

THE LANGUAGE OF PRAYER

The most important thing in this life is our relationship with our Heavenly Father אַיָּאָל (Yahuah), and the most important means of nurturing that relationship is daily Prayer. Therefore, we must distinguish between saying Prayers and living a life of Prayer. It is like the difference between the man who has an attraction for a beautiful girl and the man who commits himself to marrying the beautiful girl. And so it is with our life of Prayer. Because we believe in אַיָּאָל (Yahuah) we are attracted to him, therefore it seems natural that we are attracted to saying Prayers. However, at some point in our lives, we must make a commitment to learning the language of Prayer and allow it to transform our lives.

My struggles with Prayer run deep. The spiritual deserts in my life have always been accompanied by a parched Prayer life. Eventually, I came to realize this was not only a symptom, but a cause. I was neglecting the very thing that would satisfy my weary, thirsty soul. I was ignoring the path that would not only lead me out of the desert, but keep me out of the wilderness in the first place.

I often fall short of my good intentions when I fail to view Prayer as a discipline that needs to be Learned, Practiced and Developed. We speak frequently of the importance of Prayer, but often don't know (or forget) the "hows" of Prayer. Even OWYָּאָל (Yahusha)'s own disciples had to ask him how to Pray (**Luke 11:1**). They saw something in the way he Prayed so fervently and intimately to his Father that made them long to do the same.

I have found these Seven (7) specific actions have really helped me in strengthening my Prayer life.

- 1. Set Prayer Apart,** Prayer is a practice that requires discipline and perseverance. Prayer is the greatest act of our day, and we must fight for it. And not just in times of need.
- 2. Learn to Withdraw,** Pull away from distractions — the phone, the computer, the TV, the constant noise of modern life — and find a way to separate yourself so you can be and feel in the presence of אַיָּאָל (Yahuah).
- 3. Posture of Prayer,** Do what you need to help you focus on what it is that you're doing. Kneel, stand, close your eyes, look to the Shamym (Heavens). When your body is focused, it's often easier for your mind and soul to follow.
- 4. Pray Scripture,** This is a great way to start. What joy it brings to a father to know his children hear his words, cherish them, believe them to be true, and then speak them back to him. So much of my Prayers are "plagiarized" Scripture. Without even realizing it, they become the vocabulary of my Prayers, sometimes because the beautiful promises make my heart sing, and sometimes because all I can do is desperately cling to his words.
- 5. Pray Fervently,** Praying should be active. We cannot truly come into contact with אַיָּאָל (Yahuah) and not be a different person, at least in some small degree, by the time we say, "Aman and HalluYAH." Struggle in prayer, wrestle with it, and let the Ruch (Spirit) move. Answers to Prayer are a Barakah (Blessing), but Prayer in and of itself is meant to be a Barakah (Blessing). Sometimes it feels like the moaning of parched lips in the desert, and we should still

persevere because Prayer is not just the fruit of spiritual life, but the means of attaining it.

6. Pray Specifically, Vagueness can be the death of Prayer. Not that we can never be general, just not at the expense of praising אַיָּאֵל (Yahuah)'s specific attributes, confessing specific Sins, or thanking him and asking him for specific things. We must learn to Pray specifically and boldly due to the status we have through Mashiach, while simultaneously being completely submissive to אַיָּאֵל (Yahuah)'s will. Bold and expectant Amunah (Faith) coupled with humble submission is a powerful thing.

7. Pray for and with others, Prayer is meant to knit together the children of אַיָּאֵל (Yahuah), oftentimes, people we have never even met. We are family, and we should bear each other's burdens in Prayer. We become invested in each other's struggles and triumphs. We start to care more about the people we Pray for and less about ourselves. What a beautiful thing to come before our Father in one accord with the same appeals out of Love and Care for each other. Prayer binds the Assembly together.

The Prayer of a Righteous man is Powerful and Effective. **James 5:16**

Prayer is loving communication with אַיָּאֵל (Yahuah) our Father, through Oװַיָּאֵל (Yahusha) by the power of the Ruch Ah Qudesh. Prayer is the expression of our inner spiritual needs through our verbal requests expressed in Amunah (Faith). Through Prayer we strengthen our Spiritual walk, and receive Guidance, Wisdom, Joy and Inner Shalum (Peace).

