

ANSWERED PRAYER

The prayer of a righteous man is powerful and effective. **James 5:16**

Prayer is loving communication with אַיָּהוָה (Yahuah) our Father, through Yahusha and by the power of the Ruach ha Kodesh. Prayer is the expression of our inner spiritual needs through our verbal requests expressed in faith. Through prayer we strengthen our spiritual walk, and receive guidance, wisdom, joy and inner Shalum (peace).

The English word “Pray” derives from a root word meaning “to beg or entreat.” Whereas the Hebrew word hitpallel comes from the verb meaning “to Judge oneself.” When we pray, we first (1st) inwardly examine ourselves and then sincerely call upon אַיָּהוָה (Yahuah) with a reverent Heart.

וַיִּתְפַּלֵּל (Yahusha)'s Prayer

Our Father who is in Shamyim (Heavens), Kadosh (Set Apart) is your name. **10** let your Reign (kingdom) come, let your will (Desire) be done on earth, as it is in Shamyim (Heavens). **11** Give us this day our daily bread. **12** And forgive us our debts, as we forgive our debtors. **13** And lead us not into temptation, but deliver us from Evil (the Wicked one): For yours is the Reign (kingdom), and the power, and the Esteem (glory), for ever. Amen. **Matthew. 6:9-13**

וַיִּתְפַּלֵּל (Yahusha) spent a lot of time praying. He often went to a solitary place and prayed for hours at a time, especially at difficult times in His ministry **Matthew 14:23, 26:36-41, Mark 1:35, Luke 5:16, 6:12.**

וַיִּתְפַּלֵּל (Yahusha) said, "This, then, is how you should pray:

Our Father in Shamyim (Heavens). First (1st), we call אַיָּהוָה (Yahuah) by the affectionate term "Our Father (AB/ABBA)," and praise His Kadosh (Holy) Set Apart name. The words “Our Father” are probably the most important words of אַיָּהוָה (Yahuah)’s Prayer.

In the four (4) Gospels, וַיִּתְפַּלֵּל (Yahusha) led a life of prayer. He was always in communication with his Father. In every prayer where וַיִּתְפַּלֵּל (Yahusha) words are recorded, he called אַיָּהוָה (Yahuah) his Father and we should also.

When וַיִּתְפַּלֵּל (Yahusha) taught us to call אַיָּהוָה (Yahuah) Our Father he was showing us something about our relationship with אַיָּהוָה (Yahuah) . He was telling us that we should have a very close, intimate and personal relationship with אַיָּהוָה (Yahuah) through וַיִּתְפַּלֵּל (Yahusha). אַיָּהוָה (Yahuah) is the perfect, loving, Father.

This close relationship reminds us that אַיָּהוָה (Yahuah) is not distant; He is an essential part of our lives, present in everything we do. When we pray to אַיָּהוָה (Yahuah) we know He listens and cares, because we are loved by Him.

'Who is in Shamyim (Heavens). אַיָּהוָה (Yahuah), though he is everywhere, dwells on his throne in Shamyim (Heavens) and we are just visitors upon this earth, and our true kingdom is the kingdom of Heaven and when we pray, we must detach our hearts from all earthly things, and raise them up in Rauch (Spirit) unto our Father which is in Shamyim (Heavens).

Kadosh (Set Apart) is your Name. ‘Your name is Kadosh (holy)’. We are to esteem the honor and glory of אֱלֹהִים (Yahuah) more than anything else in our lives, so that the name of אֱלֹהִים (Yahuah) may never be profaned or blasphemed, but that אֱלֹהִים (Yahuah) may be rightly known, loved, and honored by us and by all mankind.

Your Reign (kingdom) come. That the kingdom of אֱלֹהִים (Yahuah) may be spread more and more upon earth; That אֱלֹהִים (Yahuah)’s Mercy, unmerited Favor and Love may be established in our hearts and lives.

