

PRACTICING THE PRINCIPLES OF PRAYER



DAVID
PAWSON

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the
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David Pawson



PREFACE

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This book is based on a series of talks. Originating as it does from the spoken word, its style will be found by many readers to be somewhat different from my usual written style. It is hoped that this will not detract from the substance of the biblical teaching found here.

As always, I ask the reader to compare everything. I say or write with what is written in the Bible and, if at any point a conflict is found, always to rely upon the clear teaching of Scripture.

David Pawson

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PRAYER TO THE FATHER

I am fed up with those who tell us that we are just animals. It is no wonder that people behave as if they are in the jungle when they are told this so often. You may remember that in his books *The Naked Ape* and *The Human Zoo*, zoologist Desmond Morris tried to see animal feelings and behaviour in human beings. The late Johnny Morris, fellow zoologist and television presenter, did it in a more subtle way, trying to show human feelings and thoughts in animals. Both of them brought the animal and the human world far too close, for the Bible makes it clear that we are not animals. We may breathe the same air, we may have a similar digestive system, but we are different. If you tell a man that he is an animal you must expect him to behave that way. But I think it is an insult to the animal world; we are more barbaric to each other in the human race than animals have ever been known to be. We can sink to depths that no animal can sink to, and we can rise to heights to which no animal can rise.

Philosophers have debated the difference between animals and men for many years. Some have said that only men

make tools, but since a girl went to live among a colony of chimpanzees in Africa – a Christian girl, by the way, who took a Bible with her – she discovered that they made tools, so that difference has disappeared from the anthropology books. Others have said, ‘Well, humans laugh.’ I suppose the hyena does in a way, but I do not think that is the difference. Others say, ‘Well, human beings talk to each other’, but we are finding out more and more about animal communication, and even how fish communicate with each other. Some have said that man’s uniqueness lies in the fact that he cooks, and certainly the animals have not discovered or used fire yet. But I believe the one basic difference between all the animals in the world and your writer here is that man prays. Not even Snoopy ever relates to the powers beyond! Charlie Brown and Lucy may sit and ask questions about the stars, but Snoopy never does. And even though a lot of human thoughts and feelings are put into that dog’s mind and heart, nevertheless Schultz, who was a Sunday school teacher for a number of years and, alas, became an agnostic – which was reflected in Peanuts cartoons – never dared to put religious thoughts into Snoopy’s mind, because that would have been too grotesque to be believable. I can talk to my dog about this world. I can talk about walks and bones and scrapings and other things and she can understand, but I cannot pray with my dog. She has never shown any desire whatsoever to do so!

Praying, this unique activity of the human race, was there back at the beginning. As far back as we can dig into the history of our race, we find that in the earliest days the simplest, most primitive human beings believed in a great power, a great God who lived above the sky, to whom you could speak. When I went to New Zealand, I was very struck with the spiritism still among the Maori. I am afraid it made

me shiver. I felt insulted when the New Zealand airline presented me with a green plastic idol (Tikki) — that in our technological age I should be given that for ‘good luck’ as I flew in. I am sorry, I do not intend any insult to your country if you are a Maori; we do the same here. The Maori have gods of the sky, the sea, the rivers and mountains. But I was fascinated to read that when they first came to New Zealand, a thousand years ago, they believed in one God only, and he was the God who lived above the sky called Yah, which is the first part of the word Yahweh, which is God’s name.

You find the same among the Aborigines of Australia. You find the same among the pygmies. And anthropologists have discovered that the worship of things on earth is a later addition, a corruption of man’s early knowledge that there was one God above the sky — a power beyond the stars to whom you could relate, to whom you could talk.

So down through the ages men have prayed; it is almost an instinctive thing. I suppose that the majority of people – certainly in this land and, I think I am fair in saying, throughout the world – pray at some time or another. They know that the human race is unable to solve its own problems. They reach out, in however vague and misty a way, and they pray.

So we pray, and it is an instinctive thing. Yet I am going to be writing about Christian prayer, which is not instinctive but distinctive. It is not the same thing for a Christian to be praying as for a Tibetan monk to be revolving his prayer wheel, or a Muslim with his mat out facing Mecca. There are profound differences in prayer, and Christian prayer is unique. The rest is instinctive and spreads right through

the human race, taking many forms, but Christian prayer is distinctive and I want to tell you what is distinctive about it.

