

**THE PRAYERS OF JESUS**  
**Personal Prayer Life**  
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We're looking at the theme these weeks of prayer in the New Testament. We started out in the first three Sunday nights by examining the gospels and what the gospels have to say about Jesus and prayer. The first week we looked at the prayer life of Jesus and the 23 specific times he is recorded as praying. Last week we looked at the prayer teachings of Jesus. There are 15 separate teachings on prayer which the Lord gave us.

Tonight I want to look at the third theme in this series on the prayer ministry of Jesus. That is the prayers of Jesus. There are a number of occasions we have his prayers recorded for us in the gospels. In fact there are nine such specific occasions. The ninth occasion which are his prayers from the cross. There are three prayers. Together, the nine occasions bring us eleven specific recorded prayers of Jesus.

This is not to suggest that this is the only time that Jesus prayed or all he prayed. We know from the gospels that he prayed extended prayers. But these are the prayers that are recorded for us and most of them, with the exception of one, all of them are very brief prayers. To give us a fuller idea of the extent of Jesus' prayer life we would need to go to Hebrews 5:7 that tells us that during the days of Jesus' life on earth "He offered up prayers and petitions with loud cries and tears to the one who could save him from death." So his prayer life was punctuated by strong emotional context. Which would suggest to us that the Lord's prayer life was certainly consisting of more than a sentence here and a sentence there which is what the gospels record of the prayers which are given. But there was an intensity to his prayer life. I think it's for sure that as we grow and increase in our own prayer life we will find that our prayers are more than mental, certainly always more than mechanical. They will also be as we face crisis and as we engage in finding God's heart for other people and for the world there will be an intensity to our praying as well.

I think one of the advantages of being in a Pentecostal community is that we can become accustomed to intensive praying which has volatile characteristics to it. Loud cries and tears.

Let's look at these nine prayers. They're all short and I'll be short in my treatment of them.

The first prayer that Jesus is seen as praying is the Lord's prayer. What we call the Lord's prayer. My typical description for it is the disciples prayer. It is a prayer that he taught us to pray. There is even one aspect to that prayer which of course he himself would not have prayed. That is the petition which says, "Forgive us our transgressions," or "forgive us our debts." To that exclusion however on the prayer as not applying to him everything else in that prayer would apply to him. I'm convinced that as you look at that prayer that what the Lord was really doing and the prayer is found on two occasions – Matthew 6:9-13 the Sermon on the Mount, Luke 11:1-4 when one time his disciples asked him to teach them to pray. I'm convinced that what the Lord was doing in that prayer was reflecting to us the content and structure of his own prayer life. What he typically prayed and how he typically prayed.

There is a very personal approach to God in his prayer. He comes easily into the presence of the almighty through the word "Father." A member of the family. He encourages us to use that in our prayer life as well. Father.

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Yet in coming into the Father's presence he at the same time acknowledges the transcendence and the majesty of God by saying, "Who art in heaven." So it is not so to speak an overly casual relationship that in prayer you forget you're addressing one who created the heavens and the earth. I think it's possible for us as believers sometimes in our stress on using the word Abba or Daddy in prayer to get a little kiddy in our prayer so that we become sloppy. There is this tension in Jesus. Not a bad tension but on the one hand recognizing the familiarity with which we come to prayer – our Father. And yet the awesomeness and majesty of God who can be described as "who art in heaven."

Then when Jesus has come into the presence of the Father he then is at liberty to pray the petitions of his life which are central both to the Father's concerns and to his own. He, I believe, teaches us through his own modeling of prayer that our first moments in prayer could best be spent in praying about the matters in which God is concerned. Rather than first of all beginning where we are most concerned. He teaches us that we are to be concerned for his name. And that it be sanctified and that his kingdom come and that his will be done.

Then he teaches us to pray for our own needs through his prayer for his needs. For daily sustenance and daily preservation and guidance. Or course in other messages in this series on prayer I gave an extensive teaching on the Lord's prayer. We won't repeat it here. But this certainly is his first recorded prayer.