Your Will (desire) be done on earth as it is in Shamyim (Heavens). We desire אֱלֹהִים (Yahuah)’s will be done in our lives and in the lives of all men on earth just as the Malakym (Angels) do in Shamyim (Heavens); and confess that in all things we submit ourselves to the will of אֱלֹהִים (Yahuah). We are asking for the fulfillment of אֱלֹהִים (Yahuah)’s will for ourselves and for the world. In our personal life we are showing our desire to do אֱלֹהִים (Yahuah)’s will and asking for his guidance.

We are acknowledging אֱלֹהִים (Yahuah)’s wisdom over our own and desiring to be led by the Ruach ha Kodesh. Even **וַיִּשְׁמַע** (Yahusha) was subject to his father’s will when he was on earth; at Gethsemane he prayed, “O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” **Matthew 26:42.**

Give us today our daily bread. We ask אֱלֹהִים (Yahuah) to provide our daily needs for and our family.

If **וַיִּשְׁמַע** (Yahusha) had left out this request for personal needs we might think we are not to ask or trust him to supply our daily requirements, thus we would not be dependent or recognize who sustains our every need.

However, אֱלֹהִים (Yahuah) shows us that he not only cares for our needs but that He wants us to acknowledge that we are dependent upon Him, the great Provider of all “good gifts” **Matthew 7:11.**

He teaches us how to ask for what is sufficient for today so that we realize we have a constant reliance on אֱלֹהִים (Yahuah). Like the children of Yisrael who lived in the desert for 40 years and were given sufficient “manna” each day and no more, so we should realize that what we have has been provided by אֱלֹהִים (Yahuah). We should trust not in the provision but in the Provider.

It is easy to forget the Provider and become greedy and selfish, forgetting אֱלֹהִים (Yahuah)’s gifts to us. In asking only for the basic necessities of life (food, shelter, clothing, warmth etc), אֱלֹהִים (Yahuah) teaches us that we are not to be obsessed with material things, but should trust Him alone to provide us with what we need for today and be content with His provision. “Man shall not live by bread alone; but man lives by every word that proceeds from the mouth of אֱלֹהִים (Yahuah)” **Deuteronomy 8:3.**

אֱלֹהִים (Yahuah) gives us more than bodily nourishment. **וַיִּשְׁמַע** (Yahusha) is referred to as the “Bread of Life” **John 6:35** Barachah (Blessings) through Amunah (Faith) in him.

The use of “our daily bread” shows that we are not just praying for ourselves but also for each other. אֱלֹהִים (Yahuah) gives us everything we need and more, so there is plenty for others and we should be pleased to share it. “אֱלֹהִים (Yahuah) loves a cheerful giver”. **2 Corinthians 9:7**

Ultimately we are to acknowledge אֱלֹהִים (Yahuah) as our Provider, ask for necessary provisions, then trust in Him because He knows what is best for us: We should learn to come to him daily and to ask him to provide for us and others the things we need. This is a good

reason why we should give thanks to אַיָּהּ (Yahuah) before our meals, to praise Him for what we have already and what He will provide.

Forgive us our debts, as we also have forgiven our debtors. We must ask for forgiveness of our sins, we must also forgive those who sin against us **Matthew 5:44, 6:14-15, Luke 6:28.** That אַיָּהּ (Yahuah) would forgive us all our sins as we forgive others who have sinned against us. **Luke 6:37.**

"And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in Shamyim (Heavens) may forgive you your sins." **Mark 11:25**

And lead us not into temptation, but deliver us from the evil (Wicked) one.'

Baruch (Blessed) is the man who endures temptation; for when he has been approved, he will receive the crown of life which אַיָּהּ (Yahuah) has promised to those who love Him. **James 1:12**

For yours is the kingdom, the Power and the Esteem (Glory), for ever and ever, Aman." This last passage not only shows our acknowledgment of אַיָּהּ (Yahuah), that it is Him to whom we pray, but illustrates why we pray. A prayer without confidence that אַיָּהּ (Yahuah) can accomplish what is asked for is foolish; it is in this phrase, for Yours is the Reign (Kingdom), the Power and the Esteem (Glory), for ever and ever, through which we express our knowledge of אַיָּהּ (Yahuah) to whom we pray and his power and the glory which we give to him alone.

