

Two biblical strategies can assist Christian pilgrims in their pursuit of daily, disciplined prayer: meditating on Scripture and praying alone together. Climb these seven stairs each day and enter into an accountable prayer closet with brothers and sisters from your local church.

THE SEVEN STAIRS: PREPARE FOR PRAYER

by STEVE TODD

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THE SEVEN STAIRS

PREPARE FOR PRAYER



Ἰησοῦς



HTT

STEVE TODD

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ISBN 978-1-63263-132-9

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Printed on acid-free paper.

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2018

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VERSE 5: GALATIANS 4:6

Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father”

—NIV

HOW THE FATHER TALKS TO THE SON

In this chapter, we make our first prayer request. We specifically ask for the Holy Spirit to help us in prayer. We say “Father, I ask that the Holy Spirit teaches us to pray.”

We have announced our arrival in the name of Jesus, and now we move towards a time of exchanging wishes in prayer with our Father.

Here we begin to think about speaking rightly and asking rightly before the throne. We want to avoid the “babble” that Jesus warns us against in Matthew 6:7. Our desire to speak and ask rightly aligns with the author of Psalm 19.

May these words of my mouth and this meditation of my heart be pleasing in your sight, LORD, my Rock and my Redeemer.

—PSALM 19:14 (NIV)

In the Bible, we see examples of the Father speaking to the Son and the Son speaking to the Father.

We want our time spent with the Father to be as natural as the prayers we see in the Bible between the Father and the Son.

Consider two of the first recorded examples of the Father speaking to the Son.

As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

—MATTHEW 3:16-17 (NIV)

When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven:

“You are my Son, whom I love; with you I am well pleased.”

—LUKE 3:21-22 (NIV)

Consider also the second example from the book of Matthew in which the Father speaks directly to the Son during the Transfiguration.

While he was still speaking, a bright cloud covered them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. Listen to him!”

—MATTHEW 17:5 (NIV)

Galatians 4:6 is our reassurance that when we walk into the throne room, God sees the Spirit of His Son within us. It follows that God would speak to us in the same way that He spoke to Jesus in the verses above.

He would tell us that He loves us and is well pleased with us.

We also find evidence that the Father exchanged wishes with the Son over the course of many private prayer discussions. What did they say during these times?

We can't be sure. But it is reasonable to conclude that God continued to speak similar words of His love and pleasure towards His Son.

It is also reasonable to conclude (based on the context of Jesus' recorded prayers) that the Father was also speaking to Jesus about His work. Consider the verses below.

In Matthew 14:23 and Mark 6:46, Jesus prays directly after ministering to a large crowd, and subsequently performs the miracle of walking on water.

In Luke 6:12 Jesus spent the entire night in prayer and subsequently appointed His twelve disciples.

In Mark 1:35 Jesus prayed very early and when the disciples found Him He

told them that it was time to move to a different location and preach.

In Luke 5:16 Jesus withdrew to pray after crowds came to hear Him and be healed of their sicknesses.

In Luke 11:1 Jesus prays and then teaches the Lord's Prayer to His disciples.

These examples and more highlight Jesus praying in the context of the work that He either had performed or would perform. We learned in our previous chapter that Jesus said "I will do whatever you ask" in the context of the Father's work of bringing people to glory.

It certainly stands to reason that these unrecorded prayer sessions involved the Father speaking to the Son about work!

So it is with us. God loves to talk about work. In fact, God loves to work, as Jesus points out to the religious leaders of the time.

So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. In his defense Jesus said to them, "My Father is always at his work to this very day, and I too am working."
—JOHN 5:16-17 (NIV)

Here then we have two great themes that we can expect the Father to discuss with us when we appear before the throne in prayer: love and work.

God discussed both themes when He spoke to His Son. Jesus mentions His Father's love while describing the work placed in His hands.

The Father loves the Son and has placed everything in his hands.
—JOHN 3:35 (NIV)

Will He not also discuss these two themes with us? Can we not also expect intimacy and commands when we appear before God's throne?

HOW THE SON TALKS TO THE FATHER

What is the nature of the prayer conversations that Jesus had directly with His Father?

One of the most beautiful examples of Jesus publicly praying to His Father has been called "the longest prayer"⁶² and is found in John 17. It is filled with the same references to love and work.

First and foremost, Jesus asks God to finish the work of glory.

