

**SPIRIT OF LIFE MINISTRIES INTERNATIONAL
MINISTRY SCHOOL 3RD EDITION
SESSION 80 – PRAYER PART 23
THE SEVEN MOST IMPORTANT THINGS ABOUT PRAYER PART 6**

Ephesians 6: 18

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”

Moffatt's translation of this verse says,

“Praying at all times in the Spirit, with all manner of prayer and entreaty. . . .”

Another modern translation says, ***“Praying with all kinds of prayer.”***

The King James Version says the same thing in effect: ***“Praying always with all prayer...”***

So, Paul infers that there is more than one kind of prayer. If there weren't, he would have just said, ***“Praying always ...”*** and let it go at that. But he said, ***“Praying always with ALL [kinds of] prayer...”*** (Eph. 6:18).

How desperately our nation needs all kinds of prayer! How desperately the Church needs prayer! How desperately we individually need prayer! And to ensure the happiness and welfare of our families, nothing can take the place of prayer.

In this lesson we will discuss the seventh most important thing in prayer. But first let us review six of the seven most important things in prayer, which we covered in the preceding lessons.

**Number One:
Pray to the Father in Jesus' Name**

The first most important thing in prayer is to pray to the Father in the Name of Jesus.

JOHN 16:23,24

“23 And IN THAT DAY [the day of the New Covenant] ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ASK THE FATHER IN MY NAME, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”

**Number Two:
Believe You Receive When You Pray**

The second most important thing in prayer is to believe that you receive when you pray.

MARK 11:24

“24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

**Number Three:
Forgive If You Have Ought Against Any**

The third most important thing in prayer is to forgive if you have ought against any, for prayer will not work unless you have a forgiving heart.

MARK 11:25,26

“25 And when ye stand praying, FORGIVE, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 BUT IF YE DO NOT FORGIVE, neither will your Father which is in heaven forgive your trespasses.”

**Number Four:
Depend on the Holy Spirit's Help in Prayer**

The fourth most important thing in prayer is to depend upon the Holy Spirit to help you in your prayer life.

ROMANS 8:26

“26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [Himself] maketh intercession for us with groanings which cannot be uttered.”

1 CORINTHIANS 14:14 (Amplified)

“14 For if I pray in an [unknown] tongue, my spirit [by the Holy Spirit within me] prays, but my mind is unproductive - bears no fruit and helps nobody.”

Remember, the Holy Spirit helps you in your prayer life. Praying with other tongues and groaning in and by the Spirit is not something the Holy Spirit does apart from you. These groanings and words escape your lips as you speak them out in cooperation with the Holy Spirit. So, depend upon Him to help you in your prayer life.

When you do not know what to pray for as you ought, that is when you particularly need the Holy Spirit's help. If you do know what to pray for, then as you pray as an individual for your own needs to be met, believe that you receive your needs met and you will have them (Mark 11:24).

Number Five:

The Holy Spirit's Help In Intercession and Supplication

The fifth most important thing in prayer is to depend upon the Holy Spirit to help you pray the prayer of intercession.

As we desire to pray for others, and begin to do that, the Bible says the Spirit of God will help us because we do not always know how to pray as we ought. Therefore, the Holy Spirit makes intercession for us with groanings which cannot be uttered (Rom. 8:26). As we discussed earlier, these groanings inspired by the Holy Spirit can also include praying in tongues. You can also make supplication and intercession in your own language, with your understanding.

Number Six:

Edify Yourself by Praying in Tongues

The sixth most important thing in prayer is to take time to build yourself up by praying much in the Holy Ghost with other tongues.

JUDE 20

“20 But ye, beloved, BUILDING UP YOURSELVES on your most holy faith, praying in the Holy Ghost.”

Also, remember in First Corinthians 14:4 Paul said, ***“He that speaketh in an unknown tongue edifieth himself...”***

SPIRIT OF LIFE MINISTRIES INTERNATIONAL

MINISTRY SCHOOL SESSION 80 –

PRAYER PART 23 - THE SEVEN MOST IMPORTANT THINGS ABOUT PRAYER PART 5

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As we have already mentioned, praying in tongues has multiple benefits and value to the believer. First, it is a means of spiritual edification. That means it affects us individually - personally. Second, it allows our spirit to pray apart from our understanding for things about which we have no knowledge. Third, the Holy Spirit gives us utterance in tongues to help us make intercession and supplication for others. Fourth, it is a means whereby we can worship and magnify God.