Prayer is the way that we communicate with אַיָּהּ (Yahuah). It can have many purposes and formats. Scripture is full of advice on how to pray; **OWYָּהּ (Yahusha)** himself prayed to his Father often and gave his apostles a model for speaking to אַיָּהּ (Yahuah).

OWYָּהּ (Yahusha) has broken down the barriers that existed because of our unworthiness and sins and made a way for us to enter אַיָּהּ (Yahuah)'s presence. We do not rely on our own merits, but we are invited in by his Mercy. Therefore we enter in humility, giving thanks for our admission and acceptance in **OWYָּהּ (Yahusha)**, and for the knowledge that through **OWYָּהּ (Yahusha)** our prayers are heard and answered.

אַיָּהּ (Yahuah) wants us to pray to Him. "Call to me, and I will answer you; I will tell you wonderful and marvelous things." **Jeremiah 33: 3**

"If any of you lack wisdom, you should pray to אַיָּהּ (Yahuah), who will give it to you." **James 1: 5**

"When you pray, go to your room, close the door, and pray to your Father, who is unseen." **Matthew. 6: 6** Scripture teaches that אַיָּהּ (Yahuah) wants us to pray to Him and tells us how.

Much prayer is supplication. We are asking אַיָּהּ (Yahuah) for something and acknowledging our inability to get it for ourselves. "Ask, and you will receive; seek, and you will find; knock, and the door will be opened to you." **Matthew 7: 7**

"I urge that petitions, prayers, requests, and thanksgivings be offered to אַיָּהּ (Yahuah) for all people." **1Timothy 2: 1**

Prayer requires Amunah (Faith). We must trust that אַיָּהּ (Yahuah) exists and can hear us. "Whoever comes to אַיָּהּ (Yahuah) must have Amunah (Faith) that אַיָּהּ (Yahuah) exists" **Hebrews 11: 6**

When praying, we must seek the will of אַיָּהּ (Yahuah). "Now this is the confidence that we

have in Him, that if we ask anything according to His Will, He hears us **1 John 5: 14**
OWYAZL (Yahusha) taught through parables that persistence is important when praying. In the parable of the widow and the judge, the widow kept on demanding her rights until the judge got tired of all her persistence and granted her request. "Now, will AYAZL (Yahuah) not judge in favor of his own people who cry to him day and night for help?" **Luke 18: 7**

We need to seek AYAZL (Yahuah)'s will. Prayer requires an attitude of humility and repentance. "If I ignore my sins, AYAZL (Yahuah) will not listen to me." **Psalm 66: 18** "If they pray to me and repent and turn away from the evil they have been doing, then I will hear them in Shamyim (Heavens), forgive their sins, and make their land prosperous again." **2 Chronicles 7: 14**

Praying Scripture

When you have relevant Scriptures to back up your request, you have good reason to have Amunah (Faith) in AYAZL (Yahuah) for what you are asking for. There are some things that Scripture tells us to ask AYAZL (Yahuah) for and some of the obvious requests should be; salvation, healing, provision, deliverance, and protection. These are promises that are in AYAZL (Yahuah)'s Word and you need to know them. When you really get a vision of just how much AYAZL (Yahuah) loves all of us, then you begin to understand AYAZL (Yahuah)'s heart, and then you should pray accordingly.

Bring all you're prayers into conformity to the Word of AYAZL (Yahuah) which the Ruach (Spirit) inspires **2 Peter 1:21; 2 Timothy 3:16-17**. AYAZL (Yahuah) calls us to be in his Word every day and to pray in the Ruach (Spirit) at all times. If studying the Word of AYAZL (Yahuah) daily, meditating on it day and night, then your prayers will be shaped by the Word, which means they will be shaped by the Ruach (Spirit)." Not only to be moved by the Ruach (Spirit) in prayer, but to be guided by the Ruach (Spirit) in prayer. And since this is something we are called to do, our role is to take what we know about AYAZL (Yahuah)'s will from the Word and saturate our prayers with it.

