deceitfulness of riches to distract us from our primary responsibility: *worshiping God* (John 4:24)! Our relationship with the Lord and His Body, the Church, ought not to be peripheral, but central to our lives. Perhaps we have been looking in the wrong direction for wisdom regarding the righting of our troubled financial and material affairs (our investment portfolio, occupation, expenses, etc.). Did not the Master promise if we would seek the Kingdom of Heaven—even His righteousness—all *these material provisions would be added unto us* (Mt. 6:24)? Paul makes it abundantly clear that the Kingdom of God is not physical but “*righteousness, peace and joy in the Holy Spirit*” (Rom. 14:17).

How can we “build His House” in a practical manner?

First by building it, individually, personally, *in ourselves*.

“He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church” (I Cor. 14:4).

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost” (Jude 20).

The second way we can edify and build God's House, His Body, the Church, is by finding and filling our place and contributing our spiritual gifts to the other members and the world in a service motivated by divine love (I Cor. 14:11; 12:18).

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Eph. 4:15-16).

God's Old Testament people heard and heeded the message of His prophet and recommitted themselves to the building of God's dwelling place. The result?

“Yet now be strong, O Zerubbabel, saith Yahweh; and be

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strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith Yahweh, and work: for I am with you, saith Yahweh of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith Yahweh of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith Yahweh of hosts. The silver is mine, and the gold is mine, saith Yahweh of hosts. The glory of this latter house shall be greater than of the former, saith Yahweh of hosts: and in this place will I give peace, saith Yahweh of hosts” (Hag. 2:4-9).

Many believe this “shaking” has already begun, that there is a massive redistribution of the world's wealth into the hands of God's obedient people who have determined to put Him first in their faith and finance and that He is, in fact, honoring their surrender and commitment with a supernatural prosperity and provision. It is only logical that He would share His abundance with those He can trust, those who are filled with, led by and empowered by His Spirit. That company can include *you and me*.

Making It Practical

Just how will this work out in our lives? Simply put, the anointing of the Holy Spirit resting upon our natural and spiritual gifts will empower us to prosper in our chosen fields of endeavor. For example, the grateful followers of Jesus—women of material means—gladly shared with Him and His disciples needed provision (Luke 8:1-3). The apostle Paul, likewise, was blessed materially for his spiritual ministry on the isle of Malta by grateful and obedient recipients of God's grace (Acts 28:10). It matters not whether it is secular or ministry work, God is able to anoint and appoint His obedient disciples with Spirit-led provision. I have an acquaintance in another country who shared with me how God's Spirit had empowered him to prosper in the “futures” area of the stock market, making him a millionaire more than once. When I met him he was traveling the nation raising

funds for a God-called ministry and was “living on residuals” (rather than having to receive offerings for his own support). One supernatural “word of wisdom” or “revelation” received from the Holy Spirit in prayer can supply you with a lifetime income! (If you are prospered through following the principles outlined in this book, feel free to share your abundance with the author!).

The Helmet of Salvation

“And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph. 6:17).

Salvation has been called by one writer, “*God's all-inclusive redemptive term.*” The New Testament word is “*soteria*” from the stem “*so*” meaning: *whole, fresh, healthy* and to *save* from danger, illness and death. According to Bible scholars, salvation is preservation and deliverance *from* anything threatening to destroy. It is also a deliverance *to* everything promoting happiness, wealth, progress and well-being. The word is used in a variety of ways in the Bible including deliverance from sin, healing, health, freedom from imprisonment, protection from the Flood, receiving a glorified body, etc. It is a counterpart in many respects to the Old Testament concept of *shalom*, meaning wholeness, soundness, health and prosperity. Having been *saved* through faith in Jesus Christ as Lord and Savior, what hinders us from enjoying all of the benefits of our salvation, including the material aspects of provision? More often than not, it is the work of the devil and demons and the weakness of our flesh that are to blame.. It is here that the Holy Spirit once again becomes so important.

As we will see in the next chapter, *the Spirit of God is our Sword in spiritual warfare.* In the text quoted above, Paul says “take Salvation as your helmet and the Spirit as your Sword by means of all prayer and supplication continually praying at every season in the Spirit” (*author's translation*).

The Greek word “*take*” is, literally, “*receive*” or “*give access*”

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to.” And how are we to do this? The Greek preposition is “*dia*” which means “*by means of*.” In other words, praying in the Spirit is the means by which we “*receive Salvation*” in the here and now as redeemed human persons. Again, as we will see in some detail in the next chapter, all of the “*spiritual armor*” is really just a description of the Lord Jesus Himself.

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Rom. 13:12-14).

I mentioned in another book that our deliverance from debt, financial and material need is in the atonement. “*He was oppressed” (Is. 53:7). “It was exacted and He becomes answerable” (Is. 53:7, margin). In modern language, “the bill came due and He paid it!” This “*oppression*” refers to the creditor/borrower relationship. Is. 53:12 says, “and He shall divide the spoil with the strong ones.” The “*spoil*” refers to the material goods obtained by warfare. But these blessings are divided only among “the strong ones” (Cp. Eph. 6:10). It is we who are “*strengthening ourselves in the Lord and in the might of His power*” through receiving His salvation daily *by means of praying in the Holy Spirit*” (Eph. 6:17-18) who benefit from His victory. *Those who depend upon the flesh disqualify themselves.**

It is the Spirit of God Who wages and wins spiritual warfare over the devil and demons as well as the sinful works of our flesh which inhibit the development and increase of salvation in our daily lives: *including our material and financial prosperity.*

Most of the financial deliverances in my own life and ministry during the past 35 years have come subsequent to and as a result of spending quality time in the Presence of God by means of praying in the Holy Spirit, allowing the indwelling Intercessor to put the enemy to flight, overcome the shortcomings of my flesh and dispatch heavenly angels to go ahead of me, thereby making the crooked places straight and the rough places smooth. He will do the same for you. He simply awaits your intelligent yielding to His Person, Presence and Power in your life.

Confrontation

“**A**nd take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph. 6:17-18).

Perhaps one of the most revolutionary benefits of prayer in the Spirit is its relation to spiritual warfare.

It is impossible to be a Christian for any length of time without becoming acutely aware of the fact that one is engaged in a battle.

By virtue of the fact that we are “born-again” into God’s family, we are *in* the world but no longer *of* it (Jn. 17:16). We are “aliens,” representatives of Heaven on Earth (II Cor. 5:20). As citizens of the Kingdom of God (Phil. 3:20, Gk.) we pose a real threat to the Devil.

We are in a conflict. There is simply no escaping the fact. To ignore it or to simply attempt to deny it is to be deceived and set upon by the malevolent spiritual forces engaged in warfare against us. Let us, then, recognize that a battle exists.

But we must also understand who our enemies really are. The word of God makes this very clear.

“*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*” (Eph. 6:12).

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Here we see the real source of our difficulties. Things are not what they seem to be to the natural eye. We must, by the Holy Ghost, begin to shift our attention from the physical: people, circumstances, governments and the like, to the real source of our problems: the demon hosts of darkness motivating what we perceive in the natural order of things.

For example, how silly it would be for a professional boxer to spend months training for a championship bout only to mount his offense at the referee at the sound of the bell!

And, yet, that is often what we do in the battles of the spiritual life. We must recognize that we are in a conflict, but we must also realize who our real opponents are.

And then we must discover our weapons.

“Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand” (Eph. 6:13).

Spiritual Armor

If we are actually engaged in a spiritual conflict, we must utilize spiritual weapons. This is why we are admonished in the text quoted above to take the “whole armor of God.”

The Apostle Paul describes the “spiritual armor” in Eph. 6:10-18. However, if you look in the margin of most any study Bible, this portion of Scripture will direct you to Isa. 59:16-21. It is from the Book of Isaiah that Paul drew his imagery for the weaponry of the Christian soldier. We will gain a tremendous insight into that armor—including the real truth about the Sword of the Spirit—by first examining these verses.

“And he saw that there was no man, and wondered that there was no intercessor” (Isa. 59:16).

We see here that God looked down at the plight of His people and saw that they needed someone to “stand in the gap” for them. They needed a “man” or an “intercessor.”

“Therefore his arm brought salvation unto him; and his righteousness, it sustained him” (Isa. 59:16).

This verse reveals the fact that God Himself decided to be that “Man.” He would fight the battle *for* them. It is a liberating

truth, indeed, to realize that God does not really want to “help” us win spiritual battles: He wants to fight them *for* us!

“For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing and was clad with zeal as a cloke” (Isa. 59:17).

Here we see that God Himself would put on the armor in order to fight the battle for His people. Notice the similarity between this verse and Eph. 6:14-17.

