

Session 4

Types of Prayers Part 1

In this session and the next, we will look at fifteen types of prayer. Although this list is not exhaustive, it does offer a thorough summary of the ways the Church might pray for the urgent issues we face in the end-times.

This session covers:

- Seven different types of prayer

Seven Types of Prayer

1. Prayer and Supplication

- Paul wrote, “Be anxious for nothing, but in everything by *prayer and supplication* with thanksgiving let your requests be made known to God” (Phil. 4:6). At its most fundamental level, prayer is simply the practice of making our requests known to God.
- When the disciples asked Jesus how to pray, He taught them what we refer to as the Lord’s Prayer. He said,

Pray, then, in this way: “Our Father who is in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen” (Matt. 6:9-13).

- Obviously, there is a lot packed into these few verses. However, notice that this prayer is basically making our requests known to God. Jesus told us to *request* that His

kingdom come to earth, that He would meet our daily needs, that our sins would be forgiven, that He would keep us from temptation, and that He would protect us from the enemy. These are all requests to God.

- Even though our Father knows what we need before we ask, it is vital that we practice this basic form of prayer. James wrote, "You do not have because you do not ask" (James 4:2). Jesus said, "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened" (Luke 11:9-10). In the Greek, the tense of "ask," "seek," and "knock" means to *keep on asking*, *keep on seeking*, and *keep on knocking* until we get our request. This shows the importance of persevering in prayer.
- Not only did Paul say make our requests known with prayer, but also with *supplication*. Supplication is as an appeal made to somebody in authority who has the power to grant a request. The Greek word translated "supplication" means to seek, ask, or entreat.¹ Supplication is a cry for mercy that petitions God for His favor in an area of need.
- Cindy Jacobs, in her excellent book, *Possessing the Gates of the Enemy*, writes about supplication. She says that supplication is "an earnest beseeching of God to the point of begging."² She writes,

This type of prayer can be likened to a woman who is ready to have her baby at any moment; there is no holding back the birth. Much like travailing in prayer, supplication becomes a "God-this-must-be-done-now" type of prayer that is prayed with great fervency, many times in urgent moments of crisis.³

- Prior to the day of Pentecost, the disciples gathered in the upper room and devoted themselves to prayer and supplication. The Bible says, "These all continued with one accord in prayer and *supplication*, with the women and Mary the mother of Jesus, and with His brothers" (Acts 1:14, NKJV).
- You can imagine what they were thinking. Their leader had departed. They were unsure what was coming next. Most likely, they were broken and humble people who knew that all was lost if God did not come through. With desperation, they offered up prayers and supplications to God. In response to their prayers and supplications, God baptized them with the Holy Spirit on the day of Pentecost.
- Thus, the most basic form of prayer is to ask God to meet our needs—through prayer and supplication.

2. Waiting on God

- When we think of prayer, we usually think about asking God to meet our needs. However, prayer is much more than asking God to help us when we are in need. It also includes waiting on God to speak.
- Several Scriptures make this clear. Jesus said,

Be dressed in readiness, and keep your lamps lit. Be like men who are *waiting* for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks. Blessed are those slaves whom the master will find *on the*

alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves (Luke 12:35-38).

- Throughout the Psalms, David wrote about waiting on the Lord and meditating upon His Word. For example, David said, "One thing I have asked from the LORD, that I shall seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to meditate in His temple" (Ps. 27:4).
- While praying in the Garden of Gethsemane, Jesus told His closest disciples, "Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak" (Mark 14:38).
- Watching and waiting are important aspects of prayer. Often, as we wait on the Lord, the Holy Spirit instructs us how to pray. As Dutch Sheets writes, "Out of waiting often comes warring."⁴
- We wait on God in prayer by expecting to receive direction, insight, revelation, and grace. We wait on God by meditating upon His Word. As we do this, God will often speak to us, lead us, and direct us to pray according to His will.
- Isaiah wrote, "I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth" (Isa. 62:6-7, NKJV). In this passage, God refers to the people who pray for Jerusalem as watchmen.
- A watchman was someone who was stationed on the walls of a city to look closely for approaching enemies or for some reason to open the gates. When watchmen saw an enemy approaching, they would sound an alarm. When they saw the king returning from a trip, they would tell the attendants to open the gates. In a similar way, watching and waiting helps us know both the plans of God and the plans of the enemy so that we can pray until God fulfills His promises.
- In a practical sense, how do we wait and watch in prayer? There are at least four ways. First, we can wait on God by listening for His voice as we worship. For example, during corporate prayer, we might begin with a time of worship. As the anointing increases, we are drawn closer to the Lord and begin to receive direction for our prayers. We might feel something, hear a word, see a vision, or a Scripture verse might stand out to us. However we sense the leading of the Lord, the Holy Spirit directs our prayers as we wait on Him.
- Second, we can wait on God in silence. If we are praying in a group and there is a pause in the prayers, everyone in the room suddenly becomes quiet. This is usually when we end the prayer meeting and go home. But God may have other plans. This is the time to wait on Him and listen for His heartbeat. As we wait on the Lord in silence, He usually directs our prayers.
- Third, we can wait on God while someone else is praying. In a group setting, we can listen with one ear to another's prayer in order to voice our agreement. With the other ear, we can listen to God's voice for what to pray next.
- Fourth, we can wait on God by focusing our entire being upon the Lord. This type of prayer is known as "contemplative prayer." Contemplative prayer is when we focus our full attention upon the presence, will, and love of God. In contemplative prayer, we look upon the beauty of Jesus with the eyes of our heart. We also worship and adore God in quiet, silent prayer. When we prac-