OWYAZL (Yahusha) said, "If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you." **John 15:7**

OWYAZL (Yahusha) said, "In that day you will ask me no questions. Most assuredly I tell you, whatever you may ask of the Father in my name (AYAZL (Yahuah)), he will give it to you. Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full." **John 16:23-24**

If any of you lacks wisdom, let him ask of AYAZL (Yahuah), who gives to all liberally and without reproach, and it will be given to him. 6 But let him ask in Amunah (Faith), with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. 7 For let not that man suppose that he will receive anything from AYAZL (Yahuah); 8 he is a double-minded man, unstable in all his ways. **James 1:5-8**

I exhort therefore, first of all, that petitions, prayers, intercessions, and giving of thanks be made for all men for kings and all who are in high places; that we may lead a tranquil and

quiet life in all righteousness and reverence. For this is good and acceptable in the sight of **OWYAZL** (Yahusha) our Mashiach; who desires all people to be saved and come to full knowledge of the truth. **1 Timothy 2:2-4**

If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Shamyim (Heavens), and will forgive their sin, and will heal their land. **2 Chronicles 7:13-14**

And take the helmet of salvation, and the sword of the Ruach (Spirit), which is the word of **AYAZL** (Yahuah); with all prayer and requests, praying at all times in the Ruach (Spirit), and being watchful to this end in all perseverance and requests for all the believers on my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the Message, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak. **Ephesians 6:17-20**

OWYAZL (Yahusha) said, "When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most assuredly, I tell you, they have received their reward. But you, when you pray, enter into your inner chamber, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you openly. In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking. Therefore don't be like them, for your Father knows what things you need, before you ask him. **Matthew 6:5-8**

OWYAZL (Yahusha) answered them, "Most assuredly I tell you, whatever things you will bind on earth will be bound in Shamyim (Heavens), and whatever things you will release on earth will be released in Shamyim (Heavens). Again, assuredly I tell you, that if two (2) of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in Shamyim (Heavens). For where two (2) or three (3) are gathered together in my name, there I am in the midst of them." **Matthew 18:18-20**

OWYAZL (Yahusha) answered them, "Most assuredly I tell you, if you have Amunah (Faith), and don't doubt, you will not only do what is done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done. All things, whatever you ask in prayer, believing, you will receive." **Matthew 21:21-22**

OWYAZL (Yahusha) said, "Therefore I tell you, all things whatever you pray and ask for, believe that you receive them, and you shall have them. **Mark 11:24**

OWYAZL (Yahusha) said, "Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? Or if he asks for an egg, he won't give him a scorpion, will he? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Ruach ha Kodesh to those who ask him?" **Luke 11:1-13**

Praying in the Ruach (Spirit)

The Greek word "en" translated as "in the Ruach " as "in" can mean "in", "with", "together with", or "by." We pray in the Ruach when we admit that without the help of the Ruach we cannot pray as we ought and then we consciously depend on the Ruach to help us pray. Putting no confidence in what we can do in our own ability, but instead trusting in the Ruach of אַחַד (Yahuah) to help us pray. We do not know what we ought to pray, but the Ruach (Spirit) himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Ruach (Spirit), because the Ruach intercedes for us in accordance with אַחַד (Yahuah)'s will." **Romans 8:26, 27**

“In the last time there will be mockers, following after their own unrighteous lusts.” 19 These are the ones who cause divisions, worldly-minded, devoid of the Ruach (Spirit). 20 But you, beloved, building yourselves up on your most Kadosh (holy) Amunah (Faith), praying in the Ruach ha Kodesh, **Jude 1:18-20**

What Is “Praying in the Ruach?”

