

If you pray these prayers, your communion with God will change; your life will change. In fact, the whole world will change. The International House of Prayer in Kansas City (IHOP-KC) began in 1979 (Mike Bickle). We offer up to Jesus worship and intercession 24 hours a day, 365 days a year. The main activity in every house of prayer is praying the Bible. When you give people prayers, you give them words which unlock their hearts. When Jesus' disciples asked Him to teach them to pray, He gave them a prayer, which has unlocked the hearts of multitudes.

Virtually every branch of the Church has used prayer books. To pray well we need not only words, but words that have substance. Without the words—most people soon fall silent. When we grow silent, our minds wander. The old concept is a prayer book. This new face is laid out in 8 distinct genres, 88 prayers directly from the Bible.

Those who have determined in their hearts to develop a relationship with God will ultimately be driven to the place of prayer. The reason most people do not pray is because they don't know how. This prayer book is the distillation of 12 years of learning how to pray. For thousands of years godly men and women used the model of praying the Bible. To reach the mountaintop of silent prayer, we must first climb the various plateaus of vocal prayer. The Jewish custom of prayer was very defined in Jesus' day. *The Shema. Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength (Dt 6:4).* The Talmud specifies that "the father must teach him." Prayer in its highest form and most sincere levels is called a "service of the heart," and constitutes one of the many ways by which the love of God is expressed. Prayer was a proof of our love for God. The 1st Commandment was to *worship the LORD your God; the Shema, Love the LORD your God*" (Dt 6:5), *to serve the Lord your God (Dt 10:12)* are all fulfilled by prayer. Prayer becomes the means and proof of love.

Ezra mandated daily prayers accompanied by readings from the Torah. In time, it became the custom for Jews to pray 18 Benedictions, coupled with readings from the Torah over 3 set hours of prayer at the Temple, synagogue or home. Both the Jews and early Church prayed a minimum of 3 set times per day. David prayed and sang the Law, and we got the Psalms. The prophets did so, and we got the Prophetic Books.

Theophanies **The Psalms.** **Prayers of Wisdom.** **The Song of Songs.** **Prayers of the Prophets.** **The Prayers of Jesus.** **Apostolic Prayers.** **Hymns of the Revelation.** When Jesus prayed the Bible, He did it out loud. God wants you to pray the Bible out loud so you know when you've stopped. It

is hard to think about something other than what you are talking about. Praying out loud solves the problem of the wandering mind. Meditate means mutter, roar, speak, study, talk, utter, to murmur, to have a deep tone, to sigh, moan. Hagah ("meditate") meant "to say over and over again, to speak, to mutter, to recite, to expel air out loud." Through oral recitation they learned to meditate on the Law. Every letter of the Hebrew Scriptures is set to musical notations, which make memorization possible and facilitate vocal meditation, like an ancient form of Hebrew rap. They prayed the words out loud back to God until the Law took root in their hearts. To this day, Jews pray out loud. **They used their mouths to lasso their minds to affect their spirits.** The 5 pillars of Islam: statement of faith, daily prayer (5 times a day), almsgiving, fasting, and pilgrimage to their holy site, were all modeled after common practices of the Church at that time (7th century AD).