“According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the Name of Yahweh from the west, and his glory from the rising of the sun” (Isa. 59:18-19).

Notice here that Yahweh would fight the battle for His people against their *enemies*. In the time of Isaiah’s writing, the enemies would be foreign nations. However, as we have seen, in our day, our enemies are spiritual ones: the Devil and demons.

“When the enemy shall come in like the flood, the Spirit of Yahweh shall put him to flight” (Isa. 59:19, Heb., margin).

A tremendous revelation is given here. The Lord declared He would wage the warfare against the enemies of His people in the Person of the Holy Spirit.

Verse 20 is a reference to the Second Coming of Christ and does not directly concern our subject.

Returning to the main thought in verse 21, we read:

“And for me (God), this is my covenant with them (his people), saith Yahweh; my Spirit (the Holy Spirit) that is upon thee (Isaiah), and my words which i have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed (faithful Jews), nor out of the mouth of thy seeds’ seed (all believers in the future), saith Yahweh, from henceforth and forever” (Isa. 59:21, interpretation mine).

Notice that the battle Yahweh would wage against the enemies of His people in the Person of the Holy Spirit, would be fought by that Spirit being *upon* His servants, and *His Words* being *in their mouths*.

The Holy Spirit being *upon* God’s people always has a

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reference to an anointing for service in the Scriptures, never to the Spirit's indwelling in salvation. In this dispensation, it would refer to the Baptism in the Holy Ghost.

What are we to conclude from our study?

First, God is aware of the oppression of the Enemy against His people (Isa. 59:16).

Second, God Himself will put on the armor and fight the battle *for* them (Isa. 59:16).

Third, He will wage this warfare against the *real* enemies of His people (Isa. 59:18-19).

Fourth, this warfare will be waged in the Person of the Holy Spirit (Isa. 59:19).

Fifth, this will be accomplished by the Holy Spirit being *upon* His servants, and *His words* being *in their mouths* (Isa. 59:21).

How does this blend with Paul's words in Eph. 6:10-18?

The Lord our Warrior

In Isaiah's prophecy, God is the One who clothes Himself in the armor for battle. However, in the Book of Ephesians, *we* are commanded to take up the weaponry.

This apparent contradiction disappears, however, when we look at a related passage, Rom. 13:12, 14:

"The night is far spent, the day is at hand: let us therefore cast off (put to death, Gk.) the works of darkness, and let us put on the armor of light...but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:12, 14).

According to this verse, the Lord Jesus Christ *is* the armor! Let us now direct our attention to Paul's description of the "spiritual armor" in the Book of Ephesians.

"Stand, therefore, having your loins girt about with truth" (Eph. 6:14).

This procedure involves an understanding of, and obedience to, both the word of God and the Spirit of God.

"And having on the breastplate of righteousness" (Eph. 6:14).

Not only are we to wear *truth* as our belt, but we are to wear

righteousness as our breastplate.

This is two-fold. We are legally *declared* righteous, or in right-standing with God through our justification by faith in the Lord Jesus; and we actually *become* righteous in our conduct through the indwelling of the Spirit of the Righteous One, the Lord Jesus Christ. Thus, our righteousness is two-fold: *imputed to us*, and *imparted in us*.

“And having your feet shod with the preparation of the Gospel of peace” (Eph. 6:15).

This verse reminds us that the very feet that took us on errands of sin are now to be employed in sending us forth as messengers of the Gospel.

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph. 6:16).

The Apostle reminds us in this verse that by taking *faith* as our shield, we will completely overcome all the machinations of the Adversary.

Divine Faith

But what kind of faith is this?

It is not faith in God, in general; nor is it faith in a specific promise of God.

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God” (I Jn. 5:4-5).

Here is almost identical language as that found in Eph. 6:16. Here is the key to this Devil-stopping, world-overcoming faith. It is none other than heart-faith in the Person of the Lord Jesus Christ, Himself: His Life and Victory over the world, the flesh and the Devil. It is absolute, because His victory was and is absolute. The Lord Jesus never once sinned or came under the control of the Devil. In every situation and contest with the enemy, He was victorious.

We learn from the Book of Hebrews that He is *“touched with the feeling of our infirmities;”* yet He never sinned. There is nothing that we will ever face that He has not successfully

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mastered *for* us. Here is the promise of absolute and total *victory*.

It was the shield of faith Jesus used in His conflict with Satan in the wilderness (Mt. 4:1ff.). Faith—for any conflict—“*comes by hearing, and the (spiritual) hearing by a word from God*” (Rom. 10:17, Gk.). As the adversary approached the Master, the Heavenly Father gave Him a word from the word which Jesus used as a shield by speaking it out in faith. We must do the same.

Paul refers to faith as a shield in Eph. 6:16. Interestingly, the verse reads literally, “*Over all, having taken up the faith (of God) as your shield, wherewith (the shield) ye shall be able to quench all the fiery darts of the wicked one*” (Gk.).

In the original Greek, the word rendered “wherewith” agrees grammatically with *shield* not faith. Why do we make this distinction? Because this isn’t a garden variety type of faith but an *active* one, used as a shield, spoken to the enemy as Jesus used it.

As powerful as the *Shield of Faith* is, however, it remains only a *defensive* weapon. The only *offensive* weapon in our Spiritual arsenal is the Sword of the Spirit.

“*And take the helmet of salvation, and the sword of the Spirit, which is the word of God*” (Eph. 6:17).

Here we are instructed to take *salvation* as our helmet. Salvation, of course, is, as one Bible scholar has put it: God’s all-inclusive redemptive term, encompassing deliverance from the guilt and power of sin, physical healing and health, deliverance from temporal danger, and even the acquiring of our new bodies at the Second Coming of Christ. It is the New Testament equivalent of the Old Testament, Hebrew word, “shalom” or soundness. Praise the Lord!

The word translated “take” could be better rendered “receive” or “give access to.” It is translated “receive” in Ja. 1:21.

As we have seen in our study of Isa. 59:16-21, when God took up the armor, *righteousness* was His breastplate and *salvation* was His helmet.

These facts should help us interpret Paul’s teaching in Eph. 6:10-18.

When he speaks of the “breastplate of righteousness,”

righteousness *is* the breastplate. Similarly, in verse 16, faith *is* the shield. And in verse 17 salvation *is* the helmet. This interpretation is corroborated by Moffatt's and Goodspeed's translations.

When we come to the latter portion of Eph. 6:17, then, even in the King James Version, it becomes obvious that, in context, the Spirit *is* the Sword.

However, this fact becomes even clearer when this verse is studied in the original Greek.

As far as I can determine, there are three traditional views concerning the "Sword of the Spirit" in the Church world.

The most common one is that the Bible—the written word of God—is the Sword of the Spirit.

This is a possible interpretation if we understand the apostle to be using the phrase in an "idiomatic" or "figure of speech" manner. In that case, the rule of Greek grammar we will discuss in the following paragraphs would be set aside in favor of colloquial usage. However, as we will see, when combined with the context and surrounding verses, I am forced to conclude the apostle is *not* using the phrase idiomatically, but carefully and deliberately. With this in mind I conclude that *the Bible is not Paul's subject here, the Holy Spirit is.*

Another view is that the Sword of the Spirit does not mean the entire Bible, but rather a portion (chapter, verse, etc.) of the Bible—a *rhema*—quickened to the believer at a particular time of need (see *Vine's Expository Dictionary*).

However, a Spirit-quickened portion of the Bible, the written word of God, is not Paul's subject here, *the Holy Spirit is.*

Still another view is that the Sword of the Spirit refers to a prophetic word (prophecy, revelation, word of knowledge, etc.), given directly by the Holy Spirit during spiritual warfare.

However, prophetic words are not Paul's subject here, *the Holy Spirit is.*

There is a rule in Greek grammar which says that a relative pronoun (*which*) must agree in number (*singular or plural*) and gender (*masculine, feminine or neuter*) with its antecedent (the word it modifies; see *Dana & Mantey's Greek Grammar*, p.122).

In the Greek text of Eph. 6:17, *sword* is feminine, *Spirit* is

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neuter, but *which* is neuter, modifying *Spirit*, not feminine to modify *sword*. Other English versions confirm this.

“Put on salvation as your helmet, and take the Spirit as your sword (that is, the Word of God)” (Moffatt).

“And take salvation for your helmet, and for your sword the Spirit, which is the Voice of God” (Goodspeed).

“and the sword of the Spirit, Who is the word of God” (French Bible).

The translation of Dr. Frank C. Laubach, Ph.D., the famed theologian, missionary, linguistics expert and champion of literacy is the clearest:

“To protect your head, put on the helmet of God’s saving power. For your sword, take God’s Spirit, which is his Word” (Laubach).