Praying in the Ruach (Spirit) means; “the Ruach ha Kodesh is the moving and guiding power.” The key words are “moving” and “guiding power.” In other words, when you pray in the Ruach ha Kodesh, the Ruach of אַחַד (Yahuah) is “moving” you to pray. That is, he is the one who motivates, enables and empowers your prayer. And when you pray in the Ruach ha Kodesh, the Ruach of אַחַד (Yahuah) is “guiding” how you pray and what you pray. So, to pray in the Ruach ha Kodesh is to be moved and guided by the Ruach ha Kodesh in prayer. We pray by his power and according to his direction.

Our prayers are not only “moved” by the Ruach, but also “guided” by the Ruach. This is no surprise, because if the Ruach ha Kodesh is prompting and enabling and empowering our prayers and does so in a way that represents his nature and his Word. If the Ruach is moving us to pray, then he would move us according to his will and Word.

So praying in the Ruach ha Kodesh would mean experiencing the power and the guidance of the Ruach to help us when we are foolish, greedy or selfish. “When you ask, you do not receive, because you ask with wrong motives **James 4:3**, that would not be praying “in the Ruach ha Kodesh.” That would be praying “in the flesh” or in your own sinful nature.

Praying in the Ruach is prayer inspired by the Ruach. The Ruach ha Kodesh directs our prayer, creates the prayer within us, and empowers us to offer it and pray it. The Ruach ha Kodesh orders our mind, gives the prayer, directs it, and empowers it.

Praying in the Ruach is the recognition that we have direct access to אַחַד (Yahuah) through **אֶחָד (Yahusha)**. "For through him we both have access to the Father by one (1) Ruach." **Ephesians 2:18**

Praying in the Ruach is asking for the Ruach's help in what we are to pray. We are reassured that the Ruach ha Kodesh intercedes for us as we do not know what to ask for, we can be confident that the Ruach knows our needs and the needs of others that we are to pray for, and leads us in a prayer that is in line with אַחַד (Yahuah)'s will.

Pray at all times and on every occasion in the power of the Ruach ha Kodesh. Stay alert and be persistent in your prayers for all believers everywhere. **Ephesians 6:13-18**

When **OWYAZL** (Yahusha) ascended into Shamyim (Heavens) the Ruach ha Kodesh was given and **AYAZL** (Yahuah) himself took up residence in his people, if you are a believer you are a temple for the Ruach ha Kodesh and therefore the Ruach ha Kodesh lives within you! Enabling a believer to personally engage with **AYAZL** (Yahuah) heart to heart and Ruach to ruach, this is praying in the Ruach. Praying in the Ruach is focused on what the Ruach desires.

Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Ruach ha Kodesh think about things that please the Spirit. **Romans 8:1-5**

Scripture tells us to “Wait upon **AYAZL** (Yahuah)”. It is an important theme in scripture and a powerful spiritual discipline. Praying in the Ruach will require some listening and waiting. So, Ruach empowered prayer will reflect on what the Ruach wants: it will help you if you take time to listen to **AYAZL** (Yahuah)'s word and let it speak to you before you put into words what it is **AYAZL** (Yahuah) has placed on your heart.

The Ruach wants people who will listen to him, so letting your sinful nature control your mind leads to death, but letting the Ruach control your mind leads to life, Shalum (peace) and power. The sinful nature is always hostile to **AYAZL** (Yahuah), it never obeyed **AYAZL** (Yahuah)'s Commandments and it never will. That's why those who are still under the control of their sinful nature can never please **AYAZL** (Yahuah). But you are not controlled by your sinful nature. You are controlled by the Ruach if you have the Ruach of **AYAZL** (Yahuah) living in you. Those who do not have the Ruach ha Kodesh (Spirit) of **AYAZL** (Yahuah) living in them do not belong to him at all. **Romans 8:6-9**

“Those who are led by the Ruach of **AYAZL** (Yahuah) are sons of **AYAZL** (Yahuah). For you did not receive a Ruach that makes you a slave again to fear but you received the Ruach of sonship and by him we cry, ‘Ab, Father.’ **Romans 8:14-15**

We are raised to think of prayer as a technique we use to get things from **AYAZL** (Yahuah), the purpose of prayer is not to control **AYAZL** (Yahuah) but to let him rule us.