First, for many in this world prayer is a private thing. For the Christian, though, prayer can never be private. There is an important sense in which a Christian can never pray alone! If you compare this with Islam (which is seeking to spread its teaching in Britain), you find that in that faith one can pray alone. Muslims believe that Mohammed is Allah's prophet, but you do not even need Mohammed — a Muslim alone with Allah can pray. Now a Christian can never do that. The very minimum for a Christian to pray is four persons present, and it is very rarely that you can pray without that absolute minimum. The minimum of four persons is: you, the Father, the Son and the Spirit. You pray to the Father, through the Son and in the Spirit, or it is not Christian prayer at all, which is why I say that at least four of you are involved and a Christian can never pray alone.

Furthermore, as soon as you get on your knees the devil is involved and interested. That is one of the reasons why prayer is such a battle and such a problem — so that makes five of you! You then discover that the devil never comes alone. When you pray you will find, if you really get through to the heavenly places, that there are a lot of others joining in, and you will be wrestling not against flesh and blood but against principalities and powers in the heavenly places. That sentence in Ephesians chapter 6 comes in the context of praying. So they are going to be involved. There is safety in numbers, and there are many special promises in Scripture to Christians that if two or three of you agree on earth — that is, touching anything — then your prayer is going to be powerful.

So there is no such thing as private prayer, one to one, in Christianity. There is in every other religion, but to Christians prayer is never private, it is always a very public event. You are getting into the front line; you are getting into an arena; you are surrounded by a great crowd of witnesses; you are wrestling with principalities and powers; you are praying to the Father, through the Son and in the Spirit. The devil is at your heels and all his minions are behind him. The angels are interested, too, over one sinner who is repenting, and prayer is a very public occasion.

In this book I am going to be offering some practical tips, to try to help you. Have you ever noticed that, when Jesus taught you how to pray 'privately', he said: "Go into a room, shut the door and say, 'OUR Father' . . ."? Not 'my Father' — he was the only one who used that phrase. When you pray alone you are to shut the door and say give us our daily bread. He was saying as clearly as he could there is no such thing as private prayer. It is always public, always part of a family, always part of a crowd. In fact, whatever need you have, others in God's family have that same need at that point and you can pray for them with yourself. That is why on a number of occasions when I have taken a funeral, in the first prayer I have prayed — and led the mourners to pray — I have mentioned other funerals taking place at that time and other people mourning, because there are others, and in a funeral you can be preoccupied with your own grief.

There is another difference, too. For many in the world prayer is meditation, but for Christians it is not meditation it is conversation. I must explain this very clearly, because the concept of prayer as meditation, as a higher form of prayer, has crept in within Christian circles. It has been around for

centuries. It came in originally from Eastern mysticism and it is not biblical prayer. The idea is this: that if you are still at the stage of simply asking for things and talking to God you are in the 'primary department' of prayer, and that once you have stopped talking and asking for things and have learned just to think about things you have moved up a stage in prayer to meditation, and that you can even move on from that —and those who espouse transcendental meditation would say move on from that to thinking about nothing, and then you are really there!

It is not just coming in the form of transcendental meditation. There is a Christian mysticism that has got it upside down and thinks that talking to God and asking him for things is a very low form of prayer. Let me ask you to do a little biblical checking. Go through everything Jesus said about prayer, and 95% of it is about talking and about asking —95% of it! To Jesus, prayer was talking and asking, not thinking. There is a place for meditation in the Christian life, which is to meditate in God's Word —not to think of nothing and see what comes into your mind, but to meditate in God's law day and night. Though there is a place for meditation, it is meditation with content, and that is not prayer. Prayer is talking to God and asking him for things, if the teaching of Jesus is anything to go by, and that is the highest form of prayer, not the lowest.

Furthermore, if you have studied Jesus' own prayer life you will find that the same holds true. Study his prayer in Gethsemane, study John 17, which is the fullest prayer of Jesus we have, and count up how many things he asks for. He is not meditating, he is talking and he is asking, all the way through. That then is the heart of Christian prayer. So

let us realise, simple though it is, that talking to God about our needs and his desires is prayer. When the disciples said, 'Lord, teach us to pray', he did not give them a meditational system, he gave them a simple form of words to say out loud, not to think; he did not say, 'When you pray, think', he said, 'When you pray, say' Then he told them six things, and every one of them was asking. There were three things that God wanted them to ask for, and three things that they would want to ask for themselves, but it was speaking and it was asking, and that was prayer. Now this is so profound yet so simple. I point it out because even Christians get lost in mystical meditation and think they have got into a higher form of prayer. Prayer is simple. It is a child telling his Father what he needs. That is the heart of it.