Number Seven: Interpretation of Tongues In Your Private Prayer Life

The seventh most important thing in prayer is to interpret your tongues, as the Holy Spirit wills, in your private prayer life.

As we discussed earlier, the Bible says we do not know what to pray for as we ought (**Rom. 8:26**). But the Holy Spirit helps us to pray for those things about which we not aware of and for which we do not know how to pray.

That is why **First Corinthians 14:13** tells us to pray for the interpretation of our prayers in tongues. Then when it is necessary, we will know what we are praying about in tongues.

1 CORINTHIANS 14:13-15

“13 Wherefore let him that speaketh in an unknown tongue PRAY THAT HE MAY INTERPRET.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will PRAY WITH THE SPIRIT, and I will PRAY WITH THE UNDERSTANDING also....”

It is true that it is not always necessary for us to know what we are praying about in tongues; but when it is necessary, the Holy Spirit will tell us.

Notice in **verse 13**: ***“Wherefore let him that speaketh in an unknown tongue PRAY THAT HE MAY INTERPRET.”*** Actually, the Holy Spirit through Paul is telling us to pray that we can interpret our prayers in tongues. And God is not going to tell us to pray for something we cannot have.

We are convinced that every single believer should be able to pray in tongues, for we are encouraged to do so (**1 Cor. 14:5**). Also, every believer should be able to interpret his own prayers (**1 Cor. 14:13**), as the Spirit wills, even though he may never interpret tongues

SPIRIT OF LIFE MINISTRIES INTERNATIONAL

MINISTRY SCHOOL SESSION 80 –

PRAYER PART 23 - THE SEVEN MOST IMPORTANT THINGS ABOUT PRAYER PART 5

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publicly (1 Cor. 14:27,28). It is our observation that one can interpret his own private prayers without being a public interpreter; that is, without being used in *the gift of interpretation* in a public assembly.

But think about it. What point would there be for God to tell you to pray to interpret your prayers if you could not do it? If the Spirit of God told you to pray for something you could not have, that would be foolish, wouldn't it?

We can see from First Corinthians 14:13 that many of those people in the Church of Corinth could interpret their prayers that were prayed in the Spirit in their private prayer lives. Therefore, First Corinthians 14:13 is referring to the fact that any believer can interpret his own prayers in his private prayer life.

Notice **why** God wants us to be able to interpret our prayers: **"... let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in a unknown tongue, my spirit [by the Holy Spirit within me] prayeth, but my understanding is unfruitful"** (1 Cor. 14:13,14).

Verse 14 begins with the word "for." The word "for" is a conjunction and it shows that Paul is continuing his discourse in verse 14 to explain why he said in verse 13 that we should pray to interpret our tongues. Paul said, **"For if I pray in an unknown tongue ... my understanding is unfruitful"** (1 Cor. 14:14).

If you could interpret your own prayers, your understanding would no longer be unfruitful; your understanding would be fruitful. It would help you sometimes to know what you are praying about.

That's why First Corinthians 14:15 says, **"What is it then? I will pray with THE SPIRIT, and I will pray with THE UNDERSTANDING also..."** This verse means more than what we thought it meant. It means we can pray both ways - by our spirit with the help of the Holy Spirit and with our understanding, with our own native language. But this verse also means something else.

First Corinthians 14:15 also means that if you pray to be able to interpret your prayer, you cannot only pray with your spirit, but you can understand what you prayed with your spirit in tongues.

If you interpreted what you prayed in tongues, you would also know what you prayed in your understanding. You would then be praying with your spirit and with your understanding (1 Cor. 14:15). In other words, every believer can pray not only with his spirit, but as the Holy

Spirit wills, he can understand what he prays in the Spirit too! He is praying out the perfect will of God.

Of course, it is not necessary to interpret tongues when you are simply praying to edify and build yourself up (1 Cor. 14:4). Such prayers need not be interpreted. But there are some things about which you would be praying that you would need to know the interpretation. You need to know because if your mind were enlightened, it would greatly help you. This may be new for some of you, but if you keep an open heart and mind to the Word, you can grow spiritually.