Over 30 years ago, while studying Ephesians, chapter six, in an interlinear New Testament, I was struck by the fact that the editor, Dr. Alfred Marshall, had placed an asterisk by the Greek preposition “*which*” with a footnote emphasizing its grammatical agreement with “*Spirit*” rather than “*sword*.” He was no doubt arrested by the unusual construction and consequently made note of it. Three decades later I continue to praise God that he did!

While some aspects of Greek exegesis are open to various interpretations, others are somewhat like mathematical tables in their exactness. This is one of those.

The amazing fact is that this is exactly opposite what Christianity has believed and taught for 2,000 years! And yet the Truth has been there the whole time!

Majoring Minors?

Is this a moot point, an exercise in needless theological hairsplitting?

It all depends.

Paul says, “*and take the helmet of salvation, and the sword of the Spirit, which (Spirit) is the spoken word of God, by means of all prayer and supplication, praying at all times in the Spirit”* (Eph. 6:17-18, Gk.).

This hairsplitting is not important if: the Bible is the same as

the Holy Spirit, or quoting the Bible is the same as praying in other tongues.

Even though the context—both of the Old Testament background and Paul’s immediate discussion of the spiritual armor—confirms our contention, this truth is still a little hard to see due to our common use of the English language.

Casually reading Eph. 6:17, we naturally ask, “*How can the Spirit be both our sword and the word of God?*”

This phrase in Eph. 6:17 is what is known in Greek as a genitive of apposition. A similar grammatical construction occurs in Jn. 2:21. The Master had challenged the Jews to destroy this temple and in three days He would raise it up (Jn. 2:19). In consternation they informed Him the temple had already been under construction for 46 years. They were incredulous as to how He could accomplish this feat.

The Apostle John gives the interpretation:

“*But he spake concerning the temple of his body” (Jn. 2:21, Gk.).*

Obviously, in this verse, the “temple” and “body” are one and the same. It is the same construction Paul uses in Eph. 6:17, “*the sword of the Spirit which [Spirit] is the word of God.*”

Another stumbling block in understanding this vital teaching concerns the phrase “word of God.”

Two words are normally used of the Bible, the written word of God, in the scriptures: *logos* (Heb. 4:12) or *graphee* (II Tim. 2:16).

In Eph. 6:17, Paul uses *rhema*. While sometimes used interchangeably with *logos*, it often carries a shade of meaning indicating a *spoken word*.

In this verse, it has been variously translated:

- “*which is the spoken word of God*” (Newberry).
- “*which is the saying of God*” (Young).
- “*which is the message of God*” (20th Century).
- “*which is the voice of God*” (Goodspeed).

These versions underscore the truth that the Bible is not Paul’s subject here, *the Holy Spirit is*. Moreover, the Holy Spirit—our

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Sword—is also God’s “word, message, saying or voice” on our behalf.

When I discovered this, back in 1978, I simply needed to find out *how* to wield the Sword of the Spirit.

*“**By means of** all prayer and supplication, praying at all times in the Spirit (Eph. 6:18, Gk.).”*

As I said in another book, to use a modern illustration, the Holy Spirit is our gun and prayer is the trigger. This is exactly opposite what the Church has been taught for nearly 2,000 years. Perhaps this fact explains the success of the Early Church and our comparative failure.

Once again, the experience of prayer in the Spirit is the missing link in allowing the Holy Spirit to manifest His Presence in our lives as our Sword in spiritual warfare. It is as we yield to the Holy Spirit, our Sword, and God’s *Word* or *Voice* on our behalf, by praying in other tongues, that we are enabled to fight and win spiritual battles.

This fact dovetails perfectly with what we have discovered from Isaiah’s prophecy.

“When the enemy shall come in like the flood, the Spirit of Yahweh shall put him to flight” (Isa. 59:19, Heb., margin).

The Greater One within us is the Man we need to stand in the gap (Isa. 59:16). He is the Intercessor Who will put the Enemy to flight as we allow Him to be God’s Word on our behalf as we pray in other tongues.

Wrestling & Winning

Although we have a legal victory in the redemption provided for us by the Lord Jesus, we must make this an actual fact in our experience. This is accomplished by means of the *Shield of Faith* and the *Sword of the Spirit*.

There is very often some wrestling to be done before the victory is manifested in the natural realm. We must labor to enter into rest.

“For we wrestle not against flesh and blood” (Eph. 6:12).

The Bible makes it clear that we wrestle by means of prayer.

“Now I beseech you, brethren, for the Lord Jesus Christ’s

sake, and for the love of the Spirit, that ye strive (wrestle) together with me in your prayers to God for me” (Rom. 15:30).

And what was to be the result of this striving?

“*That I may be delivered from them that do not believe in Judea...that I may come unto you by the will of God*” (Rom. 15:31-32).

This verse reminds us of the truth of Rom. 8:26-28. It is only as we intercede in the Spirit that “all things work together for good.”

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

As a result of Epaphras’ *wrestling* in prayer the Colossian Church would stand perfect and fully assured in all the will of God. What if he hadn’t labored in prayer?

These are just two of many verses of Scripture that admonish us to intercede. It is only as we pray in the Holy Spirit that the Church can go forward, the Enemies’ attacks be thwarted, and the Body of Christ be edified in God.

These victories do not come automatically.

They must often be claimed by the *Shield of Faith*, and wrestled from the Devil by wielding the *Sword of the Spirit* through intercession in other tongues.

Would to God that the Church would wake up to its privileges and responsibilities in this vital area of spiritual warfare. We must stir ourselves and allow this “sleeping giant” to manifest itself in Spirit-led and empowered intercession against the forces of darkness. The Church’s finest hour is yet to be. Let us arise and put on the armor of Light, allowing the Lord to fight and win our spiritual battles through the Person of the Holy Spirit, as He inspires our prayers in the perfect will of God, causing everything—even the work of the Devil—to work together into good (Rom. 8:26-28).

Experiences

In 1974, after a time of Spirit-led intercession, my wife (who

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was, at the time, my girlfriend) had a vision of me preaching to a multitude of black people, in the open air, in the evening under bright lights. This came to pass 14 years later on the island of Haiti in the Caribbean. Nearly 500 were saved in four meetings with over 3,000 believers receiving the Baptism in the Holy Spirit according to Acts 2:4.

It is a matter of public record that God supernaturally stopped the rain in direct answer to public prayer before thousands of people, three nights in a row! Each day of the crusade, my youth pastor and I wielded the *Sword of the Spirit* in intercessory prayer. He received a prophetic word during prayer before we left America that a strong angel had been dispatched to protect us.

The first night, while I was preaching—unknown to us—a witch was moving through the crowd, attempting to disrupt the service. She was smitten to the ground—sovereignly—and was later delivered from devils, saved and filled with the Holy Spirit.

During my first trip to England (July, 1981) we ran into problems immediately. If you encounter difficulties while serving God, don't despair! Those problems only serve to prove how dangerous you are becoming to the devil! Through prayer, press through to newer and greater victories!

We arrived in England expecting an itinerary of three weeks of meetings. Instead, we discovered our sponsor had arranged only *three meetings*! Needless to say, we were quite dejected.

However, after the first meeting in Darlington, we had a prayer time in our flat. The music director, became aware of an evil presence in the room. Soon, he saw the demon hovering by the ceiling. Next, it called his name. (We later discovered spiritualists were living next door and knew of our arrival; they were "praying" against us).

After several hours of intercession in the Holy Ghost, the oppression lifted and I prophesied to the effect that a mighty battle had been won in the heavenly realm, we were in God's will, and we would be back many times (I have made eight trips as of this writing, 2006).

Through another contact, we conducted 15 meetings in 18 days and returned eight months later with our families for a nationwide tour. Such is the goodness of God!

After much prayer, God spoke to me in January 1984 to go to Athens, Greece. One year later I completed a week of meetings there with hundreds saved, filled and healed. Midway through the meetings—during Holy Ghost prayer—God revealed and bound the ruling, evil principality there. The next night we experienced an even greater breakthrough demonstration of God’s miracle-working power. The host pastor said it was the greatest move of God in special services he’d seen in 30 years (since Morris Cerullo had been there). Several believers had open visions of the Master and dozens of young people were prostrate under the Power of God (I’ve been back thirteen times as of this year, 2009, see my book, *The Presence of God*).

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Temptation

“*F*or if ye live after the flesh, ye shall die: but if ye, through the Spirit do mortify the deeds of the body, ye shall live” (Rom. 8:13).

Not only can we win spiritual battles through the Holy Spirit, be we can also win over sin by means of the Anointing.

If there is one area of the Christian life in which believers desire help, it is in the actual bearing of the fruit of the Spirit, day to day.