The essence of Prayer in the Hebraic mindset is twofold. It isn't just requesting something from אַיָּאֵל (Yahuah) wholeheartedly. This kind of deep appeal to אַיָּאֵל (Yahuah) is only one (1) aspect of Prayer. The other aspect is to utter from the heart solemnly through the breath of your voice declaring words of Praise, Worship and Thanksgiving unto אַיָּאֵל (Yahuah).

PRAY/PRAYER

The English word "Pray" derives from a root word meaning "to beg or entreat."

The Hebrew words for Pray:

Strong's 6739 TsLA (Tsela), means: To Pray. טָלָא

טָ (Tsad) Wait, Journey, Chase, Hunt, Desire, Need. לָ (Lamed) Teach, Yoke, Toward, Bind, Control. אָ (Al/Aleph) Strength, Strong, Leader.

8605 תָּלַח (Talah) means intercession, supplication; by implication, a hymn.

תָּ (Tau) Mark, Sign, Covenant, Signature, Monument. לַח (Lamed) Blow, Scatter, Edge, Mouth, Word, Speak. חָ (Hey) Look, Reveal, Breath, Sigh.

6419 PLL (Palal) לָלַח To Pray, Judge (Judgment), Speak to Authority

לַח (Lamed) Blow, Scatter, Edge, Mouth, Word, Speak. לָ (Lamed) Teach, Yoke, Toward, Bind, Control. לָ (Lamed) Teach, Yoke, Toward, Bind, Control.

Palal (6419) is a primitive root; meaning: to judge (officially or mentally); by extension, to intercede, pray:--intreat, judge(-ment), (make) pray(-er, -ing), make supplication. from the parent root PL which literally means "Speak to Authority". The parent root letters being the

picture of a mouth \ominus and the picture of a staff \mathcal{J} . The mouth, in this case, representing speaking, and the staff meaning authority.

This word $\mathcal{J}\mathcal{J}\ominus$ Palal also means judgment. In Tanakh (OT) times the major judicial decisions were made at the gates and entrance to the city. One reason being it was a broad area and easy for people to gather there. If anyone had a grievance they would go and “speak to authority” to obtain the justice they were looking for. The ancient Hebrew concept of a “judge” is one who restores life. The goal of one that judges or rules is to bring a pleasant and righteous life to the people. We can now picture the people of the day hastening to the gates and when their turn comes, falling down and earnestly asking for intervention in their situation of injustice. The judgment is then what is determined out of the pleading. The people in scriptural times had amazing concrete examples of pleading in their daily lives as the courts convened and they saw the daily pleading of those carrying grievances desperately looking for just answers. This picture also reminds us of the persevering widow and the unjust judge in **Luke 18:6,7** “Notice what the corrupt judge says. Now won’t Alhym (God) grant justice to his chosen people who cry out to him day and night? Is he delaying long over them? I tell you that he will judge in their favor, and quickly! But when the Son of Man comes, will he find this trust on the earth at all?”

In **Psalm 106:30** we read that Phineas stood up and wrought judgment so the plague was stopped. The word judgment here is also $\mathcal{J}\mathcal{J}\ominus$ Palal. In other words he intervened with zealous action and protected more people from dying by the plague. His action of intervention was counted to him as Righteousness, to all generations forever. By honoring אֱלֹהֵינוּ (Yahuah) in such a way, Phineas is still being honoured today. Often during prayer we become enlightened on how to act or how to bring about אֱלֹהֵינוּ (Yahuah)’s justice into a situation. A key aspect is that prayer and action can and ought to be closely related because prayer and justice are linked in אֱלֹהֵינוּ (Yahuah)’s mind and in His language.

$\mathcal{J}\mathcal{J}\ominus$ Palal is also used of Samuel in **1 Samuel 12:23** “.. far be it from me to sin against אֱלֹהֵינוּ (Yahuah) by ceasing to Pray (Palal) for you! Rather I will continue instructing you in the good and the right way.” Samuel’s role was to pray, but also to give instruction which together brought about righteousness and justice. Remembering that Samuel was a judge meant he understood his responsibility in prayer for the people. Here again we can see prayer and action clearly linked.