We don't have much teaching on this in the church today, even in Pentecostal or full gospel churches that believe in the gifts of the spirit. In most churches, there still needs to be more teaching on the subject. Some people have even said that if you were filled with the Holy Spirit and spoke in tongues when you were initially filled, it is not necessary for you ever to speak in tongues again.

One preacher has said when he first received the Holy Spirit years ago that he noticed that many times when he was praying, he would begin to speak in tongues. But he would stop himself from praying in tongues because he didn't know whether it was right or not. But thank God, it is right because it's scriptural!

Then about a year later he began to study the Word on this subject and began to see some of these Bible truths. He saw that it was not only scriptural to pray often in tongues, but it was scriptural to pray to interpret what you prayed in tongues (1 Cor. 14:13).

He interpreted his own prayers a long time before he did any interpreting in public. He did not always interpret all the prayers he prayed in tongues in his personal devotions. But he did it as the Lord willed, and as it was necessary, he would interpret them. He learned from the Word and from experience the difference it makes to be able to understand some of the things you are praying about in other tongues.

He learned that Romans 8:26 says, ". . . **for we know not what we should pray for as we ought. . .**" If you do not know for what to pray as you ought, prompted by the Holy Spirit, you can pray for "what you ought" in groanings and tongues. Then if the Holy Spirit gives you the interpretation, you will know what you prayed for.

In some of the first experiences he had along these lines, he was seeking God, waiting before Him in prayer just because he loved Him, not because he was a minister seeking Him for a sermon. He would be praying about his services and the message he was to preach.

SPIRIT OF LIFE MINISTRIES INTERNATIONAL

MINISTRY SCHOOL SESSION 80 –

PRAYER PART 23 - THE SEVEN MOST IMPORTANT THINGS ABOUT PRAYER PART 5

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He was interpreting his prayer. He would pray in tongues a few words, then pray out the interpretation. He learned that it is a great mistake to just think that tongues and interpretation is just a gift for public use. He learned it isn't. In fact, the main use of tongues and interpretation is for the believer's private use.

Since these things are scriptural, and they belong to us as believers, then you as a believer should know about them, too, so you can enjoy the benefit of what is yours, freely given to you by God.

Sometimes we feel spiritually satisfied - we feel that we have arrived - because we have been baptized in the Holy Ghost and have spoken in tongues for a while. Actually, God has much more for us!

For example, a pastor once said a young man in his church had been seeking the baptism of the Holy Ghost. They were having revival services in that church, and this young man came to the service every night. One night he received the baptism in the Holy Ghost. After that he stopped coming to the revival services. When the pastor asked him why he stopped coming to the services, he said, "Why, I finally got through."

But we do not "get through" when we receive the Holy Spirit. That is just the beginning of the Spirit-filled walk!

There are many amazing things you can receive by praying in tongues and then interpreting what you prayed about. We believe that every believer should be praying in tongues and interpreting with his understanding. This is not just a prayer out of our understanding; it is praying for the interpretation of what the believer is praying about in tongues, so you can understand it. Then your understanding is fruitful.

The Public Use of Interpretation of Tongues

We have talked about the importance of a believer interpreting his tongues in his private prayer life (1 Cor. 14:13). However, the Bible also refers to the gift of interpretation of tongues that operates in a public setting.

1 CORINTHIANS 14:27,28

“27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But IF THERE BE NO INTERPRETER, let him keep silence in the church; and let him speak to himself, and to God.”

In this passage in **First Corinthians 14:27,28** Paul is referring to one who is called of God to interpret tongues in the public assembly - in the local body. Paul said, ". . . **if there be no interpreter, let him keep silence in the church....**" inferring that there are those who are used as public interpreters.

Sometimes it is difficult to illustrate spiritual truths. When Jesus taught people in His earthly ministry, He took natural things to illustrate spiritual things. To illustrate the difference between interpreting tongues in your own private prayer life and being used to interpret in a public assembly, we will use this same principle of teaching.

For instance, a car and a bus are both in the same class, so to speak; they are both motor vehicles. You may have driven a car but not a bus, or vice versa. Driving a car is similar to driving a bus, because they are both motor vehicles. And yet just because you have driven a car it is not a sign you are qualified to drive a bus.

In the same way, just because a believer may interpret tongues in his own personal prayer life does not mean he is called by God to be an interpreter in a public or group meeting.

So, we see that there is a public side to interpretation of tongues under certain conditions (the qualifying and equipping by God), and a private use of it. We have experienced both and we know the difference between the two.