It is one thing to be declared legally justified (not guilty) regarding the penalty of sin because of our faith in Christ’s Sacrifice on our behalf (Rom. 5:1), but quite another to be free from the *power* of sin in our everyday lives.

The solution, according to the verse quoted above, is in *mortifying* or putting to death the sinful deeds of the body. Our Lord made it clear that He desires His children to be free from sin. He desires that we obey His will for our lives.

And what is His will?

“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another” (Jn. 13:3,4).

What is the source of this Love?

“Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5).

We received this Love of God into our hearts when we were born again.

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"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:22-23).

This Love of God is contained in the incorruptible seed, which is God's Word.

The Master likened the word of God to Seed (Mt. 13:19). He also likened the human heart (spirit) to earth (Mt. 13:23). In the natural realm, if one has good soil, a live seed, and ample water and sunshine, life will spring forth, a plant will develop, and there will be much fruit produced.

If we are born again, God's word or Incorruptible Seed has been engrafted in our hearts (Ja. 1:21). The Holy Spirit is the Water of Life (Jn. 4:14). The fruit of the Holy Spirit, Love (Gal. 5:22), will naturally spring forth in our lives unless its development is choked by weeds.

Our responsibility as Christians is not to manufacture the fruit of the Spirit, but simply to kill the weeds, which are nothing else than the works of the flesh (Gal. 5:19).

"For if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" (Rom. 8:13).

This verse tells us that it is by means of the Holy Spirit that we kill the weeds. How perfectly this follows with our discovery from Eph. 6:17 that the Spirit, Himself, is our Sword!

What does one use a sword for, but to kill things?

Praise God!

We can wield the Sword of the Spirit, by means of praying in the Spirit (Eph. 6:17-18), and thereby subdue our fleshly responses to temptation, resulting in the manifestation of the fruit of the Spirit in the place of our works of the flesh (Gal. 5:16).

If we can, by the Spirit, put to death the sinful deeds of the body, we can obey our Lord's commandment of Love (Jn. 13:34).

This interpretation is further substantiated by many other Scriptures pertaining to holy living.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Eph.

4:22).

"Wherefore putting away lying, speak every man truth to his neighbor" (Eph. 4:25).

"Mortify, ("put to death," Gk.) therefore, your members which are upon the earth" (col. 3:5).

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8).

These verses indicate God's method of dealing with temptation. We do not have to struggle in ourselves with the pressures surrounding us. We are not alone!

The Greater One is within us to meet the temptation *for* us. Let us take our weaknesses and shortcomings to God in prayer. Let us allow the Holy Spirit to put to death all of our fleshly propensities in our private prayer closet, and then face the world and its pressures and temptations in the Power of God.

We fail to meet temptation correctly only when we, through force of habit, persist in believing in the illusion that we are on our own. We are not; we are filled with God! If we cease from our own works and allow the indwelling Intercessor to minister on our behalf, we shall overcome all the power of known sin in our lives, without ever actually engaging in the battle!

Perhaps one of the greatest beauties of the truly Spirit-filled life is the fact that, through it, God enables us to actually *be*, inwardly, what we often pretend to be, outwardly. It completely banishes hypocrisy from our lives.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

The righteousness of the law spoken of in this verse is Love.

"For this, 'thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet;' and if there be any other commandment, it is briefly comprehended in this saying (word, Gk.), namely, 'thou shalt love thy neighbour as thyself'" (Rom. 13:9).

The same Holy Spirit Who is the Source of this Love (Rom. 5:5), will keep us in the sphere of that Love (Jude 20-21), if we will but cooperate with Him in prayer. In my book, *Seven Keys of Successful Ministry [Diploma in the Deaconate]*, in the chapter, *"Ministering with the Keys,"* I said:

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“Then, we remind ourselves of the importance of Love. We are motivated by the compassion of Christ. By an act of our will, we let go of any and all un-forgiveness towards others which may have come forth in thought, word or deed. We do not struggle to "produce" Love, or a "feeling" of Love. Rather, we clear the channels for the manifestation of the Reality.

“All of this should be done in secret, in the Quiet Hour, alone, before the Lord. We should be praying quietly in the Spirit, our lips barely moving, unburdening ourselves before God, pouring out our hearts before Him, allowing all of the trials, troubles, questions, inadequacies, worries and cares, etc., to be taken before the Throne of Grace by the Holy Spirit. We persevere in the key of prayer until we fall into a "semi-sleep."

“It is here, in the "mystic sleep," alone, under the Power, that we meditate upon the Word we desire to share. The Lord unfolds the deeper meaning of the passage. Perhaps it is during this time of waiting in God’s Holy Presence that the Gift of Faith is dropped into our hearts. We become assured that a certain number will be saved or filled with the Spirit, or particular illnesses will be healed.

“Maybe we will sense a real "struggle" praying in other tongues, followed by a significant "release" in our inner man, a well of joy bubbling up from within, signifying that a great battle in the heavenly realm has been fought and won. It may be that the Spirit will lead us to "bind" certain evil spirits, or to claim certain promises, or to decree particular statements of faith.

“Perhaps we sense nothing but indescribable peace. It may be that the gifts will operate exclusively after our prayer time, during the actual service or public ministry.

“It doesn’t really matter, for *this is it*. Just to bask in His

Temptation

Presence, to know that all is well, that He is near. This is sufficient: that Jesus is here, within, and that He will manifest His Presence to the people through us. Just as an alcoholic is “under the influence” of spirits, so we will be “under the influence” of the Holy Spirit (Eph. 5:18).

“This is the Christ-life.”

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Application

“**N**evertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (Jn. 16:7).

This verse of Scripture may well be one of the least understood and believed by Christians that the Master ever uttered. To listen to most Christians, it would seem that we are worse off since He went away. However, this is simply not the case. Jesus meant exactly what He said when He underscored the importance of the Holy Spirit’s ministry in our lives, in His stead. To receive the fullness of the Holy Spirit is to experience the totality of the unlimited Presence of the Lord. This fact is precisely why the Baptism in the Holy Ghost—the Gift of the Spirit—is referred to in the Scriptures as, *the Promise* (Acts 1:4, 2:39; Gal. 3:14; Eph. 1:13).

How then can we actively enjoy His ministry in our lives? One major means of developing and maintaining an intimate relationship with the Holy Spirit is through praying in tongues.

The Lord Jesus promised that the Holy Spirit would be *another Comforter* (Jn. 14:16). In the original text, this means, *another of the very same kind*. In other words, we 21st Century, Spirit-filled believers ought to have a relationship and fellowship with the Third Person of the Holy Trinity as vital and dynamic as the first disciples had with the Second Person of the Godhead. The Gospels make it abundantly clear that the disciples depended

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upon the Lord Jesus for absolutely everything. Can we depend any less upon the Holy Spirit of Christ today?

As we have discovered, one of the meanings of the word translated *Comforter* is a “*counsel for the defense*,” a layperson “*putting in a good word*” for a defendant. Perhaps this fact will illustrate how we can avail ourselves of His ministry in prayer on a daily basis.

Three Applications

In the natural realm, we can envision three different situations in which we might be benefited by the services of a counselor: when he calls us, when we call him, and when we simply authorize him to operate on our behalf.

"For I bear him record, that he hath a great zeal for you" (Col. 4:13).

Here we see that the prayer life of Epaphras (Col. 4:12) was fired by the zeal of the Lord (Holy Spirit). That is, the Spirit of the Lord gave him a burden for the Colossian saints. He simply responded and made himself available to the Lord in prayer which resulted in their standing firm in the will of God (Col. 4:12). We too can respond to pressure upon our spirits (our Counselor's summons) and respond in prayer for the person or circumstance He chooses.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought" (Rom. 8:26).

This verse illustrates the second truth: our calling upon Him. We have already studied this verse in detail, so we will not enlarge upon it again here. Suffice it to say that this verse illustrates the blessed experience of surrendering prayer wherein we make an appointment with our Divine Counselor concerning a particular need or situation saying:

"Here's the problem Lord; now what are we going to do about it?"

Praise God for the Holy Spirit's ministry on our behalf as we then yield to Him in prayer, allowing Him to take the case before the Throne of Grace *for us* according to the will of God, in such a manner that we know the answer will be forthcoming. This is the

opposite of living our lives in the flesh, by the dictates of our carnal reasoning and fallen physical senses.

Just as Adam and Eve were given a choice between the Tree of Life and the Tree of the Knowledge of Good and Evil, so we, too, have the blessed privilege of fasting from the devil's offer of a counterfeit existence. In contrast, we can *choose Life* (God's provision for each particular situation) in every crisis. This is precisely why Jesus could be so bold as to declare if we would continually *come* to Him we would *never* hunger and if we would constantly *trust* in Him we would *never* thirst (John 6:35).