In our modern culture, prayer means mainly communication between man and Alhym (God). This definition certainly does apply to some passages of scripture but it is not the full Hebraic meaning. The parent root $\mathcal{J}\ominus$ has the meaning “fall”. $\mathcal{J}\mathcal{J}\ominus$ Palal literally means to “fall down to the ground in the presence of one in authority to plead a cause.” A good example of this in Scripture is **Isaiah 45:14** (the Sabeans fall down and make supplication to Cyrus). It is a coming to one in authority to intercede or plead on one’s own behalf or for another.

Solomon pleased אֱלֹהֵינוּ (Yahuah) by asking for Wisdom. Wisdom was the means by which everything was created. Solomon by lifting his voice for wisdom and seeking her foremost and above all else, was able to draw out the most precious treasures of אֱלֹהֵינוּ (Yahuah)’s greatness and apply them to governing the people in justice, Righteousness and with great Prosperity and Shalum (Peace). **1 Kings 4:25**

To prosper is a drawing out of what is needed. He also possessed great knowledge in understanding creation. All this in turn inspired the nations of the earth to come to hear, seek and draw out the Wisdom of the Alhym (God) of Yasharal (Israel) for themselves by coming to Solomon. **1 Kings 10:24**

A great example of Prayer that demonstrates the Hebraic mindset is found in the **OWYAZL** (Yahusha)'s Prayer. Its first two (2) verses are words of Praise and Worship:

OWYAZL (YAHUSHA)'S PRAYER

OWYAZL (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.**

OWYAZL (Yahusha) said, "This, then, is how you should Pray:

Our Father who is in Shamym (Heavens), Qudesh (Set Apart) is your name. **10** let your Reign (kingdom) come, let your will (Desire) be done on earth, as it is in Shamym (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. Aman. **Matthew. 6:9-13**

Our Father in Shamym (Heavens). First (1st), we call **AYAZL** (Yahuah) by the affectionate term "Our Father (AB/ABBA)," and Praise His Qudesh (Set Apart) Name. The words "Our Father" are probably the most important words of **OWYAZL** (Yahusha)'s Prayer.

In the four (4) Gospels, **OWYAZL** (Yahusha) led a life of Prayer. He was always in Communication with his Father. In every Prayer where **OWYAZL** (Yahusha) words are recorded, he called **AYAZL** (Yahuah) his Father and we should also.

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

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

Who is in Shamym (Heavens). **AYAZL** (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 Shamyim (Heaven) and when we pray, we must detach our hearts from all earthly things, and raise them up in Ruch (Spirit) unto our Father which is in Shamyim (Heavens).

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

Your Reign (kingdom) come. That the kingdom of **AYAZL** (Yahuah) may be spread more and more upon earth; That **AYAZL** (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 Shamym (Heavens). We desire **אֵלֹהִים** (Yahuah)'s will be done in our lives and in the lives of all men on earth just as the Malakym (Angels) do in Shamym (Heavens); and confess that in all things we submit ourselves to the will of **אֵלֹהִים** (Yahuah). We are asking for the fulfillment of **אֵלֹהִים** (Yahuah)'s will for ourselves and for the world. In our personal life we are showing our desire to do **אֵלֹהִים** (Yahuah)'s will and asking for his guidance.

We are acknowledging **אֵלֹהִים** (Yahuah)'s wisdom over our own and desiring to be led by the Ruch Ah Qudesh. Even **וְיָהוּשָׁע** (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, your will be done." **Matthew 26:42.**

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

If **וְיָהוּשָׁע** (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, **אֵלֹהִים** (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 **אֵלֹהִים** (Yahuah). Like the children of Yasharal 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 **אֵלֹהִים** (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 **אֵלֹהִים** (Yahuah)'s gifts to us. In asking only for the basic necessities of life (food, shelter, clothing, warmth etc), **אֵלֹהִים** (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 **אֵלֹהִים** (Yahuah)" **Deuteronomy 8:3.**

אֵלֹהִים (Yahuah) gives us more than bodily nourishment. **וְיָהוּשָׁע** (Yahusha) is referred to as the "Bread of Life" **John 6:35** Barakah (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. **אֵלֹהִים** (Yahuah) gives us everything we need and more, so there is plenty for others and we should be pleased to share it. "**אֵלֹהִים** (Yahuah) loves a cheerful giver". **2 Corinthians 9:7** Ultimately we are to acknowledge **אֵלֹהִים** (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 **אֵלֹהִים** (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 **אֱלֹהִים** (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 Shamym (Heavens) may forgive you your Sins." **Mark 11:25**

And lead us not into temptation, but deliver us from the evil (Wicked) one.' Baruk (Blessed) is the man who endures temptation; for when he has been approved, he will receive the crown of life which **אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah), that it is Him to whom we pray, but illustrates why we pray. A prayer without confidence that **אֱלֹהִים** (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 **אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah). It can have many purposes and formats. Scripture is full of advice on how to Pray; **וְיָהוּשָׁע** (Yahusha) himself Prayed to his Father often and gave his apostles a model for speaking to **אֱלֹהִים** (Yahuah).