tice contemplative prayer, we stay quiet before the Lord and wait longingly for Him.⁵ In contemplative prayer, we are not necessarily waiting to receive a word, revelation, or direction from the Holy Spirit. Instead, our goal is to behold the beauty of the Lord and to meditate upon His goodness, kindness, love, and faithfulness.

- Waiting upon the Lord is an essential way to pray. It is a necessary part of going deeper in prayer.

3. Inquiring of the Lord

- King David was famous for inquiring of the Lord. The Bible says, "So David *inquired of the LORD*, saying, 'Shall I go and attack these Philistines?' And the LORD said to David, 'Go and attack the Philistines and deliver Keilah'" (1 Sam. 23:2). Inquiring of the Lord is similar to waiting on the Lord.
- As we wait upon the Lord, we should also ask Him about His strategies and plans. This helps align our prayers with God's will. Hebrews states, "Moses was warned by God when he was about to erect the tabernacle... 'THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN'" (Heb. 8:5).
- God has a very specific plan and strategy for restoring all things in the end-times. That is why we must pray according to His plans and strategies. Since Session 6 will cover this type of prayer in detail, we will not spend much time discussing this here—except to make this point. *Inquiring of the Lord must become a regular part of our prayer times.*
- The Amplified Version of Leviticus 8:8 states, "And Moses put upon Aaron the breastplate; also he put in the breastplate the Urim and the Thummim [articles upon which the high priest put his hand *when seeking the divine will concerning the nation*]." Why would the high priest go into God's presence with the Urim and Thummim? Because he used these objects to seek God's will for the nation. Just as the priests of Israel and King David inquired of the Lord on a regular basis, we too must develop this discipline.
- Effective prayer is not only asking God for what we want. It is asking God to accomplish what *He* wants. That is why we must inquire of the Lord when we pray.

4. Praying the Word

- Jesus said, "It is the Spirit who gives life; the flesh profits nothing; the *words* that I have spoken to you are *spirit* and are *life*" (John 6:63). Jesus' words bring life. Both the living Word and the written Word are anointed to bring life.
- As we *pray the Word*, God releases His life. Why? Because His Word always produces life. That is why praying the Word is an important way to pray.
- There are many excellent Scriptures that we can pray. For example, praying Psalm 91 is a great way to pray for protection. As we pray phrases like "it is He who delivers you from the snare of the trapper and from the deadly pestilence," our prayers activate God's protection in our life.
- Deuteronomy 28:3-6 states,

Blessed shall you be in the city, and blessed shall you be in the country. Blessed shall be the offspring of your body and the produce of

your ground and the offspring of your beasts, the increase of your herd and the young of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out.

- As we pray these promises in Deuteronomy 28, our prayers activate God's blessings in our life.
- When you have an overwhelming financial need, praying 2 Corinthians 9:8 activates financial blessings in your life. This verse states, "And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed."
- There are times when the Holy Spirit highlights a specific passage of Scripture for prayer. We call this praying a "rhema" word since "rhema" is the Greek word for a *specific utterance*. When a passage of Scripture stands out to us while we are praying, the Lord is giving us a specific prayer strategy for that moment.
- For example, if you are experiencing intense spiritual warfare, the Holy Spirit might bring Psalm 68 to your mind as a "rhema" word to pray. Psalm 68:1-3 states, "Let God arise, let His enemies be scattered, and let those who hate Him flee before Him. As smoke is driven away, so drive them away; as wax melts before the fire, so let the wicked perish before God. But let the righteous be glad; let them exult before God; yes, let them rejoice with gladness." When you pray this "rhema" word, God will arise, the enemy will scatter, the oppression of the enemy will lift, and you will feel God's presence again.
- The examples of how to pray the Word are endless. But the point is that praying the Word is a powerful type of prayer.