After Jesus said this, he looked toward heaven and prayed: “Father, the hour has come. Glorify your Son, that your Son may glorify you.

—JOHN 17:1 (NIV)

Jesus then asks God to go about the work of protecting the disciples.

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 as we are one.

—JOHN 17:11 (NIV)

My prayer is not that you take them out of the world but that you protect them from the evil one.

—JOHN 17:15 (NIV)

Jesus continues to pray about the work of sanctifying (making holy, setting apart) the disciples.

Sanctify them by the truth; your word is truth.

—JOHN 17:17 (NIV)

Jesus then prays for us, the future disciples who would hear and believe the gospel message. Specifically, He asks the Father to do the work of unity.

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you.

—JOHN 17:20-21A (NIV)

Jesus then asks that these future disciples would be so intertwined with the Father and Son that the world would believe that the Father indeed sent the Son.

May they also be in us so that the world may believe that you have sent me.

—JOHN 21B (NIV)

Towards the end of this great prayer, Jesus begins to introduce the love that the Father has for Him. At the same time, Jesus asks the Father to do the

work of ultimately bringing His disciples to see Jesus in all His glory.

*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 loved me before the creation of the world.*

—JOHN 17:24 (NIV)

The very last words of Jesus in this prayer speak directly of the Father's love. Jesus asks for the placement of the Father's love into them.

*I have made you known to them, and will continue to
make you known in order that the love you have for me
may be in them and that I myself may be in them.*

—JOHN 17:26 (NIV)

If we list the “work” requests that Jesus asks for in prayer, we see the following. Jesus requests that God

- ... finishes the work of glorifying Himself
- ... protects the disciples as they go about their work
- ... sanctifies them, making them holy
- ... continues sharing the message to future generations
- ... influences the world through future generations
- ... brings the disciples to see Jesus again in all His glory
- ... takes the love He has for Jesus and places it in His disciples

It is evident to see what the Father and Son discuss with one another. They talk about work and love, love and work.

The final words of Jesus in this great prayer present a specific work request to the Father.

Jesus asks “put me in them.”

Years later, Paul writes that indeed the Father has granted this prayer request. Paul writes “God has sent the Spirit of His Son into our hearts.”

Christ's Spirit is in us.

This Spirit has the natural capability to talk to the Father about love and work.

And within us the Father recognizes the Spirit of His Son and continues to

talk to His Son about love and work.

We must fully enter the reality of this mystery in our prayer time before the throne. There is within us a Spirit that already knows how to pray with the Father. There is within us a Person who is comfortable in His love and is familiar with the many aspects of His work.

For this reason, we begin to focus on the Holy Spirit's role in prayer. We start addressing the Holy Spirit directly in prayer and ask for the enablement to pray rightly.

All of this is possible, Paul says, "because you are sons." This introductory phrase has significant meaning for both men and women of prayer.

REBORN AS TRUE SONS AND DAUGHTERS

Our verse (Galatians 4:6) contains two nuances that require a look back at the verses leading up to it. The first point is that Paul clarifies his use of the word "sons" to include both male and female.

You are all sons of God through faith in Christ Jesus.

For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's seed and heirs according to the promise.

—GALATIANS 3:26-29 (BSB)

The second nuance is to explore Paul's use of the word "adoption," which ties to his introduction of the concept of "heirs" in Galatians 3:29.

What I am saying is that as long as the heir is a child, he is no different from a slave, although he is the owner of everything. He is subject to guardians and trustees until the date set by his father.

So also, when we were children, we were enslaved under the basic principles of the world. But when the time had fully come, God sent His Son, born of a woman, born under the Law, to redeem those under the Law, that we might receive our adoption as sons.

—GALATIANS 4:1-5 (BSB)

We may be tempted to assume that Paul's use of the word "adoption" means that while we are now members of God's family, we are not actual members by blood.

We may be tempted to assume that we as adopted children do not share the mannerisms and nature of our Father.

These beliefs will limit us in prayer.

When we were born, we could not claim God as Father. We did not share His nature. The use of the word “adoption” has been the source of some controversy with Christian commentators (e.g. George MacDonald⁶³). Jesus points out that rejection of the Christ indicates belonging to a different father.