David explained what it means to *trust* in Yahweh:

"Trust in Him all times; ye nation, **pour out your heart before Him**: Elohim [the Trinity] is a refuge for us" (Ps. 62:8, Heb.).

It is simply a matter of personal, intimate prayer.

"Pray without ceasing" (I Thess. 5:17).

This verse illustrates the third aspect of the Spirit's ministry for us in prayer. We can, by an act of our will, pray in tongues, undertone, throughout the day (in much the same way as the unsaved whistle, hum or sing undertone), and thereby authorize the Holy Spirit to minister *through* us, either *for* us or others, as He deems spiritually necessary. In this way, we can be used of God to make intercession and supplication for all saints in various evil days known perhaps only to God Himself (Eph. 6:17-20).

The Promise of the Holy Spirit, Himself, in fullness is, in fact, God's All-inclusive Gift. Let us treasure Him and yield to Him daily through prayer in the Spirit, the missing link.

Experiences

Many years ago, my wife and I were driving to our home church (we were evangelizing, not serving as pastor; but evangelists need pastors too). Suddenly, a *strategic time* presented itself in the form of an intense prayer burden; she began to travail in the Spirit. A half-hour later our pastor resigned. We later learned he'd had an affair. An absolutely horrific time followed and continued for months afterward, but eventually resulted in victory. What if she hadn't prayed?

In September, 2000, our first meeting in Athens was very well

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attended. After about 30 persons received Christ, I heard from the Lord about deaf ears being opened. I was delighted to hear a young lady who had just received salvation had experienced her deaf ear opening up. The word of God did it. Before service I had been praying for the Lord to give the people their daily bread. He did. Like Israel of old, all they had to do was gather up the manna.

Again, in the city of Orchomenos, a young lady came in the prayer line after I preached and told me of her back pains. Suddenly I asked, “*Do you have a short leg?*” She assured me she didn’t. The impression remained and I questioned her again. I think she was getting a little agitated with me but she eventually sat down—back against the chair—and saw her one leg was fully one ¼ inch shorter than the other. The Lord was endeavoring to give her her daily bread. As I looked at her feet I said, “*Spine, get in line.*” It did. The following morning, the same scenario was repeated as a young man watched his one leg move out ¼ inch as all back pain left. A middle-aged man—deaf in one ear—also experienced healing.

An unsaved individual who appeared to be in his late 30’s answered the altar call to receive Christ as Savior in our hotel auditorium service. His left arm was drawn up and lifeless and he limped, using a cane with his right arm. It turned out that he’d suffered a stroke two and a half years previously and had lost the use of his left side. After prayer, he was able to lift his left arm head-high. The following night he came for prayer again and was able to lift it over his head. In addition, he was making large arcing circles with his left leg and walking without the use of his cane.

Perhaps more amazing was what we learned later. *The night before* he had first attended our services in Athens, he’d had a dream in which what he described as a *beam of light* was striking him. At first, he covered his face and body for protection. Then a man with a long, white beard appeared and told him, “*This is for your good.*” That evening he attended his first service.

Who can predict when God’s Kingdom will breakthrough in the life of a lost, suffering human being? We can’t manipulate it into happening, but we can certainly *pray for it to occur*.

Refutation

"Yeah, hath God said... " (Gen. 3:1)

We trust you have been abundantly blessed by the information from God's word expounded upon in this book. However, I have discovered in nearly 35 years of ministry that the enemy sometimes sets up roadblocks to keep us from entering into all that God has provided for us: particularly in the area of the ministry of the Holy Spirit. With this in mind, I would like to address the leading arguments against the practice of speaking in other tongues often raised by its opponents. By doing so I am by no means questioning the motives nor the sincerity of those who voice these objections. I will simply examine the various arguments from the point of the view of God's revealed truth in the scriptures and attempt to thereby refute them as well as encourage you in your pursuit of God's fullness of blessing.

The "tongues" spoken on the Day of Pentecost were "real languages" understood by those listening. The modern manifestation is bogus: childish gibberish, psychological auto-suggestion or worse.

This objection is easily dismissed when examined in the clear light of God's revealed word. In Acts 2:4 we read: *"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."*

The phrase *other tongues* is *eterais glossais* in Greek:

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literally languages other than their native or known tongues. The word *tongue* means language. This fact is underscored by v. 8 where the synonym *dialects* is used in the Greek text for the word *tongues*. There is no doubt then that *tongues* are real languages. Some, perhaps in an attempt to "help" the Holy Spirit defend the practice and fearing that there might be something to this argument that the modern phenomenon is not "real," have offered an interesting proposition. They point to Mark 16:17: "*they shall speak with new tongues.*" The reasoning goes like this: "*It doesn't matter if the 'prayer language' is understood by others or not; it's not an earthly language anyway, but a heavenly one, a 'new' one.*"

Again, we are not questioning the motives nor the scholarship of those offering this line of reasoning as a possibility. However, the Greek word *new* here is *kainos*, i.e., *new in quality*. That is, the believer is enabled to speak in a language *new* to him. Had the Master meant an entirely *new* or *heavenly* tongue He would have used the Greek word, *neos*. Christ's *new* tongues are the same as the *other* or *different* (to them) *tongues* spoken by the disciples on the Day of Pentecost. They are *real* languages, understood by those who speak them (should they be present), but heretofore unknown to the speakers.

This same word *tongues* is used by the apostle Paul in his detailed discussion of the practice in 1 Cor. 14. Although he alludes to heavenly as well as earthly languages, there is no reason to assume each and every case of a believer speaking in tongues must necessarily be one of an angelic nature (although it certainly on occasion could be). Rather, more than likely, the Spirit-filled believer communing with God by the Holy Spirit is speaking to the Father in any one of the more than 6,000 languages presently spoken on planet earth. Should he be praying loud enough for others to hear, his communication would normally be unintelligible to anyone present. The Day of Pentecost was an unusual occasion with thousands of Jews from various nations of the known world present, a situation highly unlikely in an ordinary local church service then or now.

The Bible says when the Perfect has come, tongues will cease. The Perfect has come; now that we have the full revelation of the Bible, tongues have ceased.

First of all, Paul does not tell us that the "Perfect" is the completed canon of the New Testament. However, for discussion's sake, we will assume that he did mean just that. However, he goes on to describe his own personal experience when that blessed day arrived:

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (I Cor. 13:12, KJV).

Paul exalts that when the New Testament canon is complete he shall know the divine revelation fully!

It is a fact of history that Paul was dead-sealing his testimony with his own blood—decades before many of the books of the New Testament were ever penned by holy men of God borne along by the Holy Spirit! In addition, he says *knowledge* will also pass away at that time (v. 8). Are we to assume we no longer possess spiritual knowledge since we have the New Testament revelation? *"Oh consistency, thou art a jewel."*

In context, Paul's comments refer to that Eternal Age when all things have become new and all things are of God, the days of the new heavens and new earth wherein dwelleth righteousness. Then and there we shall have no need of any of the temporary spiritual graces available to us during our earthly pilgrimages. We shall know as we are known. Halleluyah!

"Why do I need a special 'prayer language' in order to pray effectively? Jesus said the Father knows what I need before I ask Him."

This objection is almost too ridiculous to merit a response. I could add: we don't need to pray in our own language then, either. Will those who bring this objection also advocate our ceasing to pray altogether?

God has ordained prayer—communication and fellowship—as His divine means of union and communion with Him. His

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very Son depended upon this spiritual interaction on a daily basis. The greatest apostle who ever graced this fallen world boasted of his own fellowship with God in prayer and repeatedly enjoined the practice upon those of us who consider ourselves children of God (1 Cor. 14:18; Eph. 6:18; Phil. 4:6-7; Col. 4:4). Moreover, it was divine communication that brought the entire created world order into existence (Heb. 11 :3) and it is His voice which sustains it (Heb. I :3). We have seen that it is prayer that allows God the Holy Spirit to wage and win spiritual warfare through us (Eph. 6:17-18, Gr.). Shall we also adopt the attitude that since God already knows what needs to take place in the heavenly realms in order for His will to be done on earth as it is in heaven that we can, likewise, dispense with ordinary intercessory prayer too? The answer should be obvious to any thinking believer.

The infilling of the Holy Spirit brings power to win souls; you can have the "tongues;" I'll take the soul-winning power that Peter had.

This objection seems pious enough at first. But when we examine the scriptures carefully, we come to a different conclusion altogether.