וְיָהוּשָׁע (Yahusha) has broken down the barriers that existed because of our unworthiness and sins and made a way for us to enter **אֱלֹהִים** (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 **וְיָהוּשָׁע** (Yahusha), and for the knowledge that through **וְיָהוּשָׁע** (Yahusha) our Prayers are heard and answered.

אֱלֹהִים (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 **אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah) wants us to Pray to Him and tells us how.

Much Prayer is Supplication. We are asking **אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah) for all people." **1 Timothy 2: 1**

Prayer requires Amunah (Faith). It is not a mystical formula for getting what we want. We must trust that **אֱלֹהִים** (Yahuah) exists and can hear us. "Whoever comes to **אֱלֹהִים** (Yahuah) must have Amunah (Faith) that **אֱלֹהִים** (Yahuah) exists" **Hebrews 11: 6**

When praying, we must seek the will of **אֱלֹהִים** (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**

וְיָהוּשָׁע (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 אַיָּאֵל (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 אַיָּאֵל (Yahuah)’s will. Prayer requires an attitude of humility and repentance. “If I ignore my sins, אַיָּאֵל (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 Shamym (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 אַיָּאֵל (Yahuah) for what you are asking for. There are some things that Scripture tells us to ask אַיָּאֵל (Yahuah) for and some of the obvious requests should be; salvation, healing, provision, deliverance, and protection. These are promises that are in אַיָּאֵל (Yahuah)'s Word and you need to know them. You also need to know how simple it is to qualify to claim all of these things that are promised. When you really get a vision of just how much אַיָּאֵל (Yahuah) loves all of us, then you begin to understand אַיָּאֵל (Yahuah)'s heart, and then you should Pray accordingly.

Bring all you're Prayers into conformity to the Word of אַיָּאֵל (Yahuah) which the Ruch (Spirit) inspires **2 Peter 1:21; 2 Timothy 3:16-17**. אַיָּאֵל (Yahuah) calls us to be in his Word every day and to Pray in the Ruch (Spirit) at all times. Study the Word of אַיָּאֵל (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 Ruch (Spirit).” Not only to be moved by the Ruch (Spirit) in Prayer, but to be guided by the Ruch (Spirit) in Prayer. And since this is something we are called to do, our role is to take what we know about אַיָּאֵל (Yahuah)’s will from the Word and saturate our Prayers with it.

But when he saw the multitudes, he was moved with compassion for them, because they were harassed and scattered, like sheep without a shepherd. Then **OWYָּאֵל (Yahusha)** said to his disciples, "The harvest indeed is plentiful, but the laborers are few. Pray therefore that the Master of the harvest will send out laborers into his harvest." **Matthew 9:36-38**

OWYָּאֵל (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**

OWYָּאֵל (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, 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 אַיָּאֵל (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 אַיָּאֵל (Yahuah); 8 he is a double-minded man, unstable in all his ways. **James 1:5-8**

I exhort therefore, first (1st) 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 (Messiah); 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 Shamym (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 Ruch (Spirit), which is the word of **AYAZL** (Yahuah); with all Prayer and Requests, Praying at all times in the Ruch (Spirit), and being watchful to this end in all perseverance and requests for all the chosen 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) answered them, "Most assuredly I tell you, whatever things you will bind on earth will be bound in Shamym (Heavens), and whatever things you will release on earth will be released in Shamym (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 Shamym (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**

PRAYING IN THE RUCH (SPIRIT)

The Greek word "en" translated as "in the Ruch (Spirit)" as "in" can mean "in", "with", "together with", or "by."