*Why do you not understand what I am saying?
It is because you are unable to accept My message.
You belong to your father, the devil,
and you want to carry out his desires.*

—JOHN 8:43-44A (BSB)

Jesus emphasizes rebirth when He talks about being “born again.” This rebirth, accomplished by the Holy Spirit, is so powerful that it regenerates us as true sons and daughters. Acceptance of Christ’s claims fills us with the Father’s actual mannerisms and nature. Christ becomes an actual brother (Paul describes Jesus in Romans 8:29 as “the firstborn among many brothers”).

Christian author Robert S. Candlish provides a detailed look at this reality in his book *The Fatherhood of God*. Candlish points to the Holy Spirit’s work in the virgin birth as the creation of the first human Son of God. The power of the Holy Spirit to do this leads to the second birth that we experience⁶⁴.

In us [the Holy Spirit] finds manhood so marred and corrupted that it requires to be, in a sense, unmade that it may be made new over again. Nor is this unmaking and remaking a simple process. It demands the application of some power or specific that shall avail to obliterate the stains of guilt, -to break up entirely the whole of the old inner man, to root out the seeds of Satanic insubordination which is native and indigenous, and implant the seed of God, whence a new life of willing and obedient submission, compatible with highest and holiest sonship, may consistently spring. That is the work of the Spirit in regeneration. Is it not a work corresponding closely to his agency in the human birth of Christ?

Candlish points out that the author of the Book of John “attaches a very deep meaning indeed to being born of God”⁶⁵.

*But to all who did receive Him, to those who believed in His name,
He gave the right to become children of God—
children born not of blood, nor of the will of the flesh,
nor of the will of man, but born of God.*

—JOHN 1:12-13 (BSB)

Jesus was “full” of God’s nature and essence, and Paul points out that this fullness extends to us.

*For in Christ all the fullness of the Deity dwells in bodily form.
And you have been made complete in Christ,
who is the head over every ruler and authority.*

—COLOSSIANS 2:9-10 (BSB)

Candlish believes that being “born of God” gives us God’s true nature and character; the “right to become children of God” gives us “standing” as true sons and daughters of God⁶⁶.

And this is why we are now “standing” in front of His throne in prayer.

How would any parent feel if their child visited them to talk about love, and to also talk about their desire to carry out the parent’s wishes? It is now even easier to visualize why God leans forward towards us. His actual children have come to talk, and He is pleased that we have come.

THE FATHER-SPIRIT INTERPLAY

In Chapters 3 and 4, the author of Hebrews used the word “parrēsia” to describe the confidence that Jesus gives us to both “enter” (Hebrews 10:19) and “stand” (Hebrews 4:16). Just like adoption, we may view both privileges as “legally permissible.” We enter and stand in faith that Christ has paid our penalty with His blood. We are confident that God the Father, therefore, permits our visit and will never turn us away.

But God has gone beyond adoption and given us a different kind of confidence. Keller discusses many of the biblical benefits of God’s Fatherly relationship with us in his sections on “Whom We Encounter: Our Heavenly Father” and “How We Encounter: The Spirit of Adoption.”⁶⁷ Putting these items into a list gives us a robust set of beliefs to carry into the throne room during prayer.

- The Spirit puts the actual life of God in us – the family resemblance.

- The word “father” denotes a loving and caring relationship.
- Believers are not only legally but personally established in God’s fatherly love.
- God loves us as if we had done all Jesus had done.
- We have the most intimate and unbreakable relationship possible with the God of the universe.
- We know God is attentively listening to us and watching us.
- The Spirit fills Christians with confidence in God’s loving attention.
- The Holy Spirit turns theology into inner confidence and joy.
- The Holy Spirit gives us a confident faith that naturally turns into prayer.

Keller closes his section on the Father with the following statement about the confidence we now have in prayer.

“Prayer is the way to sense and appropriate this access and fatherly love, and to experience the calm and strength in one’s life that results from such assurance of being cared for.”

Galatians 4:6 begins to bring together the cooperative work of the Father, Son, and Holy Spirit in teaching us to pray.

As we have seen above, the Father and the Son lovingly speak to each other about love and work. The Holy Spirit is our instructor, showing us how to pray with the same level of intimacy and results. Paul mentions this in Romans 8:16.

The Spirit himself testifies with our spirit that we are God’s children.
—ROMANS 8:16 (NIV)

In referring to this verse, Keller says the following⁶⁸:

“Part of the mission of the Spirit is to tell you about God’s love for you, his delight in you, and the fact that you are his child...When the Holy Spirit comes down on you in fullness, you can sense your Father’s arms beneath you... why am I worried about anything?”