Was Peter a dynamic soul-winner on the Day of Pentecost? Absolutely: about 3,000 persons came to Christ in living faith. Was he truly filled with the Holy Spirit? Certainly: he, along with Mary the mother of Jesus and about 118 others were present when the Spirit came. Did he preach with power? Undeniably: no doubt, some of those who repented and believed the gospel were the very ones who just weeks previously had shouted, "*Crucify Him, crucify Him!*"

Let me remind us that the apostle Peter didn't get filled with the Spirit and immediately begin preaching. Rather, he was filled with the Holy Spirit, *spoke in other tongues* and then addressed the crowd. In Acts 2:4 the Greek word translated *utterance* signifies: "*to speak out, to speak forth with enthusiasm or by inspiration, to speak clearly, to utter a wise saying.*" In the LXX (the Septuagint, the Greek Old Testament) this same word was

used to describe the activity of the individuals King David chose to *prophesy* in the tabernacle worship (1 Chr. 25:1). In the New Testament it described Paul's testimony in the Greek language before King Agrippa (Acts 26:25).

It also describes Peter's Pentecostal sermon in Acts 2:14: "*But Peter, standing up with the eleven, lifted up his voice, and said unto them.*"

After worshipping God in other tongues (and we don't know for how long), the same Holy Spirit Who had enabled him to speak supernaturally in a *known* language he had never learned, did something to his *normal* speech. Although it is outside the scope of the purpose of this book, since many assembled on the Day of Pentecost would not necessarily have known or spoken Hebrew or Aramaic and since Peter quotes from the LXX in his sermon, I believe it is very likely he (being thoroughly bi-lingual as were the other disciples and Jesus) addressed his listeners in Greek. In any case, it was not his *usual* conversation. It was different, charged: pointed, pithy and powerful. What God did for him, he will do for us who follow in Peter's footsteps and receive the fullness of the Spirit-*speak in tongues inspired by the Holy Spirit*-and then share God's word with others in our own, anointed language. Spirit-filled (tongue-talking) evangelists and apostles today are winning, not hundreds or thousands only, but often millions in various week-long campaigns around the world. There is a reason. It is the Bible way.

The Bible says when the Spirit helps us in prayer, it is through "groanings that cannot be uttered," not this business of supposed "tongues-speaking."

Although we have discussed this portion of scripture (Rom. 8:26-27) in some detail previously, we offer this additional information by way of explanation and encouragement.

This word-*groaning*--and its relationship to the Spirit's helping us in prayer has been largely misunderstood by many believers, thereby robbing them of both peace of mind and spiritual encouragement as they fight life's fight. Shortly before preparing this chapter, I had a very unusual dream. In it, I was

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addressing a congregation about spiritual matters. As I looked closely at the various members, I realized they were all hooked up to medical apparatus related to kidney or bladder problems.

That is, the flow of water from their persons was being inhibited. My text was to be from the Book of James but as I scanned my Bible *I could not find that book!* I somehow knew the information I needed to share was contained within that Bible portion. It was only a few days after the dream that I found a reference I had never noticed previously in the fifth chapter of the Book of James:

'Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door' (James 5:9).

The amazing fact about this verse is the word rendered *grudging* in the KJV is a form of the same word the apostle Paul uses in Rom. 8:26-27. James says, *"Stop grudging (groaning) against one another, brethren"* (author's translation). Other versions have it: *"Do not make complaints against each other"* (Montgomery); *"Don't blame your troubles on one another, fellow Christians"* (Beck).

Regardless of the translation, not only emotion but *articulate speech* is included in the meaning of the word. As I wrote in a previous chapter, this word was used in the LXX to describe the cries and sighs, the prayers and pleas of the Children of Israel for deliverance from bondage in Egypt (Ex. 2:24; 3:7). Indeed, Stephen used this same Greek verb in his sermon on the subject (Acts 7:34). A form of the same word was used in the Septuagint to describe the sorrow of the priests over the destruction of Jerusalem (Lam. 1 :8). Obviously, not only emotion but *articulate sighs and cries of despair* were included.

In terms of my dream, the Holy Spirit was simply pointing out that most believers are not releasing their inner emotional and spiritual turmoil properly-by means of praying in the Holy Spirit-but, rather, complaining to and against each other.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief for that is unprofitable for you" (Heb. 13:17).

The word, *grief*, in the KJV is actually this Greek word,

groaning. Again, this doesn't just refer to an inarticulate sigh, but, rather, to complaining. I once heard a radio preacher talking about a very troubled young minister who, in a bout of anxiety, phoned an elderly minister-mentor of his in another state in the middle of the night in a desperate plea for assistance. After disgorging a thorough litany of his many difficulties to the senior saint, he paused, awaiting some words of wisdom. The servant of God on the other end of the line replied, "*Oh, you too?*" *Groaning* is inevitable in this present, fallen world. *But we should choose the right direction for it (upward).*

Some have tried to include praying in tongues as only *one* aspect of what Paul describes in Rom. 8:26-27 but then add that there are other, additional, "deeper" avenues of intercession: namely, *groanings*. We know now that this teaching is both unsupported and unnecessary to the understanding of the Spirit's ministry in prayer. The very context of James' words blends with Paul's subject matter. James has just spoken of our need for patience in the light of the return of the Lord. He then continues that we should not be *groaning* toward *one another* since the Lord "stands at the door." In Rom.8:23ff., Paul says we are *groaning* within ourselves and the Spirit, likewise, is *groaning* on our behalf for the fulfillment of our salvation: the redemption of our bodies at the Second Coming of Jesus Christ.

But what about these *groanings* of the Spirit being "*unutterable?*" Does this not mean that they are silent, inaudible, therefore ruling out the concept of praying in other tongues? For example, one minister recalled one member of his congregation declaring, "*Pastor, since I found out the Holy Spirit is praying for me, I don't pray anymore!*" As we have seen, this is not something the Holy Spirit does apart from us, but, rather, something we do in concert *with Him* in prayer.

This Greek word is one for speech with an *a* (Gr. *alpha*) as a prefix, meaning "without speech". For example we speak of an *atheist*. This is *a + theos* (God): "no God." However, when read in context we come to a different conclusion regarding Paul's use of the word. We know now from James 5:9 and also from Paul's use of the word for *groaning* (Rom. 8:23; 11 Cor. 5:4), that this includes *audible and articulate speech*. Paul writes in Rom. 8:26-27:

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"In the same way (groaning) also the Spirit takes hold together with us against our weaknesses/sicknesses, for the what-the particular 'what'--according as in necessary in the nature of the case, we should be praying for, we have not known intuitively in the past, with the result that we still don't know, but, rather, the Spirit Himself makes intercession on our behalf with groanings inexpressible... (in our own language)" (author's translation).

It is as though the apostle didn't finish his sentence. The idea is these *groanings* are inexpressible *in our own language* which is precisely why we need the Spirit's help. They are *not* inexpressible, period. Rather, *He* needs to provide the utterance which He most certainly does through our praying in other tongues.

Did Jesus Speak in Tongues?

There is another interesting idea along this line. Many have wondered why Jesus did not speak in tongues during His earthly ministry if/since it is so important. We have no record of whether He did or didn't. However, a fascinating insight involving this Greek word, *groaning*, appears in Mark's Gospel, chapter seven, verse 34: "*And looking up to heaven, he sighed. and saith unto him, 'Ephphatha,' that is, 'Be opened.'*" The Greek word rendered, *sighed*, is this same word translated elsewhere as *groaning*. Could it be the Master looked up "*into the Heaven (Gr.)*" and offered a prayer directly inspired by the Holy Spirit as we are admonished to do? It is entirely possible given what we have discovered about other appearances of this word.

A parallel situation appears in John's gospel, chapter 11:33, 38. There, at the tomb of Lazarus we read:

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled."

This is not the same word used by Paul, James and Mark, but certainly the situations are similar. In Classical Greek it meant "*to snort*" and was used of the noise of horses. Euripides used the word to mean, "*to admonish urgently, to rebuke.*" In the New

Testament it is translated as "*straightly charged*" (Mt. 9:30; Mark 1:43), "*murmured against her*" (Mark 14:5) and twice as "*groaned*" in John's gospel. Obviously, the synoptic gospels have in mind *articulate speech*.

In the first occurrence in John's gospel, the verb is in the middle voice, meaning this was something the Master personally participated in, *in His own best interest*. I might also add that there is a definite article in the Greek text before the word, "*Spirit*." This would likely indicate the Holy Spirit, as opposed to His own, personal spirit is being spoken of. Also of interest is the phrase "*was troubled*." The Greek verb is in the *active* voice, meaning this was not something that happened *to* Jesus from the situation outside of Himself, but, rather, that He "*stirred up Himself*." Perhaps the prayer life of Jesus was not all that unlike ours after all.

Tongues is listed last in the order of spiritual gifts in 1 Cor. 12:28; therefore it is least in importance.