As we said, the preacher interpreted his own prayers in private a long time before he ever interpreted publicly. To go back to the illustration, when you begin to interpret your own private prayers, it is like driving a car. When you begin to interpret publicly it is like driving a bus. It was partly the same, yet it was a completely different thing. One who interprets tongues publicly stands on a different plane and in a different office than one who only interprets in his private devotions.

When you first began to interpret your prayers (and, of course, many still do interpret their own prayers), all you can expect to interpret are your own private prayers in tongues. You may not interpret tongues in the public assembly.

Many may interpret a message in public; Most do not do anything along that line. But later you may receive the ability to use this gift of interpretation of tongues in a public assembly. The gift of interpretation of tongues is the same gift whether used privately or publicly, but the difference is one of operation. One operation of the gift of interpretation of tongues is for private use, and one is for public use.

We want you to notice something here that we are convinced is right. **Paul did not say** in **First Corinthians 14:13**, "**Let him that speaks in an unknown tongue pray that he may**

SPIRIT OF LIFE MINISTRIES INTERNATIONAL

MINISTRY SCHOOL SESSION 80 –

PRAYER PART 23 - THE SEVEN MOST IMPORTANT THINGS ABOUT PRAYER PART 5

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have the gift of interpretation." No, he said, ***"Let him pray that he may interpret."***
Interpret what? Interpret his praying in tongues.

Therefore, one can pray with his spirit and with his understanding also (1 Cor. 14:15). However, interpreting one's own prayers does not make a believer a public interpreter. This would simply make him one who prays with his spirit and with his understanding, interpreting his prayers that they have prayed in tongues. Of course, one interprets their prayers as the Spirit of God wills, not as they will (1 Cor. 12:11).

When one preacher received the gift of interpretation and later became a public interpreter, he still could not interpret what other people prayed. That was between them and God. But he still could interpret all public utterances in tongues and still can, although he did not always do it, for it was not always necessary that he should be the one to interpret. God may have had someone else He desires to use as well. Again, one interprets as the Spirit wills.

1 CORINTHIANS 14:26-28

"26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But IF THERE BE NO INTERPRETER, let him keep silence in the church; and let him speak to himself, and to God."

As we said earlier, these verses are talking about tongues and interpretation ***in the church*** - in a public assembly or group. And in these verses, the word "interpreter" is talking about someone used in the gift of interpretation of tongues ***in a public setting***.

We have learned from experience that if someone speaks in tongues in the public assembly, if we are sensitive and responsive to the Holy Spirit, we can always interpret the message. Paul infers in **First Corinthians 14:26-28** that an interpreter could do this. He said, ***".. if there be no INTERPRETER..."*** (1 Cor. 14:28), inferring that some people are interpreters.

An interpreter might not be present during every meeting. The believer would not necessarily know that, of course, but the Holy Spirit would. And according to what Paul says **in First Corinthians 14**, when there is no interpreter present, those who could give out a message in tongues should be sensitive enough to the Holy Spirit to flow with Him

accurately and keep silent. If they followed the Holy Spirit's leading perfectly, they would not speak out when there was no interpreter present, for the Holy Spirit would know that.

You see, if it were just up to the Holy Spirit, the operation of this gift would be perfect. If it were just up to the Holy Spirit, we would not need instruction in the operation of this gift. But it is not just up to the Holy Spirit; the Holy Spirit operates through imperfect vessels - human beings. Therefore, instructions must be given. Believers must learn how to yield to the Holy Ghost in a more perfect way; that's why God gives instructions to believers in His Word regarding the use of these vocal gifts.

The fact that Paul said in **First Corinthians 14:28**, "*. . . if there be no interpreter. . .*," also implies that an interpreter could always interpret any message given in tongues.

If all of this is new to you, do not set your mind against it. Just keep open to the Spirit of God and the Word of God.

Supernatural Praying and Praising

Just as believers can pray out the interpretation of their praying in tongues as the Spirit wills, they should be able to sing praises to God in the same way: with their spirits and with their understanding. This should be going on in the daily prayer life of every believer. Paul said, "*... I will pray with the spirit, and I will pray with the understanding also: I will SING with the spirit, and I will SING with the understanding also*" (1 Cor. 14:15).

One preacher was never much of a singer. He took music lessons in high school, and even after he started preaching, he took voice lessons, but his voice teacher gave up on him.