As we travel through these seven great verses of prayer we enter a richness of family experience.

We realize that when Jesus shows up at our door each morning He shows up as a big brother coming to fetch his little brother or sister.

When we go before the throne together we are visiting our real Father. Jesus is not bringing a step-brother or a step-sister into the throne room. He is bringing His blood relatives.

We inform the Father (perhaps a little too formally) that we are here in the name of Jesus.

In our mind's eye, we begin to consider the Spirit's role in prayer, and a question crosses our minds.

Can we also call Him "Abba"?

PRAYING BOTH "ABBA" AND "FATHER"

Jesus was recorded in Mark 14:36 as using both the word "Abba" and the word "Father" in His Gethsemane prayer to God.

"Abba, Father," He said, "all things are possible for You. Take this cup from Me. Yet not what I will, but what You will."

—MARK 14:36 (BSB)

One definition of the word Abba is "an Aramaic word for father, used by Jesus and Paul to address God in a relation of personal intimacy."⁶⁹

In addition to the "Abba, Father" of our current verse (Galatians 4:6), the only other recorded usage of the word "Abba" occurred during the discussion of adoption by Paul in Romans.

For you have not received a spirit of bondage again to fear, but you have received the Spirit of divine adoption as sons, by whom we cry, "Abba! Father!"

—ROMANS 8:15 (BLB)

This usage of "Abba, Father" by Paul is remarkable to ponder. Was Paul aware that Jesus used these very words in prayer? Keller references biblical scholar C.E.B. Cranfield for more context.⁷⁰

As biblical scholar C.E.B. Cranfield writes, this is "in origin an exclamatory form used by small children," easy to pronounce, somewhat like the term Papa.

He observes that this was considered too “homely and affectionate” to be an appropriate address to God in Judaism, and that Jesus’ own adoption of it in His prayer life (e.g. Mark 14:36) “expressed His consciousness of a unique relationship to God, and His authorizing His disciples to address God in this way is to be understood as giving them a share in His relationship to God.”

How then are we to interpret Jesus’ use of this most intimate way of addressing the Father?

In the garden of Gethsemane, the Spirit of Christ cried out “Abba.”

Paul points out in both Galatians 4:6 and Romans 8:15 that it is the same Spirit of Christ that calls out “Abba, Father.” The Jamieson-Fausset-Brown Bible Commentary offers a helpful commentary on Paul’s insight for both verses⁷¹.

In Galatians 4:6 this cry is said to proceed from the Spirit in us, drawing forth the filial exclamation in our hearts. Here [Romans 8:15], it is said to proceed from our own hearts under the vitalizing energy of the Spirit, as the very element of the new life in believers.

This same commentary addresses Jesus’ use of “Abba Father” in the garden of Gethsemane.

He, doubtless, loved to utter His Father’s name in both the accustomed forms; beginning with His cherished mother tongue, and adding that of the learned. In this view the use of both words here has a charming simplicity and warmth.

We, therefore, can emulate our brother Jesus by uniting with His Spirit within us and affectionately calling out to our Father.

This practice fits well with our observance that Jesus and the Father speak to each other about love and work.

“Abba” can serve as a reminder for us to spend time in prayer focusing on the love of our Dad. During these exchanges, we can talk to Him about His love for us and our love for Him. We know that we have been reborn and are true sons and daughters; this allows us to use the term Abba.

“Father” can serve as a reminder for us to spend time in prayer discussing the work of the Father. Remarkably, Jesus is shown addressing God as “Father” during His suffering on the cross, asking God to continue the work of the kingdom (forgiveness).

Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided up his clothes by casting lots.

—LUKE 23:34 (NIV)

We should also realize that while in prayer we may choose to use the terms “Abba, Father” together during times of struggle and difficulty.

We note here that all three of our Abba verses refer to “crying out Abba, Father.”

SENT TO UNIFY OUR HEARTS

Paul states that God “sent” the Spirit of His Son, and that this Spirit was sent “into our hearts.”

Let us meditate on the words “sent” and “hearts.”

The Greek word translated as “sent” is *exapesteilen*.

The first thing to note about the word *exapesteilen* is that the same word appears in Galatians 4:4 (“God sent his Son”).