If we use the rules of logic, this objection becomes quite interesting. Let's look at some other listings of the gifts with this in mind.

- Rom. 12:6-8 (showing mercy appears last)
- Eph. 4: 11 (teachers appear last)
- I Cor. 12:8-10 (interpretation of tongues appears last)
- I Cor. 13:13 (love appears last)
- I Pt. 4: 11 (ministry appears last)

Surely, this illustrates the arbitrariness and absurdity of this line of reasoning. Even if this were true, it would seem like spiritual pride to aspire to the greatest without first obtaining the *least* of God's gifts.

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The rules of Greek grammar demand a negative answer in Paul's question in 1 Cor. 12:30, "do all speak with tongues?" Therefore, tongues aren't for everyone.

The first half of this objection is true. Paul's question requires a negative answer. Similarly, not all are apostles, prophets, teachers or workers of miracles either. However, we must view Paul's question in context. He here conflates ministry gifts with manifestations. The former (Eph. 4: 11) are *persons* and the abilities are permanent. The latter refer to *operations* or *manifestations* and are "on again, off again" experiences. Paul's question here concerns the public "*gift of divers kinds of tongues*" given *in the present moment* during a worship service to any particular Spirit-filled believer (1 Cor. 12:8-11). The obvious answer is "*no*," not all will be used this way. However, any and all believers may utilize the *private* dimension of speaking in tongues at their own discretion, else the apostle's directions regarding correct decorum during public worship services make no sense (1 Cor. 12:23). Obviously, "*all*" *could* speak with tongues if they so desired; but it would not be profitable and would cause unnecessary confusion. In actual fact, the apostle declared, "*Now I want you all to be speaking in tongues, but especially, or even more, in order that you may be prophesying*" (1 Cor. 14:5, *author's translation*). As we have seen, stirring up this gift privately before (and undertone during) services is often the doorway into the operation of other manifestations of the Spirit for the glory of God and the benefit of His Body.

I trust this brief examination of frequently voiced objections to the charismatic experience has cleared away much spiritual debris from your heart and life and opened wide the door to your intelligent, faith-filled participation in all that the Lord has provided for your spiritual edification.

Perhaps at this juncture you may be thinking, "*If all that I've read in this book is true and I believed it, why, I'd be praying in tongues all the time!*"

"Pray without ceasing" (1 Thess. 5:17).

Between the salvation of our spirits at the moment of our new birth and the redemption of our bodies at the Second

Coming of Jesus Christ, we must cooperate with the word and Spirit of God in the salvation of our souls (sanctification). This is more often than not a battle for our minds.

What would happen if the next time a sinful, fearful, doubting, depressing or apprehensive thought crossed your mind attempting to bring in a period of spiritual and emotional pain and disquietude you immediately turned to the Lord by means of praying in other tongues (undertone)?

Most likely, hours later it would occur to you that the entire episode died before being birthed. If the worry concerned an actual need for wisdom, healing, relationship mending, etc., you would, perhaps in days, weeks or months following, "coincidentally" read a book, hear a sermon, receive an email, have a discussion, etc., which would lead to a full and satisfying resolution of the situation. This is the goodness of our God.

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Invitation

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Isa. 55:1).

At this point, I would like to invite you to enter into the Spirit-filled life. All of the blessings of praying in the Spirit which we have discussed in this book can be yours, but you must first fulfill the condition of being filled with the Holy Spirit. And in order to be filled with the Spirit, you must first be born of the Spirit.

Sin & Salvation

The Bible makes it abundantly clear that we must all be born again. That is, we are all dead, spiritually, and must be brought to life by the Power of God.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The word sin means a transgression (breaking) of the Law (I Jn. 3:4). There are two laws spoken of in the Bible. One is the revealed word of God, the Holy Scriptures. The other is the intuitive knowledge of God man derives from the created world order and his own conscience (Rom. 1:18-32; 2:11-16). To transgress either of these Laws of God places us under the penalty of the broken Law, death. It must be pointed out that death in the Bible does not mean extinction of being, but, rather, *separation*.

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For instance, physical death is the separation of the spirit of man from his body (Ja. 2:26). Spiritual death, then, is the separation of man's spirit from relationship with God due to sin. This is the condition into which we are all born.

God's Gift

Man is unable to save himself. But God, in His grace, sent His own Son, the Sinless One, the Lord Jesus Christ, to pay the penalty of man's sin. This salvation is a free gift. We cannot earn it. All we have earned is the wages of our sin: death, eternal separation from God (Rev. 20:11-15). We must either pay this penalty ourselves, or accept God's Divinely appointed Substitute: the physical death of His Sinless Son on our behalf (Lev. 17:11; I Pet. 2:24).

This was the message of the animal sacrifices of the Old Testament sacrificial system. It declared the coming of the Messiah Who would shed His sinless Blood in voluntary offering to God as a Divine Substitute to our eternal spiritual death penalty.

If we repent of (turn from) our sin and by faith surrender our wills to the Sinless One, the Lord Jesus Christ, Who died in our place, we are freed from the penalty of our sins and become children of God as His Spirit comes into our hearts.

Here is a prayer you may pray to establish this relationship with the Heavenly Father:

"Dear God, I confess that I have sinned. But I believe that you sent Jesus to the Earth. I believe that He lived a sinless life. I believe that He died in my place. I believe He shed His Blood to forgive my sin and I believe that He was buried and raised from the dead in order that I may have Eternal Life. Lord Jesus, I surrender my heart and my will to you. Come into my heart, come into my life and make me the kind of person you want me to be. By your grace, I'll live for you, all the days of my life. Thank you, Jesus, for coming into my heart. Thank you, Lord, for saving my soul."

If you prayed that prayer in faith, you are saved! Tell someone of your decision to follow Christ. I would be happy to send you my little book, *Your New Life*, if you request it.

Prayer to Receive the Holy Spirit

Now that you are a Christian, a child of God, you are a candidate for the Baptism in the Holy Spirit.

"If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Lk. 11:13)?

Notice in this verse that the Holy Spirit is a *gift* which children ask of their Heavenly Father. The infilling of the Holy Ghost, like the experience of salvation, is a *free gift*, offered by the Lord, to be received by *faith*.

Here is a prayer you may pray to be filled with the Holy Spirit:

"Heavenly Father, I come to you as your child in the Name of Jesus. Thank you for your promise to give the Holy Spirit to all of your children who ask. Thank you for the Gift of Salvation. And thank you for delivering me from all the power of the Evil One. Satan, and every evil spirit, I renounce you and all your works in the Name of Jesus. I rebuke you in Jesus' Name. Loose me in spirit, soul and body now in the Name of Jesus. Heavenly Father, fill me now, with the Holy Spirit. I receive the Holy Spirit, now, by faith, in the Name of Jesus."

And now, as you are in the Presence of God, simply begin to speak out the first words or syllables that come into your mind, but *don't speak in English*.

You may feel an inner warmth, or quickening, or you may feel nothing in particular. But, in simple, child-like faith, lift the sound of your voice and begin to speak forth as you are prompted by the Holy Spirit within. The Holy Spirit will not move your tongue or lips or cause you to speak. You must, by faith, physically begin to speak; but He will give you the utterance

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(words, syllables). Some have described *seeing* words in a foreign language in their mind's eye after prayer. Others report *feeling* as though they wish to speak words not in their own language. Regardless of your experience, put works with your faith and begin to speak as the Spirit gives you the ability.

New Life

Once you have entered into this new dimension of prayer and praise, continue in it daily. You should also follow the Lord in water baptism (Acts 2:38), and begin to worship and fellowship in a local congregation of Christians where the word is preached, the sacraments are administered, and the spiritual gifts are manifested.

In addition, make a complete dedication of your redeemed life to the Lord in order that you might discover your spiritual gifts and begin to minister in the Body of Christ (Rom. 12:1-10).

For more information on how to grow in your Christian life, I encourage you to enroll (completely free) in our online ministry training program. If you do not have internet access, we will be happy to send you printed editions of the courses via postal mail. Simply write to the address in the back of this book to request them.

You have embarked upon an entirely new way of living.
May God bless you richly as you seek to serve Him.



Last Words

“*L*et us hear the conclusion of the whole matter” (Eccl. 12:1).