5. Reminding God of His Covenant Promises

- Reminding God of His covenant promises is another powerful way to pray the Word. You can think of this method as "You said" prayers. In other words, we are praying God's Word back to Him, saying, "Lord, You said...."
- Isaiah 62:6-7, which we looked at earlier, states, "On your walls, O Jerusalem, I have appointed watchmen; all day and all night they will never keep silent. You who *remind* the LORD, take no rest for yourselves; and give Him no rest until He establishes and makes Jerusalem a praise in the earth."
- In this passage, the Hebrew word for "remind" is *zakar*, which means "to remember, to recall, to call to mind."⁶ Often, this word is used in *the context of a covenant promise*.
- Genesis 8:1 states, "God *remembered* [zakar] Noah...and God caused a wind to pass over the earth, and the water subsided." Why did God remember Noah and take action on his behalf? Because in Genesis 6:18 God made a covenant with him. Since this covenant bound God to Noah, the Lord took action on Noah's behalf and caused the flood waters to recede.
- We see another example of *zakar* when God delivered Israel from Egyptian captivity. Through covenant, God had promised Abraham that his descendants would be in a foreign land for four-hundred years (Gen. 15:13-14). When the time came for Israel to be released from Egypt, the Lord told Moses,

I have heard the groaning of the sons of Israel, because the Egyptians

are holding them in bondage, and I have *remembered* [zakar] My covenant. Say, therefore, to the sons of Israel, "I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments" (Ex. 6:5-6).

Because God remembered His covenant, He took action and delivered the Israelites from Egyptian bondage.

- From these examples, we see that the word *zakar* means more than just remembering. *It means to retain in thought in order to take an action in response to a covenant promise.* Thus, when we remind the Lord of His covenant promises, He will recall His promises, retain them in His thoughts, and take action upon His Word.
- With this in mind, when we need God's healing power, we can pray,

Lord, You said that Jesus was pierced for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed (Isa. 53:5). You said that You sent Your word and healed them, and delivered them from their destructions (Ps. 107:20).

- When we are praying for revival or the end-time harvest, we can pray, "Lord, You said that before the great and awesome day of the LORD comes that you will save whoever calls on the name of the LORD" (Joel 2:31-32).
- Again, the examples are endless, but the point is that God wants us to remind Him of His covenant promises. We are to give Him no rest until He fulfills His promises in the earth.

6. Praying Apostolic Prayers

- Somewhat like praying the Word, we can also pray what some people call "apostolic prayers." Simply put, apostolic prayers are the actual prayers that are recorded in the New Testament and were prayed by the Apostles of the early Church. Since these prayers are contained in the Bible, they comprise a way of praying the Word as we discussed previously. However, in some ways they are even more powerful than just praying the Word because they not only represent the Word, but the actual *prayers written in the Word.*
- At Lifeschool, we have seen powerful answers after praying apostolic prayers. For example, we have prayed 2 Thessalonians 3:1 for several years. This verse states, "Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified." After praying this apostolic prayer, we have seen many doors open for Lifeschool throughout Africa and India.
- Apostolic prayers address a wide variety of topics. They include prayers for revelation and understanding, prayers to accomplish God's will, prayers for God's love to be revealed, prayers for power, signs, and wonders, and prayers to speak God's Word with boldness and confidence.
- Apostolic prayers are powerful tools. Some of these prayers are listed in Appendix 1.

7. Identificational Repentance

- Identificational repentance is a term commonly used by seasoned intercessors that refers to repenting for the sins of others. This type of prayer *identifies with the past and present sins of one's nation, city, nationality, church, or family and asks for God's forgiveness*. Identificational repentance may also involve asking for forgiveness to representatives of victims of corporate sins. For example, white Christians might ask black Christians for forgiveness for racism and slavery in some type of public ceremony.
- One of the clearest examples of identificational repentance is in the Book of Daniel. In the first year of King Darius' reign, Daniel observed in the Scriptures that it was almost time for the Jews to be released from captivity (Dan. 9:1-2).
- Immediately, Daniel began to pray. Notice his prayer:

So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes. I prayed to the LORD my God and *confessed* and said, "Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, *we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land...So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary. O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion. O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name"* (Dan. 9:3-19).