But when the set time had fully come, God sent (exapesteilen) his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship.

—GALATIANS 4:4-5 (NIV)

First God sent His Son. Paul explicitly links God’s sending of Jesus to our adoption as sons and daughters. As discussed above, adoption accompanies rebirth, which transforms us into true sons and daughters.

Secondly, God sent forth the Spirit of His Son. Note that this second sending links to the Spirit’s ability to call (or cry) out to the Father. As discussed above, we all should consider how the Spirit of the Son enables us to pray like the Son.

Because you are his sons, God sent (exapesteilen) the Spirit of his Son into our hearts,

the Spirit who calls out, “Abba, Father.”
 —GALATIANS 4:6 (NIV)

Note that *exapesteilen* partially derives from the word *apostelló* (to send forth, to commission). The root word *apostelló* derives from two root words. The first word is *apó* (“away from”). The second word is *stéllō* (“send”)⁷².

*As an intensification of stéllō (“send”),
 (apostéllō) focuses back to the source (the one sending),
 strongly connecting the sender to the one sent (His mission).*

One of the missions of the Spirit of the Son is to enable prayer back to the Father. God assigns the Spirit of the Son to enter our hearts as the church. The assignment allows for us, together, to call out “Abba, Father” in the same way that Jesus (who also had the Spirit sent into His heart) called out “Abba, Father.”

The Greek phrasing implies that God sent the Spirit of the Son into the “hearts of us” (*kardias hēmōn*). The word *kardia* never refers to the “literal physical pump that drives the blood,” but something much more figurative.⁷³

*“the affective center of our being” and the capacity of
 moral preference (volitional desire, choice);
 “desire-producer that makes us tick,”
 i.e. our “desire-decisions” that establish who we really are.*

God has placed in us a Spirit that desires to pray. Biblical commentator Charles Ellicott describes it as follows⁷⁴.

*It is not ye that speak, but the Spirit of Christ which has been
 given to you in virtue of your adoption. He prompts your prayers.*

More importantly, God has placed in us a Spirit that desires to pray in the plural, to come together as the body of Christ and cry out together.

The Pulpit Commentary points out that Paul is not writing here about the “sealing” of the Holy Spirit within one particular believer but to the entire church⁷⁵.

The tense indicates that the apostle does not refer to a sending forth of God's Spirit to each individual believer, parallel to that "sealing" which believers are stated to be subjects of in Ephesians 1:13. ... the Comforter was sent forth to take up his dwelling in the Church as his temple through all time.

If we re-consider Galatians 4:5-6, we can underline the different plural forms that Paul used to highlight our (we, together, as a church) newfound ability to pray in the plural (just as Jesus instructed the disciples to do in the Lord's Prayer).

that He might redeem those under the Law, so that we might receive the divine adoption as sons. And because you are sons, God sent forth the Spirit of His Son into our hearts, crying out, "Abba, Father!"
—GALATIANS 4:5-6 (NIV)

THE POWER TO PRAY ALONE TOGETHER

Paul uses the Greek word *krazomen* to describe the Spirit "crying out" the words "Abba, Father." The root word *krazó* associates figuratively with the crying out of a crow (the "caw" of a crow)⁷⁶.

cry out loudly with an urgent scream or shriek, using "inarticulate shouts that express deep emotion."

We have discussed the Spirit helping us to talk to the Father about two things: love and work. In our final look at Galatians 4:6 we see a third benefit of the Spirit in prayer: to help us to articulate our suffering before the Father. When Jesus cried out "Abba, Father" he was enduring suffering so intense that his sweat was like drops of blood.

And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.
—LUKE 22:44 (NIV)

Jesus confirms that His followers will most certainly experience sufferings as they strive to follow Him. As Jesus spoke to His disciples about the signs of the end of the age he said the following.

*Then you will be handed over to be persecuted and put to death,
and you will be hated by all nations because of me.*

—MATTHEW 24:9 (NIV)

The apostle Paul builds on the theme of expected suffering (twice) in his instructional second letter to Timothy.

Share in suffering as a good soldier of Christ Jesus.