The second recorded prayer found in the gospels is seen in Matthew 11:25-26. The setting for this prayer is Jesus' rejection. He has been rejected by the towns which most had heard his message and seen his miracles. Towns of Chorazin, Bethsaida, and Capernaum. Towns which by now of course vacant. Only Capernaum ruins have any substance to them at all. With this rejection, Jesus prays a prayer which sounds strange on our ears. At that time Jesus said, "I praise you Father, Lord of heaven and earth, because you have hidden these things from the wise and learned and revealed them to little children. Yes, Father, for this was your good pleasure." The initial blush of hitting that prayer is to say that Jesus has a ring of almost bitterness in his voice. Like "I've been rejected by you and I thank you Father, that these that rejected you because you revealed these things only to children."

I struggle with this prayer because it almost seemed to be a reflective of a theology I personally don't buy into. That's Calvinish and everything's fated and Jesus is thanking the Father that these people are fated to reject him. It has that kind of a ring to it. Since you have rejected me I will go to the little children – you're not worthy to be called adults. It dawned on me in studying Psalm 8 that you cannot understand this prayer of Jesus in Matthew 11 apart from Psalm 8. Jesus knew all the psalms by heart. He was praying them in his ministry and in his death. What the Psalmist is saying in Psalm 8 is "God you're great and majestic that in the heavens you're being praised and in the nursery you're being praised. The people who praise you most are the people who come to you, unlike your enemies and have all sorts of criticism against you. But who look like a little child does at the wonder of your creation and stand in open mouth honesty and acknowledge the creator who brought it all into being instead of inventing intellectual games to get away from facing you as the Lord God omnipotent and creator.

Jesus picks up this theme in the gospels. It occurs more than here where he talks about "Let the little children come to me and forbid them not for such is the kingdom of heaven." Where the

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little children come to him in the temple where he's healed people and the Pharisees criticized him and Jesus quotes Psalm 8 and says "Have you never read that praise is perfected in the mouths of babes and children that he might put his enemies to shame." That is the simple wonder of a child adoring God. It is so precious to God.

Here Jesus is not only thinking of a child but he's thinking of his new disciples who have come to believe in him without playing intellectual games with him. Not standing in hostility to him. He's simply praying a prayer out of Psalm 8. Lord, God of heaven, you're adored in the heavens. You're adored on earth by those who through simple child like faith will reach out and obey you. I really believe in looking at Jesus' prayer there is such a simplicity in our faith that he wants us to have. He wants us, I believe, to have childlike definitions of right and wrong. To have childlike adoration. To not play adult games of hide and seek. Adult games of getting around who God is or what his word requires. And what he asks us as we pray is that our own hearts be kept simple. Not childish but childlike in our faith. He's praying Psalm 8 when he prays that prayer that God's glory chanted in the heavens is also on earth with those who will praise him with simplicity and not duplicity in their hearts.

This same prayer is prayed on the third occasion. We see that the words of the Lord's prayer in Luke 10:21 is a prayer following success. The 70 or 72 have returned to Jesus with a great report of their ministry. They note that even demon have been subject to them as they have proclaimed the word of the Lord. Jesus at that time is described as being full of joy through the Holy Spirit. He prays this prayer, the same identical prayer that he prayed in Matthew 11, all over again. This showed us by the fact that the prayer is prayed on two different occasions word for word that it's a very important prayer in his thinking.

The fourth prayer that Jesus prays is prayer at a graveside. John 11:41-42. We never find Jesus praying over the sick. We don't really find him praying over the dead. Although he tells us to pray over the sick. He himself has direct relationship with the Lord and he always simply speaks to the sick that they be healed. But he does not pray before he heals. That's different that we'll find in the book of Acts. We look next week at the prayer life of the early church. But he's at the grave of Lazarus, John 11:41-42. It says "So they took away the stone and Jesus looked up and said, 'Father, I thank you that you have heard me. I know that you always hear me but I said this for the benefit of the people standing here that they may believe you sent me.'"