His teachers would tell him that he had a good ear for music, however. He could tell if someone else is hitting the notes right. He practiced and practiced and practiced, but he never hit the notes correctly himself. But when he got filled with the Spirit, he sang three songs in tongues! He could sing in tongues. Every believer ought to. It is all prayer and praise to God.

In the **Book of Ephesians**, Paul talks about believers praising God in song by the inspiration of the Holy Spirit as they are continually being filled with the Holy Spirit.

EPHESIANS 5:18,19

"18 And be not drunk with wine, wherein is excess; but BE [being] FILLED WITH THE SPIRIT;

19 SPEAKING TO YOURSELVES in PSALMS and HYMNS and SPIRITUAL SONGS, SINGING and MAKING MELODY IN YOUR HEART to the Lord.”

Paul is writing this to the church at Ephesus where the people were already born again and filled with the Spirit. We know that they were already believers because it is recorded in **Acts 19:1-6** that these Ephesians had already been saved and filled with the Holy Spirit. We also know that they were born again because Paul addresses his epistle, **“... to the SAINTS which are at Ephesus...”** (Eph. 1:1).

Yet here in **Ephesians 5:18 and 19**, Paul is writing a letter to these believers telling them to be filled with the Spirit. In other words, he was telling them, "Be drunk on the Spirit." In the literal Greek it says, "Be being filled" with the Spirit.

Paul was not only writing this to the Church at Ephesus, but he was writing it to all Spirit-filled believers. Paul was telling believers to maintain a constant experience of staying filled with the Spirit.

We are to keep on drinking of the Holy Spirit after our initial experience of being filled with the Spirit. In the Bible, water is a type of the Holy Spirit. We can see this principle of staying filled with the Holy Spirit in **John 7**.

JOHN 7:37-39

**“37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man THIRST, let him come unto me, and DRINK.
38 He that believeth on me, as the scripture hath said, out of his belly shall flow RIVERS OF LIVING WATER.
39 (But this spake he OF THE SPIRIT, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”**

Jesus is saying that believers are to drink all we want of the Holy Spirit. Jesus is encouraging us to drink of and to stay filled with the Holy Spirit.

Then in **Ephesians 5** we are given the characteristic of the Spirit-filled life. **Verse 19** says **“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”** This is a part of praying and praising supernaturally by the help of the Holy Spirit in the believer's own private prayer life.

These psalms, hymns, and spiritual songs are not songs you get out of a songbook. They are given to the believer by the inspiration of the Holy Spirit at the spur of the moment. They

SPIRIT OF LIFE MINISTRIES INTERNATIONAL

MINISTRY SCHOOL SESSION 80 –

PRAYER PART 23 - THE SEVEN MOST IMPORTANT THINGS ABOUT PRAYER PART 5

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are a manifestation of the gifts of tongues and interpretation or the gift of prophecy in operation.

A psalm is a spiritual poem or an ode that can be recited, chanted, or sung. It may rhyme or it may not rhyme, but there is an element of poetry about it. Spiritual songs and hymns are, of course, sung. People who are given to singing will be more used in this way.

The Gift of Prophecy in Prayer

We have discussed how tongues and interpretation can and should be used in prayer and in **"speaking to ourselves in psalms and hymns and spiritual songs"** (Eph. 5:19). Let us see how the gift of prophecy can also be used in our private prayer life as the Spirit wills.

In **First Corinthians 14:1**, Paul said to the Church at Corinth (and that applies to believers everywhere), **"Follow after charity [love], and desire spiritual gifts, but rather that ye may prophesy."** The Spirit of God through Paul told us to desire the gift of prophecy above all other spiritual gifts. (**1 Cor. 14:5**).

A very learned man who was teaching against the Pentecostal experience once said, "To prophesy only means to preach." Well, prophecy may include some preaching, because prophecy in its most general sense is **inspired** utterance. However, if all prophecy is simply preaching, Paul told the whole Church at Corinth that every one of them should desire to be preachers!

That learned man was not thinking correctly when he said that to prophesy only means to preach. If prophesying only meant to preach, then in **First Corinthians 14:39**, Paul was telling believers to covet to preach!

1 CORINTHIANS 14:39

"39 Wherefore, brethren, COVET TO PROPHECY..."