I can go a little further and say I do not find scriptural warrant for thinking that you have had a better time together if it has all been praise and there has been no asking. God likes prayer and praise and he does not value them over and against each other. Yet we can sometimes think that if we have had a time of praise and not asked for anything that God must somehow be more pleased than if we had brought a shopping list —but he is a Father who loves us to express our needs, and Jesus said, 'Go and tell him what you need', and that is what he wants to hear.

There was a famous violinist and his own son learned the violin, but not from his father, he learned from another violinist who was not nearly as good as his father. And someone said to the father, 'Why didn't you teach him?' And the violinist said, 'Because he never asked me.' He never asked. That father was just waiting for the boy to say, 'Please would you teach me.' That is what God is waiting for, people

just to say 'please'. They can praise him when the answers come. But study our Lord's teaching on prayer and it is speaking and asking.

Here is tip number two. You will find it very much easier when you are 'alone' to pray if you pray out loud. Are you troubled by wandering thoughts? Then try words. Words do not wander as thoughts do. It is such an obvious thing to say, but try it. One of the reasons why many Christians find it difficult to pray out loud in a prayer meeting is because they have never prayed out loud privately. They have never got used to the sound of their own voice. So they have a double psychological barrier to get over in praying in front of others: they have not only got to pray in front of others, they have got to pray in front of themselves. 'When you want to pray,' said Jesus, 'go into a room, shut the door, and say . . .' How simple! How did we miss it? Yet the majority of Christians I counsel and speak to in this country think their prayers, which is a very difficult thing to do – much harder than just to say them – and Jesus said, "Say, 'our Father . . .'" I am trying to keep this simple. You may think I am being a bit obvious, even quibbling, but I want to be helpful and practical —and if you are way past all this, then God bless you, I will try and catch up with you some day, but I want to start where people are.

As soon as you mention the subject of prayer people say, 'I wonder if he is going to deal with the problems of prayer.' Now I want to begin with the privileges of prayer. If you begin with the problems you are finished. My wife and I read certain books before our marriage and they were very helpful, but we got to a point where we had read too much. We thought, how many things can go wrong! We were

reading too much about the problems. You can get worried about the problems, so we began to think of the privilege. I want you to concentrate on the privilege rather than the problems. There are problems, there are difficulties, and we will mention them as we go along, but let us start with the privilege, the sheer honour it is to be able to pray.

Some time ago I was standing on the kerbside on a street in London when a beautiful maroon Rolls Royce drew up at the traffic lights, just a yard from me. I looked at the car first, and then I thought I would see who was inside. And there, about a yard from me, was Her Majesty The Queen! And I have never been quite so embarrassed. I did not know quite what to do. She sort of looked at me and I sort of waved my hand, and she sort of responded. But there was plate glass between us, and that was as near as we got, then she sailed on. Supposing she had wound down the window and said, 'Hello', and supposing she had said, 'Here is my card, drop in and see me some time', and supposing she had said, 'Here is my card, if there is anything you want just get on the blower' —no, she would not have talked like that, would she! Well, you might laugh, but I can tell you this: a hot line to Buckingham Palace which you can use at any time is nothing compared to the privilege of prayer, for the Queen does not have a millionth of the resources that God has. That is the privilege of prayer. It is not a problem. We start here: we have a hot line. I sometimes find myself amazed at just assuming that I can simply close my eyes, or even keep them open, and say, 'God' —and I am through to him. If he just provided me one interview in a lifetime, that would be a privilege, would it not? Just one!

It is not a question of mastering the mechanics so much as practising the presence. Many people are looking for a method of prayer, and that is what develops a ritual, it does not develop a relationship. And, greatly daring, I will say that the Bible has nothing to say about what we tend to call a 'quiet time'. It says pray at all times, it does not say have a quiet time. Now I want you to think through the implications of that. I want you to imagine me as a husband saying to my wife, 'I'm going to love you every Wednesday and Friday evening prompt at nine-thirty, and you can have a whole half hour of my time and I'll set the alarm clock. How about that?' Is that a relationship? I believe that it is not so much a matter of mastering the mechanics or having a method as practicing the presence. Of course I am quoting there Brother Lawrence, who in his kitchen practised the presence of God, so that as he scrubbed pots and pans it was natural to talk to his Father and to ask for what he needed.