Two things that this prayer communicates to me. One is that Jesus has a prayer which begins with his looking up to heaven. We're told very little about the prayer posture of Jesus. There's one glimpse in Gethsemane where he fell on the ground. The only other references to his posture in prayer are here in John 11 and in the feeding of the 5000, Matthew 14:19 and the corresponding parallel passages in the gospels. On those occasions he's described as looking up.

Most of our praying is looking down. We bow our head in prayer. Jesus did the reverse. His characteristic posture of prayer seems to be from the gospels to look up. Why did he look up? Because that's where he expected the answer to come from. When you look up it's an expectation of faith. It's an expectation of being heard. It's an expectation of answer. When you look down it's an atmosphere of humility and subjection and surrender. Perhaps we need every dimension in our prayer.

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I would suspect if we knew everything about the life of the Lord we would find him praying when he stood, and this certainly would have been the case in the synagogues. We would find him praying prostrate on the ground. We would find him praying kneeling. We would find him praying with his head up and we would find him praying with his head down. Some of my best seasons of prayer have been flat on the ground in absolute humility before the Lord. Prostrate ourselves in his presence. I'm sure the Lord must have experienced that in Gethsemane. But when he was in public the common characteristic would be that he lifted up his head and prayed. It would probably shock the wits out of us if in a public worship service whoever was leading in prayer would instead of praying looking down say, "Let us pray. Could we all lift up our eyes to God." Anything new would be a little uncomfortable right away wouldn't it? But that was an atmosphere of prayer that the Lord taught us to have. In our private prayer life let's spend some time looking up as we pray.

The Lord too in this prayer at Lazarus' grave shows us the assurance that he had that whenever he prayed the Father heard. There was never a time when he went to pray doubted that he was being heard.

A fifth prayer which the Lord prays is a prayer at a crossroads in his life. It's the last week, John 12:27. Andrew has gone to bring Greeks to Jesus. Jesus as he ponders this realizes that part of his going to the cross is so that he can meet the needs of the world represented in these Greeks who are coming to him. So he says, in John 12:27, "Now my heart is troubled. What shall I say? Father, save me from this hour? No. It was for this very reason I came to this hour. Father, glorify thy name."

All of our praying that relates to emergency needs in our life boils down to these two things. This either/or. Either save me Lord from this hour. Or glorify your name.

Prayers for deliverance. Prayers for healing. Prayers for special providential miracles. Everything boils down to this. Jesus shows it as he faces the cross. He has faith to know and believe that the Lord can save him from the hour. Yet he acknowledges that that hour was appointed for him. If the Father does not save him from the hour at least there is that other dimension to prayer: glorify your name in this situation.

That's brought such helpful balance to me as I've prayed. It doesn't at all diminish faith to have that either/or kind of context to pray. I'll pray for things and some things things do not change circumstantially as we pray. We need to remember that the Lord knew that. And therefore said, if things don't change then Father I have this request. Glorify your name through this. Bring honor and admiration to you because of what's being done in this circumstance

A sixth prayer in Jesus' prayer life is in John 14:16-17. It is a time when he promises prayer. He says, "I will ask the Father and he will give you another comforter to be with you forever, the Spirit of truth." We are not told when he prayed this prayer. Whether it was following his resurrection or even when he went into the heavens, if he prayed this there. But the thing that it does suggest to us is that we get the practice of promising prayer from Jesus himself. And that we're sure that what Jesus promised he performed. Therefore when we ourselves tell someone, I will pray for you, there is an obligation we have in giving that word to follow through. Even as Jesus followed through when he said, "I will pray for you."

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A great prayer therapy and exercise would be to take some moments to ask the Holy Spirit to illumine our mind when we're in a place of personal prayer as to who it is we can remember that we have promised that we would pray for. If there is anyone that we promised we would pray for and we have not been praying for them, to let that prayer concern then become an active part of our life.