The Bible commands us to pray, meditate and recite the Law to God. **Theophanies** are God sightings. Moses (Exodus 24, 34); Isaiah (Isaiah 6); Ezekiel (Ezekiel 1, 10); Daniel (Daniel 7, 10); Peter (Matthew 17); and John (Revelation 1, 4, 19, 21)—all saw God and wrote down what they saw. They show us glimpses of where God lives, who is around Him and what He is doing. You will gain confidence that God really wants to hear your prayers and that you are addressing the One who has all the power in heaven and earth to answer them. Revelation will pour out of each one of His attributes. We begin to touch His power because we are praying to God as He has revealed Himself to be. **Praying the theophanies keeps us from praying to an extension of our own minds.** They illustrate the multiple ranks of angels with magnificent powers who surround God in heaven. All of these awesome beings offer their counsel and volunteer for service. You will learn how this other world intersects with our world (Daniel 10)—how it impacts, moves, and changes it and communicates with it. In more than 75 Old Testament passages clouds accompany or symbolize divinity. The way to pray these God-appearances is to recite them out loud to God until you are absolutely familiar with each encounter. They reveal God in glimpses. To pray effectively we must start by seeing Him. We must pray the theophanies until heaven becomes as familiar to us as our earthly homes. Pray Revelation 4 at least 100 times out loud to God: 10 times a day, for 10 days straight. Visions of God. EZEKIEL 1:1, 3–28. Yahweh and the 10 Commandments EXODUS 19:16–20; 20:1–21. Show Me Your Glory *If your Presence does not go with us, do not send us up from here. And the LORD said, "I will cause all my goodness to pass in front of you, and I will proclaim*

my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the 3rd and 4th generation.” EXODUS 33:15–19; 34:5–8, 29
 Eyes and Wings EZEKIEL 10:1–22 Here I Am, Send Me. *I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. “Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!” “Whom shall I send, And who will go for Us?” Then I said, “Here am I! Send me.”* ISAIAH 6:1–8 The Ancient of Days *Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him.* DANIEL 7:9–10, 13–14, 18, 21–22, 26–27 The Heavenly Man In Linen. *Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.* DANIEL 10:1–3, 5–21; 12:8–10 The Glorified Son of Man *Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. And I have the keys of Hades and of Death.* REVELATION 1:9–18 The Heavenly Throne Room *Holy, holy, holy, Lord God Almighty, Who was and is and is to come! You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.* REVELATION 4:1–11. Faithful and True *Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He was clothed*

with a robe dipped in blood, and His name is called The Word of God. out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS REVELATION 19:11–16.

The Psalms. Inspired by God, David set up an elaborate system of worship, praise and prayer that became the pattern ever after (1 Chronicles 23:27–28, 30; 25:1). This is the recurring pattern in all the Old Testament revivals. Each time there was repentance, the leaders commanded all the people of God to pray the psalms. Jehoshaphat (circa 900 BC; 2 Chronicles 20), Hezekiah (circa 726–725 BC; 2 Chronicles 29–30), Josiah (circa 625–623 BC; 2 Chronicles 35) and Ezra and Nehemiah (circa 450 BC; Ezra 3:10–13; Nehemiah 12:24). Israel’s elaborate system of worship, dance and praise grew out of this one man’s devotion. Psalms of worship and devotion. 73 psalms of repentance. Help psalms. To minister, sharath, meaning “to attend, serve, or wait on, to make petition; zakar means “to be mindful by recounting and recording; to give thanks; yadah, to praise the Lord, halal, from which we get “hallelujah.” This is how David prescribed worshipers to minister to God. Davidic repentance psalms. People need language to articulate the repentance in their hearts. Prayers for people in crisis. He was asking for justice, and not afraid to pray for it. By the New Testament era, Psalms was considered the most important Old Testament book. The New Testament states that if you are filled with the Holy Spirit, then praying the psalms will be a natural outcome (Ephesians 5:17–20). All followers of God prayed the psalms (Acts 2:42; Colossians 3:16). Blessed Is the Man PSALM 1:1–6 You Know All About Me PSALM 139:1–24 A Prayer of Repentance PSALM 51:1–19 Save Me, O God. PSALM 16:1–11 The Lord Is My Shepherd PSALM 23 Battle Hymn of the King PSALM 18:1–14, 16–29, 31–43, 46, 49–50 Under the Shadow of His Wings PSALM 91 Better Is One Day. PSALM 84 Jesus’ Prayer from the Cross PSALM 22 The Missionary Psalm PSALM 67 A Prayer for Leaders PSALM 20 A Blessing Psalm of Ascents. PSALM 128