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

"In the last time there will be mockers, following after their own ungodly lusts." 19 These are the ones who cause divisions, worldly-minded, devoid of the Ruch (Spirit). 20 But you, beloved, building yourselves up on your most Qadosh (Holy) Amunah (Faith), Praying in the Ruch Ah Qudesh, **Jude 1:18-20**

Praying in the Ruch (Spirit) means; "the Ruch Ah Qudesh is the moving and guiding power." The key words are "moving" and "guiding power." In other words, when you pray in the Ruch Ah Qudesh, the Ruch (Spirit) of Alhym is "moving" you to pray. That is, he is the one who

motivates, enables and empowers your prayer. And when you pray in the Ruch Ah Qudesh, the Ruch (Spirit) of אַיָּאָל (Yahuah) is “guiding” how you Pray and what you Pray. So, to Pray in the Ruch Ah Qudesh is to be moved and guided by the Ruch (Spirit) in Prayer. We Pray by his Power and According to his Direction.

Our Prayers are not only “Moved” by the Ruch (Spirit), but also “Guided” by the Ruch (Spirit). This is no surprise, because if the Ruch Ah Qudesh is prompting and enabling and empowering our prayers and does so in a way that represents his nature and his Word. If the Ruch (Spirit) is moving us to Pray, then he would move us according to his Will and Word.

So praying in the Ruch Ah Qudesh would mean experiencing the power and the guidance of the Ruch (Spirit) 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 Ruch Ah Qudesh.” That would be praying “in the flesh” or in your own sinful nature.

Praying in the Ruch (Spirit) is prayer inspired by the Ruch (Spirit). The Ruch Ah Qudesh directs our prayer, creates the prayer within us, and empowers us to offer it and pray it. The Ruch Ah Qudesh orders our mind, gives the prayer, directs it, and empowers it.

Praying in the Ruch (Spirit) is the recognition that we have direct access to אַיָּאָל (Yahuah) through **OWYָּאָל** (Yahusha). "For through him we both have access to the Father by one Ruch (Spirit)." **Ephesians 2:18**

Praying in the Ruch (Spirit) is asking for the Ruch (Spirit)'s help in what we are to Pray. We are reassured that the Ruch Ah Qudesh intercedes for us as we do not know what to ask for, we can be confident that the Ruch (Spirit) 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 אַיָּאָל (Yahuah)'s will.

Pray at all times and on every occasion in the power of the Ruch Ah Qudesh. Stay alert and be persistent in your Prayers for all believers everywhere. **Ephesians 6:13-18**

When **OWYָּאָל** (Yahusha) ascended into Shamym (Heavens) the Ruch Ah Qudesh was given and אַיָּאָל (Yahuah) himself took up residence in his people, if you are a believer you are a temple for the Ruch Ah Qudesh and therefore the Ruch (Spirit) lives within you! Enabling a believer to personally engage with אַיָּאָל (Yahuah) heart to heart and ruch (spirit) to Ruch (Spirit), this is Praying in the Ruch (Spirit).

Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Ruch Ah Qudesh think about things that please the Ruch (Spirit). **Romans 8:1-5**

WAIT UPON אַיָּאָל (YAHUAH)

This is an important theme in scripture and a powerful spiritual discipline. Praying in the Ruch (Spirit) will require some listening and waiting. So, Ruch (Spirit) empowered prayer will reflect on what the Ruch (Spirit) wants: it will help you if you take time to listen to אַיָּאָל (Yahuah)'s word and let it speak to you before you put into words what it is אַיָּאָל (Yahuah) has placed on your heart.

The Ruch (Spirit) wants people who will listen to him, so letting your sinful nature control your mind leads to death, but letting the Ruch (Spirit) control your mind leads to life, Shalum

(Peace) and Power. The sinful nature is always hostile to אַיָּאֵל (Yahuah), it never obeyed אַיָּאֵל (Yahuah)'s Commandments and it never will. That's why those who are still under the control of their sinful nature can never please אַיָּאֵל (Yahuah). But you are not controlled by your sinful nature. You are controlled by the Ruch (Spirit) if you have the Ruch (Spirit) of אַיָּאֵל (Yahuah) living in you. Those who do not have the Ruch Ah Qudesh (Spirit) of אַיָּאֵל (Yahuah) living in them do not belong to him at all. **Romans 8:6-9**

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

PRAYING IN THE RUCH (SPIRIT) IS PRAYER LED BY THE RUCH (SPIRIT)

We are raised to think of prayer as a technique we use to get things from אַיָּאֵל (Yahuah), the purpose of Prayer is not to control אַיָּאֵל (Yahuah) but to let him rule us. It is often said that Prayer changes things; this is true, but Prayer in the Ruch (Spirit) is meant to change us!