We know that Jesus asked the prayer for the Father was pleased to give the Holy Spirit and if the Holy Spirit had not been given there would be no convincing of sins. There would be no convincing anyone that Jesus is Lord. There would never be regeneration. There would never be Christ's life formed in us. There would never be the opportunity for us to be overwhelmed in God. There would never have been gifts for the church to function with. Jesus thought it important enough to pray that his disciples would receive the gifts of the Spirit I think it's also appropriate that we feel it important enough to pray for the Holy Spirit ourselves and pray that the Holy Spirit will be given to others.

The seventh prayer of Jesus found recorded in the gospels is his longest prayer. All his other prayers are short. This one is lengthy. Found in John 17. This has been called truly the Lord's prayer for it is his prayer and his prayer alone. It is not therefore a prayer in which he invites his disciples to pray although there are certainly aspects of the prayer which we need to incorporate in our own praying. Especially as it relates to other people.

John 17. The prayer divides into three different parts. The first part of the prayer is Jesus praying for himself, verses 1-5. The second part of the prayer is Jesus praying for his disciples, verses 6-19. And a third part of his prayer is for all believers which includes us, verses 20-26.

Jesus praying for himself. "Father, the time has come. Glorify your Son that your Son may glorify you. You've granted him authority over all the people that he might give eternal life to all those you have given him. Now this is eternal life. That they may know you, the only true God and Jesus the Messiah whom you have sent. I have brought you glory on earth by completing the work you gave me to do. Now, Father, glorify me in your presence with the glory I had with you before the world began."

There's so many things in this prayer to note. I'll isolate two things in the first part of the prayer. That is the two things that Jesus asked for. He asked in that prayer for himself that the Father would glorify the Son. The Son here is a title. It's suggestive of what Jesus was praying as he faced the cross was that the Father would glorify – or make large, magnify – the work which he had come to do. That as a result of laying down his life and rising again from the dead it would be seen by all that the Father had granted him the power to give eternal life. So he asks the Father, that the Father would magnify his mission. That's something that we can pray for too in the particular work that God has given us to do in life. Father, glorify your name in me, in my parenting responsibilities, glorify your name in my work, glorify your name in my calling as a member of the body of Christ that the work that you have given me to do may be established and bring honor and glory to you.

Having prayed that the Father would glorify the Son in terms of his office and his mission Jesus then prays a second petition "Father, glorify me. [now he's speaking personally. Not of his office, not of his role as the Messiah, but of him personally] in your presence with the glory I had with you before the world began."

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Here to me is one of the most amazing petitions that Jesus ever prayed. What's Jesus asking for in that prayer? He's asking that as a result of laying down his life for us that he will simply have the same glory he had before he came to the world. In other words, he's saying "I don't ask for any greater glory." Jesus is saying that he asks nothing from the Father extra for what he has done for us. He only asks that the glory he had that he came would be the same after he's done. He gets nothing out of his mission on earth. On earth when we do things many times we're recognized for having done them.

What trophy do you give Jesus for having done what he did? What trophy do you give him? How do you make his glory greater? Jesus says I don't want greater glory. My coming for you is simply because I love. There's nothing in it for me.

When you think about it the only thing that Jesus gets out of his whole mission on earth, the only thing he gets out of it is us. We're the only thing he didn't have before he came. He considers that quite enough. So he asks nothing greater in terms of benefit to his own person. "Glorify thou me with the glory I had with you before the world began." Truly an unselfish prayer.

The next part of the prayer that Jesus prays in his high priestly prayer is the one for his disciples. It's an extensive prayer. "I have revealed you to those you gave me out of the world. They were yours. You gave them to me and they obey your word. Now they know that everything you've given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you and they believed that you sent me. I pray for them. I'm not praying for the world but for those you have given me for they are yours. All I have is yours and all you have is mine. Glory has come to me through them. I will remain in the world no longer but they are still in the world and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one even as we are one. While I was with them I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that the scripture might be fulfilled. I am coming to you now but I'm saying these things while I'm still in the world so that they may have the full measure of my joy within them. I've given them your word and the world has hated them for they are not of the world any more than I am of the world. Sanctify them by your truth, your word is truth. As you sent me into the world I have sent them into the world. For them I sanctify myself so that they may be truly sanctified."