- Daniel confessed his sin, but he also confessed the sins of past kings, princes, and forefathers. He confessed the sins of past generations and the sins of his generation. As a result of this prayer, the people were released from captivity and they returned to the land.
- Jeremiah also practiced identificational repentance when he prayed, "We know our wickedness, O LORD, the iniquity of our fathers, for we have sinned against You. Do not despise us, for Your own name's sake; do not disgrace the throne of Your glory; remember and do not annul Your covenant with us" (Jer. 14:20-21).
- In a similar way, Nehemiah prayed,

Let Your ear now be attentive and Your eyes open to hear the prayer of Your servant which I am praying before You now, day and night, *on behalf of the sons of Israel Your servants, confessing the sins of the sons of Israel which we have sinned against You; I and my father's house have sinned. We have acted very corruptly against You and have not kept the commandments, nor the statutes, nor the ordi-*

nances which You commanded Your servant Moses (Neh. 1:6-7).

- In 2005, we stood with a number of other believers at the Atlanta Global Day of Prayer and listened as our governor invited Jesus into our city and state. It was an exciting moment. But back in 2004, we had taken a group to Kennesaw Mountain to conduct a prayer assignment that we believe was instrumental in our governor being elected. Identificational repentance was a major part of this powerful prayer assignment. Our prayer assignment was located at the site of a major battle during the American Civil War. Because this was a war over slavery, we knew that we had to break the stronghold of racism that was entrenched on this high place. To defeat this spirit, we began with identificational repentance. We had two black Christians stand with two white Christians. The whites repented for the sins of our forefathers while the blacks accepted their plea for forgiveness. It was a powerful time. As we identified with the sins of the past and sincerely sought forgiveness and restoration, God moved mightily.

In the next session, we will look at eight more types of prayer. As you implement these into your prayer life, you will see God move powerfully in response to your prayers.

Notes

1. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside Bible Fellowship and the Institute for Creation Research, 1993), s.v. "deesis," referenced from PC Study Bible v3.2 (Seattle, WA: Biblesoft 2001).
2. Cindy Jacobs, *Possessing the Gates of the Enemy* (Grand Rapids, MI: Chosen Books, 1991), p. 103.
3. Ibid.
4. Sheets, *Intercessory Prayer*, p.143.
5. <http://www.prayingchurch.org>, referenced on January 19, 2008.
6. *The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon* (Ontario, Canada: Woodside Bible Fellowship and the Institute for Creation Research, 1993), s.v. "zakar," referenced from PC Study Bible v3.2 (Seattle, WA: Biblesoft, 2001).

Review Questions

True or False

- _____ 1. Prayer is simply the practice of making our requests known to God.
- _____ 2. Effective prayer is not only asking God for what we want. It is asking God to accomplish what *He* wants. That is why we must inquire of the Lord when we pray.
- _____ 3. Praying the Word and praying apostolic prayers are two ways of saying the same thing.
- _____ 4. Identificational repentance focuses on our repenting of our sins so that as we are clean from defilement we can identify more with Jesus and thus pray more effectively.
- _____ 5. Prayer is much more than asking God to help us when we are in need. It also includes waiting on God to speak and then praying what we hear back to God.
- _____ 6. We wait on God in prayer by expecting to receive direction, insight, revelation, and grace.

Fill in the Blank

7. We can wait on the Lord in prayer in four ways. We can wait and listen for His voice as we _____. We can also wait on Him in _____. We can wait on Him while someone else is _____. We can wait on Him while _____ our entire being upon Him.
8. As we *pray the Word*, God releases His _____.
9. Reminding God of His covenant promises is another powerful way to pray the Word. You can think of this method as _____ prayers.
10. Apostolic prayers are the actual prayers that are recorded in the _____ and were prayed by the Apostles of the early Church.
11. Supplication is as an _____ made to somebody in authority who has the power to grant a request.
12. There are times when the Holy Spirit highlights a specific passage of Scripture for prayer. We call this praying a _____ word since this Greek word is the word

meaning a *specific utterance*.

13. The Hebrew word for "remind" is _____, which means "to remember, to recall, to call to mind." Often, this word is used in *the context of a covenant promise*.

14. One of the clearest examples of _____ is in the Book of Daniel.

15. God has a very specific plan and strategy for the _____ of all things in the end-times. That is why we must pray according to His plans and strategies.

Matching (Place the letter of the type of prayer in the blank that best matches the description.)

_____ 16. A watchmen meditating upon the Word expecting to receive direction for prayer

_____ 17. Praying a "rhema" word that has been highlighted by the Holy Spirit

_____ 18. Reminding God of His scriptural promises

_____ 19. Praying the prayers recorded in the New Testament by the Apostles

_____ 20. Appealing to someone in authority who has the power to grant the request

Possible Matches for 16-20

- a. Prayer and supplication
- b. Waiting on God
- c. Inquiring of the Lord
- d. Praying the Word
- e. Reminding God of His covenant promises
- f. Apostolic prayers
- g. Identificational repentance