In ancient times **wisdom literature** was a common means of helping one live life. Proverbs 1:1–4: The Proverbs of Solomon, son of David, king of Israel: for attaining wisdom and discipline; for understanding words of insight; for acquiring a disciplined and prudent life, doing what is right and just and fair; for giving prudence to the simple, knowledge and discretion to the young. Wisdom is understood as the proper

application of spirituality to daily life. Once you have had your head in the heavenlies, praying the theophanies, with its clouds, thunder, and visions of the throne room, don't be lazy, do not tarry long at the wine, love your wife and remember God in all that you do. They are arranged topically and deal with ordinary subjects such as wisdom, work, speech, sex and adultery, mercy, virtue, leadership, relationships and spirituality. Wisdom is more profitable than silver, gold or rubies; *nothing I could desire compares with her* (Proverbs 3:13–15). *The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding* (Proverbs 9:10). A Time for Everything ECCLESIASTES 3:1–8, 11 Wisdom Calls Out PROVERBS 2:1–6; 9:10–11; 7:4; 23:12; 4:7 The Righteous Workman PROVERBS 24:30–34; 23:4; 14:23; 10:4–5; 26:13–14; 18:9; 22:29 Let My Words Be Few PSALM 39:1; PROVERBS 13:3; 18:21; 12:18; 10:19; 15:1; 20:3; 12:16; 25:15; ECCLESIASTES 5:2 Deliver Me from Evil. Wisdom Calls Out PROVERBS 2:1–6; 9:10–11; 7:4; 23:12; 4:7 The Righteous Workman PROVERBS 24:30–34; 23:4; 14:23; 10:4–5; 26:13–14; 18:9; 22:29 Let My Words Be Few PSALM 39:1; PROVERBS 13:3; 18:21; 12:18; 10:19; 15:1; 20:3; 12:16; 25:15; ECCLESIASTES 5:2 Deliver Me from Evil JOB 31:1, 4; PROVERBS 6:24–27, 29; 30:20; 6:32–33; 2:18–19; 5:15, 18–19, 21 Mercy, Virtue, and Honor PROVERBS 4:20, 22–23; 21:21; 4:24, 26; 22:1; 3:9–10; 13:20; 1 CORINTHIANS 15:33; PROVERBS 10:27 The Way of a King PROVERBS 30:29–31; 25:2; 8:15–16; ECCLESIASTES 4:13; PROVERBS 29:4, 14; 31:2–5, 8 In Praise of the Noble Wife PROVERBS 31:10–12, 14–18, 20, 23, 25–31 The Whole Duty of Man ECCLESIASTES 12:1–7, 13–14

Song of Songs The relationship described between Solomon and a poor Shulamite woman is a real one. Through it, the purity, beauty and satisfaction of marital love can be seen. The tone is clearly erotic, but it is eros undefiled. As such, it sets the standard for human love as God Himself created and intended it to be. The favorite image used for portraying the relationship between Jehovah and His chosen people is that of marriage. Jehovah is the Spouse, Israel, the bride, and the Temple is the house where the conjugal relations, always spiritual in nature, take place. These words will expand one's prayer vocabulary to include words of intimacy, not just theology. They visualize the Bridegroom, Christ. The Shulamite is the Church (generally), or the person praying. **The Passion Translation is a "dynamic equivalent" of the Hebrew.** *Your teeth [your smile and presence] are perfect [purified]. Your lips and mouth are lovely, beautiful and beckoning [your love and words spring from the abundance of your heart]. Your temples behind your veil [the thoughts and secret desires that you think for the LORD] are sweet like a piece of pomegranate. You have ravished my heart [I am captured with love for*