This prayer for his disciples again boils down to two basic requests. He prays that the disciples will be protected. And protected not in the physical sense for Jesus surely knows that by taking up their cross and following him they are going to suffer similar kinds of fates as he suffered. But he prays that none of them will be lost. Then he prays that the disciples will be sanctified, that they will be set apart, that their life will be made holy. Because they're going to be in the world. And he prays for them that the world will not be in them. These are prayers that we can pray for one another and for our children and for members of our family. Protect them from the evil one and set us apart for you so that no evil and nothing from the world will invade our life and taint our discipleship.

Then Jesus turns and prays for all believers, verses 20-26. "I pray also for those who will believe in me through their message that they all may be one, Father. Just as you are in me and I am in you. May they also be in us so that the world will believe that you have sent me. I have given

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them the glory that you gave me that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you have sent me and have loved them even as you have loved me. Father, I want those you have given me to be with me where I am and to see my glory, the glory you have given me because you love me before the creation of the world. Righteous Father, though the world does not know you, I know you. And they know that you have sent me. I have made them known to you and will continue to make you known in order that the love you have for me may be in them and I myself may be in them.”

The prayer that Jesus prays for all of us is three fold. One, that we may be one. Not denominational unity, not a structural unity, but a unity of spirit and certainly if we have found anything in the revival that is going on in the church today it's that boundaries of denomination and historical name tags that have separated believers aren't really there at all. Because instantly we recognize one another in the bond of Christ. It doesn't matter where you wear a label of Lutheran or Presbyterian or Catholic or Assemblies of God or Foursquare or Independent or whatever, you can sense a bondedness that is between believers and the prayer of Jesus is coming to pass that his church be united.

Jesus is not praying for a unity when we're artificially tied together. He is praying for a unity of heart and mind and soul.

Then he prays that through our unity the world will know that the Father has sent him. It's not simply by means of our doctrine that the world will know for our doctrine can be presented in such a way that people will be driven away. But Jesus says it's your lifestyle that is the surest way that people will come to know. And when through your lifestyle you live what I've asked you to live then people are ready to listen to your doctrine.

The third thing that he prays is that we might be with him. “Father, I desire that these whom you have given me may be with me where I am and see my glory.” Jesus is envisioning that day when time's going to be up. He's praying that we will be eternally in his presence.

I use that prayer many times at funerals. Especially when we face moments when we have prayed for the healing of someone and that prayer has not been granted. I have to fall back at that moment and say, “We were praying that the Lord would grant healing and health and many more years of useful service on earth. But we must remember also what the Lord has prayed. It is a prayer that stands for us all no matter at what hour he'll come in our life. He has prayed, ‘Father, I am praying that they may be with me where I am.’ All prayers are answered. And Jesus' prayer for us he certainly intends to fulfill. There is coming that day when we will indeed be with him.”

So here are these requests, meant to be a pattern for our own praying. A prayer that the Father would glory if Jesus' mission and person even as we pray that he would glorify our work on earth and glory and dignify our own bodies with the resurrection life of Christ. We sense that we should pray that the Lord would protect us and others and set us apart and sanctify us and we pray that our unity may set us apart as a witness to the world and that we may one day be with Christ as well.

The eighth prayer that the Lord prays is his prayer at Gethsemane found in the three synoptic gospels, Matthew, Mark and Luke. Luke 22:41-44 “He withdrew a stone's throw beyond them,

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knelt down and prayed. 'Father, if you are willing, take this cup from me. Yet not my will but yours be done.' An angel from heaven appeared to him and strengthened him and being in anguish he prayed more earnestly and his sweat was like drops of blood falling to the ground." As he faced those last moments he was praying intensely. There are times when all we have to say a phrase or prayer. Have you found yourself under so much mental or physical pressure at times and you could not pray long prayers? You simply had to repeat yourself. Jesus is at that point here in his life. He's praying, Thy will be done.