It is often said that prayer changes things; this is true, but prayer in the Ruach is meant to change us!

When we learn to recognize the Ruach ha Kodesh's prompting us we will learn to Pray as the Ruach leads. This is praying in the Ruach. This will help you to pray in the RUach if you take some the time to listen and wait upon **AYAZL** (Yahuah); while you're studying your Scriptures, let **AYAZL** (Yahuah)'s word give you a prompting. Learn to recognize **AYAZL** (Yahuah)'s prompting, learn to distinguish it from mere wishful thinking, respond to his prompting in your prayers. Never resist the prompting of the Ruach ha Kodesh.

What you pray to **AYAZL (Yahuah) is of enormous significance**

And when he took the scroll, the four living beings and the twenty-four elders fell down before the Lamb. Each one had a harp, and they held gold bowls filled with incense, which are the prayers of אַיָּאָל (Yahuah)'s people. **Revelation 5:8**

וּוְיָאָל (Yahusha) told a story about two (2) men who went into the temple to pray. The first (1st) was articulate, confident and religious: he saw himself as one (1) of אַיָּאָל (Yahuah)'s elite. He strode into the presence of אַיָּאָל (Yahuah) and made a beautiful speech. This is how וּוְיָאָל (Yahusha) described it: "The Pharisee stood up and prayed about himself; 'אַיָּאָל (Yahuah) I thank you that I am not like other men - robbers, evildoers, adulterers - or even this tax collector. I fast twice a week and give a tenth of all I get'". וּוְיָאָל (Yahusha) description is withering, "He prayed about himself".

The other guy in the story was quite different, וּוְיָאָל (Yahusha) said, "He stood at a distance and would not even look up to Shamyim (Heavens)". It is clear that he felt like a second-class citizen in וּוְיָאָל (Yahusha)'s eyes; he would never be a member of the elite. So "He beat his breast" וּוְיָאָל (Yahusha) said, and prayed, "אַיָּאָל (Yahuah) have mercy on me, a sinner". He came as an ordinary person, and he saw that he needed all the help he could get.

וּוְיָאָל (Yahusha) says, "But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place and to stand before the Son of Man." **Luke 21:36**

Do you want to be kept from the destructive effects of the last days? וּוְיָאָל (Yahusha) says, "Pray that you may be able and to stand before the Son of Man," when he comes.

After saying that Peter would deny him three (3) times, וּוְיָאָל (Yahusha) says, "But I have prayed for you, that your Amunah (Faith) may not fail; and you, when once you have turned again, strengthen your brothers. **Luke 22:32**

"Praying in the Ruach" is not a special form of prayer, like speaking in tongues. We can tell this because Paul says in **Ephesians 6:18** that we should pray "at all times" in the Ruach. In other words, all prayer should be "in the Ruach." Praying in the Ruach ha Kodesh is not one form among several. It is the way all prayer is to be offered.

Paul says, "The Ruach also helps our weakness; for we do not know how to pray as we should, but the Ruach Himself intercedes for us with groaning too deep for words." **Romans 8:26**. This shows that one thing the Ruach ha Kodesh does for us is to lead us in prayer. So it is natural to understand "praying in the Ruach ha Kodesh to mean praying with the help of the Ruach ha Kodesh.

Intercessory Prayer

"Since the day we heard about you, we have not stopped praying for you." **Colossians 1:9**. Intercession is a test of our unselfishness in prayer. You don't have to know someone personally to pray for them. As we pray for others, ask אַיָּאָל (Yahuah) to put it in their hearts to seek first (1st) his kingdom and his righteousness and that they may be guided in his Way.

Praying in these ways for others is a form of loving your neighbor as yourself. It is a means of proclaiming the Good news; it is a form of serving.

Intercessory prayer is not the same as prayers for yourself or for enlightenment, for spiritual gifts, for guidance or any personal matter. Intercession is not just praying for someone else's needs, Intercession is praying with real Amunah (Faith) that **אֱלֹהִים** (Yahuah) will step in and act for the positive advancement of something specific, someone specific or an entity.