So prayer is a privilege rather than a problem, and if you really want to do a thing you will find a way. If a young man looks around in church and sees a young lady he rather fancies, he will find a way. He will form his own mechanics: he will send her a letter or he will just be around in the foyer afterwards, or he will send her a valentine next February; he will do something. It is the person who matters, more than the place or anything else, and the Master matters more than the method.

For many, prayer is 'fortune', but for Christians it is faith. I mean by 'fortune' that for many people prayer is like a game of chance or 'luck', as if God is a kind of heavenly game show host with a big barrel, and we all send our prayers up and he puts them in the big barrel and turns the handle, opens it up,

and now and again he pulls out your name and address and gives you an answer. People who have sent up many prayers and got just one or two answers back seem to think it is a matter of luck that it seems to come up —about as often as a premium bond is likely to. Lest you think I am lampooning, let me describe something I received through the post. It was headed 'Think Prayer', and underneath that it said, 'Trust in the Lord with all your heart and he will light your way', followed by this:

'This prayer has been sent to you for good luck. It originally came from the Netherlands. (Sorry, friends, but that is where it came from!) It has been around the world nine times. The luck has been sent to you. You are to receive good luck within four days after receiving this copy. This is no joke, you will receive it in the mail. Send twenty copies of this letter to friends you think need good luck. Please do not send money. Do not keep this letter. It must leave within 96 hours after receiving it. A United States officer received \$7000, one man received \$60,000 but lost it because he broke the chain.' (Well, hard luck!) 'Now the more serious side. While in the Philippines General W' (whoever he is) 'lost his life six days after receiving this copy and failing to circulate this prayer. However, before his death he received \$775,000 which he had won, and which he had to leave behind.'

Needless to say, you should never pay any attention whatsoever to such nonsensical letters! 'I shot an arrow into the air; it fell to earth I know not where!' The point is that many people do feel about asking God for things that it is 'chancy'; that it is 'worth trying', that it 'might work'. But for Christians prayer is not fortune — prayer is faith. There is a certainty. If there is one principle that takes the 'luck' out

of prayer, takes the 'chance' out of it, it is the principle which we must now look at — the principle of faith. Although there are other principles which will qualify this I am going to concentrate on faith.

Jesus said, Have faith in God. Or, to give you the flavour of the Greek, Go on having faith in God. It is not a once and for all thing that you did at the day of your conversion. Go on having faith in God. That is the foundation of prayer, and it must be there before prayer can be more than a 'chancy business'.

Some people may assume that what I mean by that phrase is that I must believe that what I ask I will receive. That is only the seventh thing that is involved in my mind in the phrase 'Have faith in God'. There are six things that you must believe first, before you can believe that you will get your answer.

Here, then, are seven things which make up faith in God, which gets answers to prayer.

1. I MUST BELIEVE THAT GOD IS THERE.

Have you noticed this in Hebrews 11? Whoever would come to God must believe that he exists. That is the first item in faith, if I am going to pray in faith. I must believe that God is there. The atheist says he is not there; the agnostic does not know. The atheist does not pray at all. The agnostic does when he is in a jam, but he does not know if the prayer is going to be answered. The Christian says, 'I believe that God is there.' Talking to yourself is of no use. Some people think that a period of auto-suggestive meditation is helpful

each day, but I am not keen to talk to myself. For one thing, I do not like listening to what I have got to say. I am not a very good conversationalist with myself. And if you do too much talking to yourself that is the first step on a slippery slope, mentally speaking! If prayer is just talking to myself, then I am not going to do it. I must believe that God is there to talk to. That is step number one.

The first problem is that my physical faculties cannot tell me that God is there. I have no problem talking to someone I can see, or whose arm I can grasp, or even somebody I can smell who is there. But in prayer you are talking to someone you cannot see and someone you cannot hear, hold or touch, whom you cannot smell and you cannot taste —and therefore it feels a bit unreal.

My mental faculties cannot tell me that he is there either, because the great philosophers of the world have failed to agree on whether there is a God or not. They have used every ounce of intellect they have. They have deduced, they have argued logically, and still they cannot tell me whether or not God exists. So neither my physical nor my mental faculties can tell me, therefore I am driven back to a spiritual faculty — faith. That is the only faculty that can tell me he is there. Did you notice that I did not write feeling? One of the basic problems of faith is expressed in this statement, which so many people have uttered: 'I don't feel that he is there.' You show me in the Bible where it says you need to! It only says you have to have faith that he is there. Sometimes you will feel him so close that you almost feel you could touch him, but at other times you will not. The Bible is indifferent as to whether you feel his presence or not. It poses the question, 'Do you have faith that he is

there?’ Not feeling. It is not, ‘Whoever would pray must feel that he exists’! His word is enough, and he always keeps his word. So by faith, whether I feel like it or not, I can say, ‘Our Father, you are in heaven. You are there.’