you] with one look of your eyes [simply because you have sought Me and loved Me. I am crazy about you!] See Song of Songs 4:2–3, 9. Behold, you are fair [cleansed, purified, lovely, accepted], my love [My bride, My chosen, My elect]! Behold, you are fair! You have dove's eyes [devoted eyes, a heart focused on Me] behind your veil [modesty, you have been preserved for Me . . . your Lover]. Your hair [glory, inheritance] is like a flock of goats [picture of her beauty], going down from Mount Gilead [rich pastures, strong, powerful]. Song of Songs 4:1–3; 4:10–13 (Brian Simmons' complete The Passion Translation of the Song of Songs with footnotes.) Beginnings of Intimacy and Revelation SONG OF SONGS 1:2–7 Faint with Love SONG OF SONGS 1:15–2:7 Embracing the Lover's Coming SONG OF SONGS 2:8–17 The Dark Night of Love SONG OF SONGS 3:1–5 The Might of the Lover SONG OF SONGS 3:6–11 The Beauty of the Beloved SONG OF SONGS 4:7–12, 15–16 Anticipation SONG OF SONGS 5:2–8 Altogether Lovely OF SONGS 5:9–16 The Ravished Bridegroom SONG OF SONGS 6:4–10, 13 The Bridal Seal of Divine Fire SONG OF SONGS 8:5–7, 12–14

Prayers of the Prophets. In them you enter the feelings of God and know the heart of God. **The prophets seem to be not only allowed but also required by God to enter into the fellowship of His sufferings.** God is personal and passionate. God has pain and anger, as well as pleasure and delight. In truth, all the biblical writers were prophets. They saw in the Spirit and heard the voice of God. Then, they announced it. To pray the prayers of the prophets, see your problems and situations in light of theirs. Find a prayer that relates to your situation and pray it boldly. Hear, O Israel! DEUTERONOMY 6:4–12 Meditating on the Law JOSHUA 1:7–9 The Prayer of Jabez—"Oh, That You Would Bless Me" 1 CHRONICLES 4:9–10 Face to the Wall—"A Prayer for Healing" ISAIAH 38:1–3, 10–14; 2 KINGS 20:4–6; ISAIAH 38:15–20 Job's Confession JOB 1:6–21; 19:25–27; 42:2–3, 5–6 Our Eyes Are on You 2 CHRONICLES 20:2–12, 14–15, 17 The Valley of Dry Bones Intercession for a Nation DANIEL 9:1–8, 11–12, 14–19 NASB "Thank You, God"—David's Prayer 1 CHRONICLES 17:16–27 Wholehearted Devotion 1 CHRONICLES 29:10–20, 22 NUMBERS 6:22–27

Prayers of Jesus By praying the prayers of Jesus, we engage in the highest form of discipleship. He had perfect knowledge of both the words and intent of Scripture. His words will lead you into His prayer experience and then into the fellowship of sonship that He Himself enjoyed with His Father. Jesus' prayers are also unique in that He is still praying them today. **He is able to save completely those who come to God through him, because he always lives to intercede for them.** (Hebrews 7:24–25), agreeing with Jesus in the historical and theological contexts of the people

and things that He prayed for. *Glorify your Son, that your Son may glorify you* (John 17:1). As the intercessor continues to pray the prayers over and over again, it becomes more apparent how Jesus thought. His concerns become our concerns and His words our words. As we pray the words, it slowly begins to dawn on us that, *As you [the Father] sent me [the Son] into the world, I [Jesus] have sent them [all Christians] into the world* (John 17:18). The things Jesus did we are to do because **Jesus has given us the same glory that the Father gave Him** (John 17:22). In praying Jesus' prayers we find ourselves modeling our lives after His. MATTHEW 6:9–13 Glorify Your Name JOHN 12:27–28; 17:1–5 JOHN 17:6–19 Unto Unity, Glory, and Love JOHN 17:20–26 When You Are Converted LUKE 22:31–32 Your Will Be Done MATTHEW 26:39–42; LUKE 22:44; MATTHEW 26:42 Father, Forgive Them LUKE 23:33–34; MATTHEW 27:46; LUKE 23:46 The Jesus Prayer *Lord Jesus Christ, Son of God, have mercy on me, a sinner.*