Intercessory prayer is the act of praying on behalf of others. The role of mediator in prayer was prevalent in the Tanakh (Old Testament), in the cases of Abraham, Moshah (Moses), David, Samuel, Hezekiah, Eliyah, Yeremiah, Ezekiel, and Daniel. **וַיְהוֹשֻׁעַ** (Yahusha) is pictured as the ultimate intercessor. Because of **וַיְהוֹשֻׁעַ** (Yahusha) we can now intercede in prayer on behalf of other believers and for the lost, asking **אֱלֹהִים** (Yahuah) to grant their requests according to His will. **וַיְהוֹשֻׁעַ** (Yahusha), who died, more than that, who was raised to life, is at the right hand of **אֱלֹהִים** (Yahuah) and is also interceding for us” **Romans 8:34**

Our Model Intercessor

וַיְהוֹשֻׁעַ (Yahusha) is our model for intercessory prayer, he stands before **אֱלֹהִים** (Yahuah) and between sinful man, just as the Tanakh (Old Testament) priests did: For there is one (1) Alahym, and one mediator (intercessor) between **אֱלֹהִים** (Yahuah) and men, the Mashiach **וַיְהוֹשֻׁעַ** (Yahusha) **1 Timothy 2:5**.

It is **וַיְהוֹשֻׁעַ** (Yahusha) who died, and furthermore is also risen, who is even at the right hand of **אֱלֹהִים** (Yahuah), who also makes intercession for us **Romans 8:34**.

Therefore He is also able to save to the uttermost those who come to **אֱלֹהִים** (Yahuah) through Him, since He always lives to make intercession for them **Hebrews 7:25**.

וַיְהוֹשֻׁעַ (Yahusha) was an intercessor while He was here on earth. He prayed for those who were sick and possessed by demons. He prayed for His disciples. He even prayed for you and me when He interceded for all those who would believe on Him. **וַיְהוֹשֻׁעַ** (Yahusha) continued His ministry of intercession after His death and resurrection when He returned to Shamyim (Heavens). He now serves as our intercessor in Shamyim (Heavens).

Numbers 14 is one of the greatest accounts of intercessory prayer recorded in Scripture.

Moshah (Moses) was able to stand between **אֱלֹהִים** (Yahuah) and sinful man because he had stood "before" Him and had developed intimacy of communication.

We stand before **אֱלֹהִים** (Yahuah) to offer up spiritual sacrifices of praise. **Hebrews 13:15** and the sacrifice of our own lives **Romans 12:1**. It is on the basis of this intimate relationship with **אֱלֹהִים** (Yahuah) that we can then stand "between" Him and others, serving as an advocate and intercessor on their behalf.

Peter uses two words to describe this priestly ministry: "Kadosh" and "Royal." Righteousness is required to stand before **אֱלֹהִים** (Yahuah) **Hebrews 12:14**. We are able to do this only on the basis of the righteousness (Kadoshness/Holiness) of **וַיְהוֹשֻׁעַ** (Yahusha), not our own

righteousness. Royalty is descriptive of the kingly authority that is delegated to us as members of the "royal family," with legitimate access to the throne room of **אֵלֹהִים** (Yahuah).

An intercessor's heart is touched for those in need; they have a burden for that person. They let the Ruach give them comfort about it, instead of worrying and when a positive testimony comes, they celebrate and praise **אֵלֹהִים** (Yahuah) with thanksgiving for the answered prayer.

Intercessors are called to pray for a specific person or mission or task. Such intercessors sometimes get a strong sense of coming danger about whom they're praying for. They often report they are driven to their knees to pray about something they can't otherwise have known was happening.

Intercessors also pray for the world, nations and political leaders, praying that the Ruach would lead them or change them.

Agreement and unity in prayer

וְיָשָׁר (Yahusha) wants you to agree with other believers in prayer. The word; agree means to harmonize together or make a symphony together." The word symphony means "all available instruments in harmony." You must have your ruach, mind and actions in agreement with the Word.