When we learn to recognize the Ruch Ah Qudesh's prompting us we will learn to Pray as the Ruch (Spirit) leads. This is Praying in the Ruch (Spirit). This will help you to Pray in the Ruch (Spirit) if you take some the time to listen and wait upon אַיָּאֵל (Yahuah); while you're studying your Scripture, let אַיָּאֵל (Yahuah)'s word give you a prompting. Learn to recognize אַיָּאֵל (Yahuah)'s prompting, learn to distinguish it from mere wishful thinking, respond to his prompting in your prayers. Never resist the prompting of the Ruch Ah Qudesh.

WHAT YOU PRAY TO אַיָּאֵל (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 אַיָּאֵל (Yahuah)'s people. **Revelation 5:8**

OWYָּאֵל (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 Alhym (God)'s elite. He strode into the presence of אַיָּאֵל (Yahuah) and made a beautiful speech. This is how OWYָּאֵל (Yahusha) described it: “The Pharisee stood up and prayed about himself; ‘Alhym (God) 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 (10th) of all I get’”. OWYָּאֵל (Yahusha) description is withering, “He Prayed about himself”.

The other guy in the story was quite different, OWYָּאֵל (Yahusha) said, “He stood at a distance and would not even look up to Shamym (Heavens)”. It is clear that he felt like a second-class citizen in OWYָּאֵל (Yahusha)'s eyes; he would never be a member of the elite. So “He beat his breast” OWYָּאֵל (Yahusha) said, and prayed, “אַיָּאֵל (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.

PRAYING IN THE RUCH (SPIRIT) KEEPS US ALERTS TO THE THINGS OF THE RUCH (SPIRIT)

OWYָּאֵל (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? OWYָּאֵל (Yahusha) says,

“Pray that you may be able and to stand before the Son of Man,” when he comes.

After saying that Kepha (Peter) would deny him three (3) times, **OWYAZL** (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 Ruch (Spirit)” is not a special form of Prayer, like speaking in tongues. We can tell this because Shaul (Paul) says in (**Ephesians 6:18**) that we should Pray “at all times” in the Ruch (Spirit). In other words, all Prayer should be “in the Ruch (Spirit).” Praying in the Ruch Ah Qudesh is not one form among several. It is the way all Prayer is to be offered.

Shaul (Paul) says, “The Ruch (Spirit) also helps our weakness; for we do not know how to Pray as we should, but the Ruch (Spirit) Himself intercedes for us with groaning too deep for words.” **Romans 8:26.**

This shows that one thing the Ruch Ah Qudesh does for us is to lead us in Prayer. So it is natural to understand “praying in the Ruch Ah Qudesh to mean Ppraying with the help of the Ruch Ah Qudesh.

Shaul (Paul) says, “You have received a Ruch (Spirit) of adoption as sons by whom we cry out, ‘Ab Father!’ The Ruch (Spirit) Himself testifies with our ruch (spirit) that we are children of **AYAZL** (Yahuah).” **Romans 8:15-16.**

The Ruch (Spirit) of Alhym gives us the assurance that we are children of **AYAZL** (Yahuah) by causing us to cry out from the Heart in Prayer “Ab Father.” The Ruch (Spirit) moves our Prayers; He Motivates, Enables and Empowers our Prayers.

Conclusion

AYAZL (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 **AYAZL** (Yahuah). This is why you will hear some people use the word "Prayer closet" to describe that special, secret and intimate place that they, and only they, will have with their Mashiach (Messiah) and Savior.

As great and as powerful as individual Prayer is with **AYAZL** (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 other Prayer warriors to storm the gates of Shamym (Heavens) with you to try and get **AYAZL** (Yahuah) to answer your Prayer in a Mighty and Powerful way.

Our Amunah (Faith) and Aahbah (love) towards **AYAZL** (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 love, and our hopes with **AYAZL** (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 **AYAZL** (Yahuah) is tested. This is where our destiny is really determined. When we begin to trust **AYAZL** (Yahuah) and turn from our Sin, He comes into our lives to begin a new relationship of love with us. **AYAZL** (Yahuah) is in every Ruch (Spirit) Filled believer, thus he hears our every Prayer. Call to him today and every day through the language of Prayer.