As I indicated last week there's some in the body of Christ today that say it's wrong to pray thy will be done. That that's a cop out. Or if we pray "Thy will be done," we need to pray it in the framework of the disciple's prayer where Jesus says "Thy will be done on earth as it is in heaven." So it is claimed that if we pray, "Thy will be done on earth as it is done in heaven," since there is no illness or no poverty in heaven there should be none on earth. Pray "Thy will be one on earth as it is in heaven." If that were the case then Jesus himself couldn't have prayed this prayer because there are no Gethsemane's in heaven. And yet there was a Gethsemane on earth. There are no crosses in heaven but there was a cross on earth.

What is God's will on earth that may be different than his will in heaven? What Jesus is really teaching us to pray is may we do your will as readily here as the angels and the heavenly beings do your will in heaven. It's the consistency of heart that links us with the mission of God.

So Jesus prayed this prayer of acceptance and acknowledgement. I find the more I'm praying the more I've been asking God to change me and not my circumstances. I hope that's not a cop out. And I pray too for God to change circumstances. I've not given up on that. We see God do things as we move out in faith and prayer. What I'm saying as I get a little years on me in service to the Lord I find out that he is really concerned in what I am becoming. The best prayer I can pray continually is "Lord, have your will in my life." The will of God many times is inconvenient for me. The will of God many times flies directly in the face of what I want to do. I want to say of that will of God, "I know that's your general will but for me you must have an exception." I find myself struggling at times with the will of God. If you study the scripture it doesn't take you long to get a basic feel of where God lines up on the issues of life, even the small issues. You find yourself struggling with that. More and more we must pray, "Lord, even when I don't feel like it bring my life in conformity with your will."

The last prayers of Jesus which he prays on earth as recorded in the gospels are prayers from the cross. Prayers 9, 10, and 11.

His first word, his fourth word and his seventh word from the cross are all prayers. That would suggest to us at the beginning, in the middle and at the end all times he is focusing upon his relationship with the Father even as life is slipping from him. I hope when that time of death comes for me and for you, if the Lord's coming is delayed and we must die before we go up, I trust that the Lord would give each of us a meaningful time of prayer at the close. Some of the most memorable prayers in my life have been with people on the edge of eternity or with families in the moment when there has been death. Jesus expresses his faith in a time like that.

First, "Father, forgive them." Luke 23:34. Then "My God, my God, why has thou forsaken me?" Mark 15:34. A prayer that does not suggest that the Father abandoned him on the cross. Because really that prayer is the first line of Psalm 22 which ends with quite the opposite

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impression. That Jesus knows as he thinks of that psalm that in the end the Father will vindicate him. Then Luke 23:46 a quotation from Psalm 31:5 “Father, into your hands I commit my spirit.” His prayers from the cross.

I want to close with some observations with how the Lord’s praying ought to effect us.

First his every day praying seems to be somewhat structured and yet very simple. It covers the whole of life. Perhaps one of the mistakes we make in prayer when we begin to pray is that we begin with a kind of open ended sense of prayer. We kneel down and we’re not quite sure where we should begin and how long we should take and when we should close and what we should pray for and what order we should pray it. Jesus little prayer that he teaches us to pray and he prayed himself is very structured and very simple. Adoration, Confession, Thanksgiving, Supplication. It’s seeking God’s will first and then our own concerns. So don’t be embarrassed if in your praying you are very simple and you can be structured in your praying.

A second thing out of the Lord’s prayer life is that his longest prayer is also organized with basic requests sandwiched between thanksgiving and statements of facts. That is, his long prayer also has a content of structure to it. He move from praying for himself to praying for his disciples to praying for us. One of the problems all of us face in prayer is our mind wandering. Jesus in his prayers appears to have corrected that problem altogether. The reason why he has focused his praying. It might be well for us prior to beginning to pray to take a moment before we enter into prayer and jot down the things that day we need to be praying for. So that as we move through our prayer we can keep focused and not be drifting off to other things and all of a sudden we fall asleep while we’re praying. We can key in onto what needs to be prayed for.

Then a third thing that comes out of the prayer life of Jesus is that intense crises in spirit find his prayer condensed to simply repeated requests. Like “Remove this cup from me.”