—2 TIMOTHY 2:3 (BLB)

*But you, be sober in all things, endure afflictions,
do the work of an evangelist, fully carry out your ministry.*

—2 TIMOTHY 4:5 (BLB)

When Jesus was praying through his suffering, he asked His disciples to be near Him in prayer. They could not stay awake. Immediately after praying the words “Abba, Father” in His suffering, we see Jesus disappointed (multiple times) that His disciples had not been able to pray with Him.

*“My soul is overwhelmed with sorrow to the point of death,”
he said to them. “Stay here and keep watch.” Going a little farther,
he fell to the ground and prayed that if possible
the hour might pass from him. “Abba, Father,” he said,
“everything is possible for you. Take this cup from me.
Yet not what I will, but what you will.”*

Then he returned to his disciples and found them sleeping.

“Simon,” he said to Peter, “are you asleep?

*Couldn’t you keep watch for one hour? Watch and pray
so that you will not fall into temptation. The spirit is willing,
but the flesh is weak.” Once more he went away and prayed
the same thing. When he came back, he again found them sleeping,
because their eyes were heavy. They did not know what to say to him.*

Returning the third time, he said to them,

“Are you still sleeping and resting? Enough! The hour has come.

—MATTHEW 14:34-41 (NIV)

Jesus had wanted to pray alone together. He pointed out to His disciples that while their spirits desired to pray with Him, their flesh prevented it.

We are in the same predicament in regards to our human nature.

Our spirit (with a small “s”) does not have the power to pray through suffering alongside our brothers and sisters.

The message of Galatians 4:6 is that we now have within us a Spirit (with a capital “S”) that gives us the power to do what the disciples could not do in the garden of Gethsemane.

We can come to church and pray alone together. The Spirit enables us to cry out to our Dad and Father when our souls are “overwhelmed with sorrow to the point of death.”

The Spirit empowers us to keep watch and stay awake in prayer when our brothers and sisters show up in need of prayer.

We have introduced the Spirit’s role in prayer by considering Galatians 4:6. Before this verse, we started with Christ and moved to the Father.

Now we introduce the Spirit, and the emphasis is on “we,” “us,” and “unity” in prayer as true sons and daughters.

The Spirit’s emphasis on unity is why it is so critical to pray with others in your church regularly. Christ makes it clear (and Paul confirms) that we will suffer as Christ did. We need a place to go and cry out “Abba, Father” when other disciples are nearby praying for us. We need to build support teams that “watch” in prayer when a brother and sister come with their suffering.

And for what do we pray? We pray that “we might receive mercy and grace in our time of need” (Hebrews 4:16).

Notice the word “we”! No matter who is suffering in prayer, we pray in the plural.

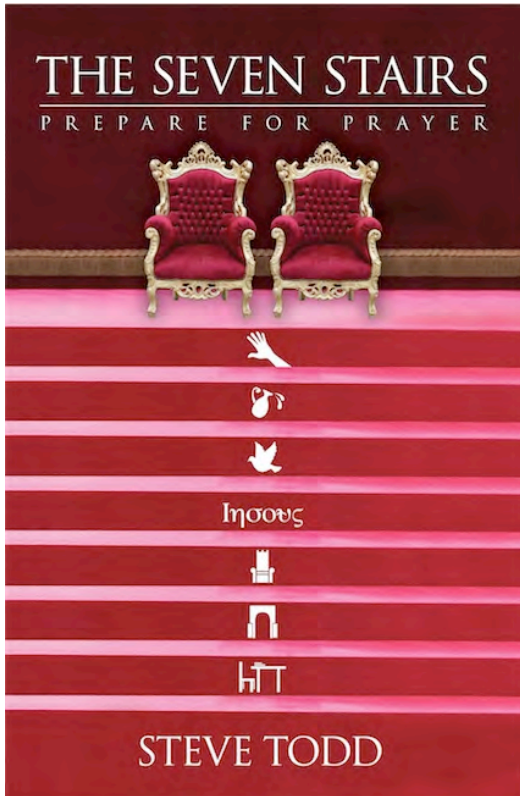
The apostle Paul brings us to our next verse by describing the path from suffering to love.

...but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us.

—ROMANS 5:4-5 (NIV)

We have made our first request to the Father: “May your Holy Spirit teach us to pray rightly.”

It is time to make our second request.



Two biblical strategies can assist Christian pilgrims in their pursuit of daily, disciplined prayer: meditating on Scripture and praying alone together. Climb these seven stairs each day and enter into an accountable prayer closet with brothers and sisters from your local church.

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