As we come to the close of our study, here are some facts about the experience of speaking in tongues:

- It is inspired by God (Acts 2:4).
- It is a real language (Acts 2:4, 11, Gk.).
- It is a sign *of* the believer (Mk. 16:17).
- It is a sign *to* the believer (Acts 10:46).
- It is a sign *to* the unbeliever (Isa. 28:11-12; I Cor. 14:21-22).
- It is the evidence of the Spirit’s indwelling in power (Acts 2:4, 10:44-46, 19:6).
- It can be prayer (I Cor. 14:15).
- It can be praise (Acts 2:4, 11, 10:46).
- It can be song (I Cor. 14:15; Eph. 5:19; Col. 3:16).
- It can yield: revelation, knowledge, prophecy or teaching (I Cor. 14:6).
- It can be speaking mysteries to God (I Cor. 14:2).
- It can be blessing God, *excellently* (I Cor. 14:16, Spencer).
- It can be intercession with the help of the Holy Spirit (Rom. 8:26).
- It can be supplication (Eph. 6:18; Rom. 8:26).
- It is the *rest* and the *refreshing* (Isa. 28:11-12; I Cor. 14:21-22).

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- It brings the peace of God (Phil. 4:6-7).
- It is the antidote to anxiety (II Tim. 1:6-7).
- It builds us up in our faith (Jude 20).
- It keeps us in the Love of God (Jude 20-21).
- It enables us to wrestle with the enemy and win spiritual battles (Eph. 6:12, 17-20; Rom. 15:30; Col. 4:12).
- It enables us to wield the Sword of the Spirit (Isa. 59:19; Eph. 6:17-18).
- It helps us win over sin (Eph. 6:17-20; Rom. 8:13, 26; Eph. 4:22, 25; Col. 3:5-8).
- It enables us to be led and taught by the Spirit (I Cor. 14:6, 18-19; I Jn. 2:20, 27).
- It edifies the speaker (I Cor. 14:4).
- When ministered publicly and interpreted, it edifies the Church (I Cor. 14:5-6).
- It has a public dimension set in the Church by God (I Cor. 12:28).
- It is commanded (I Cor. 14:5).
- To forbid its exercise is forbidden (I Cor. 14:39).

In addition to all of these benefits, we should remember that speaking in other tongues held a prominent place in the devotional life of the greatest Christian who ever lived (I Cor. 14:18).

Powerful Prayer

Praise God for such a manifold manifestation of the Presence of the Holy Spirit. We are not magnifying tongues, but rather we are simply ministering the Truth of the word regarding prayer. For in the final analysis speaking in other tongues is for the most part a means of prayer. And more than that it is prayer offered to God under the *direct inspiration of the indwelling Holy Spirit*. We cannot divorce tongues from the Holy Ghost. Language is one of the primary facets of *personality*. How utterly sacred and edifying an experience wherein the Blessed Holy Spirit manifests His Personality in us by interceding through us as we pray in the

Spirit.

Beloved, we are the Temples of the Living God!

How can we pray in the Holy Ghost without, in fact, realizing in our spirit-consciousness that the Greater One is literally dwelling within us?

If His indwelling is still only a theory to us it is because we have not allowed Him to take His place. We are God-indwelt; we are *free*!

Gone are the days of loneliness: we are filled with God!

Away with selfish concerns: the Spirit of Jesus Christ is *within us*, interceding for us according to God's perfect will.

What more practical participation in what we commonly understand as the "Christ-life" could we ask for? During this type of spiritual prayer we are actually "getting ourselves (in the flesh) out of the way" and allowing our indwelling Lord Jesus to take the helm of our ship of life and steer it to the port of His desire for us. Were His prayers during His earthly ministry answered (John 11:41) by God? Will they not also be gloriously responded to affirmatively by the Heavenly Father as they are voiced by the Master *in and through us*?

Let us wake up to our great privileges and responsibilities in the Gospel of our Lord Jesus Christ!

Are *you* in need?

PRAY!

Are *you* confused?

PRAY!

Do *you* sense the compassion of the Son of God for suffering saints and a lost and dying world?

Then, PRAY!

It is not education that is so necessary, but *Holy Ghost praying!*

The Greatest Ministry

Here is a ministry into which every Spirit-filled believer can enter. In one way it is our highest ministry, as the ministry of intercession is the one our Lord chose after His Ascension to the Throne of God.

Conclusion

Sometime ago, I said to my wife:

“Barbara, I have a dream of every born-again, Spirit-filled Christian setting aside several hours a day to pray in the Holy Spirit, as well as continuing to pray in the Spirit, undertone, throughout the day. What do you think would happen if every believer were praying in tongues five or more hours a day?”

She thought for a moment and then replied:

“I believe the Kingdom of God would soon come upon the Earth.”

What do *you* think would happen?

May God help us to fully enter into all that He has prepared for us.

May we drink deeply from the Well of Salvation, receive strength and help for ourselves, and then minister to the Church and the world in the Power of God.

We can do so intelligently by appropriating the Power of God daily through prayer in the Spirit, the missing link.

Epilogue

As this new edition goes to press, I'm impressed to conclude it with the epilogue from my book, *Help from Heaven*.

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Isa. 26:3).

“Earlier in this book (*Help from Heaven*) I mentioned hearing the audible Voice of God. At that time, it spoke only one word, *Pray*. Just after this manuscript went to print, I was awakened in the middle of the night by an audible Voice. It again appeared to be that of a Man in His 30's. It spoke one word, but repeated it twice. It was loud enough to awaken me from a sound sleep. The word? *Peace; peace*.

“The verse quoted above reads in the Hebrew:

*“Thou wilt keep him in **peace, peace**, whose imagination is stayed on Thee; because he trusteth in Thee.”*

“What a blessing! And really, isn't this the “afterglow” of all successful prayer?”

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:7).

Prayer in the Spirit: The Missing Link

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Dr. Joseph Kostelnik is founder and president of Gospel Truth Ministries, an apostolic ministry with a three-fold vision: a local church (**White Oak Chapel**), training up and sending out of God-called ministers of the Word (**The Prophetic Voice Institute**), and short-term mission trips and other outreaches to foreign fields as God leads.

He holds a B.A. from Point Park University, an M.Div. from Asbury Theological Seminary, a Th.D. and Ph.D. from International Seminary, an honorary D.D. from Kingsway Christian College & Theological Seminary and an honorary Litt.D. from International Seminary.

He has served as: pastor, assistant pastor, evangelist, Bible teacher, missionary, author, educator, and media minister. He has ministered in the United States as well as overseas, including: England, Scotland, Australia, France, Greece, Germany, Switzerland, Holland, Belgium, Crete, Haiti and New Zealand and his ministry is marked by the miraculous.

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Prayer in the Spirit: The Missing Link

WHAT OTHERS ARE SAYING ABOUT THIS MINISTRY...

"Dr. Kostelnik's book *The Lord Jesus: the Christ* is one of the most edifying and uplifting books I've ever read...and working with Dr. Cerullo, I've read a lot of good books." - **Ruth Meadows, European director, Morris Cerullo World Evangelism**

"To know Joe is to know he is an anointed minister of the gospel, striving to hear and do as the Holy Spirit directs. His revelations on women in ministry have surely been directed of God." - **Mary Laird, station manager, Trinity Broadcasting Network**

"His anointed teaching has inspired me and many others in Australia; after having Dr. Kostelnik minister in our church and in a citywide crusade, I recommend that you acquire more of this Divinely inspired material through which you will undoubtedly be blessed also." - **Rev. Merv Westbrook, Outback Evangelism, (Darwin, Australia)**

"I appreciate Joe's books, teaching and great evangelistic ministry; he has a unique combination of intellectual and educational depth, strict scriptural adherence and outstanding preaching ability." - **Rev. Dick Taylor, founder & president FOCAS, (Cincinnati, Ohio)**

"We recommend Dr. Kostelnik and his ministry highly, he has been a great blessing in all of our churches in Holland and Belgium, with many saved, healed and filled with the Holy Spirit. We have published his articles in our magazine and are busy translating *Prayer in the Spirit: The Missing Link*, into Dutch." - **Gerie van der Dussen, secretary, Maasbach World Mission (Holland)**

"Now that we have translated your book on ministry into Greek, we can start on your others; the people here desperately need this anointed ministry." - **the late Rev. D. Jimmy Zachariou, Assemblies Of God, (Athens, Greece)**

"Brother Joe has a real touch of God on his ministry. We saw this in Haiti in great outdoor mass crusades... many were saved, healed, baptized in the Holy Ghost and delivered! We are very anxious for his next crusades here." - **Bishop Octamoliere Liberius (Port-au-Prince, Haiti, W.I.)**

"Love, truth and compassion are what I sense after seeing the Lord Jesus glorified through the ministry of Brother Kostelnik." - **Xavier Mainguy, deacon, New Life Church (Paris, France)**

"Through the revelation of the Spirit and also the manifestation of God's Power to His children through him, I believe Dr. Kostelnik is qualified to tell God's people that signs, wonders and miracles are for the Body of Christ today." (from the foreword to *Miracles and the Ministry*) - **the late Rev. Dr. Brian Graham, pastor-evangelist (Darlington, England)**