2. I MUST BELIEVE NOT ONLY THAT GOD EXISTS BUT THAT HE IS PERSONAL, THAT HE IS SOMEONE NOT SOMETHING.

There are many colloquial synonyms for God, phrases that people use. Some years ago, a Bishop of Woolwich popularised one in his book *Honest to God*, calling God ‘the ground of our being’. I would find it rather difficult to talk to ‘the ground of my being’. Others talk of ‘the life force’. It is not easy to talk to a force. You might as well pray to an electric socket in the wall. There is power there! But it is a thing, not a person. Before I pray, I must believe not only that God is there, but that he is someone, not something. Most people say, ‘Well, there is something greater than the universe, there is some power out there.’ But it is not a power you pray to. God, to whom you pray, is personal. Prayer is unreal if you only try to talk to a power. That bishop admitted that since he believed in God as the ground of his being his prayer life had been shot to pieces, because he did not know who to pray to. He was holding a conversation with the ground of his own being — in other words, he was talking to himself.

A student at the College of Law in Guildford, to whom I was talking about this very matter, said, ‘God? That is only a name for my religious feelings’ — and he meant it.

I replied, ‘Well, you can’t pray to your own religious feelings.’

‘No, I can’t. I don’t,’ he said.

So we believe God is personal. Why? Because the Bible tells me that I am made in the image of God, and I feel, I think and I act. God feels, thinks and acts. I am personal and he is personal.

I am not making God in my own image; I am made in his. But in an important sense we are ‘like’ each other — and you can talk to people you are like. I have heard people say, ‘I just couldn’t keep up a conversation with that person, they are so different from me in outlook, in temperament, in background. I couldn’t talk to them freely, they are just so unlike me.’ But, praise God, by faith, I can believe that God is in this sense ‘like’ me. Of course there are many other senses in which he is unlike me, but the point is that I can know him because he is personal, not impersonal. That requires a big step of faith. He is not just a person. Notice that I did not write of believing that God is a person, but to believe that he is personal — which means something more than that he is a person, because he is more. He is three persons, and he has always known how to communicate as three persons because he is three persons communicating.

Now this, to me, is the most exciting difference between Allah and Jehovah, the Father of our Lord Jesus. The god of Islam is only one, therefore he is not love. He cannot be, because no one person by himself can be love. Therefore the statement ‘God is love’ does not appear in the Koran,

it appears in the Bible. If Allah is god, then there was a period in time when he was all by himself, and there was nobody else. So how could Allah love? Do you understand what I am saying? God is personal. Father has been talking with Son, and Son with Father, from all eternity, so he is personal, and I can get in on the conversation; I can break in, because I am made in his image and I can communicate, and I can talk. He communicates; he is love. It is as if the three of them, the three of him – I do not quite know how to put this, it is almost too wonderful for words – are opening their arms and saying communicate with us, we are personal—and talked together about it before they made us.

3. I MUST TAKE A STEP OF FAITH THAT GOD CAN HEAR.

When I preach in church I use amplification so that the whole congregation can hear. And I can pick up a telephone and be heard over a much greater distance. When I was in New Zealand I got through to my wife back in England in seconds, and we talked via satellites out in space with no discernible lag between question and answer — marvellous! People on earth talked to a man on the moon with only a slightly discernible time lag. We are getting further and further out, but I tell you this, from the very beginning a man who prayed could be heard in highest heaven. It takes big faith to believe that God can hear each of us out of the millions of voices. There are two problems. There is the problem of distance: how far away is God? He is in highest heaven. Where is that? I do not have a clue. I just know that my voice reaches highest heaven! But there is a problem of

numbers, too. Have you ever been in a room where so many people are talking that you cannot hear what is being said? If you are one of those who has to wear a hearing aid then you will understand, because many hearing aids cannot direct themselves, and pick up every cough, every noise, every voice; it is very difficult to pick out the one person you are trying to listen to. And I just wonder how many people God is listening to at this very minute. Yet he hears every word. There are over six thousand million of us on the earth, and he hears every word that is spoken.

He knows every word, even before I utter it. He knows when I get out of a chair, he knows when I sit down, and he hears every word. He is hearing every word at this very minute in highest heaven. It takes faith to believe this, but it is true. Such knowledge is too wonderful for me; it is high, and I cannot attain to that. I cannot listen to more than one person at once, but God is God.