A fourth thing his prayer life is it appears to be without demands. His prayers consists of thanksgiving, assurance of being heard, submission to the Father, basic requests for the advancement of the Father’s work. But it does not appear to be one where he’s asking the Father to carry out his orders. Again I think as Christians we need to be careful in praying that we not be brash with God and we recognize who is God and who is the subject. There is a boldness in prayer but that boldness is not bossiness. It’s not ordering God around like we would someone who was below us or we may feel below us. Prayer life is without this kind of demanding attitude. But it’s nevertheless one filled with faith.

Then the last thing about his prayer life is he demonstrates that all true prayers are answered. On the other hand, those prayers which involve the agreement of somebody else in order to be answers, those prayers cannot be fulfilled without the other person’s consent. So Jesus prays that we will be forgiven. He prays that we will be sanctified. He prays that we will be made one. But those prayers can never come to pass unless we also agree with them. All true prayers are answered. Prayers that involve praying for someone else where that prayer involves their consent cannot be answered unless the person gives their consent.

We’ve talked about Jesus praying then he was in the flesh on earth. Let’s keep sight of the fact that Jesus is praying for us now. Hebrews 7:23-25 speaks of our Lord as having the ministry of a permanent high priest. One being able to save completely those who come to God through him

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because he always lives to make intercession for us. If he always lives to make intercession for us then I understand that to be that in the heavens Jesus is praying for us. Romans 8 tells us that the Holy Spirit on the earth is praying through our hearts. That in moments when we even do not know how to pray as we ought the Holy Spirit is interceding for us with signs and words too deep for articulation. Then Hebrews tells us that in the heavens Jesus is praying for us. What the scriptures are telling us is we have an intercessor in the heart and we have an intercessor in the heavens. This prayer life which we have together is not one we do alone. But he is praying for us.

Can you look at your life as I look at mine and ask yourself what is Jesus praying about in regard to me? I don't think it takes us very long when we're in an attitude of prayer we open our life to the Lord and ask the Holy Spirit "Would you show me what Jesus is concerned about in my own life?" If you'll do that the Holy Spirit will immediately begin to give you impressions, which show you what the Jesus is concerned about in your life. You can be sure when that begins to come into your life that that is the kind of thing that Jesus is praying for you in the heavens. He's praying for us now. He ever lives to make intercession for you. Part of a agreement in prayer, two or three of you agreeing in prayer is finding that agreement with what Jesus himself is praying. I would encourage each of us in our prayer life this week to take time in the Lord's presence and ask ourselves, "Lord Jesus, in the heavens what are you praying about in my life?" And then to agree with that prayer. He's certainly praying that we will see him. He's certainly praying that we will have life. He's certainly praying that we will have strength to face temptation and face it down. He's praying for us.

It's special to realize you're being prayed for. I know when people tell me "I'm praying for you," it means a lot to me. We're maybe not aware sometimes of how people are praying for us.

Jesus is praying for us. Whether we've been aware of it or unaware of it all our life that doesn't alter the fact: he is praying for us. Enter in to what he is praying for you. Pray the prayers he is praying for you and agree with him.

Father, we thank you for Jesus. We thank you that we know we have in the heavens one who intercedes for us. We need an intercessor because our own consciousness accuse us and the devil accuses us. We felt very defenseless when we come into your presence. We're so glad you're there. We're glad you're praying in the times we need to pray to the Father. "Forgive them. Father, forgive them." We're glad you're praying for us, "Help him, help her. Give her strength. Give him power." We're thankful that you prayed for us on earth. And we're thankful you are praying for us in the heavens. We want to take a moment to also pray for one another. If you're praying for us, Lord, it's your will that we reach out and pray for others. I want to ask that you would give us help for the people in our life that we neglect in prayer. The people we find it difficult to pray for. The people we find it difficult to have faith for. That you will help us to be faithful in prayer. That you will help us to pray for spiritual protection for one another. For being sanctified and set apart and kept free in their life and in ours. That you'll help us to honor and glorify your name in all we do. We ask this Lord of you in your name. Amen.