Agreeing spiritually is to agree with the Word of **אֵלֹהִים** (Yahuah). Make up your mind **אֵלֹהִים** (Yahuah)'s Word is true and that it will come to pass.

וְיָשָׁר (Yahusha) Said: Verily I say unto you, whatsoever you shall bind on earth shall be bound in Shamyim (heavens): and whatsoever you shall loose on earth shall be loosed in Shamyim (heavens). Again I say unto you, that if two (2) of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Shamyim (heavens). For where two (2) or three (3) are gathered together in my name, there am I in the midst of them. **Matthew 18:18-20**

The reason that this type of prayer is called the prayer of agreement is due to the specific wording being used by **אֵלֹהִים** (Yahuah). If two (2) people can "AGREE" on earth, meaning two (2) people have to be in perfect agreement with one (1) another on the specific prayer request that they want to put before **אֵלֹהִים** (Yahuah). This means that two (2) people are approaching the throne of **אֵלֹהִים** (Yahuah) and they are praying for the exact same thing. By the hands of the apostles many signs and wonders were done among the people. They were all with one accord in Solomon's porch. **Acts 5:11**

וְיָשָׁר (Yahusha) is telling us with the specific wording in this verse that there is extreme power in group prayer, where a group of believers all join together in unison, in harmony, and in agreement with one another on what they are going to pray about before **אֵלֹהִים** (Yahuah).

This is not to say that one-on-one individual prayer to **אֵלֹהִים** (Yahuah) is not powerful and effective. **אֵלֹהִים** (Yahuah) wants you coming to Him most of the time on a one-on-one basis in your own personal prayer life to Him.

יְהוָה (Yahuah) wants more than anything else that you seek to establish a one-on-one, close, Intimate, personal relationship with Him. And in that personal one-on-one relationship with Him will be the benefit and barachah (blessing) to be able to pray directly to Him and present any special prayer request. However, there will be other times that He will want you to group together and unite with a few other believers in your specific prayer requests to Him.

Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising יְהוָה (Yahuah), and having favor with all the people. יְהוָה (Yahuah) added to the assembly day by day those who were being saved. **Acts 2:46-47**

Conclusion

יְהוָה (Yahuah) wants your prayer life to be something very special between you and Him, and He will not want anyone else getting in the middle of it. This will be your special secret place and spot with יְהוָה (Yahuah).

As a result of this very special and personal space that will be established between you and יְהוָה (Yahuah), many times יְהוָה (Yahuah) will answer your personal prayers if you simply approach Him all by yourself. You will not need to call other people to pray with you.

Many powerful miracles can be received by individual believers who know how to go one-on-one with יְהוָה (Yahuah) in their own personal prayer life with Him. You do not always have to be calling on other believers every single time you have something to pray about, you need to trust and rely on יְהוָה (Yahuah) to answer you prayers, because of your personal relationship with him.

As great and as powerful as individual prayer is with יְהוָה (Yahuah), there is also a definite time and place for united group prayer. There will be times that you will want to pull out all of the stops and call on others to join you in prayer to storm the gates of Shamyim (heavens) with you to try and get יְהוָה (Yahuah) to answer your prayer in a mighty and powerful way.

When we begin to trust יְהוָה (Yahuah) and turn from our sin, He comes into our lives to begin a new relationship of love with us. יְהוָה (Yahuah) is in every Ruach filled believer. Our Amunah (Faith) and love towards יְהוָה (Yahuah) will lead us to recognize His presence in us, to talk with Him, to listen to Him, to sense Him. This is prayer. We express our thanks, our Amunah (Faith), our Ahabah (love), and our hopes with יְהוָה (Yahuah) in prayer, and we receive from Him answers, assurance, guidance, Shalum (peace), strength, power and revelation of who He is and what He wants us to do. Prayer is where our dedication to יְהוָה (Yahuah) is tested. This is where our destiny is really determined. Prayer is how we get answers!