Paul was not telling believers to covet to preach. He said, **"... covet to PROPHECY..."** The Bible says, **"... he that PROPHESETH speaketh unto men to edification, and exhortation, and comfort"** (**1 Cor. 14:3**).

But that is not all of it. In the Old Testament, in the Book of Psalms, there are psalms and prayers which David prayed under the inspiration of the Holy Spirit. The Psalms were the Israelites' prayer and songbook.

There is a prophetic element to these psalms because they minister edification, exhortation, and comfort (1 Cor. 14:3). David and other writers were inspired by the Holy Spirit to write these psalms.

The Bible says all Scripture is given by inspiration of God (2 Tim. 3:16). But every believer should be filled with the Holy Spirit and have a measure of this prophetic element operating in his life so he can speak to himself in psalms and hymns and spiritual songs (Eph. 5:19). In that way, the believer can be edified, exhorted, and comforted even in the midst of tests or trials through the gift of prophecy expressed in his own private prayer life. This is the private use of the gift of prophecy in the believer's prayer life.

Then there is the public use of the gift of prophecy. Paul told the whole Church at Corinth that they should desire to prophesy. Why? One reason is that through the public use of the simple gift of prophecy, believers can speak to men and women supernaturally unto edification, exhortation, and comfort as the Spirit wills (1 Cor. 14:3).

In the ministry of a prophet or prophetess, however, at times there might be revelation given through an utterance in other tongues; therefore, it is not just the simple gift of prophecy in operation.

In other words, a prophet may prophesy, and a revelation may come forth that exceeds the simple gift of prophecy. That is because a prophet is equipped with certain spiritual gifts to stand in a five-fold ministry office or calling (Eph. 4:11,12). Certain revelation gifts of the Holy Spirit, as well as certain vocal gifts, qualify the prophet to speak forth revelation under the unction and direction of the Holy Spirit.

Every believer will not speak forth revelation in prophecy. But every believer should desire to prophesy - to speak forth edification, exhortation, and comfort. One reason a believer should desire to prophesy (1 Cor. 14:1) is that any believer can have prophecy operating in their private prayer life.

After a young preacher boy had been praying and interpreting his prayers in tongues for a time, he saw this in the Word. He began to covet to prophesy in his own prayer life. Then many times, after privately praying in tongues and interpreting, he began to go into prophecy. Later in his life he prayed with prophecy sometimes for an hour or more. Praying with prophecy is praying out the perfect will of God in a known tongue (1 Cor. 14:1-5 Amp.). Praying in tongues is praying out the will of God in an unknown tongue.

You see, tongues is a supernatural utterance in an unknown tongue. Prophecy is a supernatural utterance in a known tongue, but it is still supernatural. If prayer came from

your own understanding, it would not be supernatural; it would be natural. But it isn't coming from your understanding; ***it is coming from your spirit.***

Whether you prophesy in prayer or whether you pray in tongues and interpret your prayers, it is the Holy Spirit enabling you to pray supernaturally.

You are praying out the interpretation of your prayers in a known tongue. When one interprets their tongues or prophesy in prayer, they are praying out of their spirit. The mind has nothing to do with it. Your mind is not praying; it is quiet. Sometimes the interpretation of my tongues or what one may prophesy in prayer can surprise you. Very often God will comfort or encourage a person during a test or a trial as they prophesy in their private prayers.

There are so many spiritual blessings that belong to believers that they do not know about, and there are so many spiritual benefits they could be enjoying but are not. A fellow could legally have something that was available to him, but if he did not know about it, it would not do him any good. For example, if there were \$10,000 in the bank in a person's name, and he did not know about it, he could starve to death and yet have \$10,000 in the bank!

We believe many believers have done this spiritually. The Bible proclaims the rich inheritance we have as children of God, yet it seems that only a few believers are taking advantage of what really belongs to them.

Part of our rich inheritance is this ability to pray supernaturally by the inspiration of the Holy Spirit in tongues and interpretation and in prophecy in our own private prayer lives. This blessing belongs to us as believers. However, it is up to us to obey the Bible's instructions in order to experience this kind of supernatural praying.

We need to pray that we may interpret our prayers in tongues (**1 Cor. 14:13**), and we need to desire to prophesy (**1 Cor. 14:1**). Then we will begin to understand what it is to enter into this supernatural realm of prayer, where we pray with our spirit and our understanding under the inspiration and direction of the Holy Spirit.