This brings me to the next thing: the faith that he will listen. There is a difference between being able to hear and actually listening. Sometimes I am told that I am a bad listener, and I know that is true. I have no trouble with hearing, but I sometimes have trouble with my listening. However, faith says not only that God can hear my prayer but that he will listen to it.

The extraordinary thing is that we think we have a right to be heard. We consider that we have a right to live, a right to health, a right to happiness—so we think we have a right to demand these things from God, as if he is a ‘welfare state’ for us! What right have we to be heard? What right have I to demand a listening ear from God? People have said to

me, 'Well, I didn't ask to be put in this world; I didn't create myself; God put me here, so I have a right to ask for health and happiness from him.' You have no such right, and I will tell you why, very simply. It is because when God made this world and made us, he said, 'That is very good, now keep it that way' —and not one of us has done so. Therefore, we have forfeited the right to be listened to. We have no right. God, in mercy, listens. By faith you can believe that God will not only hear what you say but that he will listen.

Do you realise how many barriers there could be between you and God? If only one sin in your life has been committed by you each day over the last thirty years, there are now ten thousand sins between you and God! What right have you to be heard? Only if your sins are dealt with have you the right to be heard —and yet God listens; he loves to listen, not because of what I am but because of what he is. Because he is a person of such love that he loves to listen. He loves us to tell him of our needs.

Next, I must believe not only that God will listen but that he will reply. Conversation can be miserable if it is one-sided, can it not? Think of what it is like if you have to do all the talking: 'Nice weather we're having. Nice weather yesterday, wasn't it? Hope it will be nice weather tomorrow . . .'. It is a one-way conversation and you are having to keep it up. Prayer with God is more conversation than meditation, and conversation is a two-way thing. To believe that God will reply is part of the faith that is needed. Have faith in God — that he exists, that he is personal, that he can hear, that he will listen, that he can reply, that he has a mouth as well as ears. It is important when we pray not to tell God how he must reply.

Here again is a practical tip. If you lay down beforehand how he must reply, then you are likely to miss his reply. And he changes his methods of reply. There are many — I can list only a few. First, he can reply by vibrating the air so that your physical ear can hear his voice. He really can, but when he does it sounds like a clap of thunder and I am grateful that he does not reply that way too often! God can make the air move. We know that when he speaks it sounds like thunder, because on a number of occasions in the Bible when he spoke, people said that was what it sounded like. Some caught the words, 'This is my beloved Son in whom I am well pleased.' Those who like quiet, dignified worship would certainly not come near church if God spoke every time like that!

He can speak to us through our reading the Bible. There are times when a verse seems to leap out, as if it is written in shining letters with your name and address on it. But how fatal if he has spoken to you in that way on one occasion to try to get the answer that same way the next time.

He can speak to you through an inner voice which is so clear that you can even think that you heard it with your ears. Sometimes, when going out of the church building, people have said to me, 'You know, when you said that, it was God's word to me.' Now I can remember everything I have said in a sermon immediately afterwards, and I know that I have not said that, yet they were convinced that I did. It was actually God who had spoken so clearly within their heart that they heard him, and they thought I said it because when they were listening to me they were open to listening to him.

He can speak through circumstances astonishingly. He can speak through another human voice, either through an

We hope you've enjoyed this free sample of *Practicing the Principles of Prayer*. For more information on purchasing *Practicing the Principles of Prayer*, please visit

<http://www.truepotentialmedia.com/product/practicing-the-principles-of-prayer/>

A black and white portrait of an elderly man with a white beard and mustache. He is wearing a dark suit jacket over a light-colored shirt and a dark, patterned tie. He is looking slightly to the right of the camera with a gentle expression. The background is a soft, out-of-focus grey.

- Prayer to the Father
- Prayer through the Son
- Prayer in the Spirit
- Prayer against the devil
- Prayer with the saints
- Prayer by myself
- Prayer for others
- Prayer without hindrance

A row of ten books by David Pawson. From left to right: 'The Bible' (black cover), 'The Bible' (blue cover), 'The Bible' (tan cover), 'The Bible' (tan cover), 'The Bible' (tan cover), 'The Bible' (tan cover), 'The Bible' (tan cover), 'The Bible' (tan cover), 'The Bible' (tan cover), and 'The Bible' (tan cover). The book 'Unlocking the Bible' is highlighted in the center with a glowing light effect.

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