Apostolic Prayers The apostolic prayers are fatherly prayers. They express what a father wants for those he has helped birth and is raising in the Lord. They focus on character, the knowledge of God and the power of the Spirit-filled life. They are God focused. Their predominant pattern is to appeal to the Father to see things accomplished in the Church. They are positive prayers. They ask that we would be filled with good things, that we would prosper and increase in the knowledge of God. Ask for our joy to increase and grace to abound. Speak directly to God, asking Him to accomplish His desired goals. Focus on the Church, to the end that Christians become filled with the power and gifts of God. Power ACTS 4:24–31 194 Revival of Divine Revelation EPHESIANS 1:15–20 The Outpouring of Divine Love EPHESIANS 3:14–21 The Release of Prophetic Boldness EPHESIANS 6:18–20 Overflowing Holy Love PHILIPPIANS 1:3–4, 9–11 Filled with a Knowledge of His Will COLOSSIANS 1:2–4, 9–12 The Door of God COLOSSIANS 4:2–4, 12 The Established Heart 1 THESSALONIANS 3:9–13; 5:23–25 Fulfill Your Call THESSALONIANS 1:3, 11–12 Increase Your Word 2 THESSALONIANS 3:1–3, 5, 16 Just Say No! TITUS 2:11–13 A Prayer of Prosperity 3 JOHN 1:2 Jude's Doxology JUDE 1:24–25 Raise Up a House of Prayer AMOS 9:11–12; ACTS 15:15–18; ISAIAH 56:7

Hymns of the Revelation *In this world you will have trouble. But take heart! I have overcome the world* (John 16:33). All things ultimately conclude with the bodily return of Jesus Christ and the coming of a new heaven and new earth (Revelation 19–22). They reveal the attitude of heaven toward the judgments of God on earth. There is vigorous agreement with all created order that justice has come at last. *How long, Sovereign Lord, holy and true, until you . . . avenge our*

blood? (Revelation 6:10). *True and righteous are Your judgments* (Revelation 16:7). Regularly praying heaven's prayers aligns us with heaven's perspective—a Heaven is jubilant, victorious and exultant, which is why the hymns must be prayed "out loud and loud." Over 22 times John notes that the praise, prayers and declarations of the angels in heaven are loud. In heaven, speech is described as being like the roar of a lion, the crash of an ocean or a bang like thunder. Passion is at the root of praying "out loud and loud." Excitement causes a crowd to roar. Victory enables an army to shout. Affirmation makes a fan cheer. Praying the Bible, and doing it loudly, can affect your passion and vice versa. Worship words are short, strong words such as "power," "wealth," "wisdom," "strength," "honor," "glory," "praise," "blessing," "might" and "dominion" (Revelation 1:6; 5:12; 7:12). There are also 5 victory chants: *Holy, Holy, Holy* (Revelation 4:8); "Worthy is the Lamb" (Revelation 5:12); 212 "Salvation belongs to our God" (Revelation 7:10); "Great and marvelous" and "Just and true" (Revelation 15:3). "power" "wealth" "wisdom" "strength." "honor" "glory" and "praise" "blessing" "thanks" and "dominion." Look . . . He Is Coming! REVELATION 1:4–7 The Overcomer's Prayer REVELATION 2:1, 7–8, 11–12, 17–18, 29, 26–28; 3:1, 6, 5, 13, 7, 12, 14, 21–22 Holy, Holy, Holy! REVELATION 4:8–11 Worthy Is the Lamb REVELATION 5:8–14 The Martyr's Cry REVELATION 6:9–11 Praise of the End-Time Harvest REVELATION 7:9–17 Time to Reign REVELATION 11:15–18 Overcoming the Dragon REVELATION 12:10–12 The Song of Moses REVELATION 15:2–4 Just and True REVELATION 16:1, 5–7 The Wedding Song REVELATION 19:1–8 Come, Lord Jesus REVELATION 22:12–17, 20

They used their mouths to lasso their minds to affect their spirits. Praying the theophanies keeps us from praying to an extension of our own minds. The Passion Translation is a "dynamic equivalent" of the Hebrew. The prophets seem to be not only allowed but also required by God to enter into the fellowship of His sufferings. Jesus has given us the same glory that the Father gave Him.